

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:
Commentaires supplémentaires:

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

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

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

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
									✓		

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.

	PAGE	CONTENTS.	PAGE	PAGE
THE CHURCH IN CANADA.		Call, Presentation, Induction,.....	84	Religious Anniversaries of New York,..
To Ministers and Sessions,.....	81	Glasgow S. S. Association,.....	84	Upper Canada Bible Society,.....
To Members of the Montreal Presbytery,	81	COMMUNICATIONS.		POETRY.
French Mission Fund,.....	81	From a Correspondent in the West,....	88	Little George's Wish,.....
Education Fund,.....	81	From a New York Correspondent,.....	88	The Pilgrim's Song,.....
University of Queen's College—Principal		Recantation of Roman Catholicism,....	90	SELECTIONS.
Machar's Closing Address,.....	81	MISCELLANEOUS.		All Things in Christ,.....
Prize List for Session 1852-3,.....	83	Installation of the Earl of Carlisle, &c.,	90	Death of an Aged Pastor,.....
Presbytery of Hamilton,.....	83	The Late Rev. Henry Essen, Pollock,		MINISTERS' WIDOWS' AND ORPHANS' FUND,
THE CHURCH IN THE LOWER PROVINCES.		the Poet, and Sir John Sinclair, &c.,	93	SUBSCRIPTIONS RECEIVED,
St. Matthew's Congregation, Halifax,...	84	MISSIONARY AND RELIGIOUS INTELLIGENCE.		ADVERTISEMENTS
THE CHURCH OF SCOTLAND.		British and Foreign Bible Society,....	94	

No. 6, June, 1853.

VOLUME VI.

Price 2s. 6d. per annum.

The Presbyterian.

We regret much that we cannot supply our esteemed correspondent in Halifax with the first and second volumes of *The Presbyterian*, either bound or in numbers.

THE CHURCH IN CANADA.

TO MINISTERS AND SESSIONS.

We beg to remind Ministers and their Sessions of the collection for the **SYNOD FUND** appointed to be taken up in each congregation on the first Sabbath of June, or as soon thereafter as convenient.

TO THE MEMBERS OF THE PRESBYTERY OF MONTREAL.

The Presbytery at the Meeting on the 4th of May appointed its next Meeting to be held in the Kirk of Beauharnois on Tuesday, the 5th day of July, at 12 o'clock noon.

THOS. HAIG,
Presb'y Clerk pro temp.

FRENCH MISSION FUND.

Contributions since last Report.

Mono, per Rev. Alexander Lewis,.....	£1	0	0
Guelph, per Rev. Colin Grigor,.....	1	5	0
The above forwarded through A. H. Armour, Esq., of Toronto.			
Buckingham, per Rev. D. Shanks,.....	0	13	9
Cumberland, Do. Do.	0	15	0
Dundas and Ancaster, per Rev. K. McLennan,.....	4	5	0
Niagara, per Rev. J. B. Mowat,.....	7	0	0
Esqueping, per Rev. P. Ferguson,.....	3	0	0

HUGH ALLAN,
Treasurer.

EDUCATION FUND.

Contribution since last Report.

Toronto, Rev. John Barclay,..... £20 0 0
HUGH ALLAN,
Treasurer.

Montreal, 31st May, 1853.

[From Kingston Chronicle and News, May 6.] UNIVERSITY OF QUEEN'S COLLEGE.

The Annual Examination and distribution of Prizes in this University took place on Wednesday and Thursday. The appearance made by many of the Students was highly creditable to them; and on the second day a number of interesting Essays were read.

After the Prizes had been distributed, the Rev. Dr. Machar, the Principal of the University, delivered an Address, which we subjoin; and, the Rev. Mr. Urquhart, of Cornwall, having engaged in prayer, the Session was closed with the Benediction.

The following is Dr. Machar's Address:—

GENTLEMEN:—The hour of breaking up has now come. We who have been associated for many months within these walls, sustaining to each other important relations—relations in which in respect of one another we might have been blessed and made a blessing—are just going to separate, it may be, to meet no more upon earth. Our situation is a solemn one and perhaps there is no one among us all who does not feel, at least in some degree, that it is such. Like all other situations in which God places us, it is one in which we might receive good if we would. Let me trust that, in now seeking to utter a word such as the time seems to require, I shall not speak to unwilling ears.

You are, most of you, going to resume your place in the family circle. Such happiness might never have been yours; but for the goodness of God in setting restraining boards to the disease, with which He saw meet to visit us during the winter you had never revisited those scenes where the loving and beloved are expecting you with fond affection. Your body had now been in the dust, your spirit with God that gave it. Carry with you this solemn thought. It will do you

good to cherish it. It will prepare you for tasting with a higher relish the simple joys of home; it will stimulate you to add to them by being a more dutiful son, a more affectionate brother, than you have yet been.

And here, in speaking of the happiness awaiting you in your homes, there is one remark which I cannot withhold. This happiness will not, cannot in the nature of things be the same in the case of all. Real happiness does not spring from any circumstances external to us, however fitted in themselves to yield it; it has its source within—in the consciousness of well-doing. For the student, who has honestly striven to fulfil the peculiar duties of this place, there is reserved a happiness in meeting the eyes of his parents which the student, who has neglected these duties, cannot know. The happiness of the latter must needs be of a mingled kind. The sight of those whose counsels he has forgotten, and whose hopes he has disappointed, will awaken a self-reproach that will mar the enjoyment he would otherwise have felt in being restored to their fellowship. Can any one, who really loves the young, wish that it should be otherwise? This self-reproach is a blessed thing; it has come down from Heaven, and may rise up thither; it tells that there is yet hope of the wanderer—something in his soul which is noble, or at least capable of having what is noble grafted upon it, and which, if cherished, will yet bear blessed fruit.

A College Recess, such as you enter upon to-day, has many advantages, which should be highly prized by you; but it will be well for you to bear in remembrance that it has its dangers too. It too often happens that young men in your circumstances throw aside their studies, nor again think of them till they re-assemble in College. Of you, at least many of you, I hope better things. I take pleasure in thinking that you will shun the infatuation of those who, having a price put into their hands to get wisdom, have no heart to it; that you go from us with too deep a conviction of the dignity and importance of your work as students not to be concerned to prosecute it with a growing activity in the retirement and quiet of your homes. I endeavoured at the opening of the Session to impress upon your minds the invaluable advanta-

ges of a University Education; and, if I here recur to these advantages, it is because I cannot but think that the view of them must tend to deepen your concern to make the best of them. These advantages it were difficult to overestimate; and incalculable will be your loss if you shall forfeit them. In any circumstances of the world that I can imagine, I would say this to you, but in every phase of these times that turns up I see reason for saying it with a deeper energy. Amidst all the systems of education, which in our day of restless innovation have been tried, no substitute has been found for those studies so long known as the studies of a University. Shorter roads than the long-used and time-hallowed have been invented. 'Education made easy' has been on the lips of many a socialist pretender to profundity on educational questions. But it may be said that the day of such things has nearly gone by. Men's confidence has been shaken in compendious and easy modes of instruction; and the wonder is that it should not have been sooner shaken, or rather that it should have ever existed. If indeed the end of education were the mere possession of facts, the simple swallowing of truths, the shorter and easier mode of getting at them, only that it is not honest, might be resorted to. But this is not the end of education, and the value of any given system of instruction is not to be measured by the mere amount of knowledge it communicates but by the power of thought and reflection, and through this of fitness for action which it is found to awaken and foster. It is thus that the older way of instruction is coming to be recognized as better than any of the new. It is recognized as better because it accomplishes the great end of education—better because, while communicating the most valuable knowledge, it secures the fullest development and invigoration of the mental faculties. On this way of instruction you, gentlemen, have, in the providence of God, been led to enter; and that you have been so is a circumstance that should call forth your fervent thankfulness. I have alluded to the character of the times on which we are fallen; the better it is understood by you, the more thankful will you be that it should have fallen to your lot to engage in the studies of this place. You are treading the path trodden by the most distinguished public men who grace our nation's annals. They have been University men, and they have delighted to own that it was the training, communicated through the studies engaged in there, which laid the foundation of their power to grapple with the difficulties of their position. In fact it is becoming more apparent every day that the training, which a University Education supplies—I mean the discipline and studies implied in that phrase, where-soever enjoyed—is the training required by the times, and that it must fare ill with those who have to stand in the high places of the field if they are destitute of it. Already, as you know, are there questions agitated—questions both in religion and in politics, involving all that is most vital to the human race—which require minds of the most enlarged knowledge, and of the most patient reflection and matured judgement rightly to deal with them. And it is plain that these questions will not be scutled until they are agitated more than they have yet been, and that the times, if they are already trying, will yet be more trying. Am I not right: then in cherishing the confidence in you I have expressed? May I not assume that, looking at these things, your eager inquiry now is, How shall I make the best use of my present advantages—how be most successful in my work as a student—in order that I may be fitted for the arduous place in which, if God shall prolong my days here, I see that I must soon take my stand? Plainly, this is the question that should occupy you in your present circumstances; and it were a high gratification to me if the few suggestions I now offer should in any degree help to guide you to a right reply.

Would you be successful students, be labori-

ous. Labour is the condition of humanity here; He who exhibited that humanity in its full perfection said, "I must work;" and we know how entirely His life corresponded with the ardent words. When morning dawned upon Him, it was to find Him working; when evening came, He was still about His Father's business. The student must work; our student life must be a life of steady, unremitting action; when it ceases to be such, it should itself cease to be, for it will not then subserve its highest end in training us for the scene of action before us where God calls us to serve Him in promoting the happiness and elevation of our fellow-men, and through that our own. You can never rise to any real excellence as a student without labour, but by dint of labour, if you possess any aptitude for study, you may reach this excellence. It was thus that all the men, whose names stand highest on the rolls of literary or scientific renown, won for themselves their lofty position. They had genius, but it was not the inspiration of genius that placed them there; it was their patient and painstaking industry; consult their biographies, and you will find that they formed no exception to the rule, that "Life hath given nothing to mortals without great labour." Go then and labour. Let life with you be a life of enduring, resolute industry. Never be impatient of labour, and never faint at difficulty. What difficulties might be subdued before us if we only addressed ourselves boldly to overcome them; and then what a strength should we acquire through each victory for proceeding onward to new and nobler triumphs! Strange it is, that the youthful student, with any right appreciation of what is awaiting him, should ever murmur at the difficulties he encounters; it is to murmur at that "in which is the life of his spirit." It is as if a soldier should complain of the preparatory discipline which only can enable him to maintain his place when he goes into the field where the struggle is for life and death.

Could I venture to linger upon this point, I would say, seek companionship in your labour as students. I mean of course the companionship, not of those who would divert you from labour, but of those who would keep abreast of you in all your struggles, and lend a helping hand to you when you were ready to give up. We are social beings; it has been said "Man is the sweetest thing to man;" and a student, really in love with his work, will long to have some kindred spirits to communicate with him in both its joys and trials. It is a longing as right as it is natural; and, where it can, it should be gratified. "Iron," says Solomon, "sharpeneth iron; so a man sharpeneth the countenance of his friend." We must often be solitary students, but it will not be well for us to be always solitary. The collision of mind and mind whets the edge the one of the other, inasmuch that we owe some of the most important discoveries to the light struck out amid the interchange of views between scientific men. Humer observes "That the lone thinker's thoughts come slight and slow."

And of this we have the most striking illustration in the great Newton himself. It was a conversation with Dr. Halley that induced him to resume and extend his researches, which at the time of it had been discontinued for years, on the noblest and most magnificent field of physical investigation ever opened to the eye of man. Nor is it only from the new views such intercourse is found to open up that it is so precious; it is precious also for the active sympathies which it brings into play. They are sympathies which never fail to do us good; they are refreshing to us after the weariness of our solitary toils, and they send us back to these toils with an exhilaration and energy having the happiest influence on our progress.

With all your labour let prayer be joined. It is from the Father of Lights that every good and perfect gift comes down; without Him there is nothing holy, nothing strong. See then that you call in His aid; cease not in all your studies

to seek His blessing upon them. The importance of this to your success cannot be estimated. "Bene orasse, bene studuisse." To have prayed well is to have studied well; and then only will it be well with you when your hearts have learned to pour out those devout breathings of the Poet. "Father of light and life! Thou God Supreme, Oh teach me what is good! Teach me Thyself. Save me from folly, vanity and vice, From every low pursuit, I and feed my soul With knowledge, conscious peace, and virtue pure!

Sacred, substantial, never fading bliss.'

Would that these breathings were more and more the breathings of every heart among us! This is our great need—a heart going forth to God in humble childlike dependence to be made to see light in His light, to be made strong in His strength, and to find rest under His wings. I have spoken to you in praise of labour; after all it is labour hallowed by piety that is the great thing. What I desire for you is the devout mind which would make all your studies a living sacrifice. And what should they who love you desire for you but this? The things, which you pursue here, of earthly things are among the noblest; yet what is all earthly knowledge—what the highest intellectual improvement—what any distinction you can win as students—if your heart is not right with God? Give these things all the value they can by any possibility possess, they constitute not the good part which cannot be taken away; and, if you have nothing better, they will soon, like the fabled fruit of Sodom, turn in your own touch to rottenness and dust. Awake to this, and awake to it in these days of your youth, that you may give God your hearts "while yet the evil days come not." Can you hesitate as to your taking this step? Oh! could the veil, that shrouds those scenes in which you have soon to move, be but for a moment lifted away, and you made to see their connection with the present, there would be no need to urge upon you the claims of that godliness which is profitable unto all things—our light in the day of darkness, our rock in the time of shaking. The present with us ever gives its character to what succeeds; 'the youth is father to the man'; what you are now will determine what you are to be hereafter. In a little while, if God shall spare you, you will be scattered over this country, occupying stations of trust in which your influence for good or for evil will be great. Do you shudder at the thought that it should be for evil, and wish to be a blessing to your times? Let God be the guide of your youth, and the wish will be gratified. Let God have your best and earliest days; and we venture to predict for you a life of usefulness and honour. Come now into right relations with your God, and lay upon the altar of His service the talents He has bestowed upon you and the acquisitions He has enabled you to make; and, wherever in His providence He may send you, He will give you blessed work to do—work in which you will have an exceeding great reward even now upon earth, and through which you will be prepared for a yet higher reward hereafter in Heaven.

UNIVERSITY OF QUEENS COLLEGE.

SESSION 1852-3.

On Thursday, 25th April, the Senatus Academicus of the University, after examination on the subjects prescribed to candidates for the Degree of Bachelor of Arts during the present Session, conferred that distinction on the following gentlemen:—

HUGH PLUNKETT BOURCHIER . . . Kingston.
ALEXANDER SPROAT Esqueing.
ANDREW BELL, Junior, L'Original.
JOHN ROBINSON BENSON Kingston.

Of whom Hugh Plunkett Bouchier passed with honors in Classics; and Andrew Bell and Alexander Sproat with honors in Mathematics.

**PRIZE LIST.
FACULTY OF ARTS.
FIRST GREEK CLASS.**

1. William Bell, L'Orignal.
2. Donald John MacLean, Glengarry.
3. Colin MacDonald, Gananoque.

FIRST LATIN CLASS.

1. Donald John MacLean, Glengarry.
2. William Bell, L'Orignal.

Donald John MacLean, Glengarry—For Translation of an Essay from "Schiller's Thirty Years' War" into Latin Prose.

David MacDonald, Williams—For comparative progress since the commencement of the Session, and for an Essay on the Expedition undertaken by the Athenians against Sicily in the year 415, B. C.

SECOND GREEK CLASS.

William Wood Squire, Stanstead, C. E.

SECOND LATIN CLASS.

William Wood Squire, Stanstead, C. E.

William Wood Squire, Stanstead, C. E.—For Translation of 1,000 lines of the "Edipus Coloneus" of Sophocles, performed as a voluntary exercise during the Summer.

Donald MacDonald, North Uist, Scotland—For comparative progress since last Session and general merit.

THIRD GREEK CLASS.

Hugh Plunkett Bouchier, Kingston.

THIRD LATIN CLASS.

1. Hugh Plunkett Bouchier, Kingston.
2. Andrew Bell, L'Orignal.

Hugh Plunkett Bouchier, Kingston—For Private Exercises, viz: Choral Scanning of the Philoctetes of Sophocles; and for Essay on the Powers and Functions of the Ephori at Sparta.

Alexander Sproat, Esquesing—For Private Exercises, viz: Choral Scanning of the Philoctetes of Sophocles; and for Essay on the Influence of the Crusades on the Civilization of Europe.

JUNIOR MATHEMATICS.

Best in Geometry and Algebra.—1. John McLennan, Glengarry; John McMillan, London, C. W.; Donald John MacLean, Glengarry; 2. Colin MacDonald, Gananoque; Wm. Clarkson Clark, Williams.

Best Prize Exercises, and Exercises throughout the Session.—1. John McLennan, John McMillan; 2. Donald J. McLean; 3. William C. Clark; 4. Colin MacDonald; 5. David MacDonald, Williams; 6. William Robert Cluness, Williams.

SENIOR MATHEMATICS.

Best Mathematician, (2nd year)—William Wood Squire, Stanstead, C. E.

Best Mathematicians, (3rd year)—Andrew Bell, L'Orignal; Alexander Sproat, Esquesing.

Best Exercises—Andrew Bell, Alexander Sproat.

LOGIC.

