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The Presbyterian;

A MISSIONARY AND RELIGIOUS RECORD



OF THE

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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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The Presbyterian.

The Publication Committee of the Lay Association of Montreal earnestly call the attention of the readers of the *Presbyterian* in Canada to the following Extract from the Minutes of the Meeting of the Association held on the 25th January last.

"The want of *Local* news in the *Presbyterian*, and the advisability of circulating it in Scotland, then came under notice, when it was moved by A. D. Parker, Esq., seconded by W. Edmonstone, Esq., and Resolved

That, while the *Presbyterian* has afforded much useful and instructive information to those within the limits of its own immediate circulation, it is highly desirable that the interest of our countrymen at Home should be awakened towards it, and that with this view it be impressed upon the Ministers in Canada, and others competent to contribute interesting information of a *Local* character, that there exists an absolute necessity for the exhibition of more energy in this particular on their part than has hitherto been apparent."

MONTREAL LAY ASSOCIATION.—We have much pleasure in directing the attention of our readers to the proceedings of the Anniversary Meeting of this flourishing Association in Montreal, which we have extracted from the *Presbyterian* of last month. This useful institution has grown up in the bosom of the Church, has been nursed and supported by her members, and has exerted a salutary influence upon her Educational and Missionary Schemes. The Association at Montreal embraces a wider field than the

sister Association in this city, as it is sustained by the liberality of its members with ampler funds. . . . During the past year the sum of £30 has been expended in bursaries to three students of Queen's College, Kingston, a wise and judicious appropriation. Assistance has been given in the dissemination of information respecting the Parent Church and the Church in Canada, through the pages of the *Presbyterian*, and last, but not least, the Association has deliberately determined to enter the Home Mission field and employ a Visiting Missionary in the District of Montreal, where there is much room for his services. This is the course which has all along been recommended to the notice of the Association in Halifax, a course which has only been partially pursued. The services of the Rev. Mr. McNair, as a Travelling Missionary in this Province, have not been too highly appreciated. And, now that he has removed from a field, which he occupied only for too short a period with so much credit to himself and advantage to others, and when branch Associations are springing up in various parts of the country for the express purpose of aiding Home Missions, it will be impossible for the Lay Association of Nova Scotia to keep up a regular correspondence with their auxiliaries, and meet the expectations of the friends of the Church in the destitute settlements without the assistance and co-operation of one or more accredited agents in the capacity of Travelling Missionaries. The subject will no doubt be brought under the notice of the Association with as little delay as possible, and meet with that attention and favour to which it is so justly entitled.—*Halifax Guardian*.

CHURCH IN CANADA.

PRESENTATION.—The Ladies of the Presbyterian Congregation of Markham Village, in connexion with the Church of Scotland, have kindly contributed to the ornaments of their Church, and the gratification of their highly esteemed Pastor, the Rev. James Stewart, by trimming out the pulpit in elegant style, and presenting a very large Pulpit Bible and Psalm Book for the use of the Minister. The other Congregation of the 6th Concession have also very largely and liberally contributed to the ornaments of their House of Worship in a similar style. It is pleasing to observe the display of taste and liberality evinced on both occasions, as evincing the rising prosperity of Presbyterianism and Christian feeling in that hitherto so long neglected district, now so fast progressing in Religious prosperity and usefulness under the pastoral care of their highly esteemed Minister.

EXAMINATION AND SOIREE.

On the 25th December ulto. the Sabbath School at Three Rivers, in connexion with the Church of Scotland, was examined on the Scriptures, Sacred Geography, Catechisms, and in Recitation of Psalms, Hymns, and other pieces of Sacred Poetry. The number of children present was in all 38. On the 30th the Sabbath School at the Scotch Settlement on the St. Maurice was also examined in presence of their parents and friends, the number nearly the same. Some were examined in private families on account of sickness among the children. They were addressed by their Pastor, the Rev. James Thom, as follows:—

My young friends; were you in the act of being instructed in Geography, Arithmetic and Geometry, or in any of the useful arts or sciences, you must learn well their first principles. These, by application, will be easily learned, because they are generally simple and few; and, if carefully reduced to daily practice, will lead you to perfection. And this is precisely what we want to ascertain in our Annual Examination of the Sabbath Schools, our sacred labours with you on the Lord's Day, and our daily prayers at the throne of grace, that ye may be rooted and grounded in the rudiments of our most holy Religion; that year after year ye may make progress in the Divine life; may be enabled by the help of God to reduce those evangelical principles to practice in your life and conversation; and, while parents and friends feel gratified in your improvement, Christ your Redeemer may be glorified in you, may see of the travail of His soul and be satisfied, and may finally receive you into the kingdom of His glory.

For this purpose we not only witness with thankfulness the expansion of your youthful minds, by the elements of arts and sciences; but also recognize on them the impress of an early and pious education. These conjointly will be the greatest blessing, and the richest inheritance. If these means be sanctified, you have safer guides to God in Christ than the wandering Arab. Being asked one day by a stranger how he knew that there was a God, he replied; "Just as I observe this mark of a footstep on the sand, to be that of a man, or an animal that passed that way." And as the young and thoughtless wanderer in a state of nature cannot discern the ways of the Creator in every part of the Universe where He has been, and where He now is; yet the promise is in those very principles ye have recited, "The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of Salvation."

However little you may esteem the lessons of your Bibles now in comparison of other works of fancy or of fiction, the time is not far distant, and will undoubtedly come, when its promises will be your only comfort, and you will be most happy to call a parent or a friend to your bedside to read a portion of its gracious contents suitable to your perishing and sinful condition. For ye already know that, though the talents, the discoveries, the experiments of the hero, the philosopher, the statesman, or the man of the world and of business, merit applause from the children of this generation, yet we seldom or ever hear the greatest of them all exclaim, "Let me die the death of the hero or of the statesman, &c." No! but "Let me die the death of the righteous, and let my last end be like his." We presume not to affirm that this will be the desire of all

who have had fatherly pains bestowed on their early instruction! No! not even of some who shall live to old age, and die in their impenitence with no other forebodings within them than the prospects of falling into endless misery. We make mention of these things that you may take warning in the accepted time and day of Salvation. What trials await you we cannot tell, nor can we predict what effect they may have on your future well-being. These are variously felt by one, and blessed to another. Neither Job nor Quintilian, nor yet the man, who upon an occasion of affliction in his family said, If I could, I would dethrone the Almighty for the loss of my children * * *

But the Patriarch in submission to the will of God, said, "The Lord gave and hath taken away; blessed be His name." Thus also the late Dr. Liechman on his death-bed called a young nobleman of high rank, who had been under his care, saying "You see, my young friend, the situation in which I am now; and I am happy for your sake, that you are here to witness the tranquillity of my last moments. But it is not tranquillity only, but joy and triumph." His features brightened. He rose in energy as he spoke. And whence does this exultation spring? From that Book, alas! too much neglected indeed; but which contains invaluable treasures! But I perceive that the term philosophy has a greater charm in the ears of some than the Bible, or than the Bible Class. Well then the late Dr. Chalmers was not only a philosopher, but a divine and a man of God. On one occasion we had the happiness to see him enter the classroom where many young persons were examined on their knowledge of the Scriptures. With a Herculean and athletic form he stood, cast a glance of his eye around upon them all, and said with heartfelt satisfaction, "Continue ye in Bible exercises, my young friends; and, though I may have to go before you, yet yonder is our Mediator, and I hope to meet with many of you in the regions of glory." He is gone to eternity! But, alas! too many of our youth forget the precepts of the philosopher, for at 12 years, or so, they imagine themselves, no longer under obligations to serve the Lord or to read the Bible! The seed may be sown in earlier years! But, ah! the adversaries of youth enter the field, sow the tares, and Satan reaps the harvest.

But we must not forget the question which forms the subject matter of our evening's meditations, especially after we have been at pains to recite our Catechisms with accuracy. What grounds have you to think that the children of every family and Sabbath school may be called also sons and daughters of God? Let us recal the question to our minds; and inquire for a little into its import. "Adoption is an act of God's free grace whereby

we are received into the number and have a right to all the privileges of the Sons of God." Are you not ambitious to vie with one another in order to obtain so honourable a name? And how can you expect from your unworthiness to be called by a name that is given to the Angels and to the Son of God in Heaven? These never sinned, or disobeyed God's commandments; but ye have forfeited your titles and lost your birthright by your disobedience. And it is not by an act of man's kindness, but by the grace of God that ye are called His sons. Again and again you may think on the most merciful act of this high decree of the Eternal; and from the very bottom of your hearts breathe a daily prayer of thankfulness unto God for His unalterable purposes of mercy towards you.

This great principle is suited to your state and capacities. By way of analogy it is an attempt to imitate Nature in the relationship of parents and children. Hence we read of the custom of adopting strangers for sons or daughters among the Chaldeans, Persians, Greeks and Romans. By mutual consent they also share in the name, provision, protection, and inheritance of the family. In course of nature it falls to them as a portion; yet in return they are under very many obligations to yield a ready, constant, willing, and cheerful obedience in their life and manners. One rebellious, stubborn action might be the loss of all; just so with you in the case of your everlasting portion. In another and more general acceptance of the term all mankind are the off-spring of God. But this is not the distinguishing mark by which we wish you to be known, for the greatest sinner is created and preserved by Providence. What we would impress on your minds is that, when God renews your hearts, changes the temper and disposition that is prone to evil and averse to good, enables you firmly to reverence, love and serve Him in all times and circumstances even to the end of life; He on the other hand in His good pleasure will give you protection, provision, pardon, a kingdom and crown of glory. This honour will be denied to the profane and impious who are called children of wrath. Hence you may read the favour that Mordecai and his adopted daughter, Queen Esther, obtained in the sight of God and men; how Daniel, and those men, who have got the name of the three famous children, were delivered from the wrath of a great king in the midst of the fiery furnace by one in personal glory like unto the Son of God.

Ye know of the royal decree of Cyrus that was found at Achmatta or Ecbatan, the capital of ancient Media, and how the Jews were indebted to this illustrious Prince for their deliverance, their restoration to Jerusalem, the building of their temple, and worship of God. Yet it was a

decree of his royal pleasure that all nations should honour the God of Daniel the Prophet. And so, when God was always happy and blessed in the midst of His own Heavenly family, He thought upon you in your estate of sin and misery, and by a sovereign act of His grace willed to raise you from misery to the happiness and blessedness of life Eternal. Are ye not debtors to Christ? "I will have mercy on whom I will have mercy, and compassion on whom I will have compassion." And, if any one of you be adopted through grace into the family of your Father who is in Heaven, ye cannot fail to profit by reading in your Bibles how providentially Moses was the adopted son of a Princess and heir to a kingdom, the most ancient and renowned in the world; yet notwithstanding he forsook Idolatry, and the allurements to sin, and cast in his lot among the afflicted people of the Lord; and we trust that you, and many other young people, whom we have known to discover proficiency in Biblical and Classical knowledge, not only here but in the City of Montreal, may continue and abound in daily application and prayerfulness to Almighty God for His blessing on every effort to bring you up in the nurture and admonition of the Lord.

THE UNIVERSITY OF TORONTO.

It is useless to allege that the University of Toronto, as at present constituted, is acceptable to the people of Upper Canada. The other colleges in operation in the Upper Province, and the efforts of the Bishop and those associated with him to establish an additional one, are proofs of the existing dissatisfaction with the Institution of which Mr. de Blaquiere happens for the present to be the head; and, moreover, the determination, at next session of Parliament, to legislate again on the University question, is a stronger proof still, of its present unsatisfactory character. Even those, who at present profess to uphold it, do so more from political associations than from any real attachment to the institution as at present constituted; and it were worse than folly to expect that it can long remain as it is. The dissatisfaction with it will be daily increasing, while those institutions which Mr. de Blaquiere has thought fit to traduce, will be gaining in public favour. At present the students in attendance at the University of Queen's College, Kingston, are more numerous than those attending the University of Toronto; and pray, by what authority does Mr de Blaquiere in his memorial detract from the value of the instructions imparted in Queen's College? We are informed, in addition to the students being more numerous in Kingston than in Toronto, that the graduates of the former will bear favourable comparison any day with those of the latter—and we say this without desiring in the least degree to detract from the merits of

either. And we say further that there is not the remotest chance of Queen's College renouncing her University privileges, and affiliating with the University of Toronto, as at present constituted.—*Toronto Colonist*.

CHURCH IN THE LOWER PROVINCES.

ANNIVERSARY SERMON.—An able and instructive discourse was delivered to a large and attentive congregation in St. Andrew's Church on the evening of last Lord's Day by the Rev. Francis Nicol, Assistant Minister in this City, on the highly important and responsible duty of parental instruction in the doctrines and duties of Religion. The text chosen for this discourse, Proverbs xxii. 6, "Train up a child in the way he should go; and, when he is old, he will not depart from it," was not more beautiful in itself than appropriate to the occasion, and afforded to the preacher abundant opportunity of explaining the way in which we should all go, the way of righteousness and holiness, the best and appointed means for training up children in this way—example, instruction, and discipline, and the encouragement to engage and continue steadfast in the performance of this duty. This discourse, like all Mr. Nicol's religious services, was earnest, faithful and practical, well fitted both to enlighten and to convince the hearer, and by the blessing of God to produce a deep and salutary influence upon the minds of the parents and children to whom it was more immediately addressed. A collection in aid of the funds of the Sabbath School was made at the conclusion of the service, which amounted to £5 11s. 10d.—*Halifax Guardian*.