Best Logician—Alexander Sproat.

Essay on "The British Colonies"—1. Hugh Plunkett Bouchier, Kingston; 2. Alexander Sproat.

MORAL PHILOSOPHY CLASS.

Text Books.—Whewell's Elements of Morality and Bishop Butler's Sermons.

Lectures and Readings from Stewart and Brown. Examinations twice a week.

Weekly exercises, and an Essay from each Student once a fortnight.

1. Hugh Plunkett Bouchier, Kingston.
2. Alexander Sproat, Esquesing.

NATURAL PHILOSOPHY.

Best Examinations and Essays, (2nd year)—William W Squire.

Best Examinations and Essays (3rd year)—Andrew Bell and Alexander Sproat.

Essay on Light—1. William W. Squire; 2. Donald MacDonald, North Uist, Scotland; James Alexander McLeod, Kingston.

Essay "On the applications of Science to the Art of Navigation"—Alexander Sproat.

FACULTY OF THEOLOGY.

ORIENTAL LANGUAGES.

Senior Class—John H. McKerras, Brockville; Peter Lindsay, Ormestown; David Watson, Williams; John Lindsay, Ormestown; James Gordon, Nelson; James McEwen, Belleville.

Junior Class—Peter Watson, Williams; William Wood Squire, Stanstead C. E.; James Rollo, Seymour.

By order of the Senatus Academicus.

J. MALCOLM SMITH, A. M.,
Secretary to the Senatus.

PRESBYTERY OF HAMILTON IN CONNECTION WITH THE CHURCH OF SCOTLAND.

RECEPTION OF THE REV. JOHN SKINNER, D. D.

At the stated meeting of Presbytery, held on Wednesday, the 11th current, in the Vestry of St. Andrew's Church in this city an application for admission to ministerial fellowship and co-operation was tendered by the Rev. John Skinner D. D., late Minister of the United Secession Church of Patrick, Glasgow, Scotland, and more recently Pastor of the Presbyterian Church of Harmony, Warren Co., N. J., in the Presbytery of Newton, and in connexion with the General Assembly (O. S.) of the Presbyterian Church in the United States.

Dr. Skinner gave a succinct history of his connection with the United Associate Synod of the Church of Scotland, in the Burgher branch of which he had been born and educated, and of whose original founders, the ENSKITERS, he is a lineal descendant. He also alluded to the prominent and active part which he had taken, both from the platform and from the press, in the Voluntary and Anti-Endowment controversies, during the progress of his ministry near the city of Glasgow; and, having adverted next to his ministry in the United States, he proceeded to declare that, after a calmer and profounder study of the theory and a considerably enlarged experience and observation of the practice of the Voluntary principle, his mind had eventually undergone an entire revolution of sentiment on the question of Civil Establishments and Endowments of Christianity. He retained the warmest regard for those denominations of Presbyterians with which he had hitherto associated in the land of his birth and in that of his adoption. He frankly gave them the fullest credit for their sincere and conscientious convictions, and he wished both them and their spiritual guides "God speed" in all their efforts to advance the interests and glory of our common Redeemer's Kingdom. But he claimed the right thus publicly and formally to declare and henceforth to act in accordance with convictions on his own part that are widely different from those which he had once and long entertained. He now esteemed it his duty, and felt it to be his privilege, thus explicitly to express his adherence to the doctrine, discipline, worship and government of the Church of Scotland; and in particular to that system of ecclesiastical polity which is adopted and practised by the Synod of the Presbyterian Church of Canada in connexion with the Church of Scotland. At the same time that he regarded it as both Scriptural and politic, in circumstances properly defined, for civil governments to establish and endow the True Religion, he deemed it the imperative duty and the high privilege of Christians to aim at a lofty and liberal standard in the practical exercise of the Voluntary principle, as respects both the religious, educational and philanthropic institutions of Christianity; and he felt convinced that in this Province of the British Empire a wide and interesting field was opening up for the enterprise both of ministers and people in the growing development of this principle;—a field rich in promise for all the denominations of Presbyterians, and fraught too with many powerful and

monitory inducements to them all to put their minor differences into charitable forbearance, and to cultivate a closer fellowship still in united effort to extend and consolidate our great and common Presbyterian faith.

Dr. S. adverted to a pleasant tour which he had made in the United Province during the months of August and September last, and to the courtesy and liberality with which he had been invited into the pulpits of all the three denominations of Presbyterians in this city, and of those of one or more of them in the cities of Toronto, Montreal, and Quebec. He reverted with peculiar pleasure to his attendance on two meetings of this Presbytery in August last, and to the fraternal attentions which he had received from its members, and especially from the Rev. Mr. Macnee, the minister of this Church. Those attentions had no small influence in directing his steps to this Presbytery as the door by which to solicit admission into ministerial fellowship with the whole Synod. He said that his desire was to honor all the rules of the Church, not only in spirit, but also in form, so far as the authorities of the Church should deem it to be expedient.—At the same time he trusted that this Presbytery would take into consideration, not only his intercourse with it last autumn, and his correspondence subsequently with some of the brethren, but also the fact that he occupied a different position from that simply of a minister from the General Assembly of the United States; seeing that he had been born and educated and had exercised his ministry for upwards of twelve years in Scotland, and was prepared to present the amplest credentials, not only from the Presbytery with which he had been connected for a number of years in the United States, but also from the United Associate Presbytery of Glasgow in Scotland, from his preceptors in the High School of Glasgow, from his Professors in the Universities of Glasgow and Edinburgh, and from the Presbyteries under whose care he had been, while studying Theology at the Divinity Hall with the late Reverend John Dick, D. D. & S. T. P., of Glasgow, and from which he had received license to preach the Gospel. Considering those circumstances, as he did, he had been led by some brethren of the Synod to indulge the hope that this Presbytery would not only now receive him, but would also find its way clear to recommend him to the Synod for recognition at its meeting in July next, and that in the meantime it would entrust him with a mission to some of the churches within its own jurisdiction.

Dr. S. then laid on the Table a package of attestatory documents, partly from Scotland, and partly from the United States; among others his tickets of attendance on the Literary and Philosophical Classes of the High School of Glasgow and of the Universities of Glasgow and Edinburgh, his credentials of Theological study, license, and ordination, his letter of commendation to the Churches in America, bearing the official signatures of the Moderator and Clerk, and also the signatures of the ministerial members of the Presbytery of Glasgow; and also the following Letter, viz:

"To the Synod of the Presbyterian Church in the British Provinces.

BRETHREN,—

The Rev John Skinner, D. D. has been for a number of years a member of the Presbytery of Newtown, in connexion with the General Assembly of the Presbyterian Church in the United States. He has approved himself among us as a scholar, a divine, a preacher, and a Christian. Courteous in manners, eloquent in the pulpit, kind and affable as a Pastor, he has been "a workman that needeth not to be ashamed." We cordially recommend him to your fellowship and esteem.

Signed, by order of the Presbytery, in session at Belvidere, State of New Jersey, April 20th 1853.
HENRY REEVES, Stated Clerk.

The Presbytery, after selecting and reading a few of these documents, appointed the Rev. Dr. Hugh Mair, and Messrs. Colin Gregor and George

Bell a Committee to retire with Dr. S., and in accordance with Synodical rule to examine him in his literary, scientific, and theological acquirements. The Committee after some time came in with the report that they had examined the Rev. Doctor, particularly on Latin, Greek, Hebrew, Theology, Metaphysics, and Ecclesiastical History, and were fully satisfied with his attainments on all these subjects. Dr. S. was then requested to withdraw for a few minutes, while the question of his admission was being discussed; and, on his being recalled, it was announced to him by the Moderator that the Presbytery had passed a minute, agreeing to receive him meanwhile as an "Ordained Missionary,"—give him appointments as such within the bounds of the Presbytery,—and recommend him to the Synod at its first meeting to be held in Kingston on the second Wednesday of July next.

A number of other important items of business came under the consideration of Presbytery, such as the reception of the Rev. Mr. Burnet from the Colonial Committee of the Church of Scotland, and of the Rev. Mr. Fisher of the Presbyterian Church in England, the adoption of an overture to Synod, presented and ably advocated by the Rev. Mr. Macdonnell, of Nelson, to the effect that "Ministers and Kirk Sessions be recommended to hold monthly concert meetings for prayer and the diffusion of Missionary intelligence in their Congregations, and to take up an annual collection for the British and Foreign Missionary Society of the Church of Scotland," the appointment of supplies to the vacant Churches and Missionary Stations, the examination of Sessional Records, and the fidelity of the several Churches and Ministers to the benevolent causes which have been espoused by the Synod and confided to the vigilance of Presbyteries.

The Presbytery adjourned to hold its next stated meeting in the same place on the second Wednesday of September next, it being understood that it may hold intermediate meetings during the session of Synod at the call of the Moderator.

The proceedings of Presbytery were conducted with great solemnity and Christian dignity and feeling, and it ought not to be passed without notice that during a recess in the afternoon the Ministers, Elders, Students and Catechists in attendance, sat down to a sumptuous dinner served up in the "City Hotel" (Mr. Davidson's), provided by the hospitality of the Rev. Mr. Macnee, Minister of St. Andrew's Church.—*Hamilton paper.*

The foregoing from the *Hamilton Spectator* was in type when we received an account of the proceedings, therein alluded to, from the Rev. Clerk of the Presbytery of Hamilton, of whose kindness in the regularity of his official communications we take this opportunity of expressing our grateful sense. From this last communication we understand that Mr. James Gordon and Mr. Peter Watson, students of Divinity, have been engaged as Catechists during the College recess; the former being directed to labour at Woolwich under the superintendence of the Rev. Mr. Gibson, and the latter at Beamsville under the superintendence of the Rev. Mr. Mowat. Mr. Gordon is supported by the University Missionary Association.

CHURCH OF SCOTLAND.

CALL.—We understand that the congregation of Campbellton, First Charge, at present vacant, have by a large majority petitioned in favour of the Rev. Alex. Stewart, of Balmuchish. The Presbytery of Kintyre—*jure devoluto*—are now the patrons.

PRESENTATION TO THE CHURCH OF MONYMUSK.—The Queen has been pleased to present the Rev. Thomas H. Dawson, M. A., to the church and parish of Monymusk, in the Presbytery of Garioch, and county of Aberdeen, vacant by the death of the Rev. Robert Forbes.

DORNOCH, April 30, 1853.—**INSPECTION.**—The Presbytery of Dornoch met in the Parish Church here on Wednesday, and inducted the Rev. W. Forsyth, of Ardersier, to the pastoral charge of this parish. The Rev. D. Williamson, of Assynt, ably conducted the Gaelic service, and the Rev. Dr. McPherson, of Golspie, delivered an eloquent and appropriate sermon in English to a numerous and deeply attentive audience. The Rev. Doctor, having put to Mr. Forsyth the questions prescribed on such occasions, and having received satisfactory replies thereto, concluded with an impressive address to both pastor and people on their mutual duties and responsibilities. At the conclusion of the services the new pastor received a cordial welcome from his numerous flock. Mr. Forsyth is the choicer of the people, and he commences the duties of his important charge under auspicious circumstances. To the patron, his Grace the Duke of Sutherland, the parishioners are under deep obligations. The heritors entertain the Presbytery and several members of the congregation to dinner in the Sutherland Arms Inn in the evening.

GLASGOW SABBATH SCHOOL ASSOCIATION IN CONNECTION WITH THE CHURCH OF SCOTLAND.

On Tuesday night last the sixth Annual Meeting of the above Association was held in the City Hall, which was completely filled on the occasion by a highly respectable audience. John Smith, Esq., President of the Association, occupied the Chair. He was supported on the platform by Sir James Campbell of Stracathra, the Rev. Dr. Hill, the Rev. M. Nicholson, of Pencattland, Rev. A. Wilson, of Paisley; Rev. Drs. Jamieson, Runciman, McLeod, Craik, and Paton; Rev. Messrs. Graham, of Kilbarchan; Alexander, of Rensfrew; Law, of Pollockshaws; Arthur, of Springburn; Johnston, of Maryhill; Brown, of Airdrie; Watson, of St. Matthew's; Mitchell, Simpson, Colville and Pollock; A. Wingate, Esq., A. Galbraith, Esq., Mr. Jas. N. Bennie and Mr. Alex. Niven (a Deputation from the sister association in Edinburgh), Adam Paterson, Esq., John Cabbell, Esq., and many other gentlemen. The meeting having been opened with prayer by the Rev. Dr. Jamieson, the Chairman read letters of apology for absence from the Lord Provost, the Dean of Guild, Sheriff Barclay of Perth, and the Rev. Dr. Boyd.

JOHN SMITH, Esq., (the Chairman,) who was received with much applause, said—You all know that our meeting is intended specially to advance the interests of Sabbath schools, and I am not aware of any more effectual agency than they present to promote vital Christianity in our city. We hear much of the march of intellect in the present day; and I must confess that it seems to me great progress has been made within my own experience in the conducting of Sabbath schools. In the year 1825, when I first began to try my hand in this way, every man did that which was right in his own eyes. He met his little flock, like the Apostles of old, generally in an "upper room," and he some times found some of those around him rather "heavy," as upon that occasion the teacher was frequently called to discipline his scholars in the art of reading, and a very great portion of the time, which was then sometimes extended to nearly three hours, was occupied to listening to tasks indifferently repeated, and often very imperfectly understood.

(Cheers.) Now, this system has been entirely changed; we have Normal schools for Sabbath school teachers; the lessons of the Sabbath are carefully studied by the teachers during the week; and hence there is a simplification of the Truth to those who may truly be termed infants in knowledge, and which cannot fail to have the most beneficial tenancy upon them. I have heard of a clergyman (and he too of no mean attainments), who, in addressing a class, put to it the following question:—Does the Spirit of God operate casually or naturally in converting the soul of man? It is needless for me to add that such a question could not be answered by mere babes in knowledge. But, although some of us may not have erred exactly in the same way, I fear we have often (at least the teachers of the older school) failed to present the Truth in that plain and simple form in which alone it is suitable for those who require "milk and not strong meat." I highly approve, therefore, of those weekly meetings at which the teachers condescend to become learners, and where the general and selected lesson of the Sabbath is made familiar even to those who may not be endowed with the brightest intellects. Such fortunately are not needful for Sabbath school teachings. It is often by the "weak things" of this world that God in His supremacy condescends to advance His own work; and the pious and talented author of "The History of Enthusiasm" (who was so recently among us in this city,) says:—

"The humblest and least adorned eloquence of a purely moral kind, of which the only topics are sin and holiness, guilt and pardon, takes incomparably a nearer and safer road towards the attainment of the great object of Christian instruction than the most overwhelming oratory that addresses itself chiefly to the imagination".

I shall not anticipate the contents of the excellent Report, to which you are about to listen, by any remarks of mine, which might trench upon the topics of other speakers, further than to say that, while the apparent progress of our schools is on the whole encouraging, although a slight diminution in numbers is to be reported this evening, and which, I think, arises from temporary causes, we are not to sit down self-satisfied with our hands across, considering the work accomplished. It is true that a numerous and devoted band has been marshalled under many an excellent standard-bearer—many important positions have been secured—the common enemy in numerous instances has been driven back—various smiling encampments seem to be before me, and every "Commander" is armed with the sword of the Spirit. But there is much still to be done; the enemy has been invaded, but he has not been subdued; while he has been dislodged from one fortress, he has taken firm possession of another. There is still a wide spread spirit of spiritual rebellion. Many are yet saying—"we will not have this Man to rule over us," and in a word, as Glasgow has greatly outgrown its churches and its schools of secular learning, so it is not to be wondered that it has also greatly outgrown its means of religious instruction. Permit me then to urge upon every Sabbath-school teacher the command of the Lord as addressed to the Israelitish leader, which was this—"Speak unto the children of Israel that they go forward." In our good work let us go up in the strength of the Lord, for we are able to possess the land. As an old teacher myself, I am still much wedded to the territorial or local system; by which I mean that, having received the oversight of a street or lane, or portion of either, I should, in the first instance, carefully limit my exertions to that locality until every suitable child in it is brought out to the Sabbath school. It will not, according to my view, do to fill your benches with all and sundry who may volunteer attendance, because these are not the objects of your special care; but I would account it a far greater victory if by repeated and earnest solicitations you can secure the attendance of the poor and the destitute, who have none, it may be, caring for their spiritual well-being excepting, perhaps, the minister, elder,

THE CHURCH IN THE LOWER PROVINCES.

We have much pleasure in announcing that the annual collection in St. Matthew's Church, Halifax, for the Colonial Committee Fund on Sabbath, April 17th, amounted to £29 9s.

Sabbath school teacher of the district. Simplicity in the exercises seems also to me a very important point with all children, especially with those of the class referred to. If by soaring above their intellect in these you cause fatigue and listlessness, he assured little good is likely to be done; if, on the other hand, you use such plainness of speech as to arrest their attention and rouse their interest, then the children begin to love their teacher, as well as to retain the truths communicated by him; and, if this is accomplished.

"The copious accents fall with easy art;
Melting they fall, and sink into the heart."

Quintilian recommended, in reference to the tuition of the young, that you should pour in knowledge gently, observing, "that the minds of children were like bottles with very narrow mouths; if you attempt to fill them too rapidly, much knowledge is wasted and little received; whereas with a small stream they are easily filled." Brevity is another point well worthy of the Sabbath school teacher's attention. When I, with all the zeal and fervour of a youthful teacher, used to detain my class for two and a half or even three hours, I now think I did injustice both to my pupils and myself; they were probably most heartily tired, and so indeed was I; and, when the domestic religious duties, proper to the Lord's Day evening, were attempted after such lengthened exertions, I need not say that with a wearied body the mind could not be very active. I should consider an hour and a half sufficiently long to detain such children, and that even one hour is probably long enough for the generality of our Glasgow classes. I wish still to make another observation. I believe it is addressed to many devoted Sabbath school teachers. Will they allow me to ask them what they do? or, if they do anything in visiting the families of the poor, or in communicating religious instruction throughout the week? Perhaps it ill becomes one, who is sensible he is himself so useless in this respect, to propose such a question, but I deem it one of immense importance. A pious writer tells us that "a kindly intercourse with the poor is one great means of preserving spiritual life." Are we following out this means? If there are a few devoted teachers here who would spare even two hours per week on two separate evenings to visit a district, or to communicate religious instruction to the young that are in it, much spiritual good might, I believe, be accomplished with much comfort and happiness to the teacher's heart. The sacrifice asked—if sacrifice it can be called—is surely not a great one. Not too great, I would hope, to expect from some of you. Encouraged by the expositions of Mr Gall of Edinburgh, who showed how simply religious knowledge may be communicated, I once began such a class with six or eight children who could not read. I endeavoured to give them Bible lessons on the infant school system with repeating of hymns and nursery rhymes; and what was begun with so small a number increased to over a hundred, and with I venture to hope, some advantage to these children, in so far as knowledge of the great leading truths of the Bible is concerned. (Loud applause.) That class, I am sorry to tell you exists no longer. I have become a drone in your hands. But what I have to say in conclusion is, if there are half a dozen teachers here present, who would like to attempt such a class, I should be happy to meet with them to talk over the matter, and to give any little aid that might be in my power, so that the long interval of good counsel between one Sabbath and another may be somewhat shortened; and that the destitute children of the poor may be reminded, at least twice or thrice throughout the week, that religion is a thing of every day life, and not confined to a small portion of the Sabbath-day. (Loud applause.) The venerable Dr. Chalmers in one of his discourses quotes the words of the missionary Elliot that "prayer and not pains could do everything." Let us, my friends, remember this—it is not prayer alone; and it is not pains or labour alone; but it is both combined.

Let us try such a conjunction, and I hope we shall find that holy man's experience shall tally with our own. I thank you for permitting so unworthy an occupant of this Chair; and I trust that you are this evening to hear from others will more than make up for all my deficiencies. (Cheers.)

Mr. James Robertson, one of the secretaries, then read the Annual Report; from which it appeared, that there were within the city and suburbs of Glasgow at 31st December last, in connexion with the Established Church, 93 Sabbath schools, 758 Sabbath school teachers, and an average attendance of 7177 Sabbath scholars. It stated also, that in seven country parishes of the presbytery at Glasgow there were 15 schools, 155 teachers, and an average attendance of 1698 scholars. The Report gave information upon the principal subjects which had occupied the attention of the several parochial Sabbath school societies during the year, some of which were children's missionary collections, school libraries, teachers' libraries, penny saving banks, teachers' meetings, &c., &c. It also reported what the Association in its collective capacity had accomplished during the year. Under this head were noticed the publication of a New Year's Letter to Sabbath Scholars, the issue of which had amounted to 17,000 copies; the extension of the committee of management; the sending of deputations to the various parochial societies; missionary collections by teachers, &c. The Association had contributed £20 towards the salary of the Rev. James Crichton, missionary at Lunastang, Shetland. The Report referred to the General Assembly's Committee on Sabbath Schools, and concluded by adverting to the present state of the Sabbath school cause in Glasgow, urging on the members and friends of the Association to exercise increased diligence and zeal.

Rev. M. Nicolson, having been introduced by the Chairman, said, Having had an opportunity of studying in private the Report now read, I have much pleasure in moving its adoption. Nor can I refrain from expressing the pleasure I feel in seeing so large a number of persons met together to testify their interest in this Association. I do hope it is a pledge that the good work, which has been blessed to the spiritual good of so many children in this great city, will be energetically and perseveringly carried on. That upwards of 700 children should be converted Sabbath after Sabbath to read and receive a knowledge of God's Word, and that upwards of 700 teachers should be associated to their own mutual advantage and for the purpose of sowing the good seed, which is the Word of God, ought surely to be matter of thankfulness. The harvest, indeed, is plentiful, and the labourers are still few; and it ought therefore to be the prayer of each one of you that God will send forth more labourers unto His harvest. (Cheers.) I rejoice in the existence of this Association, and rejoice in its progress; and I do most sincerely rejoice in the spirit which pervades the Report which has been read, and which that Report leads me to believe pervades the whole operations of this Sabbath School Association. (Cheers.) I rejoice that the members of the Association feel and acknowledge their dependence upon Heavenly aid, and that they meet together to pray for the guidance and assistance of God's Spirit; from this there is evidence they seek to know, both in their own experience and amongst the children whom they teach, Christianity, not as a lifeless tradition, but as a living and life-giving reality. (Cheers.) And thus we have reason to believe that this Association is not only a blessing to the thousands of children who attend its schools, but to the teachers themselves. It ever is that, when an individual, or a society, or a nation, seeks first God's kingdom, and God's righteousness, all other things are added unto it; and, I doubt not, many teachers connected with this Association are ready to testify that by their labours in the Sabbath school their own spiritual progress has been greatly promoted. (Loud cheers.) But, while the benefit derived by the teachers is not to be overlooked, the great object in view is to benefit the rising

generation, and especially those of them who, but for such benevolent enterprises, must grow up in ignorance, and alas! in vice. It is matter of thankfulness that the state of the lower classes in our large towns is beginning to create more interest and attention. It is high time. We may talk of our Christianity as we please, it is high time this nation were showing that its Christianity is more than a name. (Cheers.) We boast of the enterprise of our merchants, and of the skill of our agriculturists. We boast of the greatness of our cities, of our noble buildings, of our thronged harbours, and we are given credit for these all the World over, but have we not forgotten that there is nothing so great, nothing so noble, nothing so precious in the city or the country as man—that man is above all commerce, and the cultivation of man's mind and heart infinitely above the cultivation of the cold earth!—(Cheers.)—that there is no art so noble, no science so exalted, no enterprise so grand, as that which seeks to emancipate and enoble man?—(Cheers.)—and that of every city man must be the noblest ornament or the deepest disgrace? (Cheers.) Some progress, and in the right direction, has been made since men built pyramids, and since Christian men manifested their Christian zeal in the stone, and lime, and adornments of Cathedrals; for, if men now, instead of building pyramids, construct railways, and Christian men instead of seeking to build a house for the Lord of earthly materials, or rather build houses for the accommodation of worshippers, that by them God may be praised, I will maintain that some progress has been made; but, oh! there is room for vast strides still, that men may come to feel how greatly spirit rises above matter, and that they may act as they who have such a conviction. And I would, Sir, that the mind of the present age were emancipated from the fearful thraldom under which it has sunk, to the mere fancy that our greatness, as a commercial and a manufacturing nation, renders it inevitable that great masses of our population should be abandoned to poverty, and ignorance, and evil. There is no such necessity. If there were, if our country could keep in the front of the race of commercial enterprise only by casting off hundreds of thousands of men, and women, and children, a prey to the destroyer, then I say God forbid that she should succeed. That were to leave the wheat to the fowls of heaven, and give up our own that we may save the chaff by the wind. If our success as a manufacturing and commercial nation can be secured only by hecatombs of immortal souls, then I for one, Sir, have no wish for success. But there is no such necessity. . . . We are looking to our sea-coasts, we are busy with our national defences, and I rejoice that this is the case. But let the nation remember that, except the Lord build our defences, they labour in vain that build them; except the Lord keep the city, the watchman watcheth but in vain. Our country's truest defence is in God, and such a state of things as that of which we have been speaking is enough to bring down the curse of God on the land; and who will say that it would not be just in God to say to those who are looking on our prosperity and greatness with a jealous eye, "Up upon her walls and destroy; take away her battlements, for they are not the Lord's!" I rejoice, Sir, that there are upwards of 700 teachers connected with this Association, and that they are resolved that they will do what they can to rescue the unhappy youth of this city from that fearful state of moral degradation to which we have been calling your attention. Every well-wisher of his race must wish them God-speed, and I do hope and pray that their numbers may be vastly increased, and that the Christian public will show that they feel an interest in their labours. I hope their numbers will be vastly increased, Sir, for I sometimes have a hope that there is in our day springing up and spreading amongst Christians a sense of their responsibility as regards those poor neglected outcasts of whom we have been speaking; and sure I am, Sir, if anything great is to be done amongst them,

the Christian laity must come to feel their individual responsibility, and must not think that the work of reclaiming these neglected negroes is only for the Clergy. It were, indeed, Sir, a noble enterprise, and an enterprise nobly engaged in if the Christian laity of this city, from your merchant princes down to the humble but Christian artisan, were officered by the Clergy to go forth in the spirit of the Gospel of Christ, to do what they could to instruct the ignorant, and assist the needy, and reclaim the vicious. It were, Sir, I say a noble enterprise, nobly engaged in, and which, carried out in the spirit of that charity which suffereth long and is kind, that charity which beareth all things, believeth all things, hopeth all things, endureth all things, would redound more to the prosperity of this city than any enterprise in which her citizens ever engaged, and would raise her higher than city can ever stand which seeks to be exalted by mere commercial greatness. You may think this, perhaps, but a romantic dream. Aye, but the enterprise and energy of your citizens have given reality to many a dream far more romantic than this. What a dreamer he would have been regarded who, a century ago had prophesied that your population would increase, your city spread, and your commerce grow as they have done. See what hearty and persevering enterprise has done; your commerce has no limits but those of the inhabitable World. It has penetrated every creek, it has explored unknown rivers, and crossed deserts and exchanged commodities with remotest tribes. And I would that this same energy were enlisted in the high and sacred cause of rescuing the youth of this city from the fearful evil influences to which they are exposed, and training them up as good citizens and good subjects. Give me strong faith and burning love, and characteristic energy, and enterprise of your fellow citizens, and the state of the lower classes amongst you is not hopeless. Go forth with this faith, and love, and energy, and there will be gained such triumphs for the cause of humanity and the cause of God as will make you feel, when you come to celebrate them, your need of the highest and the most exulting strains of Eastern poetry. (Cheers.)

The adoption of the Report was seconded by James G. Morrison, Esq., and unanimously agreed to.

The company then joined in singing Ps. xc. 14-17.

The Rev. A. Wilson, who was received with cheers, then said—I believe the subject upon which I am expected to address you is the peculiar circumstances and present state of society and the Church, which render Sabbath Schools so valuable and so necessary. They are not, I frankly admit, the best means of accomplishing the end aimed at; on the contrary they lie under certain great disadvantages, but still they are the best that can be had under the circumstances of the case. There can be no doubt whatever that the parents are the natural and proper instructors of their children in Divine things. They are the ministers of God in their own family, their teaching is supported by all the reverence due to a parent; it has a more powerful effect, too, over the feelings and the imagination in after life. The associations connected with a Sabbath School, however sacred and pleasing, can never be so extremely tender and hallowed as those connected with the instructions which we received around the family hearth from the lips of those whom of all others we most respected and loved, and whose warnings and persuasions have now, perhaps after the lapse of many long years, all the more effect upon us from the bitter reflection that they were neglected at the time to the grief of those whose memories we so dearly cherish. (Cheers.) Parental teaching is, therefore, I repeat, of all others the most efficacious. Nothing can fully compensate for the want of it. It has the inestimable advantage over all others of bringing so many more auxiliary influences of a pure and elevated character to bear in heightening the natural effect of the truths which are taught. * * *

And consider that the Sabbath School teacher brings influences to bear upon the boy at the most plastic epoch of human life, just when his intellect and curiosity is awakening, his imagination coming into play, and his vague wants and desires beginning to exert a new and permanent influence on his habits and conduct. The clay in fact is just in the fit state for being moulded by the potter, at an earlier stage it would have wanted cohesion and firmness, at a later softness and compressibility; but now it possesses both qualities in the requisite degree. It may indeed be said, and perhaps justly, that this remark applies with still greater force to that period of life which intervenes between the time of leaving the Sabbath School and taking the first communion. This is, indeed, a most eventful and perilous crisis in the life of the young Christian; perilous from its bearing on his future history, perilous from his having renounced the control of the Sabbath School teacher, and, when temptation is most powerful, being left to the guidance of his inexperience and passions. (Great cheering.) This, however, does not form any part, strictly speaking, of my theme to night, and therefore I shall content myself with saying that I am convinced that it is the Minister alone who in most cases at this critical period can supervise his education and influence beneficially the development of his character. He has advantages in regard to this work which no other man has. He possesses the necessary acquirements, he commands due respect; he can put forth the requisite authority; while he has all the prestige attaching to high office and character. No doubt the careful and effective teaching of adult classes adds greatly to his otherwise onerous duties, but in the present state of society they alone can remedy a great evil, and avert a still greater danger; and, therefore, they should be regarded, I humbly think, as an indispensable part of an enlightened and faithful pastorate. (Cheers.) The fact is, this is no time for Christian parents, or Christian Sabbath School teachers, or Christian ministers, or Christian men, who have the love of the Truth at heart, whatever their position, to grudge exertions in the spiritual education of the young. Their joint and zealous efforts are all required to stem that fearful flood of infidelity and immorality which is breaking so loudly upon our shores, and under which our youth, more especially the youth of our large towns and manufacturing villages, would be the first to suffer. Every kind of agency which the piety of the Church can devise to leaven the youthful mind with the doctrines of the Gospel is needed to correct those malignant influences of every kind—many of them new and unprecedented—to which our youth at this moment are exposed. Never in the history of this country were there so many or such virulent anti-Christian agencies at work. One is appalled by their number, and still more by their activity. It would seem as if Satan, alarmed by the new vigour apparent in the Church, and by the extent and success of her Missionary operations both at Home and Abroad, and by her activity in every sphere of usefulness and benevolence, had drawn forth and put in use every weapon in the vast armoury of hell, by which Christianity may be assailed, and men's minds and consciences perverted. (Cheers.) * * * I repeat, a mighty flood of infidelity and irreligion is breaking upon our shores. Human opinion, if I may so speak, has been driven from its moorings. The ancient landmarks are no longer visible; the advancing tide is beating furiously against every venerable institution in the state, and seeking to drown and destroy the ancient traditions and maxims of this Christian nation. In these circumstances it is the duty of every order of Christians (for, when Christ's enemies are active, surely his friends should be active too) to do something to stem this frightful torrent; and I must say, for the reasons already assigned, that I regard an efficient system of Sabbath Schools as one of the very best breakwaters we can employ. We must look forward to the Scriptural education of the young, under God, one of our best means of

safety. For my own part I have no fear of the ultimate result. The kingdom of darkness may prevail for a while against the kingdom of light, but in the end a voice shall be heard as the voice of many waters, and of mighty thunderings, saying, "Hallelujah! for the Lord God Omnipotent reigneth; the kingdoms of this world have become the kingdoms of our God and of His Christ." But, what the immediate result of that state of things which I have been describing may be God only knows! He would be a bold man who would predict what the next half century may disclose. I look forward to it with a mixture of apprehension and hope—although hope certainly predominates—because the Church, if true to herself, has nothing to fear. If she will only throw off all torpor and indifference, press all the talent within her pale into her service, employ every kind of agency in doing the work assigned to her, multiply her measures of defence even as her enemies multiply their means of attack, and in all this seek the blessing and guidance of her Divine Head, then as the waters dash against the rock only to be broken and dispersed, so will these assaults of the ungodly end in their discomfiture and her advancement. (Loud cheers.)