Extract of a letter dated Wallace, 20th January.

It gives me great pleasure to inform you that our people are as earnest in the good cause as ever, and that our numbers are increasing. All that is wanting to make a good congregation is the completion of the church, and then a Resident Minister. The first, I trust, will be done soon, as I find a determination on the part of our people to have it completed, and from the handsome support we have received from our friends in town, I feel satisfied we will have it ready for service next fall. And as to the second want, a Resident Minister, I cannot speak with the same certainty, but with the assistance of our friends, we trust, this also will be supplied.

If our friends in Halifax could make arrangements to spare the Rev. Mr. Nicol for a Sabbath, we should like much to have him here. Many of our people have expressed a desire to have him a

day with them. Could he make it convenient to visit us, much good would be the result.

I may here also mention that our friends in Pugwash have formed a branch of the Lay Association, and have commenced their church; and from their numbers and the handsome sums subscribed they will soon have it completed. The two places, Wallace and Pugwash, will make a good congregation, and together, would support a minister well.—*Halifax Guardian*.

MICMAC MISSION.

An interesting meeting of the friends of this Mission, for imploring the Divine blessing on its operations, was held last night in St. Matthew's Church. There was a very large attendance. The Rev. Dr. Crawley presided, and delivered an eloquent and appropriate address, at the close of which, after pressing strongly the claims of the Indians upon the churches of the Provinces, he read some interesting extracts from letters he had recently received from the Society's Missionary, Mr. Rand. From these it appeared that he is spending the winter in Charlottetown, and is busily employed in the arduous task of compiling a dictionary of the Micmac language, a work of the utmost importance, and which will greatly facilitate the future operations of the Society. In the absence of Dr. Twining, the Secretary, Mr. McGregor made an interesting statement of the proceedings of the Rev. Doctor in England in furtherance of the Mission. This intelligence was of a very cheering character. The British and Foreign Bible Society, through its Secretary, have engaged to publish the Micmac version of the Scriptures, as soon as the Halifax Society have it ready for that purpose, or portions of it, as the translation is proceeding. Mr. Rand, we understand, has finished the Gospel of Luke, so that at no distant day we may have the satisfaction of putting into the hands of the Indians a portion of the Word of God in their native tongue. The Bible Society is willing to publish in Halifax, the press may have the benefit of Mr. Rand's superintendence. Another association, the Religious Tract Society, if we recollect aright, has undertaken to publish whatever tracts or small treatises the promoters of the Mission in the provinces may determine upon issuing. A committee has also been formed in England of influential gentlemen, who take a deep interest in the aboriginal inhabitants of this country, the Hon. Capt. Francis Maude, Secretary. A handsome subscription has been remitted, through Dr. Twining, to the Treasurer, and information is sought as regards the operations of the society, with the assurance, should this information prove satisfactory, of ample support. The Corresponding Secretary has already put himself in communication with Capt. Maude, and forwarded a hundred copies of the last year's Report. The Society is deeply indebted to Dr. Twining for the great service he has rendered to it in the North country.

Mr. Gordon, student of Divinity, from P. E. Island, read to the meeting some extracts from a journal he had kept of his intercourse with the Micmacs in that province. The Rev. Messrs. Martin, Evans and Nicol offered up prayer for the prosperity of the Mission. A collection was taken at the close of the service in aid of the funds of the society, which amounted to £5 7s. 3d.

In Italy the demand for Bibles and tracts is incessant, especially in all the towns along the Linurian coast.

THE REV. JOHN SPROTT, OF MUSQUODOBOIT.—We are happy to learn that the inhabitants of Musquodoboit still re-

tain a deep and sincere attachment to their aged and venerable pastor, the Rev. John Sprott, although he has now resigned the Ministerial charge of his congregation. It would be strange and unnatural indeed, if a people, who have enjoyed for nearly thirty years, the active and unwearied services of one of the most energetic and heart-stirring preachers of the Presbyterian Church, should have become wholly insensible to the worth of his private character, or the value of his public ministrations. All, who are acquainted with Mr. Sprott (and who does not know him, either personally or from his writings, for he has carried on an extensive correspondence, and visited almost every district, and settlement, and harbour in Nova Scotia,) must admit that he is no ordinary character, that his ideas of men and manners are peculiarly striking and original, and that his exertions for the instruction and improvement of our Provincial society, more especially our Presbyterian population, have been most indefatigable and praiseworthy. Amidst the turmoils of human life it is certainly delightful to see all classes and denominations in the extensive and populous settlements of Musquodoboit uniting to render honour to whom honour is due. Mr. Sprott is now, we believe, the oldest officiating clergyman of the Presbyterian Church in Nova Scotia, and there can be no doubt that he has been through a long life one of the most faithful and laborious. Now that he is sinking into the vale of years it is pleasing to find his numerous friends gathering around him and testifying, as they have lately done, in a most handsome manner their esteem and gratitude for all his services. The Presbyterians of Musquodoboit in honouring Mr. Sprott honour themselves; he has been for many years their true friend and faithful pastor, and, when he descends into the grave we hope at a day still distant a great blank will remain not only in the society of Musquodoboit, but throughout the whole Presbyterian Church of Nova Scotia, which it will not be easy to fill up.

The Sons of Temperance held a Soiree in the New Temperance Hall, Musquodoboit on the first of the year; and it came off in a brilliant style. After supper another transaction engaged the attention of the audience in accordance with the good feeling of the evening, and formed a beautiful episode of the whole. Dr. Harrison then stated that he belonged to a Committee now present, who were appointed by Mr. Sprott's friends to deliver a testimonial and an address to the Rev. gentleman, which he would now do with permission of the President.

Rev'd, and Dear Sir.—We are not insensible to your valuable services during a long life in the Ministry, and we duly appreciate the ability, zeal, and diligence with which you have discharged the duties of the Pastoral office for many years in Musquodoboit. We have regarded you

as an honest expounder of Divine Truth, an efficient preacher, a faithful, laborious and devoted Minister, and amidst all your inconveniences you were punctual to your engagements. You have baptized, married, and led to the altars of Religion, the greatest number present. Your warnings to the young, counsels to the aged, and kindness to the poor, will not soon be forgotten. Though you have now retired from a field's labour, too large for one Minister, we hope that you will occasionally lend your aid to build up Christ's Kingdom. We trust that the hours of your retirement will be tranquil, and the close happy, for you carry with you an unsullied reputation, a good conscience, and the approval of many friends. With best wishes for Mrs. Sprott and your amiable family, in the name of your friends I now present you with this token of their affection.

Dr. Harrison then delivered Mr. Sprott a valuable watch with the following engraving—"To our late Pastor, the Rev. John Sprott, with the greatest esteem."

After a short pause Mr. Sprott replied in substance as follows: Gentlemen, it gives me much pleasure that you approve of my character and conduct, and I thank you and those numerous friends that you represent for this flattering token of regard.

It is more valuable, because it comes from friends who remember and respect me after I have resigned the congregation. It has been said that a clergyman may have as many hearers as would fill a cathedral, and yet a small a pulpit would contain his real friends. No pulpit would hold the title of my friends, where I have laboured, after all the rotten leaves are blown away with the wind. The shake of an honest man's hand makes the heart glad, and would cheer the Prime Minister under a load of cares. The approbation of the wise and the good, when fairly acquired, is next to the approbation of our Maker. It is the noblest of earthly renown and what every honest man proposes to himself as the reward of doing what he believes to be his duty in this world. A mushroom popularity may be acquired without merit and last without crime, but lasting approbation can only be won by virtuous conduct. I am sensible of many deficiencies and defects. When I consider how many men, who have elevated themselves to the Holy Ministry, whose talents, learning, piety and eloquence have added weight to their counsels and even shed a lustre on Christianity itself, I am overwhelmed with a sense of my own littleness, and the little I have done for Religion. But, if I do not deceive myself, I have had a sincere desire to do good to the souls of men and to promote the glory of God. I have seen more than two generations pass away, and with the exception of the Rev'd. and venerable Mr. Kerr of Halifax, I am the oldest preacher in our Nova Scotia Zion. Nearly all our early companions have fallen by the way, dropped on the broken arches of the bridge of life. I have preached the Gospel in Britain and America, I have crossed the Atlantic seven times, and sailed in many other waters, and have at a moderate calculation travelled by land and water 80,000 miles since I left my father's house. I have preached the Gospel in the crowded school-house in the backwoods and the splendid church, on the quarter-deck on the high seas, and in the open air under a cloudless sky in the green glens of Galloway. These humble services are recorded by the Recording Angel in that great register of Heaven. I hope that through the merits of our Redeemer my services will be accepted, I sincerely regret that I have done so little for so Good a Master. Were I young again, I would cheerfully go through the world to preach the Gospel; but my eyes shall soon be dim, my nerves unstrung, and my voice heard no longer in the living world. I can expect only a few more strokes at Satan's kingdom; but, when I quit this house of clay, I hope to meet with many of my Spiritual children in the Better Land; and then we shall have a long day to talk over the good and ill we have

seen in this life. I thank you, gentlemen, for the honourable mention you have made of Mrs. Sprott and my family. She has been the chief temporal blessing of my life, and I could not have sustained the privations and toils of a Missionary life without the kind and soothing attractions of a woman's love. This token of your affection must soon pass into other hands; but I trust my children will always retain it as a grateful memorial of their father's friends.

JOHN SPROTT.

SALT SPRINGS, PICTOU.

From the Halifax Guardian we extract an interesting statement of proceedings in regard to the church now building at Salt Springs, Pictou, N. S., in connection with the Established Church of Scotland.

On Sunday, the 16th June last, that indefatigable and zealous Minister of the Gospel, the Rev. Alexander McGillivray intimated that he would preach at Salt Springs on the following Wednesday, and make a collection for the "Indian Mission," and that probably the Rev. Robert Macnair would be there. From the decayed state of the Church the congregation thought this a most advisable opportunity to hold a meeting for the purpose of ascertaining the views of members in regard to erecting a new place of worship. The service for the day having been concluded, the congregation were notified to remain. After an edifying and appropriate prayer by the Rev. Mr. Macnair the meeting was duly constituted, and Mr. David A. Ross called to the Chair, who briefly and clearly stated the object in view, when it was unanimously resolved, that a new place of worship should be erected, sufficient to accommodate about from eight to twelve hundred hearers. A subscription list was immediately opened, to which all the members of the Church present liberally subscribed, making up a sum of about three hundred pounds. The following gentlemen were then duly elected a Committee to carry the views of the congregation into effect, conferring on them full power to act in every respect in regard to completing the Church, and to lose no time in setting about the work, viz: Messrs. David A. Ross, John Davies, John Mackay, Duncan Campbell, and Roderick McKenzie, and Hugh H. Ross, Secretary.

The following Resolution was announced, read by the secretary, and passed unanimously in compliment to the Rev. Robert Macnair, it being the last visit that gentleman was likely to pay the congregation in the capacity of Missionary, viz:

Resolved unanimously, That, as no doubt numbers were attracted through learning that our friend, the Rev. Mr. Macnair, would be here to-day, and that he has kindly, through his zeal in the cause, not disappointed us, we faint hope, from what we have heard from him to-day, that it has been for the good of not a few souls that he has been here. It evidently shows that in sending the like of him among us the Mother Church still feels interested in us, and that there are still godly stocks in that Church from which such scions are produced. May he gain strength and increase of grace to carry him on in the arduous and holy cause he has espoused, until at an advanced age he may feel inclined to retire to his Father whom he serves, and obtain a crown of immortality, and the Heavenly welcome of "Come blessed, enter on the joy of your Lord." We much regret that we are to be deprived of his refreshing and regular visits, but have to rejoice that others, not far distant, are to have the benefit of his ministrations, and trust that he may be enabled to visit us occasionally and seasonably. We now most cordially and heartily join in expressing a wish that every happiness may attend him here and hereafter.

The meeting was concluded by prayer and the Apostolic Benediction.

Signed DAVID A. ROSS, Chairman.
HUGH H. ROSS, Secretary.

On the fifth day of September the congregation of Salt Springs, in connection with the Established Church of Scotland, assembled to witness the laying of the Corner Stone of the New Church. After an impressive exhortation from the Rev. Alexander McGillivray, in English and Gaelic, who kindly attended for the purpose, Hugh H. Ross, Esq., having been called upon to officiate in laying the first stone, came forward, when, the hammer and trowel having been placed in his hands, the mortar was spread, and a few coins of the age deposited, the first and corner stone was laid in its place by him, expressing these words, "Saint Luke, in laying this the first and corner stone, we trust, through God's Providence, to a speedy completion of thy building, and that the Gospel of Eternal Salvation may for ever be preached within thy walls." After which Mr. McGillivray concluded the labour of the day with prayer and the benediction.

The congregation then unanimously joined in a vote of thanks to the Rev. gentleman for this and the many tokens of his invaluable services to them.

The building is now erected, shingled, and boarded in, fifty-two feet by forty, with height for galleries, and with the aid of friends to the cause, it is hoped will be opened for public worship next autumn.

A native of Dumfries, son of a late respectable tradesman in the burgh, is at present stationed at Tahiti in the capacity of tutor to the children of the well-known Queen Pomare.

CHURCH OF SCOTLAND.

THE CHURCH OF SCOTLAND'S ENDOWMENT SCHEME.