The CHAIRMAN then introduced

Mr J. N. BENSIE, of Edinburgh, who was warmly received. As one of the Deputation from the Edinburgh Sabbath School Teachers' Association, in connection with the Church of Scotland, it now falls to me to give this meeting a short account of our operations and their results. Need I say that, in doing so, I cannot use language sufficiently moderate after having listened to the Report which, notwithstanding a temporary deficiency, proves your labours to have been indeed zealous, and to have been crowned with no small measure of success. The younger association of the East may naturally shrink from comparison with her elder sister of the West; for, however bright the promise of the future may be, she has not yet obtained those fair proportions, or made those noble achievements, which in you she admires without envy, and without rivalry seeks to imitate. (Cheers.) It is only about four years and a half since our Edinburgh association was first formed. Since then twelve Sabbath schools have been added to those which previously existed in Edinburgh and Leith, and the attendance at the schools generally—in number 36—has been increased by upwards of 50 teachers, and nearly 1600 scholars. From the last Quarterly Report, I am glad to say that the Association continues in unabated efficiency; the number of the schools is still increasing, and in various respects considerable improvements have taken place. The number of senior classes has lately been greatly enlarged. But, though our numbers have been increasing, and our sphere has been gradually widening, we are deeply sensible that but a comparatively small part of the field has yet been occupied. Whilst, therefore, we are thankful for that measure of success which has been vouchsafed, we hope by cherishing a lofty conviction of the privilege we enjoy, and the responsibility which is laid upon us, under the blessing of God, to extend our operations till they shall bear some more adequate proportion to the great evil which they are intended to remove. (Cheers.) But, without dwelling longer on our operations in Edinburgh, perhaps I may be allowed to make a few remarks on the grandeur and dignity of that work in which, in common with you, we are engaged. It is a subject which can never be too often brought before our minds, for we are too apt to let our thoughts rest only on the insignificance of the means without rising to the contemplation of the surpassing greatness of the end. What is the object of our labours? To teach the catechism to a few children, or make them learn by heart a few verses of the Bible? No. These are but means. The great object, which we ought continually to have in view, is the advancement of God's glory. (Applause.) This is not merely the highest object for which man can labour, but it possesses this distinguishing characteristic, that it

cannot fail to be attained. Success may not always crown our exertions, but of this we are sure, that the measure of success vouchsafed is exactly that which is best adapted for this all-important end. (Cheers.) And, whilst this ought to be the great motive impelling us to diligence and activity, yet the good of our fellow-creatures and the salvation of their souls furnish a constraining, though secondary, inducement. Compare with this the most enlightened schemes of philanthropy, and even viewed with reference to the world, are they not beggarly indeed? In the breast of each Sabbath scholar there breathes a human soul—a soul which has to pass an allotted time amidst the struggles and cares of earth. It is from its very birth enslaved by sin, and therefore subject to misery, its inseparable concomitant, the prey of innumerable evil passions and angry feelings, a stranger to peace, and an enemy to God. It is our object, under grace, to free it from this slavery, to effect a reconciliation with its Heavenly Father, and to bring to a heart, where wretched sadness reigns, the gladdening smile of a Saviour's love. But, though these more immediate effects of Sabbath School teaching raise it immeasurably above all merely secular employments, there is a yet wider influence which it ought to exercise on society at large, which lends to it a higher dignity, and invests it with a more peculiar interest. It is not only that the godly upbringing of the young affords a surer bulwark against the inroads of Popery and Infidelity than Papal aggression bills and acts of Parliament. It is no foreign foe that we have to fear. There is a more awful writing against us than the Bulls of the Vatican; and, if the strife be not averted, we shall ere long have to engage in a more deadly warfare than against the armies of Louis Napoleon. It is in the dens and lanes of our cities that the danger lurks; it is from these haunts of vice and misery, by which we are surrounded, that the wail of perishing souls is ascending; it is the blood of our fellow-citizens which cries aloud for vengeance; and it is, because of our neglect in time past, that a smouldering volcano is now working its way upwards from the foundations of society, and, if that voice which stilled the waters did it not away, it must inevitably reduce the stately fabric to a mass of defaced and smouldering ruins, and, where order and prosperity prevail, leave only the traces of desolation and death. How is the danger to be met? It is useless to talk of Parliamentary grants and national systems of education, though these are well in their place. But it is no mere political machinery which can bridge over the yawning chasm. There is but one agency in the universe which is equal to the task, and that agency is the living power of Christianity made manifest in the lives of the members of the Church of Christ. (Cheers.) Why is it that the evil exists? But because the great body of the Church have been Christians only by proxy; and, instead of going forth into the byways and lanes of our land as the messengers of the Great King with the Bible in their hands and the love of Christ in their hearts—they have vainly thought that, since they had ministers, and elders, and missionaries, they themselves might safely stand all the day idle, or attend only to the farms they had taken, or the merchandise they had had bought. It is not Papists only who have sought absolution from priests; not a few professing Protestants, whilst they have been loudly denouncing the errors of Roman Catholics, had all the while been themselves acting on their doctrines; and, if they have not made their ministers come between them and their God, have at least made them stand betwixt them and their duty. (Cheers.) But no number of office-bearers in the Church, however zealous and efficient they may be, can blot out that word of God—"Pure and undefiled religion"—not for ministers only, not for missionaries only, not for Sabbath school teachers only, but "pure and undefiled religion for every member of the Church of Christ is to visit the fatherless and widows in their affliction." (Cheers.) If, then, it is asked

—How are Sabbath schools to counteract this evil? I answer, by training up Christian men and women who shall gladly perform the work, at all times binding, but which is now imperatively demanded of them; so that those who are teachers now shall gradually extend their labours by becoming district visitors, their places in the Sabbath class shall be filled by those who are now their scholars; and our Sabbath schools shall in this way become so many military colleges, from which, year by year, soldiers of the Cross shall be drafted into armies of the Lord to engage in a more noble crusade than the wars of Palestine, and achieve a more glorious triumph than the conquest of Jerusalem. By this agency we may hope that the Church, aroused to a due sense of the danger which threatens her, and alive to the deep responsibility which is laid upon her, shall at least put on her harness for the battle, and, trusting in a strength mightier than her own, go forth to gain those victories which draw no tears from the widow or the orphan, and win those bloodless laurels which shall never fade. Then shall the day-spring from on High visit the dark places of our land, which are full of the abominations of cruelty; then shall the prison-doors of ignorance and vice be opened at the glad sound of the Gospel, and the masses of our population shall come forth "redeemed, regenerated, and disenthralled," and through one common Savior worship one common God. Already is the Captain of our Salvation girding His sword upon His thigh, and watching to throw around us the protection of His shield. What coward shall not enlist beneath that banner, which shall yet wave triumphant from the battlement of Heaven, nor aid in the advancement of that kingdom which shall know no bounds but the universe? (Cheers.) Thus lofty and glorious is the work in which we are engaged; and it is in no unmeaning language, and with no empty phrase, that, as a member of a kindred association, I congratulate you on the success which has already crowned your efforts, and bid you God-speed in the noble duty which lies before you.

Ps. lxxvii. 3, was then sung by the company, after which

The Rev. ARCHIBALD WATSON, of St. Matthew's, who was cordially greeted with great applause, said—We have heard the account which our friends have to give us, and none of us have listened to it, and to the observations that have been made upon it by the preceding speakers, without being impressed with the fact that a great work is going on around us every Lord's day, which it is not easy to realize. (Cheers.) We have come hither, ministers, elders, teachers, members and friends of the Church of Scotland, with the belief that in this enterprise there is an amount of self-devotedness which secures our sympathy, that in the work itself there is an importance which demands our attention. (Cheers.) We have not come to praise ourselves, we have not come that our teachers may say, see what we have done, or that our church may shout and cry—see what the Church can do yet! No, the most zealous labourers, while they thankfully acknowledge God's hand and rejoice in the appreciation of their fellows, are the very last to use the language of boasting. Nay, they are the first to express the conviction that, were the Church, as a whole, but half alive to its true position in this world of perishing immortals, deeds would yet be achieved by her such as to inspire the heart of every God-fearing man with joy. (Cheers.) Every one of us on this platform, every one of us in this room, is persuaded that the Sabbath school teacher occupies a place in the Church from which he cannot be thrust. (Cheers.) We have come into a church where the Sabbath school exists, it has its standing, we recognise it as a great fact which claims notice. (Cheers.) Pastors are alive to this, parents are aware of it, the magistrates of this city have the fact forced upon their consideration—(Cheers)—and, if we inquire whence many movements have emanated which have resulted in better observance of the Sabbath, in the putting

down of many glaring impieties, we shall find their origin in the Sabbath school—(Cheers)—and, if we go to the bench of justices and see the warm discussions on subjects which affect the moral well-being of the youth of our city, we shall find that all this keen debate has been set in motion amongst the friends and the teachers of Sabbath schools. (Cheers.) But the influences of the Sabbath school teacher, which is the subject more particularly assigned to me to-night, come into exercise in ways which are more unobserved, and, if we shall look to the state of the case, we may discover enough to encourage the teacher to persevere and improve, and possibly there may be seen reasons for inducing the great unemployed to seek for scope to their abilities in this undertaking. (Cheers.) The teacher is possessed of influence, an influence which he does not always feel. Now there is no work I know of in which there is less romance than in Sabbath school teaching. I would not on any account give a representation of it in an assemblage like this, different from the reality; and, when one looks at what Sabbath school teaching really is, you are disposed to question the influence of a teacher. By painful and persevering efforts you have brought around you a dozen scholars; you have prescribed a subject, and you find that out of the number, not more than two or three have thought a word of what you had been saying before. Where, you ask, is the teacher's influence? Certainly your labour is one not of sight, but of faith. (Loud cheers.) It is not fair to measure one hour of one day against the influences of all the other days of the week. You have many in your classes that never come in contact with spiritual things except an hour or two on the Sabbath—is it fair to expect that one solitary individual should prevail against a combination of individuals? that a teacher should in one night turn the scale against the associations of the whole week—a few exhortations, addressed to the feelings and the conscience, should at once gain the ascendancy over numberless inducements presented to the senses? (Cheers.) But, Teachers, your influence extends to places where you little imagine it has reached. You have an influence on ministers. I dare not include all my brethren perhaps, but as for myself I feel that I cannot have too many stimulants in the good practice of others to urge men on to my work—and I am constrained to own that often have I felt my backwardness rebuked by the forwardness and activity of the Sabbath school teachers. When I find twenty, thirty, or fifty young men and women, as the case may be, employed on the Sabbath evenings in labours of pure and disinterested love, I feel that the sight is full of encouragement. (Cheers.) The irresponsible and the unpaid are active—what ought to be the energy of the man whose vocation is the care of souls—and whose solemn vows imply that he ought to give himself wholly to the work of his Master? Sabbath-School Teachers, your humble efforts in the class are reflected in the parish. (Cheers.) Your energy to the scholars is remembered in the pulpit; arrows from your quiver, which you had believed aimless, are gathered by the pastor's hand, and shot from a bow of far wider compass. (Cheers.) You have influence on the elders and office-bearers. Your labours have been the means of rousing many men, in other respects of far greater experience than your own, to a high sense of their position in Christ's Church. By the sight of your labours in close and confined rooms men of willing hearts and of wealthy means have been awakened to the need of educational accommodation—and the fact is unquestionable that numerous schools for week-day instruction owe their existence and their efficiency to the very difficulties and inconveniences of the Sabbath school teacher. (Cheers.) And I should just like men who never see the need of a Bible education to look at this fact—to weigh it well—and to see that the only true educational spirit is the religious one. Those who sneer at blending Christian doctrine with secular knowledge may rest assured that the Bible

is the best pioneer, and the Sabbath-class teacher is the best missionary—(cheers)—and that some of the most flourishing institutions of the city began in garrets, in kitchens, in unoccupied rooms, in bringing the knowledge of a Saviour to the children of the neighbourhood through the instrumentality of the Sabbath school. (Loud cheers.) I will not detain you by any remarks upon the influence which you exert upon the pupils themselves. I think it enough to remind you of what you know already, that spiritual influences are superior to every other. (Loud cheers.) You know all this, but it is very difficult to believe it and act upon the faith of it from week to week. Who has not felt the need of having his faith in this great truth revived and refreshed from time to time? for with old and young it frequently seems as if every other kind of influences were superior to this. * * * I trust every one is persuaded of the spirituality of his calling. We may have numerous schools without a spiritual frame of mind, but never living schools. (Cheers.) We may have much to point to as having been done, but, if the life of faith is wanting, all else is comparatively worthless. (Cheers.) Oh, surely there is laid on you a mighty work—spiritual work. You are engaged in a region where the worldly man dares not tread without peril to others and injury to himself. Of all qualifications that of a willing, God-fearing, spiritual mind, is the foremost. In the view of your spiritual influence, you will bear with me in urging this with all the earnestness which I am capable of feeling. (Cheers.) And I appeal to those who might be so engaged. If teachers are in the right, are not others who neglect opportunities for doing good deeply in the wrong? (Cheer.) The Church, my friends, must, under God, depend upon its members now. The day is passed when it might rest in security, or call upon its neighbour, the civil power, to act for it. All hope there is at an end. Maynooth divisions—political schemes of education—show us we must do our own work. Well, let us make up our mind to do it. (Cheers.) Let us be our own servants. Let us believe there is life enough in our Church to bring the means of life to others. (Loud cheers.) No more aid from without—let us have all our help, then, from Above. (Cheers.) Let every living member of the Church awake, and we shall yet retain the services of our younger and our older sons, and, through God's grace, every breach in Zion will speedily be repaired. (Much cheering.)

Mr. J. A. CAMPBELL proposed a vote of thanks to the speakers and the Chairman, which was accorded with acclamation.

The company having joined in singing Ps. lxxii. 18, 19, the benediction was pronounced by Rev. Dr. McLeod and the meeting separated.—*Considerably abridged from the Glasgow Constitutional of March 5.*

COMMUNICATIONS.

[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.]

FROM A CORRESPONDENT IN THE WEST.

Amidst anxieties and trials our Church in this Province has not a little to animate us to improvement and perseverance in every good aim, work, and purpose. In all probability it will be found that the year in our ecclesiastical history, terminating on the occasion of the ensuing meeting of Synod, bears upon it more works of encouragement than any similar period of recent experience. We may notice this particularly in the number of new Ministers added to the Church with-

in the last twelve months. This ministerial increase has been derived partly from the Parent Church of Scotland and partly from the youth who had completed their studies in Queen's College, Kingston. How warmly they were welcomed by the members and friends of our Church in Canada, your own columns have clearly stated. Another interesting feature, indicative of growing prosperity, is the spirit evinced by various congregations. In the tokens which some have tendered of affectionate appreciation of their own Pastors, and in the Missionary zeal evidenced by others, we behold tangible evidence of growing spiritual advancement.

One peculiarity that distinguishes us as a Colonial Branch of the Church of Scotland is the successful operation of our Provincial College. I am not aware that beyond the bounds of the Mother Country the Church has any Academical Institution for the education and preparation of young men for the Christian Ministry with the exception of our own. The importance of such Seminaries will be seen when it is remembered that, until a Church is capable of reproducing itself through the instrumentality of a native ministry, it must remain comparatively weak. So long as it depends upon extraneous or even parental supply for religious instructors, its progress will be tardy.

That other bodies of Christians are awake to the bearing of these facts will be apparent if we acquaint ourselves with their procedure. To ascertain, for instance, how fully alive to such truths the Church of England is, we have only to consult her progress for the last thirty years, and especially during the latter half of that time. We all rejoice in the imperial sway of that little Island in the German Ocean, upon whose dominions the sun never sets. British power is not that of a universal monarchy. Long ago, in the vista of ages past, we learn from the Word of Inspiration that, while it was decreed that there should be four universal sovereignties, it was equally ordained that they should have no successor. Hence the futility of the attempts of ambition and rage for conquest, with which we are all in some degree familiar. The Most High has allowed the warrior, the despot, the conqueror, to proceed so far as the Divine pleasure saw meet to employ him as a scourge of the nations; but, that end accomplished, we behold, as it were, the elements of nature and the mind of man uniting to fulfil the purpose of God in his overthrow and destruction. But, though our Fatherland is not, and has never sought to be, a universal monarchy, it is obvious that in her widespread possessions, colonies, and protectorates, He who is "Head over all things for his body, the Church," intends employing her principally for honouring

Him by the spread of the Gospel and the circulation of "the Word of Life" for the accomplishment of this design. He is increasingly making use of her language, her literature, her wealth, her influence, above all, her Christianity.

Now I ask that it should be observed that upon all the continents of the World and islands of the sea, where the benign and Christian ascendancy of Britain is felt, the Anglican Church has been and is successfully planting her Bishops and Missionaries. The *modus operandi* of this Church is worthy of attention. Wherever a Bishop is domiciled, he has a number of Missionaries at his disposal, and he uniformly seeks to establish some Collegiate School where he may prepare the future ministry of his Church and meet its growing demand. All this doubtless implies *organizations*. Ample support and pecuniary resources must be obtained. Again it is obvious that, to obtain and ply these, *organizations* are essential. And we need that the sentiment should be iterated at Home and Colonially throughout the length and breadth of our Church; *good organizations* are required among us. With the enlargements of which she is capable, it is impossible to estimate the enhanced amount of blessed results of which she may become the honoured instrument to the World. Her intellectual capability none will dispute. The earnest, spiritual life in existence within her pale no candid and competent witness will deny. And her soundness in the Christian faith distinguishes her as excellent among her compeers. Though not nearly equal in diffusion and numbers to the Church referred to, her Ministers and her teaching are more generally in accordance with "the Truth as it is in Jesus." She presents many a one of those who "watch for souls," to whom the inspired injunction of Paul to his most endeared young friend Timothy might with every hope of success be addressed,—“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.” Her thorough inculcation of doctrine and of duty is not only heard in her Pulpits but seen in the well-grounded knowledge and stable Christianity of a goodly band of children.

The following resolution was passed at a Public Meeting held in St. Andrew's Church, Sydney, about eighteen months ago, for "the formation of a Church Extension and Mission Society under the Synod of Australia, in connection with the Church of Scotland." It breathes a noble spirit:—"That, in the event of the Established Church of Scotland resolving to extend her Missionary operations to the South Sea Islands, this Society will co-operate with her in carrying out the views of that Church, promoting the conversion of the Heathen, and diffusing the

blessings of the pure and simple form of Presbyterian worship among the inhabitants of the distant isles of the Sea; and that this Society will urge the same upon the attention of the Church of Scotland." May we not expect that that Synod, occupying a position of such vast responsibility, will be able to originate and form not one "school of the prophets" merely, but a sufficient number of Institutes for the training of an accomplished and a godly native ministry. This would enable the Church of Scotland to discharge her obligations to the various Provinces of that new world and to the surrounding Heathens. Of this the Synod may be confident, that the Church at Home and the Colonial Committee will cheerfully afford them every aid in their power.

But the enquiry occurs, and I am humbly solicitous to invite attention to it, may not the Synod of Canada do something with a view to aid the Church of Scotland, to whom she is linked by many tender and sacred ties, in Missionary operations, and also to meet our own convictions of duty to the World as an independent Church? The Synod has several "Schemes" or objects of Christian benevolence, for which we ask and obtain the contributions of our people. Might we not take up in *our corporate capacity* the case of the ancient people of God, and that of perishing idolaters who are ignorant of or opposed to the worship of Jehovah? Has not the Good Shepherd some of His fold among them? Shall we decline to put forth exertions for their ingathering to the flock of the Bishop of souls. "And this," says the interceding Saviour, "is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent."

Shall we not strive then to farther by our financial aid this mighty achievement and consummation? I am happy to know that there are individual congregations in the Colonies who collect for some of "the Schemes" of the Church of Scotland. What appears to be desirable in addition is, that the Synod of Canada, our highest and supreme Ecclesiastical Court, sanction and recommend to our members and adherents to make regular contributions for the purpose of christianizing Israel after the flesh and the Gentiles who are yet sitting in darkness and under the reign of spiritual death. We would then be giving practical demonstration to the sincerity of our prayer that "the Lord's way may be known upon earth, His saving health to all people."

In carrying out this proposal I would not suggest *the enjoining* of an annual collection in each congregation. I only submit that the Synod might *recommend* to each Pastor and those belonging to the Church to keep this great aim in sight, and consider what they can do to promote

it. If the Minister hold a monthly or periodical meeting on a week-day evening or other suitable season, he may together with the devotional exercises of the meeting supply such missionary intelligence as he may be able to command in connection with his own remarks. In this way such a meeting might become profitable, interesting, and highly-prized by some of "the seed of Jacob." Upon every such occasion let an opportunity be afforded to the willing-hearted to give to the cause of Christ. If the Synod were to appoint a Treasurer, all sums thus collected could be once a year remitted to him, and appropriated under the direction of the Synod for aiding *the Jewish and Foreign Missions* of the Church of Scotland. How blessed such a practice might prove to all the parties concerned with it, I shall now leave each reader to ponder.

We invite attention to the subjoined letter with which we have been favoured by an obliging correspondent in New York, lately a resident in Canada, from whom we are led to anticipate similar favours in future:

(For the Presbyterian.)

LETTER FROM A NEW YORK CORRESPONDENT.

There are times in the History of Societies as well as of individuals, when it is profitable to cast a retrospective glance upon the season just numbered with the past; and when many a lesson may be gathered from its silent records, as well as many a token of encouragement to stimulate future exertions. Years of hard study, of laborious search, or of untried experiments, are thus saved to him who would reap their fruits without the toils which it cost to bring them to maturity. What school-boy is there who cannot glibly lay down laws which Alfred the Great would have given half his yet uncivilized kingdom practically to understand? And cannot the merest novice in political studies appreciate our civil liberties better far than the victorious Barons who laid their foundation in a Magna Charta, or even than Hampden who perished in maintaining rights thus guaranteed?

A striking instance of the truth of this as applying to Societies is found in the Religious Anniversaries now being held in London, and just concluded in New York. The dear-bought experience of former years, embodied in Reports, or brought practically to bear upon present operations, is then laid open to vast audiences and in their approbation and encouragement Boards of Managers reap some reward for their twelve months of laborious but unostentatious exertions. Year after year are these assemblages brought together, and then may we feel the beatings of that great pulse which sends light to many a dark land of Missionary toil. With Lon-

don and New York as the vast centres of those stupendous schemes of benevolence, upon whose operations the sun never sets, it requires no effort of the imagination to believe that earth's utmost bounds can alone limit the quickening impulse of their great Anniversaries. Let me not be understood however as overrating the influence of eloquent speeches, or stirring appeals, for they can reach little further than the ears upon which they fall. 'Tis well that there should be such; but, did Christian effort stop here, not all the eloquence of Europe or America combined would send a single missionary, or print a Bible to place in his hands. The unpretending Report we now draw from its obscurity, though listened to at the time with impatience, for all were eagerly anticipating the speech of some famed orator, a sight of whom on the platform only served to render the delay more unbearable. His words have long since died away upon the ear, and the quickly kindled enthusiasm cooled down to chilling indifference; but the modest statement of a Treasurer will be handed down to generations, who may emulate or excel efforts thus recorded. No vaunted charity is seen in these simple facts. The widow's mite and the rich man's munificence have alike gone into the treasury so quietly and unostentatiously contributed, and the free gifts of many a Christian heart have swelled the sum into millions.

The past year has been one of unexampled worldly prosperity in this growing country. Never has commercial enterprise been so extended in operation or profitable in result. Treasures from California and Australia have been added to the wealth of the nation, and yet we find less gold in our vaults than when these mines were discovered. This fact alone, without many others which, if necessary, might be given, would indicate our mighty expansion of business, and the opening up of numerous channels in which so large an amount of capital has been absorbed. Experience of past times goes often to show that seasons of activity in the commercial world have been seasons of inactivity in the Church. Like Milton's beautiful figure of the fallen angels whose looks were ever bent down upon the gold of Heaven's pavement, the minds of men—of Christian men too—have been too apt to concentrate upon the one object of their pursuit, and in the race after wealth to forget that Christian race upon which they professed to have entered. To many has this been a source of anxiety during the past year, and it was no small relief to all such when the above condensed statement showed a healthier state of benevolent exertions. That men have given as much as they ought, or that the prosperity of the Religious Societies has kept pace with the advance of the times, their warmest advocates do not affirm; but, in some degree resources have been en-

creased, and operations successfully extended, surely there may be found much cause of gratitude to Him who had thus inclined the hearts of men to giving of their abundance. Let it be remembered too that all the Evangelical denominations of the United States have Societies of their own, exerting a vast influence, and receiving large incomes, but which, from their anniversaries being held elsewhere, I have not included with the above statement.

Time and space would fail me were I even to give the briefest notice of each Meeting as it took place. Compared with our own Exeter Hall, or even with former years in New York, the spirit and interest of addresses delivered fall short. There were giants in those days, one may almost exclaim, giants which, if still moving amongst us, at least had deserted the scenes of their former triumphs. Dr. Tyng, one of the few evangelical men amongst the Episcopalian Clergy who dare to lift up their protest against the deadly influences which here, even more than at Home, pervade that time-honoured Church, is now in Europe. No one was there who could supply his place on the platform, or infuse into the hearts of a listening audience a portion of that fervour and love for his Master's cause, so conspicuous in his every sentence. Dr. Bethune too—the most polished orator of the venerable Dutch Reformed Church—(long may she flourish)—and I had almost said of the metropolitan pulpit, sat a silent listener, his health placing a barrier upon his lips, which not even his warm heart could break down.

Others too, who were wont to speak, we missed; but now, that the Anniversary week is past, that speeches have been made, and Reports read, these last, as we said before, are the grand results arrived at. Remarkable this year was the spirit which prevailed. From the north and south and west of this vast continent came the Presbyterian, the Episcopalian, the Baptist, the Methodist, the member of every Evangelical sect which exists amongst us, their differences forgotten, and one common aim stimulating every effort. Side by side sat the fiery abolitionist of the north, and the owner of slaves; or the promoter of African colonization, so distasteful to both. For one evening at least their feud was forgotten; "in essentials unity, in non-essentials liberty, in all things charity." Would that these truthful injunctions of a Father in the Church were more acted upon in their spirit, as they have been at this season. As a Scotchman, Messrs. Editors, as an admirer of that quaint old version of David's Psalms, in which Sabbath after Sabbath so many thousands of our beloved Kirk clothe praise and prayer as their fathers of old did from hillside and bleak moorland, I was forcibly reminded of those familiar lines in witnessing the New York Anniversaries—

Behold, how good a thing it is
And how becoming well!
Together such as brethren are
In unity to dwell!

"ANCRUM."

RECANTATION OF ROMAN CATHOLICISM.

SOUTH GOWER, June 1st, 1853.

DEAR SIR,—It must be truly gratifying to all the true friends of the King of Zion to see infidelity and ignorance losing ground, and the light and truth of the Gospel advancing, proclaiming to the world that the seventy-and-two months of the reign of the Apocalyptic and seven-headed beast, mentioned Rev. xii. 1st, are drawing near to a close; when the woman will be delivered out of her wilderness state, adorned with her astral crown and robe; when the time, times, and half a time, mentioned, Rev. xi. 14, will have run their tedious rounds.

In short it is with the Church of Christ as with a man in business; the more he has, the more he is enabled to gain; every increase of stock is not only a possession but a capacity, for *unto him that hath shall be given, and he shall have more abundantly*. The more the Word of God is studied and practised, and the power of the Gospel felt in the heart, infidelity, ignorance, and prejudice will vanish and disappear.

As a farther proof of this, two persons, a man and his wife, bred up in the bosom of the Church of Rome, and for some years most strenuous advocates for Popery, but who latterly began to think for themselves, and to compare the doctrines of our Church with those of the Church of Rome—at last came to the happy conclusion that they would withdraw from the Church of Rome and join the Church of Scotland. This resolution they carried into effect in the month of March last in my congregation. Before they were admitted to the communion, they gave in their recantation, which was in the following words:

1. We deny the supremacy of the Pope.
2. We deny that any man on earth, Pope or Priest, has power to forgive sin.
3. We deny the power of the Pope to institute more sacraments than Baptism and the Lord's Supper; for these are the only sacraments instituted by our Lord.
4. We believe the sacrament of penance, instituted by the Pope, to be Judaism, vending the body and blood of Christ.
5. We deny the belief of Purgatory or any middle place of punishment between Heaven and Hell.
6. We deny the use of prayers for the dead.
7. We deny transubstantiation.
8. We deny the intercession of the Virgin Mary.
9. We deny the use of the Priest reading Mass in an unknown tongue.

We adopt and embrace the Church of Scotland as contained in the Confession of

faith; and as taught by the Rev. Joseph Anderson, of South Gower, as the standard of our faith, trusting to Jesus alone for salvation through faith.

JOSEPH ANDERSON,
Min. of South Gower.

MISCELLANEOUS.

INSTALLATION OF THE EARL OF CARLISLE AS LORD RECTOR OF MARISCHAL COLLEGE AND UNIVERSITY.

On Wednesday, the Earl of Carlisle was installed into the office of Lord Rector of Marischal College, to which he was so cordially elected by the students on the 1st ult. The inauguration took place within the Hall of the College, which, together with all the passages leading thereto, was crowded by the students and a most respectable assemblage both of ladies and gentlemen. The Magistrates and Council, with the Dean of Faculty of the University, the Lord Rector's Assessors, and the Professors and Lecturers, accompanied his Lordship, who on entering the hall, and taking his place on the platform, attired in the robes of office, was enthusiastically cheered. The Very Rev. Principal Dewar opened the proceedings with an appropriate prayer; after which Dr. Cruickshank administered the usual oath to his Lordship, who being duly installed, took his place at the head of the University, and delivered an Address.

"GENTLEMEN,—The first accents which you must hear from my lips are those of gratitude—simple and deep. I presume, indeed, that they must form the accustomed preludes to every address from a new Lord Rector, and they must be familiar to the echoes of these honoured walls, within which it is now my privilege to meet you. They must have in turn proceeded from a long series of distinguished predecessors, for I know that in the ancestral pedigree of my office I should find very many names connected with the learning, the genius, the chivalry of Scotland, besides some which have shed lustre on the Empire at large. With the nobleman whom I immediately succeed—the Earl of Eglinton and Wintoun—I have not the advantage of more than a slight personal acquaintance; but I believe there are few who have found a more direct access to the hearts of men; and in laying down his Vice-Regal, as well as his Rectorial sceptre, he will be able to retain in his pleased remembrance how the applauses of Ireland have ratified the affections of his native Scotland. (Loud cheers.)

"It must consequently result that I should appreciate in no common degree the distinction that you have been pleased to confer upon me, and feel the whole weight of obligation that imposes. You are far, indeed, from having exhausted the many high claims, in respect both of lineage and of merit, which your own division of our island might have enabled you to supply. As, however, the county of Aberdeen has given its present Prime Minister to the Empire—(Cheers)—it is surely allowable that an Englishman should be taken as the Rector of an University of Aberdeen—(Cheers)—an office that, notwithstanding its honourable character and illustrious precedents, I flatter myself it is not quite so difficult to fill. It can hardly then be made a matter of reproach that you should have thought fit to cast your eyes even as far as that 'debatable land' which lines your ancient realm, and to summon thence an unworthy Borderer to commit a raid upon the high places and choice honours of your northern domain; and certainly far beyond the limits within which the spear of my ancestor—Belted Will—ever carried apprehension, or sustained discomfiture, you have in a spirit of generous reaction thrown open your lettered retreats and bowers of learning to his peaceful and, I trust, more docile descendant. (Applause.)

"As a stranger within your walls up to the present moment, I should feel it to be almost officious, and it would at all events be only to retrace ground which has been on previous occasions sufficiently occupied, if I should attempt to recapitulate the justly celebrated names which in almost every department of science and literature have from time to time adorned, as they continue to adorn, this distinguished University. (Cheers.) Such an eminent succession in the past is in itself one of the surest guarantees against degeneracy in the future. I think it sufficient to remark that Aberdeen, as well as Rome, has had her line of Gregories; and I apprehend that it would admit of easy solution which of the two lines has conferred the most real and lasting benefit on mankind. (Great applause.) Nor can I forget that, when the celebrated Scottish historian and philosopher of the last century—David Hume—the merits of whose diction ought never to make us forget that, while there is not a great deal of honesty in his history, there is still less of truth in his philosophy, when in the zenith of his reputation and popularity he employed his winning pen to sap the foundations of immortal hope, perhaps the first of the faithful voices that were raised to rebuke and to warn him proceeded in accents, it is true, of courtesy and gentleness, from Dr Campbell, of this University. (Great applause.) Perhaps, too, you will just allow me to add that my attention has happened to have been recently directed to the writings of our English poet, Gray, and I find that it was proposed to confer upon him an honorary degree of this University at the suggestion of one of its most conspicuous ornaments, Dr Beattie. (Continued applause.) It is pleasant to be thus able to associate the authors of the *Largo* and the *Minstrel*. It is pleasant, when coming from the cultivated *Ira*, the fantastic *beeches*, the antique towers of our level but not unpoetic England, to pass onwards to the more rugged haunts and sterner beauties which give a colour to the noble lines written under the immediate inspiration of the scenes around us:

"Oh how canst thou renounce the boundless store
Of charms which Nature to her votary yields,
The warbling woodlands, the surrounding shore,
The pomp of groves, and garniture of fields;
All that the genial ray of morning glids,
And all that comes to the song of eve,
All that the mountain's sheltering bosom shields,
And all the dread magnificence of Heaven—
Oh! how canst thou renounce and hope to be forgiven!"

"To wish perpetuity and progress to the pursuits and studies which have long distinguished this seat of liberal education and sound learning would be not natural merely, but unavoidable indeed, even for a person in no way connected with this Institution. I trust that I should not have been wanting in any such aspiration even before I had the honour of becoming your Lord Rector. With respect to productions in science generally, I feel absolved from abridging any remark, first, because, unhappily for myself, I am not in any way qualified to enter upon such high matters; and next, because I am of opinion that in an eminently practical, and, as it may be termed, utilitarian age there is comparatively little risk that those branches of instruction which have for their main purpose to wield the powers of nature, or discipline the processes of thought for the service of life—to ascertain and apply truth—will not be both ardently explored and steadily maintained. Unknown planets are tracked in the firmament, and unperfected metals leap from the earth; but, although such facts embody the essence of the sublimest poetry, it is to geologists and astronomers, and not to Homer or Shakespeare, that we look for their discovery.

"If I linger for a moment longer on the claims of classical learning and poetic literature to your tenacious regard, it is not solely because I might apprehend that the material spirit of the times would be disposed to cast a cold glance at them,

but we also have perceived of late that in some of the most civilised portions of the globe religion herself has been stimulated to throw her awful frown upon them. I am much gratified to see that an accomplished Professor of this University—Dr. Maclure—has very recently addressed you in a most generous and enlightened strain upon this very subject. (Cheers.) I think, indeed, that a radical mistake and indeed a grievous error would be made if we should resort to the writers of heathen antiquity for the true motives of conduct, for our rule in life, or our hope in death. This would in truth be but seeking to draw the living waters of the Gospel from the perforated casks of Pagan mythology, to borrow one of her own illustrations. But, when we not only find in Classic literature, especially among the writers of Greece, the laws of all taste, and the patterns of all excellence; when we not only derive from her historians, philosophers, and orators, examples for all time of the closest accuracy of thought, the most complete simplicity, energy, and majesty of diction, and from her violet-crowned Muses the perfect mastery over every mode of the lyre; and, when, besides all these sources of what may be esteemed as mere pleasure and delight, we proceed to inter that the supreme Governor of the Universe must have deemed it good in His inscrutable councils to have furnished and arrayed all this wondrous development of human intellect and genius as it for the purpose of proving how high they could soar, how low they must sink without the accompaniment of His special Revelation; and then to have made this very language, thus fraught beforehand with all the treasures of the World's cunning, and adapted by the marvellous pliancy of its mechanism to the expression of all human thought, susceptible of a still higher destination in being the chief channel in communicating the simple and weighty terms of that Revelation to the World; just as also the Imperial power of Rome was the appointed instrument, first for opposing, then for exalting, and then for diffusing the True Religion amongst mankind. When we farther find every day fresh manuscripts, unthought from Thracian or Syrian monasteries, throwing new and unexpected lights both upon the interpretation of the sacred text, and the history of the early Church, at once vindicating the truth of Scripture, and stripping the false pretensions and usurpations of man; when the great German people, with its hosts of acute critics and laborious scholars, are exercising their ingenuity upon all that has been discovered, and upon a great deal that has not—(Laughter and applause)—bargue, both from this pervading and continuing correspondence between the literature that has been termed *secular*, and been termed *profane*, as well as from the general truth that the Author of the Universe is the source of all its beauty, and all its inspiration, that it can be no more our duty to leave the excellencies of Classical literature unexplored and uncareed—for than it would be for the tourist or painter to track the upward course of the fair stream which waters your town, and not let this enthusiasm thrill with a livelier pulse amid the ravine of Braemar, or his reverent, kindly into a warmer glow under the crests of Lochmagar. (Loud applause.)