We have much pleasure in extracting from the *Glasgow Constitutional* the following Addresses. Our readers will remember that the Rev. N. M'Leod, of Dalkeith, was a member of the first Deputation from the Church of Scotland to Canada and the Lower Provinces.

On Tuesday, the 31st of December, a public Meeting of the friends of the Church of Scotland was held in the West Church, Aberdeen, for the purpose of hearing from a Deputation of the General Assembly's Committee an explanation of the nature, object, and progress of the Endowment Scheme of the Church. The Deputation consisted of the Rev. Dr Robertson, Professor of Church History in the University of Edinburgh, and the Rev. Norman M'Leod of Dalkeith. The attendance was large and highly respectable.

The Rev. Norman M'Leod, of Dalkeith, who was most cordially received, said that he presumed the Meeting would be disposed to take for granted, not as truths, but rather as truisms, first, that the population of the country was increasing in a far greater ratio than the means of Religious instruction; and secondly, that Christianity was the only power in existence which could permanently civilise nations, and preserve them from destruction, or save individual men from destruction, hereafter. The first was a fact of mere statistics; but it became every day a more serious fact. It was not a fixed evil, which, if time did not diminish, it did not at all events increase; but it was an evil which must constantly increase unless a remedy adequate to meet it were constantly applied. Nay, more, if that remedy were not speedily applied, the evil might at last become desperate, and past all relief. During the last fifty years the population

of our country had doubled. Had the means of grace doubled also? Had Dissent, even with all the marvellous energy which had been exhibited during the last few years by the Free Church, supplied the wants of the masses? That Church was the last to assert it had done so. Had the National Church doubled, or greatly extended itself during the above period? Its increase was wholly inadequate to meet the necessities of the country. The fact then stares us in the face, that within our own shores thousands are adding each year to thousands, who, as far as Christian instruction is concerned, are practically no more benefited by it than the millions of China or Hindostan. If no one denied the fact, so frequently brought under their notice, of Religious destitution; neither, he believed, would any deny his second assertion, that Christianity alone was the remedy for the otherwise certain evils which must arise out of this fact of a rapidly increasing and ignorant population. But here he must explain what he meant by Christianity. He did not probably require to do this for the sake of any who now heard him; but he thought that many, who desired to occupy a prominent place as the friends of the people and regenerators of the ignorant and degraded masses, had not unfrequently been betrayed, perhaps unconsciously, into very unguarded language upon this point. One sometimes read, or heard, such statements as these—"That Christianity alone would not do for the heathen of our land"—that, though this was, doubtless, very necessary for Sabbaths—and even then very sparingly, and so as not to interfere with "innocent recreations," and necessary, also, to secure happiness in the next world—yet for this world, and for six days of each week at least, men required something more than Christianity. Working men required also comfortable dwellings, neat gardens, social entertainments, exciting amusements, to fill up their vacant hours, &c.;—something more than reading the Bible and hearing sermons; as if, forsooth, Christianity was a constant reading and hearing; while a number of other things, which were universally felt and acknowledged to be very admirable things, or even things almost essential for man's social well-being, belonged to the world, or to a system and sum of realities altogether beyond the sphere of Christianity. He protested against such an ignorant and limited view of Christianity as this, although professing Christians themselves may have been its authors. There was nothing of or belonging to man's complex being, or his manifold interests, which Christianity did not embrace within its everlasting arms—which it did not purify from every alloy, and adorn and make worthy of the pursuit or the enjoyment of man, the mortal, yet born for immortality. Christ, man's Lord, claimed the whole man—his every power and faculty, of mind and body—his whole life, every action. Christ did not share man with man's self, or with the world. He did not make any compromise, and say—"Give me thy soul, I will give thee thy body; give me thy prayers, I will give thee amusement; give me thy faith, I will give thee thy taste and genius; give me the Sabbath, and I will give thee the week." No! The Lord who made man's nature what it is, who had created him the sentient, moral, active, intellectual, and social being which he was, had furnished means for the meeting and gratification of the whole man—for his development here and perfection hereafter. Christianity embraces everything, it embraces every amusement that it is lawful for man to enjoy—every comfort which it becomes man to possess—every work in which it is right for him to engage—every intellectual inquiry which it is worthy of him to pursue—everything, in short, which God wills him to be or to do, that the grand end of his being may be fulfilled, that of glorifying God here, in order to enjoy Him now and for ever. What real good, he asked any philanthropist, can you give to man which Christ does not give him? He could enter the beautiful cottage, regale his eye with the neat and flowery garden, and say to its contented owner, Christ

hath given thee this! He could visit the busy factory, and say, "Labour is the will of that Lord who dignified labour by His life." He could walk with the tradesman along the shore of the resounding sea, or on the breezy uplands, and say, "Christ hath made this beauty for thy soul, and thy soul for this beauty." He could enter the social circle, and hear the song and the harmony of many instruments, and he could say, "This, too, is given by Christ, receive it from Him, and let it bring thee to Him." In one word, to deny truly that any one thing is of sin and Satan, is to assert truly that it is of Religion and of Christ! He would tell the philanthropist who, to use a fashionable phrase, ignored Christianity, that, while Christianity gave all which any good system could possibly give, it alone afforded that which was its characteristic element, it afforded principle to man—the principle of love to God through faith in a Redeemer. This principle was the only security for temperance and industry, for godliness, brotherly kindness, and charity. It was, moreover, the only power which could give true peace during outward prosperity, and insure peace when the cottage was in ruins, its inmates beggars, or sleeping in the churchyard! This was the only power which was all-sufficient to meet every want of man during every period of his life; and every attempt would fail to elevate man, and save society from destruction, which did not accept of this mighty truth—that Jesus Christ has come to the world, and now lives for the world, to destroy the works of the Devil—that the same Saviour who, while on earth, delivered man from moral and physical evil, is alone able to do so now. But the question still remained for them to consider: How shall this Christianity be brought into contact with the mass so as to leaven it with its life and spirit? Now, he recognised this work as the work of the Christian Church. He did not speak of that influence merely, which must be exercised by the Christian life manifesting itself unconsciously in every member by the words, and actions, and whole bearing of its possessor; but of that direct and voluntary influence which was put forth consciously, which required persevering efforts, well matured plans, self-denying labours, for the good of others. However far short any of them may have come (and God knew how very far short all had come!) in seeking to save others, still all who professed the name of Christ must admit that such a life as this was that very life of love which entered essentially into the very idea of a Christian. How many were ready to give their money, their name, and the like, to Christianity, but yet did not give themselves, who did not embody Christianity as a living reality; and yet this is what the world needs, and what the world is unconsciously seeking—living Christians as the teachers of Christianity. God would have every man a living epistle, in which men, who may not be able to read the dead letter, may still in this living one learn the transforming, sanctifying, and gladdening power of the Gospel of the Grace of God. Yes, they wanted living men; they wanted hearts full of pity, love to empty themselves into hearts which had been well nigh emptied of love, and hardened by human selfishness; they wanted hearts full of wisdom, to fill hearts ignorant of the Truth; they wanted the hand of strength and mercy to save the weak and wretched, and to lift them up to holiness and peace. And, if such a work is the very work of the Christian, as much as it was of Peter, James, John, or Paul, what else was a Christian congregation but a society of such living men? He was far from saying that this idea was realised by any of their congregations; but much would be gained if the idea was recognised as true, kept before their minds, and steadily aimed at. For surely, if a congregation means no more than the assemblage of a certain number of respectable and orderly persons each Sabbath within the walls of a church, to hear one or two sermons, this would be a poor comment upon the name of brethren, of disciples, and of followers of Christ! If, again, the Minister alone, or any

other officials, are to be recognised as the only persons who are to labour, or personally concern themselves in the regeneration of society, this resolved the whole body into one head, while the church member was reduced to the mere hearer, of such and such a number. Such were not his ideas of a Christian congregation. The ideas of a society—brotherhood—fellowship—union—entered essentially into the idea of the congregation. But union or fellowship for what? For personal intercourse with one another, communion of feeling, and aid—“considering one another, and provoking to love and good works?” Yes, for all this undoubtedly, but also for operating as a body upon the world without, for extending the Church of Christ to the utmost limits of its influence. He would define a Christian congregation as an organised society for Christianising and civilising, first, the district in which it existed, beyond this, as far as God gave opportunity. Hence everything which could advance man’s temporal and eternal well-being came within the legitimate scope of such a society—the education of the young, visiting the sick, instructing the ignorant, clothing the naked, and the forwarding of every social improvement, with whatever else could make better or happier. There was something more here than the preaching of sermons by the minister, or the hearing by the people, upon Sabbaths. There was noble and glorious work for every member of the Church to do; work which would, if well defined and wisely organised, call forth the gifts of the whole body. He felt convinced that, until the Church of Scotland, as well as other churches, vigorously grasped this idea, and resolved to bring it down from the mystical and impracticable, in which some were disposed to view it, to the common sense and practical, in which thousands perceived it; and, until from its being a thing right to be done it becomes a thing realised in our cities and villages, he had no hope of seeing that regeneration of society to which they believed society was destined to attain, nor even that measure of it which would save our country from terrible evils. Well might they all pray for the outpouring of that Spirit which would remove the selfishness and sloth which were the grand obstacles in the way of any such congregational union, strength, and self-denial, which must be, or they must perish. Such a blessing God alone could give. Now it was as a means—and, he believed, in many cases an essential means—to their realising this idea, and doing this work of a Christian Church, that endowments were required. It was an obvious fact that, in proportion as the chapel is a Mission Chapel, situated where it should be, among the poor and needy, in that very proportion is an endowment required, inasmuch as without it the district cannot support the Minister. Then, again, in order to organise a congregation, and to carry out its grand objects among such a population, the presence of a Minister is needed, and such a Minister as is fitted by his education and talents to engage in a work so noble, yet, in many respects, so difficult. It is also obvious that the probability of securing the services of such a Minister is immensely increased by giving him a competent salary, independent of variable circumstances. While, finally, by the law under which the Church of Scotland is established, those Ministers only are held competent to take part in all the affairs of Church Courts, who are connected with chapels permanently fixed, because permanently endowed. But what he would chiefly press home upon their consideration were endowments, as securing a superior and permanent Ministry for the organization and superintendence of that grand object, a permanent Christian congregation. Mr. McLeod then went on to prove by a series of facts regarding the working of the Voluntary principle, both in this country and in America, how very much connected an endowment was with an educated and efficient Ministry. He then urged upon the meeting the importance of aiding the Endowment Scheme, and showed the possibility of all it aimed at being shortly accomplished, provided only each parish and congregation did something. He

concluded by saying that the day, which in a few hours was to dawn upon them, was the first in a half century which might safely be predicted as perhaps the most important to the Christian Church, and to the interests of humanity, which the world had seen since the commencement of the Christian era. To whatever quarter he turned his eye, he beheld mighty movements, which seemed hastening on to their final consummation; and he could not but ask with the feelings of one devotedly attached to his Church, what part shall she take in the great battle with the powers of evil that is before her, or in the songs of victory that greet the ear, coming from the far distance, as an echo from the Rock of Ages? If he dared to read the future history of their country during the next fifty years by the light afforded from the past, he beheld their nation every day becoming more powerful, increasing in industry, in wealth, and population. He saw Scotland in fifty years with more than five millions of people, with towns where now there are only villages, and with cities where now there are only towns. He asked with trembling anxiety, had the Church of Scotland resolved in the sight of God to exert her latent energies, extend her sympathies, and erect her churches and schools, to keep pace with the increasing wants of the nation? Had she resolved by God’s grace to act the part which became her as a National Church, and a nursing mother to coming generations? Or shall she be contented to give up these duties, these high honours and privileges, to Dissenting Churches, herself to become a dried up and shrivelled thing, preserved like the mummy of a dead princess, or, if not receiving even this paltry honour, to be wiped off as a drag and an encumbrance upon advancing civilisation? He saw a combat at their doors between Truth and Error. Shall their Church be a brave warrior in that combat, or retire in inglorious ease with cowardly self-indulgence within the supposed impregnable citadel of her State Endowments? He saw the Gospel of Christ advancing rapidly to take possession of all lands, the Bible translated into all tongues, and the Truth preached throughout the wide world. Oh, if it be, as many thought, that the next fifty years would witness the last grand attack against the strongholds of Heathenism, and hear the shout of victory raised by the Christian Church, as the last idol fell, he asked again, with filial tenderness and painful earnestness, Will the old Church of Scotland, the Church which was among the first to receive the light of Protestant Truth, and which has hitherto faithfully kept it—will this Church be in the advance upon the eve of battle, or will she, in this magnificent crisis of history, give up her honours and her renown from a love of ease, and of low, paltry, earthly, considerations? In mustering the victorious hosts on the Day of Triumph, will the name of Scotland’s Church be unheard? They must answer that question! Their pious ancestry had handed down to them a time-honoured Institution, watered with their blood, consecrated by their prayers; and posterity will ask the question, what we have done to preserve it—to strengthen it—to extend it. May God give us grace so to act that posterity shall associate our name and generation with all that is wise, self-denying, patriotic, and heroic; not with all that is shortsighted, selfish, weak, and contemptible. One thing was certain, that some assuredly, probably all, who were now present, would meet their Lord and Saviour ere the next fifty years were ended. Most solemn thought, indeed! Yet it was blessed to feel that all that was truly good endured, that nothing done for Christ was ever lost; and surely the eventful period, upon which they were about to enter, could not be met by them in a more becoming spirit than by a hearty resolution, formed in Christ’s presence, to live and die in His service, and to grudge no labour, no sacrifice, which would tend to advance His glory. It is in this way that each of us can “make our life sublime,” and leave “such foot-prints upon the sands” of time as will remain for ever. (Applause.)