"It is not without emotion that I am now looking upon you, a portion of the rising youth and hope of Scotland—I may more fully say of our common country—of our common race of man. (Cheers.) It is impossible for me, or for any one to describe what amount of promise there may be among the active forms and increasing countenances now gathered here buoyant and ardent with all the energies of youth; it is quite possible that there may be among them the germs of the most splendid contributions to the service or the delight of the World; and that even I little worthy as I may be of such a function, may at this moment be addressing men destined in the good providence of God, to make their country greater, and their race happier than they found it. Not without anticipating more than any ordinary measure of the favours of Heaven and the fortunes of men—without assuming that there are

to issue from among you any prodigies of genius or virtue, still to the most sober and least visionary apprehension what is the spectacle here presented? I see those who are to emerge from these walls as soon as the Academical course has closed, and to enter upon the many paths of active life—some in all the busy calls of trade—some in the honourable competition of mercantile enterprise—some to administer or expound the laws of their country, and bring justice home to the poor man's dwelling—some in that holy profession of healing, which is entitled to the epithet if for no other reason than that it was exalted by the practice of our Divine Master Himself—some in the varied pursuits of science, art, and literature, among whom perhaps there will not be wanting those who will return to the well-remembered abode which they now inhabit here, and restore the full stream of their matured acquirements to its native well-head—some, above all, in your old honoured Scottish pulpits, (and here you will allow one who is a stranger in your country, and not an adherent to your Church, to speak without any reference to the later divisions which have prevailed within it); but I never can speak of the history, or the ministers of the Church of Scotland, without respect and gratitude for its steady consistency in all her seasons of shade and sunshine to both the simplicity and fervour of Gospel truth. (Great applause.) I hold it to be the clear duty of a man to ascertain, with as much sincerity of mind as he can bring to the momentous inquiry, what the calling in life is for which the apparent arrangement of Providence, and his own natural gifts, best adapt him; and then, when he has made the decision, to adhere to the course he has entered upon with the utmost steadfastness of purpose. This, it will be always fair for him to presume, is his allotted sphere—his appropriate theatre of action; keeping within this, he appears warranted to hope for the blessing from above; departing from this, he seems to throw all on his own responsibility; he is in danger of incurring the reproach of Reuben—'Unstable as water, thou shalt not excel.' (Great applause.) Upon consulting and diving back into my own past experience, whether derived from observation of my fellows in the career of life, or still more consciously and painfully from the testimony of my own self-knowledge, I am inclined to think that the tendency against which we ought most to be on our guard in school and college life in this country, and I doubt not in others, is the spirit of too decided emulation with one another, arising from the too eager desire of applause. I would be far from wishing to be understood as seeking to quench or supersede this powerful incentive to young and ardent dispositions; Providence has implanted it, and the whole constitution of the world in which we live terms with matter for its fuel and aliment; but, like many of the best endowments of our race, it requires to be watched, guided, subordinated. I perceive that my accomplished predecessor, the Earl of Eglington, in his laudatorial Address quoted one of these old Homeric lines which stir us like a war-trumpet, and it will furnish me with just the distinction which I want to establish—

"Always excel, and tower above the rest."

—(Applause.) The germs of Paganism and the genius of Christianity may take common ground, and impart a common lesson—"Always excel." To the soldier when the ranks rush together—to the sailor when the storm sweeps down upon him—to the statesman in the boisterous strife of faction—to the ploughman even on your granite hill-sides—to the physician or surgeon by the couch of the sick, or maimed—to the clergyman by the bed of the dying—*excels* has but one voice—"Always excel." But for the next half of the line, "and tower above the rest," there the genius of Paganism goes on—the genius of Christianity halts. To tower above the rest may be the result of your excellence, it cannot safely be its motive. Christianity here comes in with other motives, and with maxims which are at once immeasurably more humble, inconceivably more lofty. 'Charity seeketh not her own.' 'In honour per-

erring one another.' These, depend upon it, young friends, these are the rules to test your moral progress, to measure your Heavenward growth. (Applause.)

"Most sincere, indeed, is my wish for you all that, when amid all the diverging paths and multifarious duties of your after lives you look back upon the years that are now gliding too swiftly past you here, it may be to recognise in them the starting-point from which your several careers of eminence and distinction, enriched by the acquisitions with which you will have stored your own minds, and ennobled by the purposes of usefulness and philanthropy to which you will hereafter consecrate them; it should, however, be never left out of view that eminence and distinction in their very nature cannot be the lot of all, they do not always follow upon endeavour, they do not invariably attend desert. But you may have learned better things from the mental and intellectual training of this place; you never could have learned them more effectively than from one of my most honoured predecessors in office—the learned and excellent Dr. Abercrombie—whose Inaugural Address from this chair is a perfect manual for the discipline of the mind and understanding, showing most powerfully to what a matter of science, and almost of certainty, it can be reduced; and in how great a degree, if properly pursued and improved upon, it makes the mind its own supreme master and lawgiver. But, most of all, do I wish for you to look back on these sunny days of youth as the season of solemn resolve that you will put before you the one true ambition, and embrace the one paramount purpose of life—the ambition and the purpose to do the will of our God, and copy the character of His Christ."

The Noble Rector resumed his seat amid the hearty and protracted applause of the audience.

His Lordship then at the request of Principal Dewar proceeded to distribute prizes awarded to the successful competitors in the various classes. At half-past three o'clock the proceedings terminated. The assemblage in the Hall and entrance was unprecedentedly large.

REV. HENRY ESSON.

It is with deep regret that we announce the death of the Rev. Henry Esson, one of the professors of Knox's College, in this city. He had been in a failing state of health for some time; but no fears of immediate death were entertained by his friends. On Tuesday evening, however, he was labouring under greater debility than usual, and, growing rapidly worse he breathed his last about 11 o'clock yesterday afternoon. Mr. Esson was in the 61st year of his age. He was born in Aberdeen, and in 1811 took his degree of M. A. in the University of that town, having gained all the highest prizes which were open to him. After becoming a minister of the Church of Scotland, in 1817 he emigrated to Canada and settled in Montreal as pastor of the St. Gabriel street Church. There he continued for 27 years, when, having taken part with the section of the Church in favour of non-intrusion, and in the formation of the Free Church, he became one of the professors in the College of the new organization. For the last 8½ years he has been a resident of Toronto, labouring earnestly in his difficult duties, and aiding in all that could benefit the Church. He was a man of studious habits and of varied learning; of unquestionable logical powers, and of fertile imagination; and in all that he did he carried with him a noble enthusiasm, which enabled him to triumph over many obstacles. He was an applicant for the chair of history in the University of Toronto, and his appointment was confidently expected. Of most agreeable manners and amiable temper, in private life he was respected and beloved, and he will be long and kindly remembered.—*Toronto Globe.*

Rev. Dr. Willis on last Sabbath evening preached a very excellent sermon in Rev. Mr. Irvine's

Church, George-street, to improve the occasion of the death of Mr. Esson. We have been permitted to publish the latter part of the discourse. The portraiture of the character of the lamented gentleman is remarkably correct, showing without a word of exaggeration a high appreciation of his noble qualities:

"If there were any danger of our forgetting how certainly death comes to all, and how sudden may be its approach, surely the affecting lessons of these few weeks past have been sufficient to recal us from our dream! Deep calleth unto deep—warning ensues on warning!

The latest event indeed was not so strikingly sudden, though the end of a long illness in the case of our departed friend, Professor Esson, came with somewhat of an unexpected rapidity; and so far we were taken here also by surprise. I had the satisfaction to be present with the deceased at the solemn moment when the spirit was taking its departure, and joined with the near and dear relatives in commending him to the Saviour in whom he trusted. I had again and again offered prayer with him previously, not without the impression that he was a dying man. He is gone! and the cordial regret, simultaneously uttered by a large circle of friends, bears testimony to the void which his death is felt to have made in the community, and to the high esteem which his dispositions and virtues had secured for him in the hearts of his fellow-citizens. Mr. Esson was a man whom it was not possible to know and not to love for the noble simplicity and ingenuousness of his temper and manners, united with an ardour of spirit which he carried into his professional pursuits, rendering his congenial studies a source of constant enjoyment to himself, and enabling him to interest the hearts as well as minds of students in comparatively abstract speculations; but which never kindled into more ferrent enthusiasm than when his mind dwelt, in the course of his private conversation or public prelection, on the practical tendencies and prospective issues of the labours of studious men and philanthropists in accelerating the diffusion of universal happiness, and ameliorating the condition, physical or moral, of the human race.

I have seldom, if ever, known a man more ingenuous; more superior to whatever is mean or sordid in intention, or sinister and intriguing in mode of action; or with whom it was more manifest that views of personal interest, ambition of power, and love of popularity, were not the principles that held sway with him in counsel or in conduct in public affairs. Whether you agreed with him in sentiment, or whether you differed, you found in him, in the one case, a hearty and honest associate, or, in the other, a liberal and magnanimous opponent. Mr. Esson was long engaged in the ministry in a church in Montreal. Some years ago (nine now), at the commencement of Knox's College in this city, he threw himself with all his ardour into the work assigned to him in directing the studies of youths intending for the Holy Ministry, especially in the preliminary department of their training. And not more by his moral influence, by his professional exertions than by his truly paternal interest in those committed to his charge, did he contribute to form the minds of a considerable proportion of our candidates, and attach to himself the confidence of one and all as to a familiar friend. I have had the best opportunity of witnessing the earnestness with which he sought to impress a reverence for the Word of God on his pupils, and to commend to them the dictates of its Divine wisdom as the ultimate rule and arbiter in all philosophic investigations. I believe he derived his chief enjoyment in the study of man—his favourite study—from the opportunity it gave him of admiring and commending the Divine Author of all his mental and moral adaptations. He lived in a region of lofty contemplation, in which, as he retired within himself, he not only might seem to withdraw himself from the excitements of passing events,—having no heart for the turmoil of petty strife, and his talent not lying in the capacity for details in business—but he might seem even in a

degree unsocial; not because he was austere, but because his mind was prone to abstraction. But he was far from being without the social feeling, any more than indifferent to public interests. He loved his friends; he looked forth from his retirement with complacency and benevolence on all men; and, when he allowed himself to relax in conversation, young and old alike listened delighted to the overflowing of his affectionate heart; the utterances which indicated without ostentation the richly furnished mind, trained to habits of observation and sagacious reflection. His habits of abstraction, therefore, had nothing of the morose; and I think it was because his mind was possessed of the peace of the Gospel, and imbued with the love of God as well as provided with the stores of philosophical and historical lore, that he was so evenly and so happy, alone or with others, as the good man is said to be "satisfied from himself."

The latest hours of our departed friend were in harmony with the habits of his life. It was not simply the favour of God, but the likeness of God, after which his soul aspired; it was not merely the more selfish question of safety that exercised his spirit—though that is itself a great and important question; and he gave indications in his expressions of a contrite and humble mind, conversant with godly sorrow; he loved to hear of the gracious covenant and of the everlasting righteousness of the Mediator. But, with a mind at rest in the faith of Christ, he dwelt in love as one dwelling in God; and I believe that in his view of Heaven itself he looked not so much at the idea of being free from all the ills of life, or possessed of self-gratifying joys, as at the end to which salvation itself is the means, in a closer communion with the Father of Spirits, and a larger participation of a Divine nature.

How mysterious is the Divine Providence! But a short while ago his name was selected as among the likeliest candidates for a newly erected chair in our University: I can bear witness to the equanimity with which he received the notification and waited for the issue. It has pleased God to assign to him a translation of a different kind, but it is not without satisfaction that his many friends can reflect that a long life of educational service did not close without this testimony rendered, with very general concurrent suffrages, to Mr. Esson's learning and his merits as an instructor of youth.

There is reason to think that the rapid decay of his strength latterly was the effect, to a large extent, of long-continued mental application. Ungrudgingly these labours were given, but they are of a kind (and it is not always allowed for or understood) to wear out the frame independently of any organic disease seizing on the vitals. The intellectual anxieties, which a keen imagination and a tender texture of the nervous system produce, press formidable on both the mind and body. The sword may prove too sharp for the scabbard; and it is affecting to witness the prostration of the finest powers, yielding, not without resistance from their natural buoyancy, to the stern progress of the destroyer; overcome by the exhaustion which was induced by their very great vigour and activity!

Truly all things are full of labour; man cannot utter it; the eye is not satisfied with seeing, nor the ear filled with hearing. Knowledge itself vanishes away; yet not that knowledge which wrought love; charity never faileth. Though all flesh is grass, and the goodness of man is as the flower of the field, the Word of the Lord, in itself and in its subjective effects in the soul, endureth for ever. They who have known and loved spiritually shall know and love yet more and more. Death is not the extinction of thought; it but enlarges the sphere of vision; and at the fountain, far more than at the stream, shall the happy spirit quaff unceasing draughts of intellectual gratification, and find ever enlarging desires. "I shall behold Thy face in righteousness, and be satisfied, when I awake, with Thy likeness. The Lamb in the midst of the Throne shall feed them, and lead them unto living fountains of waters,

and God shall wipe away all tears from their eyes."—*Toronto Colonist*.

The youngest child of the Duke of Argyll was christened by the Rev. Dr. Cumming, of the Scotch Church, London, at Stafford House last Saturday.

The income of the Wesleyan Missionary Society for 1852 is ascertained to be £102,370, 10s. 6d. That for last year, not counting Mr. Marriot's legacy of £10,000, was £102,736, 19s. 6d., showing an increase on the regular income of last year, above the one preceding it, of £2650, 16s.

CHURCH SALE.—A few days ago Wallace-town Church, Dundee, which has been in the occupancy of the Free Church since the Disruption, was exposed for sale by public roup, when, after a keen bidding by parties representing both the Established and Free Churches, it was knocked down to the former at £1185. The upset price was £1160, being the sum due to the bondholders on the property.

DEATH OF REV. DR. MACFARLANE, OF RENFREW.—We lament to have to announce the death of this excellent minister of the Free Church, which took place on Saturday after a lingering illness. Dr. Macfarlane was very well known throughout the Church for the warm interest he took in the Kaffir Mission. The leisure of his latter years was spent in the preparation of a work, which, we believe, he has left in an advanced state, on the history and condition of the Kaffir race.

MISSIONARY EXPENDITURE OF THE UNITED PRESBYTERIAN CHURCH OF SCOTLAND FOR 1852.—The Receipts for the Home Mission Fund were £4189 9s. 4½d. The Grants to Presbyteries for Home Missions were £60; to Congregations and Stations, £347 8s.; and in supplement of stipend, £2356 10s.; to Highland and Gaelic Missions, £225; to Associate Presbytery of Ireland, £25; and to Miscellaneous expenditure, £240, 10s. 1d. The Receipts for Foreign Missions Fund were £12,450 4s. 6½d.—The Expenditure on Foreign Missions is the following:—

Jamaica, £6101 18 8; Trinidad, £390 19 11; Canada, £1058 2 3; Nova Scotia, £75 0 0; Continent of Europe £207 0 9; Calabar £1249 6 2½; Caffra, £525 16 11½; Persia, £232 10 0; Ceylon £98 0 0; Expenses for Management, £500 13 1½; Leaving a balance of £3316 4 4½.

REVIVAL OF THE SOLEMN LEAGUE AND COVENANT.—The Original Discession Synod met on Monday week in Mains Street Church, Glasgow, but transacted no business of any special interest except on Wednesday, when the members of Synod, and the preachers, students, & elders in connection with it, took upon them the oath of adherence to the Solemn League and Covenant, having agreed at their meeting last year that the renewal of this engagement was suitable in present circumstances. The ceremony was of a rather interesting character; the parties covenanting raised their right hand on the reading of the bond, and remained standing, and with their hands elevated, till the reading of the document was completed. The bond was afterwards signed by the covenanters, who numbered 12 ministers, 5 preachers, 6 students, and 49 elders.—*Glasgow Herald*.

Table showing the Receipts of several of the principal Benevolent Societies for the years 1851, 1852, and 1853, as reported at the May Anniversaries in New York each year:

	1851.	1852.	1853.
Am. Bib. Society	17,589	208,44	3,342
Amer. Tract Soc.	7,777	42,555	263,79
N. Y. Colossia. Soc.	26,000	21,000	17,000
Female Guard Soc.	16,000	15,400	15,000
Am. Home Miss. Soc.	150,970	160,000	171,000
Am. Board For. Miss.	106,500	211,000	208,000
Am. & For. Chris. Un.	56,255	58,672	67,507
Seaman's Friend Soc.	20,200	20,000	21,000
So. Sep. of Gambing.		3,613	1,600
Soc. Amer. Con. Jews.	10,200	12,200	12,200
Total	\$7,054,001	\$7,100,000	\$7,255,518

ECCLESIASTICAL STATISTICS OF SCOTLAND.—The following table gives a correct list of the congregations in connection with the various denominations in Scotland, and exhibits the relative strength of Endowed and Unendowed Churches:—

	Congregations.
Established Churches	950
Parliamentary Churches	83
Chapels or Unendowed Churches in connection with the Established Church	159
Free Church	756
Chapels or Stations in connection with do.	107
United Presbyterian Church	448
Original Secession Church	24
Reformed Presbyterian Church	40
Congregational Church	98
Do, not in connection with the Union	46
Evangelical Union	10
Wesleyan Methodists	29
Baptist Church	96
Scottish Episcopal Church	186
Episcopal Churches not in connection with Do.	15
Roman Catholic Chapels	92
Total	3084

The number of Churches Endowed (including the Parliamentary Churches) is 994
Churches and Chapels un-endowed 2090

SLAT-RENTS IN ESTABLISHED CHURCHES.—IMPORTANT DECISION.—Mr. John M'Creath, farmer at Doonbank, summoned Mr. M'Cubbin, draper in Maybole, for £5 as the rent of a seat in the parish church of Maybole, which had been set aside by the proprietor of the lands for the farm of Doonbank, and which was occupied by Mr. M'Cubbin. Mr. M'Cubbin pleaded that parties are not liable to pay for seats in parish churches; and that, as the Marquis of Ailsa could not let a seat in a parish church, his tenant could not do so; and, therefore, although Mr. M'Creath might occupy the seat himself, he could not demand rent for its occupation from others when he did not choose to occupy it himself. The Sheriff Substitute took the case to avizandum; and on Thursday week assailed Mr. M'Cubbin from the action on the ground that neither a proprietor nor a tenant has any right to let the area of a church set apart for tenants.—*Ayr Observer*.

NEW PARISHES QUOD SACRA.—On the last Teind Court day of the past session decrees were pronounced, disjoining and erecting two new parishes, namely, New Pitligo in the Presbytery of Deer, and Camelon in the Presbytery of Linlithgow. The first of these was erected on the application of Sir John S. Forbes of Feillearn, Baronet, who has secured the munificent annual payment of L.50, being fully two thirds of the statutory amount of endowment besides providing the church, manse, and glebe-lands; and the new parish of Camelon was erected on the petition of William Forbes, Esq., of Callendar, M. P., and the Earl of Zeland, who have with the most praise-worthy liberality respectively secured annual payments of L.50 and L.100 towards the endowment of the minister; the remainder of endowment in each case being mainly provided by the Assembly's Committee.

PRESBYTERIAN HISTORICAL SOCIETY.—Last year, while the Old School Presbyterian General Assembly was in session at Charleston, S. C., a Presbyterian Historical Society was organized to collect and preserve the materials of the history of the Presbyterian Church in the United States, and to promote the knowledge of that history as far as possible. The Officers are elected annually at the meeting of the General Assembly. Those of last year were the following:—
President, James Hoge, D. D., Vice presidents, the Rev. Drs. Charles Hoge, George Howe, R. J. Bieckemridge, W. R. Sprague, W. H. Foote, and the Hon. Walter Lowrie; Secretary, Richard Webster; Treasurer, Jas. N. Dickson, Executive Committee, Rev. Drs. C. Van Rensselaer, J. C. Bachus, Thomas Smith, David Elliot, John Forsyth, R. Davidson, and Messrs. W. C. Alexander, William Shippen, S. Agnew and R. Webster.

The Executive Committee have adopted measures to establish a Library without delay, for which a considerable number of volumes are already obtained; a history of the Presbyterian Church by the Rev. Richard Webster; to address a circular to the Presbyteries; and they have appointed a Sub-committee to collect the materials of the current history of the Church. They have also appointed Samuel Agnew Librarian. A few evenings ago the anniversary of this Society was celebrated in this city at the Central Presbyterian Church, where an address was delivered by the Rev. Dr. Davidson, the orator appointed for the occasion. The Executive Committee presented their Annual Report, embracing the facts which we have stated above.

The Library is to consist of all manuscripts and publications, old and new, deemed essential to the prosecution of the objects of the Society, and all persons who may have such in their possession are solicited to deposit them with the Librarian in this city. The Society have also adopted a resolution, cordially inviting all other branches of the Presbyterian family in the United States to co-operate in its objects, and offering them free access to the Library.—*Philadelphia American*.

DUKE OF WELLINGTON.—The noblest fact in the history of Wellington was that put on record by Mr. Gleig, who had had the best opportunities of ascertaining, that, wherever the Great Duke travelled in his later days, his companion and his counsellor was the Word of God, which was read by him day by day.

YOURSELF NEALZER.—Sir Walter Scott in a narrative of his personal history gives the following caution to youth: "If it should ever fall to the lot of youth to peruse these pages, let such readers remember that it is with the deepest regret that I recollect in my manhood the opportunities of learning which I neglected in my youth; that through every part of my literary career I have felt pinched and hampered by my own ignorance, and would this moment give half the reputation I have had the good fortune to acquire if by so doing I could rest the remaining part upon a sound foundation of learning and science."

ISAAC WATTS.—Oh Watts! gentle-hearted old man! did you ever foresee the universal interest which would link itself to your name among the innocent hearts of earth? Did angels reveal to you in your death-hour how many a dying child would murmur your pleasant hymns in its farewell to earth?—how many living children repeat them as their most familiar notions of prayer? Did you foresee that in your native land, and wherever its language is spoken, the purer and least sinful portion of the ever shifting generations would be trained with your words? and now in that better world of glory do the souls of young children crowd around you? Do you hold sweet converse with those who were perhaps first led into the track of glory by the faint light which the sparks of your soul left on the earth? Do they recognize you, the souls of our departed little ones—souls of the children of the long ago dead—souls of the children of the living—lost and lamented, and then fading from memory like sweet dreams? It may be so; and that, when the great responsible gift of authorship is accounted for, your crown will be brighter than that bestowed on philosophers and sages!—[Hon. Mrs. Norton's "Stuart of Dunleath".]

POLLOCK, THE PORT, AND SIR JOHN ENCLAIR.—Far from ever disparaging the fame or success of any contemporary, he was always eager to bear his warmest testimony of admiration and respect to the excellence of others. It seemed as if every Scotchman was his relative, and every acre of Scotland his own. He took so keen an interest and so noble a pride in their prosperity. One instance among many may be recorded of Sir John's generous aid to struggling genius: One of his daughters having shown him, soon after its publication, *Pollock's Course of Time*, she incidentally described the state of most distressing poverty in which the gifted author was then almost hopelessly pining

while he supported himself from month to month by writing little tales and tracts for which he received a mere trifle. Pollock, like Chatterton, was sinking into actual want when Sir John instantly sent him a generous donation; and, after carefully studying the beautiful poem, he copied out some of the best extracts, printed four pages of them at his own expense, and distributed these specimens in hundreds throughout Great Britain with an account, guaranteed by himself, of the poet's circumstances. Subscriptions to the amount of some hundred pounds immediately poured in, the admirable poem was rapidly bought up, and Sir Charles Forbes, in answer to Sir John's representation, offered his interesting protégé an appointment as chaplain in India. What can be more dismal than the prosperity that comes too late! The poet's doom was evidently already sealed, and he appeared a dying man; yet his earnest desire was once to see Sir John, and personally to thank his unknown benefactor. None who witnessed that scene can ever forget it. Pollock within a few weeks of his death entered Sir John's drawing-room supported on the arm of a tall, florid, robust-looking clergyman, his friend Mr. Brown. The wasted figure, the hollow cheeks, and the eye blazing with genius and with the excitement of grateful emotion, who can ever forget! Pollock's words, though pronounced in the very broadest Scotch, were eloquent with all the poetry of genius while he warmly thanked Sir John for having been the herald of his fame to a world he must soon and so certainly leave. It was with feelings of deep sensibility that the kind-hearted baronet went through this first and last interview with the poet whose works he had admired, whose adversity he had relieved, and whose celebrity he had so greatly extended. When Pollock very soon afterwards died, a proposal was made that the fund, collected by Sir John for the poet's relief, should be expended in raising a monument to his memory; but the humane baronet said that the best monument would be to relieve the poet's near relatives from that penury which had been so destructive to himself; and it was done.—*Chambers's Memoir of Sir John Sinclair.*

When the believer is taught that he is a vessel "set apart" for the Master's use, he sees that all his possessions are to be used for the Lord. The power of the great, the wisdom of the learned, the possessions of the rich, are alike to be used as instruments in God's service as well as the time and influence every one possesses in a greater or less degree.

Avarice keeps a man always in the wheel, and makes him a slave for his life-time; and his head or his hands are perpetually employed. When one project is finished, his inclinations roll to another, so that his rest is only variety of labour. This evil spirit throws him into the fire and into the water, and all sorts of hazards and hardships; and, when he has reached the tombs, he sits naked and out of his right mind.—*Jeremy Collier.*

THE Psalmist says, "I am weary of my crying, my eyes fail while I wait for my God."—(Ps. lxxix. 3.) But in the same psalm he yet obtained comfort. "The Lord heareth the poor, and despoiseth not his prisoners."—(ver. 33.) Would we have fruit before it is ripe? When the mercy is ripe, we shall have it; and, besides, there is nothing lost by waiting. We send out the golden fleet of prayer to heaven; the longer this fleet stays out, the greater return will it bring with it. David found it so; therefore he pulls off his sackcloth, and puts on the garments of praise. "I will praise the name of God with a song"—(ver. 32.)—*Watson.*

MISSIONARY AND RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.—The forty-ninth annual meeting of this Society was

held on Wednesday in Exeter-hall, London, the Earl of Shaftesbury, President of the Society, in the Chair.

There were also present the Marquis of Cholmondeley, Lord Glenelg, the Bishops of Winchester and Cashel, Sir R. H. Inglis, Bishop M'Ilvaine (a deputation from the American Bible Society), the Rev. Professor Stowe, Hon. and Rev. Baptist Noel, and a larger number of Clergymen and ministers than have assembled on the Society's platform during the fifty years of its existence. After a few congratulatory observations from the Chairman, the Rev. Mr. Phillips read the Annual Report, which enumerated the various grants of copies of the Scriptures made to Missionary and other societies, and detailed the progress of the work of Biblical translation into numerous languages and dialects.

The Financial Statement showed that, exclusive of the Jubilee Fund, the Receipts of the year, ending March 31, amounted to £109,160 10s. 8d., being an increase of £71 9s. 10d. over those of the last year. The Receipts applicable to the general purposes of the Society amounted to £54,587 11s. 6d., including £36,523 15s. 11d. free contributions from Auxiliary Societies, being a clear increase of £2,422 16s. 11d. on that item. The Amount Received for Bibles and Testaments amounted to £54,572 19s. 2d., being an increase of £2,807, 6s. 5d. The Issues from the Society's Depots were—Home, 840,552; Abroad, 325,242; making a total of 1,165,794, being an increase of 14,152 over those of last year. The Total Issues of the Society from its commencement amounted to 20,571,103 copies. The Expenditure of the past year was £65,730 9s. 10d., and its present engagements were £50,229 3s. 10d. The Jubilee Fund exceeded £17,000. The Meeting was addressed by the Marquis of Cholmondeley, the Hon. and Rev. Baptist Noel, the Rev. Hugh McNeile, Bishop M'Ilvaine, the Rev. T. Binney, and other gentlemen, and resolutions were passed expressive of gratitude for the Divine blessing on the labours of the Society, especially in reference to its late Republic proceedings.

The Religious Anniversaries of New York took place last week; the Metropolitan Hall, which can seat over 3,500 people, was generally crowded, showing the growing interest which the community takes in these solemn and reviving occasions. A short notice of the principal Anniversaries will be found interesting.

The American Society for meliorating the condition of the Jews held its anniversary on Sabbath evening, 8th May, and reports an increase on its Funds.

"There have been employed 9 regular missionaries, besides from 5 to 7 colporteurs, all converted Jews. The Gospel has been preached to the Jewish people throughout the United States during the year more extensively than ever before. They have met with a cordial reception by the Jewish people, and their messages of consolation and salvation have commanded respectful attention. There is evidently a prevailing feeling among the Jewish people in this country that modern Judaism cannot supply their spiritual wants. They are looking for something more rational and substantial. The fruits of missionary labour are on the increase. They have been for the past double in number over the preceding year. Fourteen Israelites, through the instrumentality of the Society, have publicly professed faith in Christ, and the prospect is that twice this number will follow their example during the next year; for there is now a large number of persons under instruction, many of whom are hopefully converted."

The American Seamen's Friend Society had its meeting on Monday, the 9th May:

"The chaplains and missionaries of the Society are stationed in the Sandwich Islands, New Grenada, Chili, Brazil, China, the Island of St. Helena, France, Sweden, Denmark and New Brunswick; and new fields, calling for the aid of the Society in their cultivation, are open in Peru, China, Calcutta, &c."

At Home religious services are held in the principal seaports, and abundant blessing has resulted from them. Boarding-houses are kept under the supervision of the Society in order to save sailors from the many temptations which otherwise await them on land. Seamen's Saving Banks are encouraged. There is one in Boston, with \$375,000 of deposits; and one in New York, with a million and-a-half of dollars! The use of intoxicating spirits has been given up on board of most American vessels, and the Seamen's Temperance Society of New York numbers already 27,000 members.

The American and Foreign Union held its anniversary on the 10th May.

The receipts of the Society during the year were \$67,507. The number of missionaries, missionary agents, and other labourers in the service of the Society, was last year 118. The languages in which they have made known the Gospel have been English, Irish, French, German, Spanish and Italian. As to the results, thousands of Romanists and others have heard the Gospel kindly imparted to them; many have given evidence of having embraced the Truth with the whole heart; many are enquiring after it; many prejudices have been removed; many copies of the Scriptures and religious tracts have been distributed. The Board has sent a Spanish Missionary to Panama, and desires to evangelize South America as far as circumstances will permit. Missionaries amongst the Romanists are supported in France and other portions of Europe. The speeches made on this occasion were soul-stirring, and created great enthusiasm. Amongst the speakers are prominent, Dr. Kalley, late of the Island of Madaga, where he was instrumental in bringing about a great work, the Rev. P. Revel, moderator of the Synod of the Waldenses, and finally Father Gavazza.

The American Anti-Slavery Society held its anniversary on the 11th May. For the last two years it had met in Rochester in consequence of lawless interruptions which had taken place in New York. The speakers entered eloquently their protest against the iniquitous Slave Law; amongst them were Miss Lucy Stone of Massachusetts, and the well known Rev. Henry Ward Beecher.—*Abridged from the Montreal Witness.*

UPPER CANADA BIBLE SOCIETY.—The Annual Meeting of this Institution was held in the Wesleyan Methodist Church, Richmond Street, Toronto, on the evening of Wednesday the 3th of May. The large Church was filled with an audience such as never was convened on any former anniversary. The platform was crowded with representatives, clerical and lay, of the various evangelical denominations. It was a noble spectacle and, it is to be hoped, was the beginning of better things for the Society. An abstract of an able Report was read by the Secretary, J. S. Howard, Esq.—Thirteen new Auxiliary Societies have been established during the past year, and others before established are in a more flourishing state, under the able agency of the Rev. Lachlan Taylor. The Receipts during the past year were £1711 18s. 10½d. The Issues of Bibles were 18,068, exclusive of those issued by the Tract Society, containing Psalms and Paraphrases, amounting to 7324, making in all 25,392 copies of the Scriptures, being an increase over the last year of 6318.

The Hon. Robert Baldwin, President of the Society being unable, by illness, to be present the Mayor, J. G. Bowes, Esq., took his place, and ably presided. Speeches were delivered by the Rev. Mr. Sanson (Episcopalian), Rev. Mr. Irvine (Irish Presbyterian Church), Rev. Mr. Jenkins (Methodist Church Montreal), Rev. Dr. McCaul (President of the University), Rev. Dr. Ryerson (Superintendent of Education). The speeches were most excellent, and, it is hoped, have given an impetus to the cause, which will extend through the Province. The collection amounted to £22 10s.—*Canadian Presbyterian Magazine for May.*

POETRY.

LITTLE GEORGE'S WISH.

"I wish I could see Jacob, mother,"
Said little George, as he
Looked kindly in his mother's face,
While standing by her knee.

"I wish to ask good Jacob, mother,
If he would please to lend
To me the ladder upon which
The angels did descend.

"I thought how I should love, mother,
To see those angels fair,
On wings of light so beautiful,
Soaring above me there.

"And it seems to me, dear mother,
The angels then might see
Your little boy, and kindly come
To speak a word with me.

"And, if you could but spare me, mother,
Might I not with them rise.
And, mounting upwards, join the hosts
Of angels in the skies?"

"I wish I could see Jacob, mother,
I know that he would lend
To me the ladder upon which
The angels did descend."

"Dear boy," the mother said, while tears
Fast filled her loving eye,
"Good Jacob long ago hath joined
The angels in the sky.