Dr. Robertson then addressed the Meeting in a long and eloquent speech, of which we can only afford space to give a brief outline. He had been deeply affected by the striking view of our responsibility to which the Meeting had just had their attention directed; and certainly it did appear that one of the turning-points of the world’s history had come upon us. The Rev. Doctor then described in eloquent terms the characteristics of various important epochs in the history of the world, the time of the Saviour’s birth of the downfall of the Roman Empire, and the period of the Reformation; remarking on the fact that, at the last period especially, the world seemed left in a remarkable manner to sink under its own corruption, because the services of the Church no longer provided food for the hungry soul of man; and even the reforms introduced by the Waldenses, by Wickliffe in England, and by Huss in Bohemia, because they had the effect only of lopping off the branches, and did not speak to the inner man, were incomplete. Let them look to the Continent of Europe. With respect to France, the distinguished minister of the late Louis Philippe, in closing a review of the condition of society in that country, did so in the melancholy words—“That he saw no hope for France except by the foundations of society being reconstructed, and the structure commenced anew, and made a Christian fabric.” Tholuck had made a similar declaration regarding Germany. Indeed our own country would appear to be the forlorn hope of the world. But we have much to lament. At the next census it was probable the population of Scotland would be found to amount to 3,000,000; and he feared it would be an easy matter to show that at least one-sixth, or 500,000 human souls, are at this moment separate from every Christian denomination, never once crossing the threshold of any place of worship, and living without God and without hope in the world. Only let them imagine the deep ignorance which prevailed in many parts of the Highlands and Islands, in our large towns, and our mining and manufacturing villages. With regard to these last there was much perverted education, and, accompanying it, much daring and unblushing infidelity; there would be found hearts willing, and hands prepared, in the case of any serious change in the country, to hurl firebrands for the overturning of society. These men were no strangers to us; they were bone of our bone, and flesh of our flesh; and we could not pretend to be ignorant of their degradation. We were not ignorant that they were lying morally wounded, and spiritually bleeding at every pore; and would they, like the Priest and Levite, pass by them on the other side, or would they not rather look upon them with the compassionate eye of the good Samaritan, pour oil and balm into their wounds, and be at costs and charges with them? Time was fast passing, and both we, and those of whom he was speaking, were hastening on to the Great White Throne, where, if we neglected our duty to them, they would rise up and witness against us. Let each man take home this truth to himself, and he feared not that a spirit of Christian might and power would arise in this land, which would declare that in the strength of God this state of things should no longer continue. Christianity shone by its own light; and those who asked for the proof of Christianity might as well ask for proof of the existence of the sun, when that luminary was shining at noonday. The Rev. Doctor then described in glowing terms the remarkable discovery of the planet Neptune, a discovery which formed a great triumph of Science; yet the planet was discovered, because it revolved in obedience to the laws of the Creator. But the triumph of the Gospel is still more signal. It finds man far removed from his proper sphere of being, and far away from the centre of light and love, and it pursues him and brings him back. The Rev. Doctor next proceeded to remark that the Bible had lost none of its value and power, and to urge that its truths should be brought to bear upon the degraded classes of the

community, one Christian family taking charge of another who were strangers to Christianity. He combated the objection sometimes urged, that it would be without avail to endeavour to improve the outcast population, by maintaining that the Bible itself, by such passages as the Prophet's vision of the dry bones in the valley, taught us to expect that such a work was not hopeless. Sometimes, at least, the seed would fall on a prepared soil; and that, could a Minister with a large town parish accomplish by at most three or four visits in the course of a year, he put it to the common sense of his fellow-citizens, for he yet rejoiced to call himself a townsman, whether they could ever suppose that by such means the mass of degradation could be operated upon? In a matter of common life such a result would never be expected from the employment of such means. He contemplated in the Endowment Scheme a sustaining and animating centre of Christian influence, by which each Minister would gather around him every Christian man and woman; and by employing this many-handed and many-sided Ministry, and by this means alone, could they bear upon the large body of society which the Gospel had not yet reached. If the Spirit did not stir up the Christianity of the land to such efforts as these, the condition of the class to which he had referred would be indeed hopeless. This class would not give money for having the Gospel brought to them, because they did not care for it, and hence the necessity for Endowments. Neither would individual missionaries ever prove very successful in the work. A Minister, to be successful here, must be a living conductor, as it were, between the Christianizing portion of society on the one side, and the outcast masses on the other, and bridge the gulf which in our day threatens to destroy society. The Rev. Doctor then appealed for the prayers of the members of the Church in this work, and proceeded to remark on the imperishable services rendered to his country by the illustrious Wilberforce, imperishable because done in the cause of humanity and of God, holding out the work of rescuing souls from destruction as the most dignified and noble in which man can engage. He would not insist on the point of their contributing of their worldly substance, because, where the spirit of prayer, of which he had been speaking, existed, men would liberally and cheerfully contribute. The Rev. Dr. then alluded to this cause as one in which the higher classes might well engage; and after some further remarks, which want of time and space oblige us to omit, stated that, when the Report of the Endowment Committee was given in to last General Assembly, the sum contributed for the Endowments amounted to nearly £60,000, besides £12,000 contributed individually by the Duke of Baccleuch; and, since the rising of the Assembly, £10,000 had been subscribed in addition to the sums which may have been raised in consequence of the visits of the Deputation. (*Loud Applause.*)

ASSOCIATION OF THE LAITY AT PORT PHILIP, AUSTRALIA.

We have been pleased to notice from time to time that bodies of the Laity had associated themselves in various quarters for the furtherance of the interests of our Church. The most recent instance, which has come within our knowledge, is the formation of an association at Port Philip, Australia, having in view the defrayment of the expenses of outfit and passage of Clergymen to Australia, and generally the endeavouring to procure pastors for vacant charges. We subjoin a letter from the Secretaries of the Association, which we take from the *Home and Foreign Record*.

In the year 1848 an association was formed in Melbourne, under the name of the Presbyterian Society for the colony of Victoria, for the purpose of procuring for the district of Port Philip a supply of ministers holding the doctrines, and adhering to the standards, of the Church of Scotland.

The efforts of this Association, it was agreed, should be confined to the following objects; viz. To raise subscriptions. 1st, For defraying the expenses of the outfit and passage to the colony, of either a licensed preacher or an ordained minister, whose duty it should be to itinerate throughout the district until he should have received and accepted a call to settle as minister in a particular locality. 2d, For furnishing a stipend (which should not be less than £150 a-year) to such licensed preacher or minister until he should have accepted such call. 3d, For defraying, when such call should have been accepted, the expenses of the outfit and passage of another preacher or minister in room of him who should have accepted such call, and for furnishing a similar stipend as that above mentioned to such preacher or minister, until he also should have received and accepted a similar call; and 4th, For procuring a regular and successive supply of such preachers or ministers, but so as there might not be at any one time more than one person receiving support from the Society.

It was also made a rule of the Association, that all preachers or ministers, whose passage and outfit had been paid for by the Association, should be required to join themselves to that section of the Presbyterian Church, presently being under the superintendence of the Synod of Australia in connexion with the Established Church of Scotland.

In following out the objects of the Association certain gentlemen chiefly resident in Melbourne have subscribed various sums, which, after deducting the expenses of advertising and printing, amount to the sum of £75, 6s. 3d.; and this sum was, at a late meeting of the Association, directed to be remitted to you, to be by you paid over to the Convener of the Colonial Committee of the Church of Scotland to be applied towards the outfit and passage-money of the first preacher or minister who should be sent out to Port Philip.

We accordingly beg to send you herein enclosed the Bank of Australia's draft for the sum of £73, 16s. 8d., being, with £1. 9s. 7d., paid for exchange, in full of the above sum of £75, 6s. 3d., directed to be remitted; and we have to request that you will be good enough to hand over the same to the Convener of the Colonial Committee of the Church of Scotland, to be applied for the purposes above specified.

We are fully conscious that in the particular circumstances in which the Church of Scotland has lately been placed, and the consequent demand for labourers to supply the numerous vacancies which have been thereby occasioned, to say nothing of the demand for ministers from other colonies, it may not be in her power to help us so effectually as she would wish to do. But you will observe that our Association contemplates a very gradual and progressive supply, such as we think the Church would have little or no difficulty in furnishing. What we feel anxious about is, that something should be done for us, however little that may be. And, while our population is increasing at the rate of not less than about 10,000 a-year by emigration alone, a considerable portion of which is from Scotland, the Church here should not be allowed to fall into a state of inefficiency, which it will inevitably do, unless some aid be afforded to us by the Church at home.

We may also farther mention, that the present is a very reasonable time for receiving a supply of ministers in Port Philip. As you are aware, this district is about to be erected into a separate colony under the name of the Colony of Victoria by an act of the British Parliament, a schedule to which act fixes a certain yearly sum from the Colonial revenues for the support of ministers of Religion, of which sum it is proposed that £1087

should be appropriated for the Presbyterian Church in connexion with the Church of Scotland. This sum, after supplying salaries to the ministers presently in the district at the rate hitherto allowed, would leave a surplus of £637 as a fund for providing salaries for additional ministers. This circumstance, affording, as it does, a guarantee for the support of such ministers, it is hoped, will have its weight with the Colonial Committee, so as to induce a more ready response to the call now made.

Were it necessary, we could urge many additional arguments in support of our application; but, as we feel assured there is a disposition to afford us such assistance as it may be in the power of the Church to give, we conclude by requesting your personal efforts in our behalf, which, from your former connexion with and your local knowledge of this district, you are the better enabled, and, as we believe, sufficiently inclined to afford.—We remain, &c.

THE EDINBURGH BIBLE SOCIETY.

On Tuesday the Annual Meeting of this Society was held in the Music Hall, George Street. The hall was much crowded on the occasion. The Duke of Argyll took the Chair amidst much applause.

The noble Chairman said that in the short time he should have to speak they would not be surprised if he should touch principally upon those startling events which had taken place in the country. They lived in a time of great danger, in a time of importance to the interests of Protestantism. During the last few weeks an agitation had occurred in this country which had startled the whole population. Even the reserve of a Prime Minister was forgotten on the occasion, and men far advanced in life, noble and influential, came forward to state their opinions on this question. It was now found that the battle of the Reformation, from the late Popish aggression, had again to be fought over. Whatever might be done by the civil Magistrate, the duty incumbent upon them was to consider the battle as one of opinion and principle; and, to fight it on that ground alone, they must watch with a jealous eye the grounds on which they were to be attacked, and the means they had for defence. The Tractarians had an utter dislike of Protestantism, and would do all in their power to put it down. Though they did not altogether shut up the Word of God, it was so mystified and altered that it ceased to be the pure Gospel of Christ. The English writers were identified with Roman Catholics in this respect, and he himself had heard it urged by those divines that, as the Bible came to them only through the authority of the Church, so it should be interpreted on the authority of the Church alone. This was a glaring sophistry; for, though it was true the Bible came to them on human authority, there was no doubt of its Divine origin. The Word of God was written for every one, and, though brought to them by human means, the Scriptures themselves were an authority for their teaching every one. The noble Duke then alluded to the recent perversions in the Church of England, and said they testified that the ground was not safe beneath their feet. He was not aware of the extent of these perversions until he read the Bishop of London's Address, which warned his clergy against the preaching of Oratorians, telling them not to listen to their lectures, nor to dispute with them, lest their faith should be weakened, or their minds tempted astray. If this warning was necessary, if the clergy were at the mercy of the Oratorians in argument, alas for the Church of England! Contrast this with Dr. Wiseman's letter, in which he courts discussion and inquiry into the merits and claims of his Church. Though written in a feigned tone of humility, this document was replete with all the Jesuitry and arrogance which had always characterised the Church of Rome. He had nothing

to say further as to this document, but in the name of the Protestants of Scotland he would tell Dr. Wiseman that, if his religion was advancing here, they had not a doubt that the principles of Protestantism would as steadily advance. In the fight, which now appeared inevitable, he trusted the people of Scotland would go forth with the weapons of their forefathers; that they would take up the old standard of the Reformation, and able at all times by the noble and manly declarations contained in the First Confession of Faith. The noble Duke sat down amidst loud applause.

Mr. Haldane, the Secretary, then read a short abstract of the Report, which is to be published in a week or two. They had during the past year circulated 15,000 Bibles in Scotland, 4000 in the Highlands, and about 2000 in Ireland, besides sending liberal grants to the Protestants of the latter country, in order to advance the Irish Protestant Society. Within the last few days the Directors had ordered 5,000 German Bibles to be printed, and which would be circulated over that country. With regard to the Funds he had to state that, but for a liberal donation they had received, they would have been obliged to circumscribe the circulation of the Bible very materially.

FEMALE EDUCATION IN INDIA.—The Half yearly Public Meeting of the Scottish Ladies' Association for the Advancement of Female Education in India, under the superintendence of the General Assembly's Committee on Foreign Missions, was held on Friday in the saloon of the Royal Hotel, Edinburgh. The attendance was numerous and respectable. Dr. Macfarlane presided. The Secretary read the Report, which stated that, since last half-yearly meeting, deputations from the Association had visited various districts of the country to urge its claims; which had led to an increased interest in its object, and in some cases to the establishment of Auxiliary Associations. Since last meeting the Rev. G. W. Yule had sailed for Calcutta, as superintendent of the schools and chaplain of the orphanage there. The Committee, however, had received intelligence from Madras that the state of health of Mr. Walker, superintendent of the schools at that place, had rendered necessary his immediate return to Europe. The superintendence of the schools at Madras was nevertheless still maintained, and the attendance of children, including those at the Institution, was 216. At Bombay there were five schools in connection with the Association in a satisfactory condition, with an average daily attendance of 100 girls. From Ceylon intelligence has been received of the prosperity of the schools there, while an Auxiliary Association had been formed in connection with the Scottish Ladies' Association. The statement of accounts read to the meeting showed the balance, at 21st May last, with the reserved fund, to have been £2265 5s. 1d., which had since increased, from the contributions received, by about £100. The expenditure had amounted to £1405 17s. 10d., leaving a balance of £962 18s. 4d.; but deducting £500 for the Reserve Fund. The sum in hand was only £462. The Secretary stated that, since the

meeting had commenced, he had received a donation of £25 from a lady; £20 to be paid to the Madras Building Fund, and £5 to the objects of the Association. The meeting was addressed by the Rev. Dr. Muir and the Rev. W. Alexander.

Among the numerous evidences of the warm and affectionate feeling entertained for the spread of Gospel privileges, which are monthly presented to us in the columns of the *Home and Foreign Missionary Record of the Church of Scotland*, not the least pleasing are those with which the Ladies are more immediately concerned. For some time past we have looked with increasing interest on the numerous benevolent schemes to which they have turned their attention. They not only give liberally of their substance, but are in the habit of steadily meeting for the purpose of hallowing their work by prayer and supplication to Him who alone, however carefully they sow, can give the increase. We learn, for example, in a late number of the Record, that on the first Friday of every month a Prayer Meeting is held in the Office of the "Schemes of the Church" in Edinburgh by the Ladies' Association for promoting the Christian Education of Jewish Females. We trust that much good may result from such meetings, and that the example thus set of sanctifying the purposes for which they are called together may be extensively imitated. Sure we are that nothing more delightful can be experienced on this earth than the periodical assemblage before the Throne of Grace in one Christian family of all who are actively employed in disseminating a knowledge of and love for their Divine Master. There are many who can give money in a good cause; but we rejoice to see, as a paramount and loftier obligation, the offering of fervent prayer.

We rejoice to learn that a convert has been made to our Church at Calcutta, who promises to be not only a "faithful witness" himself, but an instrument in the hands of God in bringing many more to a knowledge of the Truth as it is in Jesus. Many unthinking persons are in the habit of expressing surprise at the small number of those who are brought under Christian ordinances in the East; but a moment's consideration would show them the difficulties in the way,—such as the power of the law of caste, the estrangement from domestic affection (nowhere keener or more susceptible), and, until the late noble enactment of the Marquis of Dalhousie, the disabilities, amounting in many cases to disinheritance, which a renunciation of Heathenism imposed. We quote with much satisfaction from a letter to the Convener from the Rev. Mr. Ogilvie, dated Calcutta, 7th October last.

Some months ago we reported that one of our teachers had been admitted by baptism into the Christian Church.

It is with great satisfaction that I announce to

you that another of that very interesting and important class, having renounced Hinduism, and made an open profession of his faith in Christ, was baptized in the Scotch Church on the evening of Wednesday, September 18.

The name of this young man is Dwarkanath Moorkerjee; and his age is somewhat more than 28 years. Ever since the re-opening of the Institution in 1846, nearly five years ago, he has been employed as one of our English teachers, and has proved himself to be one of the most diligent and successful of the whole. He is a Koolin Brahmin, that is to say, a Brahmin of the very highest caste.

The public profession of Christianity by a man of this description could not but occasion a very considerable degree of feeling among his countrymen, and accordingly a very large number of Hindus attended to witness this baptism. I know not indeed how many were present. I should suppose that a larger number of professed Hindus were assembled on this occasion than ever before met together in any Christian church. The attendance of Europeans was also numerous. I am happy to inform you, that from the beginning to the close of the services the conduct of the Hindus was most becoming. Indeed one could not have wished for a more attentive audience.

Immediately after the convert was himself baptized, the ordinance was also administered to his son, a child of rather more than three years of age.

There are various circumstances connected with this man's profession of Christianity, of a highly satisfactory nature. His good character, his influence among his countrymen, the hope which we entertain, founded upon his past conduct, that he will ere long prove an able and efficient labourer in the vineyard of his Master; the knowledge that he will carefully instruct his children, and all to whom his influence extends, in the Christian Religion,—are all calculated to encourage us, and to lead us to hope that our labours have indeed been blessed.

I ought not to omit to mention, that so long as ten years ago he was in a certain measure convinced of the truth of Christianity. He had even gone so far as to take refuge in the house of one of his instructors, the late Rev. Mr. Macdonald. At that time however he was very young, and his friends prevailed on him to leave the house, and, having got hold of him, they carried him away to a remote village, where he was obliged to remain for some years.

One of the Free Church missionaries, who is well acquainted with all the circumstances, has lately given us a history of the whole case. It affords a lamentable proof of the bitter hostility which many of the people of this land entertain towards Christianity, and of the reckless measures which they are prepared to adopt, rather than permit any one, over whom they have the least control, to embrace that Religion; but on this subject, it is not necessary to go into details.

The gentleman, to whom I have just referred, spoke of Dwarkanath in the highest terms.

I rejoice to inform you, that of late our Sunday evening lectures have been very numerous attended. We have had large audiences composed chiefly of strangers, young men from the Hindu College, and from the Educational Institutions.

The members of the Missionary Conference have deemed it right to profit by this apparently growing desire for Christian instruction. They have resolved at the close of the holidays, which have just commenced, to have a course of nine lectures, which are to be delivered in the General Assembly's and Free Church's Institutions alternately. The first lecture is to be in the General Assembly's Institution on the 26th of October.

We regret that we have not space for the account of the Addresses delivered on this interesting occasion by the Rev. Mr. Ogilvie both to the audience and to the Convert.

EDINBURGH UNIVERSITY MIS-
SIONARY ASSOCIATION.

The Students attending the Theological Classes at Edinburgh University have sent to the Convener of the Foreign Mission Schemes the very handsome sum of £86 4s. which they have directed to be distributed in the following manner :

For Scholarships at Calcutta,.....	£31	4	0
Madras,.....	7	10	0
Bombay,.....	7	10	0
For training a Native Catechist at Cal- cutta,.....	40	0	0
	£86	4	0

Many more extensive subscriptions are given by the friends of our Church ; but, considering the quarter whence this one comes, the sacrifices it must have entailed upon young men, most of whom have to encounter great difficulties in completing their education, it may be said to stand alone.

CORRESPONDENCE.

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

To the Editor of the Presbyterian.

SIR,—Your paper has instructed on many points. There is one subject, however, which has not been sufficiently advocated, giving the young Biblical information. We must resemble the Jesuits in this respect ; else our Protestantism will ultimately suffer, and the ranks of Infidelity and Romanism be greatly increased. It is too apparent that parents and guardians of youth are *not doing their duty*, that they have sadly neglected the exemplary piety of their forefathers in instilling early into the mind Religious instruction. We concern ourselves more about error and ignorance abroad than providing against their injurious effects at home. Young people, reared without knowing Divine Truth, are excellent material for the casuistry of intellectual divines, who make Religion so easy that no mysteries are acknowledged or no future punishments merited. Ordinary morality is all that is required to secure future happiness. To counteract this dangerous doctrine, so insidiously asserted, as well as to do battle constantly for the Truth that maketh free, it is certainly requisite that more attention be given to our Sabbath Schools, Bible Classes, and especially to Parental Instruction. Every Minister should see that these important auxiliaries are not forgotten by his congregation ; for, if they be, assuredly our Christianity will be losing ground, and the enemies of our Redeemer will have occasion to rejoice.

Too many of the rising generation are ignorantly permitted to idolize Liberty and Reason, instead of being taught to reverence and worship the God who made and by His blood redeemed them. They are taught to clamour for Toleration, and to

sacrifice the richest truths to dignify man. Such worms of the dust are entitled to the Christian's pity and prayers ; but all who love the Lord Jesus Christ should ascertain the origin of the evil. Satan influences parents and others to neglect their children in their younger days ; and, as they advance, they become easy victims of Unitarianism, Socinianism, and Popish superstition. "Train up a child in the way he should go ; and, when he is old, he will not depart from it." Parents seem to forget the solemn vow they take to Almighty God, when dedicating their children to His service. They are indifferent to Sabbath Schools, will not attend Bible Classes, and therefore, it may be assumed, do not, as they ought, teach God's laws in the family. Every congregation, especially in cities, should have a Bible Class, where its young might be taught to avoid the wicked opinions that are multiplying everywhere. Christians ought to be up and doing in every possible manner, for the storm of unbelief and superstition is thickening in this Province and elsewhere.

February, 1851.

EMMERSON'S REPRESENTATIVE MEN.

SWEDENBORG OR THE MYSTIC.

Of the character of Mystics in general, or of Swedenborg in particular, we do not learn much to the purpose in the speculations of Mr. Emerson. If we wished seriously to investigate the subject of Mysticism, we would choose some other guide under whom to prosecute the enquiry. He is too much occupied with himself and his own thoughts to have a very open eye for noting the spiritual characteristics of other minds, or sending a deep, searching glance into the secret recesses of human nature, and presenting us with a luminous philosophic survey of its hidden mysteries, as seen under a great variety of aspects. Yet this is what he affects to do ; but under all the variety of names of men, and types of character, which he announces for consideration, it is still essentially the same subject, Emerson and Emmersonianism, of which he treats, and that in a very misty manner. We doubt if he has mastered to any great extent this, his one subject of meditation. He must himself, however, be considered a Representative Man in a small way. The measure of popularity with which his writings have met shows that many in the present day are disposed to fall into his ways of thinking. It is not therefore to Swedenborg or Mystics that we design to direct our attention, but to Emerson and Emmersonianism.

The first remark we have to make is of a very general nature, equally applicable to the whole class of Modern Infidels, however far they may differ from each other, and from the Truth. Their systems of thought on Moral and Religious subjects, on the Being and Attributes of

God, on the nature, the duties, and the destinies of Man, are all *corruptions of Christianity*. This is the special distinction between what they call their philosophy, and the philosophy of ancient Heathen Sages, whose successors and followers they sometimes pretend to be. They will not willingly admit this view of the matter, though it be the true one. They are fond of representing themselves as independent thinkers, who have formed their own systems of thought for themselves ; but it is not given to man to frame his opinions, or fashion the moral and intellectual character of his mind in so very independent a way as they seem to wish to believe. That we have a large share in forming the particular character of our minds, and selecting the principles admitted into our systems of thought, is as true as it is important for us seriously to weigh the responsibility which its truth implies ; but the basis of our moral and intellectual judgments, from which we work out our individual characters, is laid in our minds independently of our wills, and without any very active agency on our part.

Plato educated as a heathen by heathens, in the midst of heathens, with the opinions, customs, moral and religious dogmas and practises of Heathenism exhibited everywhere around him, neither in his own modes of thinking and state of moral feeling, nor in the writings and conversation of others could find the same foundation of thought on which to build up his *speculations on Man and his destinies* as that which is laid in the mind of Mr. Emerson, and every modern infidel brought up and educated among professing Christians. Christianity has leavened the whole mass of society around our infidels ; has leavened their own minds. It is the human mind under the influence of Christianity, which they exhibit in themselves, and contemplate in others, whether it work in them as a savour of death unto death, or of life unto life? In Socrates and Plato we behold the human mind amid dark, uncertain guesses, depraved moral principles, gloomy and perverted religious notions, struggling up towards something higher, better, nobler, and more worthy of the innate faculties and feelings of which they were conscious ; whereas in our modern infidels we contemplate the melancholy spectacle of men struggling to escape from the clear, heavenly light shining around them by plunging down into the darkness of uncertain speculation.

As certain bodies, being exposed to the rays of the Sun, imbibe and for a while retain a portion of light, which they again give out on being removed to the dark, and thus present a momentary appearance of innate luminousness which does not belong to them, so our Infidels, having imbibed a portion of light from the Sun

of righteousness, give it out amid the darkness of their ignorant and vain philosophy, and boast of the progress of human thought, as if they shed more light on the world than the wise men of old, while far less faithful in studying the lesson set before them, and far inferior in the character of teachers of Truth which they assume. The one rising through clouds toward the Sun of Truth, though involved in obscurity, were tending to the light; the others, like falling stars descending from regions of brightness, mark their passage with a luminous trail from the sparkles they give out, yet are hastening on to be quenched in the blackness of night.

Such as in these days assume the part of teachers of Moral or Religious truth, if they scorn the name of Christians, and affect that of philosophers, must give themselves out as improvers upon Christianity.