"If thou, my son, like him of old,
The blessed Lord wilt love,
Thy guardian angels, all unseen,
Will watch thee from Above.

"And, when the night of life draws nigh,
Death comes with friendly care,
Thy spirit shall ascend to Heaven,
And join good Jacob there.

"But, oh! a long and weary way
Before us all may lie,
Ere we may hear the angel choir
In that bright world on High.

"May holy thoughts, my gentle boy,
Like angels, ever come
And dwell with thee, while journeying
Unto thy heavenly home!"

"And, when thy pilgrimage is o'er,
Mayst thou at life's last even
Exclaim, as holy Jacob did,
'This is the gate of Heaven!'"

THE PILGRIM'S SONG.

God help thee, weary traveller, and guide thee on
thy way,
In danger be thy refuge, in weakness be thy stay;
When storms around thee threaten, or snares thy
steps attend,
May He be thy Deliverer and save thee to the end.

Thy path is rough and stormy, thy comforts few
and rare,
Thy garb is poor and homely, thy tent is worn and
bare;
Like thy great Lord an outcast, a wanderer here
thou art,
Yet, sharing in His sorrow, in His joy thou'lt have
a part.

Shouldst thou by fraud or violence be led to leave
the way,
May He pursue thy footsteps, too prone, alas! to
stray,
Restrain thee in His mercy, light up thy darkened
mind,
Dry up thy tears of sadness, thy broken spirit
bind.

When comrades fail or grieve thee, or vanish from
thy sight,
May He, thy Friend and Brother, be near to lead
thee right;
A table in the desert may He with bounties spread,
Supply thy feet the cooling stream, with oil anoint
thy head.

When lengthened nights of darkness involve thy
soul in gloom,
And death's deep-shaded valley presents to thee
the tomb,
Then may the light of morning again shine on thy
way,
And thou with hope and courage press on to end-
less day.

When thou passest through the Jordan, may He the
stream divide,
Go with thee through the river, roll back the
swelling tide;
Safe land thee as a pilgrim on Canaan's blessed
shore,
Receive thee to Mount Zion to triumph evermore.

Till then, God help thee, traveller, and guide thee
on thy way,
In danger be thy refuge, in weakness be thy stay;
When storms around thee threaten, or snares thy
steps attend,
May He be thy Deliverer, and save thee to the end.

SELECTIONS.

ALL THINGS IN CHRIST.

"He that spared not His own Son, but freely delivered
Him up for us all, how shall He not with Him also
freely give us all things.—Rom. viii. 32.

In this passage it is implied that Christ is God's
greatest gift to man, and the apostle infers that
He, who has given the greater, will not withhold
the lesser gift. If, therefore, I have received
Christ, I have the pledge of Almighty God, I
shall never suffer the lack of any thing which is
needful for me either in time or in eternity. I
have no right, therefore, to be careful and troubled
either in regard to spiritual or temporal things.
If I have Christ, I shall have "all things." I
may not have what I think I need, but I shall
have what is far better. I shall have what infinite
wisdom and infinite love sees that I need. I
would not substitute my wisdom in the place of
God's wisdom. I would leave the ordering of my
lot to Him, resting upon His promises, and
strengthening my faith by the constant reference
to his greatest gift.

THE DEATH OF AN AGED PASTOR.

[From Sermon by the Rev. John Kerr on the
death of Dr Kidston of Glasgow.]

THE world we live in is one of ceaseless muta-
tion. Every setting sun brings its changes, wheth-
er we perceive them or not. Day by day "our
age is departed, and removed from us like a shep-
herd's tent." We pitch our tabernacle every night
nearer death, nearer judgement. The departure of
each friend who enters the world of spirits is in-
tended to give us this admonition. Leaving, they
leave this lesson. "Thou also shalt become weak
as we; thou shalt become like unto us." The
death of a Christian minister comes with a wider
circumference and deeper significance of warning
than almost any other. It visits every house in a
large community with its note of change, and
knocks loudly at every heart. The pulpit speaks
in death, as in life, to all who gather round it.
The absence of its wonted occupant is the last and
most solemn of his admonitions—the silent elo-
quence of that preacher, Death—who, more im-
pressively than the wise man, writes "vanity of
vanities" on all this sublunary life. The depart-
ure of an aged minister gives an emphasis to this
lesson even more profound. For sixty years
change invaded every seat in this house of God,
but it spared the central one. The teacher's place

seemed to have made a covenant with death; a
stranger might have visited this congregation at
the interval of half a century to find the same face
there; and in the ceaseless revolutions around it
one fixed place appeared to have been found, as
in the firmament of stars, moveless amid surround-
ing mutability. But now that fancy is dissolved,
the ancient landmark is removed, which these
fathers had set for us. First came one stroke, and
then in rapid succession another; and this place
that knew them shall know them no more. Once,
yea, twice, has God spoken to assure us that there
is no place exempt from death's inroad; "that
time and chance (to speak with men) happen alike
to all." Now we have been brought to the heart-
felt acknowledgement, "We are strangers before
Thee, and sojourners, as were all our fathers; our
days on the earth are as a shadow, and there is
no abiding." This one change calls to mind
many; it stirs up the dead for us; it leads the eye
to wander from seat to seat, and ask the question,
"Our fathers, where are they?" There are high
places of weeping in the path of life that summon
us to look back, and none more sacred and touch-
ing than those that lead us to meditate on the
waste that death has caused in a religious com-
munity. The overthrow of empires, and fall of
ancient dynasties, are impressive; and yet fre-
quently they roll overhead like the thunder peal,
and leave the homes of men unharmed, that the
sun may smile on them when the storm is past.
But change in a Christian congregation reminds
us of the quenching of domestic fires, of the dis-
persion of family circles, of coldness and desola-
tion lighted at the altar of God. Within five brief
years, just closed, two ministers and six elders
have been called by death from our midst; and
how many more have joined them from the ranks
of membership! When we cast our eye further
back, how few survive of those that saw him, who
has just departed, enter on his ministry! The
names of them that are asleep are more by far
than of them who are alive and remain. 'Tis long
since the congregation of the dead has had the
majority. Men of faith, and prayer, and active
zeal, who carried many a year the ark of God,
are numbered with a generation past. Families,
once numerous, have left not a name; or some
solitary mourner, with Rizzpah-like grief, lives to
guard their memory. Voices that sung God's
praises are hushed in silence. Those who walked
to the house of God in company are resting to-
gether in the narrow house; and fathers and breth-
ren, and fellow-partners in the journey of life,
whom we have loved as our own soul, "have
been led captive of him who opens not the house
of his prisoners." What hearts have been rent in
these partings, that bleed afresh as memory
touches the wound, and that shall never be fully
healed till the great day when the grave shall
hear the word *Restore!* As the Saviour stood
before the sepulchre of Lazarus, it is said with
touching simplicity, "Jesus wept;" and where-
fore? It was not, as John Howe has observed,
over that one grave: "For He knew His own
purpose, and foresaw the certain and glorious
case of this dark dispensation." No, but in that
single death he saw many. In the weeping
mourners around His eye beheld all the wo and
desolation which sin and death had brought into
this fair world; and then that large heart of His
was melted—He groaned in the spirit and was
troubled." This one recent grave may so lead us
back to many a mouldering heap around it—

"The air is full of farewells for the dying,
And mournings for the dead."

We have been, like the Apostle, "in deaths oft."
It is not forbidden to call up the forms of the de-
parted, although, like Samuel to the unhappy
king of Israel, they came to tell us that we must
soon be with them. The sorrow is salutary:—

"O let the soul her slumbers break,
Let thought be quickened and awake;
Awake to see
How soon this life is past and gone,
And death comes softly stealing on,
How silently!

Our lives are rivers, gliding free
To that unfathomed, boundless sea,
The silent grave!
Thither all earthly pomp and boast
Roll, to be swallowed up and lost
In one dark wave."

MINISTERS' WIDOWS' AND ORPHANS' FUND.

CONGREGATIONAL COLLECTIONS.

Perth, per Rev. Wm. Bell.....	£1	5	0
Clarke, per Rev. Samuel Porter....	1	0	0
South Gower, per Rev. Jos. Anderson,	1	10	0
Simcoe, per Rev. Geo. Bell.....	4	0	0
Smith's Falls, per Rev. Sol. Mylne..	2	0	0

JOHN GREENSHIELDS,
Treasurer.

Montreal, May 31st, 1853.

SUBSCRIPTIONS RECEIVED SINCE LAST PUBLICATION.

For 1852.

John Brydone, Ormstown, 2s. 6d.
For 1853.

William Reid, Lachine, 2s. 6d.; Rev. James Anderson, Ormstown, 2s. 6d.; William McEwan, Lancaster, 1851 to 1853, 7s. 6d.; R. M. Caskill, Fitzroy Harbour, 2s. 6d.; Mr. Dodds, Christiana Armstrong, William M. Nider, Mr. Robinson, Depy. Counl. Genl., Montreal, 2s. 6d. each; John Wylie, Matilda, 2s. 6d.; James Laing, Oshawa, 2s. 6d.; John Mitchell, Toronto, 1852-1853, 5s.; William Little, Robert Hutton, John Dodds, Robert G. Lamb, Rev. Solomon Mylne, Smith's Falls, 2s. 6d. each; Robert Mylne, Carnet, Ireland, 2s. 6d.; Lay Association, Halifax, N. S., £1; Lay Association, Wallace, N. S., 10s.; Hon. A. Keith, Archd. Scott, Esq., Robert Noble, William Scott, Donald Murray, Mrs. Grinton, W. Creighton, John Duffus, William Sutherland, Miss Holmes, Samuel Noble, Athenaeum Reading Room, Wallace, N. S., 2s. 6d. each; Reading Room, Peebles, Scotland, 2s. 6d.; Robert Blair, David Blair, Grand Bay, Saguenay, 5s. each; Robert McCormack, Kingston, 1852-1853, 5s.

DISCOURSES

PREACHED on various occasions, in the course of Ministerial duty, by Rev. ROBERT M'GILL, Minister of St. Paul's Church, Montreal. Subjects:—

I. The Love of Country. II. The authority of Law. III. God's Chastisement of Cities. IV. Respect for the Burying Place of the Dead. V. On Graves. (Five Sermons).—1. The Cemetery. 2. Death: How Came it? 3. Death: What is it? 4. The Dead: Where are they? 5. Is the Child Dead?—VI. Death: The Fear of it a Bondage. VII. Peace in Christ. VIII. The Precedent Claims of the Spiritual in Religion over the External. IX. The Religion of Feeling. X. Christ: in Him was Life. XI. The Soul—a Book.

H. RAMSAY.

Sold also by John Armour, Montreal; P. Sinclair, Quebec; John Duff, Kingston; A. H. Armour & Co., Toronto. Price 3s 9d.

ALEXANDER MORRIS,
ADVOCATE,
OFFICE, No. 49 LITTLE ST. JAMES STREET,
MONTREAL.

J. S. HUNTER,
NOTARY PUBLIC,
No. 2

Great St. James Street, Montreal.

PAPER AND STATIONERY.

THE Subscriber, is now receiving *ex Shandon*, and expects shortly, *ex City of Hamilton*, *Pearl Albion*, *Home*, and other vessels, his usual assortment of WRITING, WRAPPING, and DRAWING PAPERS; —also,— ACCOUNT BOOKS and Miscellaneous STATIONERY.
H. RAMSAY.

JUST PUBLISHED.

A GUIDE FROM MONTREAL and QUEBEC to the EASTERN TOWNSHIPS and PORTLAND, with a MAP—price 1s. 10½d.

—ALSO AT REDUCED PRICES—

The New Guide to Montreal and its environs, with a Map—1s. 10½d.

Do. do. to Quebec, with a Map; 1s. 10½d.

The Canadian Guide Book, with a Map of the Province: 3s. 9d.

THE INTEREST BOOK for 365 days, half bound, 5s. EXCHANGE Tables, 2s. 6d. COMMERCIAL Tables, containing Interest at 6 and 5 per cent, Commission, &c. 2s. 6d.

TABLES of ADVANCE for calculating the value of imported goods, 1s. 10½d.

H. RAMSAY.

HISTORY OF CANADA, REDUCED IN PRICE.

THIS excellent History is in good use in High Schools, District Schools, &c. To facilitate its introduction into Common Schools, the retail price has been reduced to 2s.

SHORTLY WILL BE PUBLISHED.

The GEOGRAPHY of CANADA, for the use of Schools, intended to accompany, or serve as a supplement of Morse, Stuart's, Ewing's, and other good Text Books. It is a common complaint on the part of Teachers, that the best Geographies in use, devote too little space to the American Provinces. The little work now announced, is intended to overcome this objection.

A HISTORY of ENGLAND for Schools.

A HISTORY of ROME for do.

The publisher will be able to supply these books at so low a rate as to render it unnecessary to employ costly imported books.

H. RAMSAY.

SCHOOL BOOKS.

THE NATIONAL SERIES. The Subscriber has just printed off large editions from his new STEREO TYPE PLATES of this excellent series. When he first introduced these books, they met with the approbation and countenance of the Governor General, the superintendants of Education, the Bishops of the Roman Catholic Church, the Synod of the Church of Scotland, and of the Clergy of all other denominations, and since then the demand for them has been steadily on the increase. The Series consists of the FIRST, SECOND, SEQUEL to the SECOND, THIRD, FOURTH, and FIFTH READING BOOKS. LESSONS on the TRUTH of CHRISTIANITY, ENGLISH GRAMMAR, GEOGRAPHY, ARITHMETIC, BOOK-KEEPING, &c.

H. RAMSAY.

CURRICULUM LATINUM.

TO save to Parents the expense of high priced editions of the Latin Classics, the Subscriber has lately issued in ten parts some of those most in use at prices from 9d. to 1s. 3d. each.

FRENCH TEXT BOOKS,

OLLENDORFF'S PRIMARY LESSONS in French L'ABILLE, an Introductory French Reader.

MISCELLANEOUS SCHOOL BOOKS.

Maror's (superior edition), Carpenter's, Webster's and other Spelling Books. Murray's large and Small Grammars, Lennie's Grammar, and others; Walkingame's Arithmetic, Walker's Dictionary, sine new edition.

ENGLISH SCHOOL BOOKS.

Stocks always on hand of Messrs. Oliver & Boyd's, Messrs. W. & R. Chambers, and Whittaker & Co's, superior editions.

SCHOOL STATIONERY, PAPER, SLATES, MAPS, &c., at very low rates.

H. RAMSAY.

MAPS FOR SCHOOL ROOMS.

LARGE MAPS for SCHOOLS, consisting of
1. The Eastern Hemisphere. 2. The Western Hemisphere. 3. Europe. 4. Asia. 5. Africa. 6. America. 7. England. 8. Ireland. 9. Scotland. 10. Canada.—Palestine, together with 11. Johnston's Properties of Bodies. 12. Mechanical Powers, and 13. Hydrostatics.

Size 4 feet 2 by 3 feet 6 inches. The ten Maps may be procured ready packed for £5. 10s., or with the three sheets of illustrations, for £7.

SMALLER SCHOOL MAPS.

Containing the same number as the above—ten—with Johnston's Illustrations of Geographical Terms—size 2 feet 9 inches by 2 feet 3 inches. Price per set £3. 5s., or without the Geographical Terms, £2. 17s. 6d.

MAP OF CANADA.

On rollers, and well adapted as a companion to either of the above sets, price 7s. 6d.

H. RAMSAY.

Sets may be procured from P. Sinclair, Quebec; A. Bryson, Bytown; J. Duff, Kingston; A. H. Armour & Co., Toronto; and J. M. Graham, London.

H. RAMSAY.

RELIGIOUS AND USEFUL BOOK STORE. AMERICAN BOOKS.

THE Subscriber, having personally selected a fine Stock of BOOKS from several of the best Publishers in the United States, offers them for Cash, by Retail, at the Publisher's Prices.

ENGLISH BOOKS.

He has also imported an extensive assortment of British PUBLICATIONS from some of the best and cheapest Publishers, which, on account of being Duty Free, he can Sell at a lower advance than it costs to import Dry Goods.

NATIONAL AND OTHER SCHOOL BOOKS.

Arrangements have been made to supply Country Merchants with SCHOOL BOOKS, Published in Canada, the United States, and Britain, on the best terms; also, Sunday Schools with Sunday School Books.

CHILDREN'S BOOKS.

Pains have been taken to make the assortment of Books for Children and Young People very complete and attractive.

STATIONERY.

A good assortment of English, American, and Canadian STATIONERY, Wrapping Paper &c., will be constantly kept on hand; also, Inks, Pens, Blank Books, &c., &c., &c.

MAPS.

An assortment of Mounted and Pocket MAPS has been received, including samples of the large Missionary Maps for Sabbath Schools, &c.

TO COUNTRY MERCHANTS.

The Subscriber begs leave to call the attention of Country Merchants to this advertisement, and to invite their inspection of his Stock. On books to sell again a trade discount will be made.

LIBRARIES.

For Ministers, Congregational Schools, or Public Libraries, a liberal discount will be allowed.

JOHN DOUGALL.

Montreal, 30th September, 1852.

The Presbyterian

Is published for the Lay Association by John Lovell at his office, St. Nicholas Street, Montreal.

All communications, and letters enclosing remittances to the Presbyterian, to be addressed (Post paid) to "The Editor of the Presbyterian, Montreal."

Printed by JOHN LOVELL, at his Steam Printing Establishment, St. Nicholas Street.