To attempt to ignore it is to confess themselves not merely blind guides, but impostors. If they cannot see it, they must at least feel it, for they cannot make a single step in their speculations, but it rises up palpably before them. They cannot go round it, for it surrounds them on all sides, and meets them everywhere. They cannot step over it, for it rises from earth to heaven. They may shut their eyes, and grope their way, and stumble on in self-imposed darkness, and suppose that their way is as much hid from others as it is from themselves, that none others perceive, as they themselves do not, on what their footsteps take hold; but they are mistaken, the noon-day light of Christianity is upon them, and they will soon be the derision of all beholders. If not improvers upon the Christian system, they are what we have called them, its corrupters, for, whether they have made an upward or a downward progress in Moral and Religious speculation, their starting point was Christianity. It is not a Heathen but a Christian body of thought they have taken in hand, to mould and fashion into their idle theories. Mr. Emmerson is not to be allowed to disparage the Scriptures, and then pillage from them thoughts on which to plume himself and vaunt his philosophy, which thoughts Plato did not, could not teach him, which he did not find out himself, which do not spring from the principles of the system he wishes to inculcate, which, as they do not grow out of it, will not amalgamate with it, nor can be incorporated into it. These pieces taken from the new robe of the Redeemer's righteousness, wherewith to patch up the old worn-out mantle of the Heathen philosophers, forms but a fantastic dress for Modern Sophists.

While Mr. Emmerson strives to depreciate or seems to slight the teaching of Scripture, there does not appear in his pages a sparkle of thought brighter than

his ordinary, that is not a faint reflection from some glorious truth which blazes up in all its grandeur in those of Revelation—nor the breathing of an aspiration more high and holy than usual with him—nor an outburst of sympathetic emotion for the interests of humanity warmer than his common wont, which is not the dull confused echo of something far more high and heavenly, and holy, more instinct with brotherly kindness and charity, sounded out in tones clear, distinct, and full by the voice of Prophets and Apostles, who spoke as they were moved by the Spirit of God. But, though his ear seems sometimes to have caught a note from this diviner music, he cannot prolong it into a strain of answering melody, and it is quickly lost amid the dissonance himself has made. If he is now and then warmed by a glow of Religious and philanthropic sentiment, analogous to the godliness and brotherly kindness inculcated in Scripture, it is speedily quenched by the chilling damps of his soul-suffocating philosophy, of a chance-begotten human race, wandering aimless through a Fatherless Universe.

Our limits warn us to break off, but we design again to return to this subject. We do not suppose Mr. Emmerson numbers many professed disciples among the readers of the *Presbyterian*. Many of them may never before have heard his name; but, as a preacher of the Truth of Scripture, we are well aware that thoughts similar to those exhibited in his writings, are now passing through many minds. Those sheaves, which Mr. Emmerson binds up as rare bundles of truth, we well discern to be mere handfuls of the common stubble, which the various winds of false doctrine are now driving to and fro through the world.

HAS THE POPISH CHURCH ANY CHANCE OF BECOMING THE CHURCH UNIVERSAL?

As the main reliance of the principal upholders and propagators of Popery rests on worldly policy and the arm of flesh, it is their obvious interest to encourage a belief, that in the use of these they are irresistible. Hence on all occasions they exert their power over the sword to the very uttermost, even to the extermination of all who oppose them. They were never yet known to spare through pity, or keep terms from any considerations of good faith with those they call Heretics. The maxim "Honesty is the best policy," has never been recognized at Rome since it ceased to be Heathen and became Papal.

From feelings of humanity, a sense of justice, regard to personal honour, or views of policy, Catholic princes have made and endeavoured to keep terms of peace with their Protestant subjects in spite of the persevering intrigues and incessant and pressing solicitations of the hierarchy to

break them; but never has the *Court of Rome* made peace with Heretics, or allowed any terms of peace to be observed towards them an hour longer than they could cause them to be broken with any hope of success to their own cause. To support their claim of Infallibility they labour to impress the world with a feeling that they are omnipotent. Their policy is to leave their opponents no hope but in submission; and they leave them no choice but submission or resistance. Those whom they vanquish may appease them by professions of repentance for the past and promises of absolute obedience in future; but they honestly declare they can tolerate no dissent from their system, that it is an abomination to be endured only when no means can be found for its removal. The dissenter from Popery therefore can have no hope in any principles of Mercy, Truth or Righteousness which may exist in the church of Rome, for according to the settled policy of that church Mercy, Truth, or Righteousness—all require the speedy extinction by any means of all opposition to her authority. This those, who have considered the nature of the Popish system, and observed the manner of its working in the history of the World, know well; and hence the most zealous opponents of Popery so far conspire with its friends to keep up a persuasion of its great power by their urgent warnings to guard against its machinations, and repress its inroads.

While Rome never desists, can hardly be said ever to flag, or become remiss, in the pursuit of her object, which is to secure her spiritual and political supremacy over all the nations of the earth, Protestants, having achieved their own deliverance, grow weary of watching the progress of this untiring and insidious foe, who continues to struggle on, hoping against hope, and waging an impracticable war, which can have no possible termination but their own utter destruction. But, though Popery can never be forced on the world as a universal creed, yet the restless insatiable ambition of those who will not desist from making the attempt, while the shadow of a hope of success rests upon the undertaking, makes it a reasonable object of desire with conscientious opponents of this system, to see all hope or fear of its success quenched in its utter extinction.

The general grounds on which all, who have any regard for either Civil or Religious liberty, are called upon unceasingly to watch over the movements of the church of Rome, and oppose her encroachments with all their might, are patent on the slightest inspection of her principles. And that the doctrines in which they are embodied are not become a dead letter is proved by the commotions every day excited in the attempt to carry them into practice.

But Protestants, having no personal motives to keep alive their hostility to this

system, when their own liberties seem secured, are disposed to relax in their vigilance and grow slack in their opposition. Hence those among them who are aware that such opportunities will be improved at Rome in preparing to recommence the struggle with gathered strength and renewed vigour, whenever circumstances shall enable them, are continually sounding the alarm, and perhaps magnifying the danger. While such an enemy however of Civil and Religious liberty exists and has power, the highest interests of man stand in constant jeopardy, and the danger is so great and imminent as to justify alarm, and demand perpetual vigilance. Rome herself will teach all nations, that they can make no peace with her save on her own terms, and that they must either all crouch at her feet, or crush her for ever. She will provoke the stern doom she dares to pronounce, and to the extent of her power never fails to inflict on all who fall into her hands. As she will have no peace with Heretics, so it will at length be felt that there can be no peace to the world, till she be struck down to rise no more.

Our object is neither to cool down nor to excite any heat of opposition to Popery which may exist. The zeal of its adherents renders the one unnecessary, and would make the other unavailing. Considering the arrogant pretensions, and incessant provocations of Rome towards Protestantism, Protestants have sufficiently shown that they are disposed to live at peace with her if peace on her part were possible. In vain would the Protestant Ministry preach a *crusade against Popery*; their people would not respond to the call. None but Papists, preaching a crusade against Protestantism, can rouse the full might of Protestant indignation and resistance, and every thing seems to indicate that they are mustering courage to provoke it to the utmost. The Romish hierarchy may invest their cause with a character of Religion in the minds of the ignorant of their own communion; but with their own hands they have rent away the veil from the eyes of Protestants. Many Protestants once thought it possible, that Rome would be content with liberty of worship and an equality of civil rights for her people in Protestant countries, and did not expect that in her struggle for supremacy she would try the strength of every institution, Civil and Religious, that stood in her way, and tamper with the administration of all affairs from the lowest municipal court to the councils of the land. But all this is very well known now, and equally well understood by all Protestants, that these are not the legitimate means of propagating any form of Christian faith. The only arms, which Religious Protestants desired to use against Popery, were the preaching, and printing, and circulating of the Scriptures. Political Protestants were ready enough to call their zeal in the use of them bigotry. But, if once the passions of political Protestant-

ism are roused, it will be seen that in politics, as in Popery, conscience and charity are pleas which the weak may plead, but to which the strong pay no attention, till they have secured entire submission to their will.

But what animates the chiefs of Popery to encounter such risks in their mad chase after the vain shadow of the Spiritual dominion of the World?

Can human hands grasp or wield such a sceptre? Could human heads watch over the interests, or administer the affairs of such an empire? What is there in present appearances, or in the history of the past, to warrant the faintest hope that the church of Rome may become the Church Universal?

As our limits will not admit of any thing like a discussion of so extensive a question, and all we can hope to effect is to call attention to it, our assertions must be made in a somewhat more unqualified manner than under other circumstances would be altogether proper.

We assert then, and we ask no further limitation to be put upon our assertion than is usual in the case of all very general assertions, that partial exceptions establish the rule, when we assert that the Popish church never has made any great or material increase; and, should it now make any visible permanent progress towards becoming the Church Universal, it will be a new thing on the earth.

Rome will perhaps startle at the above assertion; it may however easily be made good. It will not of course be conceded that Peter and the rest of the Apostles were papists, and that the increase of Christianity under them and their successors is all to be set down as an increase of Popery; Popery arose *within the Church*. We admit that its beginnings are to be sought at a very early date in the Church's history, and that, while Popery grew, and made increase, the Church also continued to grow for a time. The history of the rise of Popery is, properly speaking, the history of the establishment of a spiritual despotism over the churches of the West with Rome for its centre of power. But, from the time that this central authority could be said fairly to be established, what nations or what churches have been added to the dominions of the Pope? So far from Popery having extended its own bounds or the bounds of the Church of Christ, from the very day that the Papal system became triumphant among the Western churches, there arose within its own boundaries a spirit of opposition, which very effectually turned away the attention of its priestly princes, or princely priests, from extending their empire among the unconverted nations of the Heathen to look after interests nearer home.

We ask then what Heathen or what Mahomedan nation has Rome, *since it fairly became the head of a Papal church,*

brought within the bounds of that church? What strides did she make towards her universal empire over the lands of the Heathen, and the False Prophet? Nay rather, did not Mahomet hem her in on every side, and in some quarters narrow her bounds?

No acts were spared by a succession of Popes to reduce to submission the schismatics of the Greek church, as they were called at Rome. Well, when the Greek Empire went to wreck, how many of the Greek churches did the Popes gather under their wing?

There are churches of various denominations of Christians scattered throughout the East, almost every one of which has at some time or other been the object of Popish machinations, with a view to enfold them in her embrace. We ask again how many of these churches of the Dispersion has Papal Rome gathered into her bosom?

The Bishop of Rome made himself master of his brother bishops of the West; and among them they portioned out the flock that had fallen into their charge. But where, we ask, are to be seen the steps of this proud hierarchy, going on conquering and to conquer in triumphant procession over a subjugated world?

Consider then attentively the history of the Papacy, and it will appear that no serious abatement requires to be made from the generality of the assertion, that the church of Rome has never made any serious increase in its numbers or extension of its boundaries. The church under the full sway of this system made no serious inroads upon Heathenism or Mahomedanism, did not succeed in putting an end to the schism with the Greek church, or in gathering together any of the churches of the ancient dispersions, and lost to its communion all those churches called Protestant.

We see as little to encourage this mad attempt to make Rome the head of the Church Universal in the circumstances of the present, as in the history of the past.

If the alarm caused by Socialism in France turn the thoughts of some towards Rome and its Institutions as a means of keeping this spirit of anarchy in check, yet the aid of the Pope's name is invoked in his case just as in that of the Nephew of Napoleon. Around both names some principles of conservatism seem ready to rally. But those, who seek to conjure with their names, care as little whether the Pope be the genuine successor of St. Peter, and the righteous head of the true Christian Church, as they do, whether Louis Napoleon be the legitimate succession of a legitimate Emperor. The *de facto* influence of the names, not the *de jure* right of their professors, is all that is cared for. But such supporters will never place the Pope at the head of a Universal Church. They will work with the tool made ready for them till it break in

their hands, or they can fall in with another more to their mind, when it will be thrown aside.

Besides all this, as the chiefs of Papacy do not rely on the foolishness of preaching for establishing their Church Universal, but on political wisdom and the power of the sword, these words of Him that is True must sound ominous to their hopes. "Put up again thy sword into his place, for all they that take the sword shall perish with the sword."

HISTORY OF PRESBYTERIANISM.

THE GOVERNMENT OF THE PRESBYTERIAN CHURCH.

It is well known that at the era of the Reformation the leaders of the Church of England stood alone in reforming their Church upon Prelatical principles. Luther, Melancthon, Zuingle, Bucer, and Peter Martyr, as well as Calvin and Knox—all—all scattered through every part of Europe, without concert interpreted the New Testament as plainly teaching the doctrine of Ministerial parity, and regarded every kind of imparity in the Gospel Ministry as the result of human contrivance, and not of Divine appointment. In short, in every part of Protestant Christendom, out of England, however the leaders of the Reformation differed, (and they differed sometimes with ardour on other subjects) here with scarcely a single exception they were all agreed, that in the Apostles' days bishop and presbyter were the same in fact as well as in name; and that, even when it was thought proper to allow any Ministers a degree of pre-eminence, it was to be defended on the ground of human prudence alone. How shall we account for this fact but by supposing that the plain and obvious construction of the Word of God on this subject is favourable to Presbyterian parity, and unfriendly to Prelatical claims?

But, while our Episcopal brethren depart from the primitive and Apostolic model in regard to bishops, so they equally depart from that model in respect to the deacon's office. They contend that deacons are one of the orders of clergy, and are authorised by Divine appointment to preach and baptise. Let any one impartially read the first six verses of the sixth chapter of the Acts of the Apostles, and then say whether there is the smallest warrant for this opinion. The Apostles say to the people, "It is not meet that we should leave the Word of God and serve tables. Wherefore look ye out among you seven men of honest report, whom we may appoint over this business; but we will give ourselves continually to prayer and to the Ministry of the Word." Can it be supposed, in direct opposition to this whole statement, that these very deacons were appointed, after all, not to take care of the poor, but to labour in "the Ministry of the Word." This was an inconsistency, nay, an absurdity so glaring that the only wonder is, how any one can possibly adopt it after reading the inspired statement. The truth is, the primitive and Apostolic office of deacon was to take care of the poor and serve tables. By little and little, several centuries after the Apostolic age, the occupants of this office usurped the functions of a higher one; which usurpation was afterwards confirmed by ecclesiastical custom. So a number of the most respectable of the early Fathers clearly understood the matter. In the sixth general Council of Constantinople, *Can. 16*, it is declared, that the Scriptural deacons were no other than overseers of the poor, and that such was the opinion of the ancient Fathers."

But parity among her Ministers is not the only feature which distinguishes the government of the Presbyterian Church. Her mode of conducting

discipline in each Church by a bench of elders, acting as the representatives of the members at large; and by courts of review and control, admitting of appeals where parties feel aggrieved, and binding all the particular churches together as one body, walking by the same rules of truth and order, and subject to the same uniform constitutional authority, are among her peculiar privileges. In regard to both these points, Presbyterians differ from Independents and Congregationalists, as well as from Episcopalians, and, indeed, from most other denominations of Christians. To these our attention will next be briefly directed.

Independents and Congregationalists commit the whole government and discipline of their Churches immediately to the body of the communicants. In some of their Churches all the communicants, male and female, have an equal vote; in others the males only take a part in discipline. In the estimation of Presbyterians this mode of conducting ecclesiastical discipline is liable to most serious objections. They consider it as wholly unsupported by Scripture; as "setting those to judge, in many cases, who are least esteemed in the Church;" as extremely unfavourable to the calm and wise administration of Justice; nay, as of all the forms of ecclesiastical discipline most exposed to the sway of ignorance, prejudice, passion, and artful intrigue; that under the guise of liberty it often leads to the most grievous tyranny; and is adapted to exert an injurious influence on the characters both of the pastor and people.

In the Presbyterian Church the government and discipline in each Congregation is committed to a bench of elders consisting of a few of the most pious, enlightened, wise, prudent, and grave members of the Church. They constitute, with the pastor at their head, a judicial body, who maintain an official inspection over the members of the Church, and deliberately sit in judgment on all those delicate and yet momentous cases which are connected with receiving, admonishing, rebuking, suspending and dismissing the members of the flock committed to their care. Our reasons for conducting in this manner the government and discipline of the Church are the following:—

1. It is certain that in the system of the Jewish Synagogue according to the model of which the Christian Church was undoubtedly organized, the whole government and discipline were conducted by a bench of elders, and not by the body of the people.

2. It is manifest that government and discipline were so conducted in the Apostolic Church. We read that in every Church under the direction of the Apostles a plurality of elders were ordained; and we find a class of elders distinctly spoken of, who "ruled well," but did not labour in the Word and doctrine." (1 Tim. V. 17.)

3. The pious witnesses of the truth, who kept alive the true doctrine and order of the Church during the dark ages, more especially the Waldenses and the Bohemian brethren, uniformly governed their Churches by means of ruling, as well as teaching elders.

4. All the leading Reformers on the continent of Europe, with scarcely an exception, though separated from each other by different names, and strong prejudices, agreed, without concert, in teaching the Divine authority of ruling elders, and in proof of it referred to the same Scriptures which we are accustomed to cite for establishing the same things. The Reformers in England stood alone in excluding the class of officers from their Church; and some of their number, among the rest Archbishop Whitgift (*Defence against Cartwright*) acknowledged that there were such officers in the primitive Church; but that, in the then existing circumstances, it was not necessary or expedient to retain them.

5. Such officers are indispensably necessary to the maintenance of sound and edifying discipline. Without them discipline will either be wholly neglected, or conducted by the pastor himself, thus often placing him in circumstances adapted

to make him either a tyrant, partial to favourites, or a political temporiser.

Independents and Congregationalists consider each particular Church as entirely independent of every other Church. They suppose that the authority exercised by the communicants of each church is supreme and final; and that no courts of review and control, formed by the representatives of a number of co-ordinate churches, and invested with judicial power over the whole, ought to be admitted. Hence, when any member of an Independent or of a strictly Congregational church is considered by himself or by his friends as unjustly cast out, or is in any way injuriously treated, he has no remedy. The system of Independency furnishes no tribunal to which he can appeal. He must sit down, while he lives, under the oppressive sentence, unless the body originally pronouncing it should choose to remove it. The same essential defect in this system also appears in a variety of other cases. If a controversy arise between a pastor and his flock, acting on strict Congregational principles; or, if a contest occur between two Independent or Congregational Churches in the vicinity of each other, their ecclesiastical constitution furnishes no means of relief. The controversy may be subjected to the decision of a civil court, or to the judgment of selected arbitrators, just as may be done when controversies occur among secular men. But their system of Church order affords no remedy. Recourse must be had for relief to those wofully instrumentalities, which are equally painful to the pious heart, and dishonourable to the cause of Christ.

But for all these difficulties Presbyterianism, in her essential constitution, furnishes appropriate, prompt, and for the most part adequate relief. Her system of government and discipline contains within its own bosom the means of adjustment and of peace. Every species of controversy is committed for settlement to a grave and enlightened judicial body, made up of the representatives of all the churches in a given district; a body, not the creature of a day, which, when its work is done, ceases to exist; but organized, permanent, and responsible; whose decisions are not merely advisory, but authoritative; and from whose sentences, if they be considered as erroneous, an appeal may be taken to a higher tribunal, embracing a larger portion of the Church, and far removed from the excitement of the original contest.

We find the principle on which these courts of review and control are founded strikingly exemplified in the New Testament History, and our practice abundantly warranted by New Testament facts. When a question arose at Antioch respecting the obligation of Jewish observances, the church in that place did not attempt, as a body of Independents would of course have done, to decide the matter for themselves, leaving the other churches to do as they pleased. But they felt, that, as it was a question which concerned the whole Christian body, so a general and authoritative decision of the question, binding on the whole body, ought to be made. They, therefore, empowered special delegates to carry up the question to "the Apostles and elders at Jerusalem" to be by them conclusively settled. There, accordingly, it was debated and decided upon in full Synod; and that decision, the form of "decrees" (*dogmata*), that is, authoritative adjudications, sent down to all the Churches to be registered and obeyed. Can any one conceive of a more perfect example of a Presbyterian Synod, convened as a judicial body, and pronouncing a decision, not as a mere advisory council, but as a judicatory of Christ, invested with judicial power to declare the path of duty in a given case, not for a single Congregation merely, but for the whole visible Church?

Such is a cursory view of the argument in favour of Presbyterian Church government, and of the peculiar advantages attending that form of ecclesiastical order. It is better adapted than any other to repress clerical ambition; to prevent clerical encroachments and tyranny; to

guard against the reign of popular effervescence and violence; to secure the calm, enlightened, and edifying exercise of discipline; to maintain the religious rights of the people against all sinister influence, and to afford relief in all cases in which a single church or an inferior judicatory may have passed an improper sentence, from either mistake, prejudice, or passion. It establishes in all our ecclesiastical borders that strict, *representative* system of government, which has been "ever found to lie at the foundation of all practical freedom, both political and religious;" and which, under God, affords the best pledge of justice and stability in the administration. It affords that inspection over the lives and conversation of Church members, which is ever indispensably needed, and which is at once vigilant, parental, and judicious; and, when faithfully carried into execution, is better fitted than any other to bring the whole Church to act together, and to unite all hearts and hands in Christian beneficence. And, finally, it is better fitted than any other to maintain a wise, impartial, and faithful inspection over the lives and ministrations of the body of the clergy. How much better is a venerable Presbytery adapted to discharge this duty to edification than a single bishop, who, to say nothing of his other faults, may indulge in the grossest favoritism or tyranny, without the possibility of adequate control! This form of Church government cannot, indeed, of itself infuse life and activity into an ecclesiastical body; but, where vitality, and zeal, and resources exist, there is undoubtedly no form of ecclesiastical organization so well adapted to bind together a body consisting of many parts; to unite councils; to invigorate efforts; and to cause a large and extended mass of professing Christians to walk by the same rules; to mind the same things, and to feel that they are in fact, as well as in name, one body in Christ, and every "one members one of another."

Our attention will next be directed to the *Worship of the Presbyterian Church*.

OUR WANTS.

We all complain of innumerable wants; but how seldom do any of us seriously reflect on what is implied in our wants being thus without number numerous. They imply that our rank among created beings is of the very highest order, for these wants indicate the possession of capacities for enjoyment no less numerous than they are themselves, and that, when God bestowed on man so large and goodly an inheritance as He had prepared for him in His Universe of existence, He also endowed him with a nature capable of receiving and enjoying every separate portion, we might almost say, every several particle of the vast estate conveyed to him as his birth-gift. A stone has no wants; but neither has it any capacities for enjoyment, nor consequently a portion in anything which God has made; to it the whole world is as nothing.

Creatures, irrational but animated, have received capacities of enjoyment, and along with them have received a portion in life from the Giver of all good. Yet how inferior, is their portion to ours. How much of this world is to them also as nothing, while to man every part of it is something, and has a value in his eyes, and may in some way, and to some extent, be made to minister to his use, and increase his happiness.

Even our bodily wants are more in

number than those of other creatures, and thus render us capable of a larger share of animal enjoyment. Though we abuse this means of tasting the goodness of God, yet is that goodness not the less to be acknowledged in having so provided for our pleasure. It may be observed also that, as these gratifications are addressed to the lower part of our nature, God has added to them a keener relish than perhaps to any other, that they should not be despised, though the meanest of his gifts; but has made them least capable of being prolonged, that with thankful hearts we might taste them as they came to hand, and without tarrying over them pass on to things higher and better.

The wants of our corporal nature are numerous; but the wants of our higher, our spiritual nature, are more numerous, as well as nobler in kind, and indicate the possession of capacities for enjoyment of a larger measure. The wants of the body can be measured, and are often supplied even to satiety. Not so those of the soul. The eye is not satisfied with seeing, nor the ear with hearing, nor the soul with learning something new.

Our appetite for knowledge is not like the appetite of the body, one which can be surfeited and sated; it grows by that it feeds on, and is ever ready to receive more, and to receive it with evergrowing satisfaction.

But, as the knowledge of the wonderful works of the Almighty enters our minds, the understanding desires to comprehend their meaning and their use, their causes and complications, and search into and discern the wisdom with which He has made them all. In our desires to know the reasons of things we have new wants and new capacities of enjoyment, a pleasure in searching them out, and a satisfaction in contemplating them, when found.

But we have not only an animal nature, and an intellectual nature; we have also a social nature; the seat of new wants and the source of new enjoyments—a nature by means of which we are bound to the things without us, whether rational or irrational, whether dead or living, by other ties than a mere consideration of their use. They engage our affection. We can love them, though we know not why. But thus we know the whole creation of God may be made to minister to happiness by contributing to supply the wants, and fill up the capacities of soul formed after His own likeness. "This also cometh forth from the Lord of Hosts, who is wonderful in counsel and excellent in working". Nor is this the least wonderful part of our wonderful nature. We speak of loving things without life, which cannot return our love, or know that they are the objects of our regard. We love the green fields, and every tree that lifts its lofty shade over them, and

every little flower that creeps lowly on the ground. We love the blue sky and every star that twinkles there, the mighty ocean and all its rippling waves. When we say that we love these things, we feel more and mean to express more than that we admire and are pleased to behold them. We mean that we are attached to them, and that they have a place in our affections; that we are attached to them by some subtle modification of that social sentiment, which binds us to our brethren of mankind. There are the bonds of some friendly relationship between us and all nature, dead as well as living. If shut up in a dungeon, we pine to behold again the blue sky, again to look upon the faces of old friends, in the lifeless forms of hills and valleys, rocks and streams, as well as to behold the face of our brother man. Our social nature is not bounded in its out goings, nor restricted to our own kind; through its wants and cravings we are fitted to receive pleasure from all created things. They may thus only minister to our animal nature in supplying our bodily wants, and to our intellectual nature in furnishing us with knowledge and themes for reflection; but they minister also to our social nature, and indulge our affections by furnishing us with objects of love.

But why are all our capacities for enjoyment little better than empty vessels craving to be filled, with a whole universe, as it were, merging over them, ready to drop into them, and fill them with joy, even to overflowing? Alas! "we have forsaken the fountain of living waters, and hewed out unto ourselves cisterns, broken cisterns, that can hold no water."

If God made ample provision for our happiness, so long as we should be good and do good, against which of His perfections will we bring an accusation, that He has not so provided that we should be equally happy in doing and in being evil?

PROTESTANTISM AND RELIGIOUS EDUCATION.

In the early days of their Society the Jesuits were earnest and assiduous preachers, going out, like the Methodists, into the streets and highways to proclaim the truths with which their own minds were deeply impressed to such passers-by as could be induced to stop and listen. Both parties, with that practical sagacity for which they are distinguished, quickly perceived that, unless they made the Religious training of the young a part of their system, and connected the teaching in the school with the teaching in the church, their mission could be only half accomplished. The Methodists, true to their Protestant character, adhere to the foolishness of preaching as the first of Divinely appointed means for converting the world to faith

in the Gospel, labouring steadily, however, at the same time, as far as circumstances would admit, to establish schools, in which Religious and Common education should go hand in hand.

The importance which all Popish orders attach to securing implicit obedience to the lessons of the Church, has led the Jesuits to trust much more to their power of forming the youthful mind in the school, and shaping it to their purpose from the first, than to their power of afterwards bending it to their will by the eloquence of the pulpit. Apart altogether from the opinions we hold as to the nature of the system which they teach, we do not believe that any community could be trained up to the fulness of the stature of perfect men in Christ Jesus by any such close system of teaching as that adopted by the Jesuits, in which the school is made the vestibule of the confessional, and the schoolmaster hands over his pupils to the spiritual Director. God is the sun of the soul, and the principles of life and growth, with which He has endowed it, must be allowed to expand under the open light of His countenance in the wide universe of Truth through which His Spirit bloweth where it listeth. But, though a system of mental surveillance may be carried to an extent that will prove injurious either in the school or in the Church by teachers with the best intentions inculcating the very best of lessons, yet that the mind be without knowledge is not good; and knowledge cannot be successfully communicated unless those, who are invested with the character of teachers, exercise a careful oversight over the minds of their scholars. If a man be a Christian, he will be a Christian everywhere, and ought to act like a Christian in all things. If a father feels he ought to be a Christian in the family, ought he not also to feel that he should appear as a Christian in the character of the school which he provides for the education of his children, and in the person of the teacher into whose hands he commits them for instruction? In every Christian community Christianity ought to be a visibly presiding element in all seminaries for the education of youth. We may get the show of this without the substance; nevertheless, where there is no form, there can be no material; we cannot have the substance without the show.

The Reformers in Scotland were zealous and indefatigable preachers of the Scriptures; nor were their labours as preachers crowned with a small measure of success; yet they thought their work could not be more than half done, if they were not seconded by the zealous co-operation of the teacher in the school. They secured this co-operation, and the result was as striking as any thing which the history of education can furnish. In no great length of time nearly the whole people became thoroughly and

intelligently Protestant, Presbyterian and Calvinistic. Some may doubt the beneficial character of these mental results; but no one will dispute the strong testimony they bear to the power of education in forming the human mind. Another effect followed, the benefit of which no Protestant Christian will dispute; the whole people became familiar with every portion of the Word of God.

But under the system there was much more good than this produced. There was much sincere, well informed Christian piety, and examples of steady, consistent Christian conduct more uniformly distributed throughout every part of society than we have ever observed under any other circumstances. There was much more than a formal respect for ordinances, and an intimate acquaintance with the theology of Calvinism in the religion of Scotland. We recollect once hearing a Methodist remark, we seldom hear of conversions in Scotland. It struck us as true, for we seldom did. But we recollected that in every court and close in towns and in every little knot of houses in the country, with which we had become acquainted, there were to be found some who in the estimation of all were Christians indeed and in truth. No one perhaps knew or ever thought of enquiring how or when they became Christians. But, though the seed had sprung up silently in the midst of them, no one knew how, there was no doubt whatever either about the character or genuineness of the fruits it was bearing. If we did not hear of conversions, we did hear, and that everywhere, of Christians, and the difference between them and not only the more thoughtless of their neighbours, but the most formally correct in all outward duties, if the warm breath of simple piety were wanting. In this weary world nothing comes so refreshing over our memory as our boyish recollections of these Christians of the neighbourhood. They were not merely respected; it is not too much to say, they were general favourites. Except the very worst characters most people have no dislike to a little conversation on serious subjects now and then, if they have confidence in the sincerity and kindly intention of those with whom they converse. From the circumstance we have noted, that these Christians had grown up in their circle towards the fulness of the stature of perfect men in Christ Jesus in a somewhat imperceptible manner, and had not reached it at a single step, their characters were thoroughly appreciated, and their very feelings are all well known. If they pressed their hearers hard, a sly allusion to some shortcoming of their own helped to trim the balance between the reprover and the reproved, and seemed to knit both together in more cordial kindness. The Christian seemed to feel well this is true, I had forgotten my own weakness, and must both

think better and hope better of you, I have stood where you stand, and you may yet stand higher, far higher than I do now. The party, who had reminded him of his fault seemed to feel, now this was not well done of me. If the good man has erred, he has repented, and so ought I, rather than thus to turn away the edge of just reproof by recalling the memory of his past offences.

But this condition of society was undergoing a great change in our early days. About the commencement of the breaking-out of the French Revolution infidel principles began to tell on the educational institutions of Scotland. In most schools in towns the Bible ceased to be used as a class-book. The Catechism was not taught. No blessing was invoked by the teacher on his labours; no thanksgiving offered to God for any measure of success. There was nothing to lead the children to think that their education at school had any connexion whatever with Christ or His Religion. If any one will look into the school collections about thirty, or forty years ago, and especially to those portions marked as Moral and Religious pieces, he will find that neither Morality nor Religion is taught in them on the peculiar principles of Christianity. It is not the love of Christ which is to constrain us in the performance of our duties, nor faith in Christ which is to sustain our confidence in God, and give us a sure hope of eternal life. How far those who taught Moral and Intellectual Philosophy from the chairs of our universities felt themselves bound to speak according to the Scriptures is well enough known. From some who affected to respect Christianity it received this acknowledgement avowedly, as the Religious creed of a respectable portion of society, not at all as a Revelation from God. The effects of this separation of education from Christianity are to be seen in the modes of thought which came to prevail, and which are now leading Christians to consider by what means Christianity can again be made to pre- side over the whole education of the land.

EXTRACTS.

IRISH CHURCH MISSIONS.—CONVERTS FROM ROMANISM.

A special meeting of the Society for Missions to the Roman Catholics of Ireland, in connection with the Established Church, was held in Exeter Hall on Tuesday, the Duke of Manchester in the chair. The area of the large hall was densely crowded on the occasion, chiefly by ladies. The principal speakers were the Rev. A. B. C. Dallas, the Rev. John Greig, of Trinity Church, Dublin, and the Rev. Dr. McNeile, of Liverpool. The two former speakers detailed the results of their observations on a tour they had made to the Society's Mission in Connemara, first in the course of last summer, and again a few weeks ago, from which it appeared that in that district, and especially around Clifden, whole villages have left the communion of the Church of Rome, and have joined the Establishment. It further appeared

from their statements, that in the course of last summer great violence was used towards the converts, and especially the little children attending the Protestant Schools, by the Roman Catholic population, headed by the priests; but of late this opposition had gradually subsided and the converts were allowed to meet in peace. The consequence was, that nearly 3,000 persons now admitted the visits of the Scripture readers, who before would not hold any communication with them. The reason of the population coming in such numbers to hear the Word of God now, as compared with former times, Mr. Dallas attributed to the fact, that formerly every man was afraid of his neighbour; but since the Protestant Bishop of Tuam had publicly confirmed four hundred converts in that neighbourhood, the inquirers had discovered the secret of their own strength, and obeyed without fear the dictates of their own conscience. This work of inquiry, the deputation stated, was not confined to Connemara. Mr. Greig stated that in the counties in Ireland, where Divine Service was performed in the presence of congregations, 19 20ths of whom had been Roman Catholics, and he had met with thirteen or fourteen clergymen of the Establishment who had once been Roman Catholics; and three of whom had been priests. The speech of Dr. McNeile was chiefly directed to the question of the Papal aggression, and he proposed, amidst the cheers of the meeting, as a means of meeting the Pope's Bull, that the College of Maynooth should be instantly disendowed, colonies and elsewhere; and that a total abjuration of the Pope of Rome ought to be a *sine qua non* for electing to any office of trust or power under the Crown of England.

LAST HALF CENTURY.

The *Record of the Church of Scotland* for January contains the following admirable article.

"ANOTHER half-century has just passed over Europe and the world; and, in considering the changes to which in Providence it has given birth, and which are now transmitted to the keeping of history, it well befits the contemplative mind to pause and ponder at the review. How crowded the page that narrates them!—how momentous the events it records! Another half-century also has passed over the Church, and she too has her history to transcribe, as well as her wonders to recal. It was not indeed to be expected that in the war of opinions, before which thrones have tottered, and the most powerful dynasties have been brought low, that other kingdom, which is not of this world, though militant in it, and under the influence still of our poor distracted humanity, should altogether escape the throes and the tossings of the surrounding mass. Accordingly we make Popery welcome to the admission, that, while her system, soul-destroying as it is, has had its counter-part in the sullen uniformity of the Dead Sea—stirred by no breeze—undisturbed, save by that lightning-flash which glanced lately so ominously on its waters, the forerunner of the thunder of Jehovah's wrath,—the Protestantism of Europe has but too much resembled the troubled sea when it cannot rest. But, as we would always remember that better is the free play of the ocean wave with its occasional wrecks than the foul stagnation of the lake bearing no skiff of promise on its bosom, and whose vapour evermore ascendeth up like the smoke of the bottomless pit, it is also our comfort to know that there is One above who, while He gives the whirlwind its commission, is holding the wind in the hollow of His hand. Much reason have we to praise and magnify His holy name! How graciously during the last fifty years has He been pleased to quicken some portion of the Christian world from the lethargy into which they had sunk, animating them to the discharge of duties to which they had too long been indifferent! How wonderful among the waste places at home have the walls

of Jerusalem been built up even in troublous times, though, like the Jews of old, the workmen with the one hand wrought in the work, and with the other carried a weapon! And, when we look abroad, how much has been accomplished! Whatever may be said of the 19th century, we have the comfort of knowing that, so far as it goes, it has been pre-eminently the century of Missions, carrying with it not only the germs but the growth of various enterprises which through the grace of the Spirit have come to their fruit in many a foreign land. May God grant that the last of it may be better than the first,—that the Protestantism of our country, whether openly or covertly assailed by enemies from without, or traitors from within, may exhibit yet more than hitherto its life-giving energy and power,—that her pastors may become more faithful, and her people more and more faithful, and her people more and more holy,—and that the progress of Religion at home and abroad, so much impeded by intestine warfare and division, may be accelerated a thousandfold, till the knowledge of the Lord cover the earth, even as the waters cover the deep!"

PAGAN AND ROMAN CATHOLIC CEREMONIES.

TO THE EDITOR OF THE TIMES.—*Sir*,—On visiting the Pagan temples in China some little time since, I was astonished to find the great similarity existing between the ceremonies of the Roman Catholic Church and those of the Pagan worship. In bowing down to images, in burning incense, lamps, and candles before and around the altar, in votive offerings and processions, in sacerdotal vestments, the shorn heads of the priests, who chant the service in a language unknown to the laity, and profess chastity, in the monastic life of both sexes, in prayers for the dead, and in many other circumstances, the identity is complete in almost every minute particular, with this difference that the Chinese worship Quavin, or the Mother of Heaven (a favourite goddess, whom I have, strangely enough, seen represented in a temple at Chusan with a child in her arms), and other gods and goddesses, while the Roman Catholics, as it is unnecessary to say, pay Divine honours to the Virgin Mary and various other saints. The few Roman Catholics, who are aware that the ceremonies of their Church are nearly all of Pagan origin, justify them, I believe, on the ground that they are sanctified by their adoption in the Church. Thank God, the Protestants of England, with the exception of the Tractarian party, think differently, and most righteously have they acted in denouncing with energy and indignation any approach to ceremonies and rites practised at this moment by nations "still wholly given to idolatry."

To any who are curious on this subject, ample corroboration of the extraordinary resemblance in the ritual and ceremonies of the two religions will be found in "Sir John Davis' China."

FAN-KWEL.

REMARKABLE PROVIDENCE.—Again an obscure Highland boy is taught the first principles of our Religion by his humble parents amidst the glens of Scotland. He early learns to revere the Bible, and to honour God and the Religion of his fathers. We next hear of him in maturer years, a marine on board a man-of-war. A battle rages. The deck is swept by a tremendous broadside from the enemy. Capt. Haldane orders another company to be "piped up" from below to take the place of the dead. On coming up they are seized with a sudden and irresistible panic at the mangled remains of their companions strowed on the deck. On seeing this, the Captain swore a horrid oath, wishing them all in Hell. A pious old marine (our Highland boy) stepped up to him, and very respectfully touching his hat, said, "Captain, I believe God hears prayer, and, if He had heard your prayer just now, what would have be-

come of us?" Having spoken thus, he made a respectful bow and retired to his place. After the engagement, the Captain calmly reflected on the words of the old marine, which so affected him that he devoted his attention to the claims of Religion, and became a pious man. Through his instrumentality, his brother, Robert Haldane, though at first contemptuously rejecting his kind intentions, was brought to reflect, and became a decided Christian. James Haldane (the Captain) became a preacher, and is pastor of a Church in Edinburgh. Robert subsequently settled in Geneva, and, being much affected by the low spiritual condition of the Protestant Church there, and the theological views of the clergy, he sought an acquaintance with the students of the Theological School, invited them to his house, gained their confidence, and finally became the means of the conversion of ten or twelve, among whom were Felix Neff, Henry Pyt, and J. H. Merle D'Aubigné. Few men have so honourably and successfully served their Divine Master as Neff and Pyt; and few fill so large a sphere in the world of usefulness as the President of the Theological School at Geneva, and the author of the immortal history of the Reformation; and few spots on the earth are so precious to the Truth as the city of Geneva. It was a "little fire" that kindled these great lights, and made the ancient and honourable city of Calvin once more worthy of that great name; it was the luminous soul of a poor Highlander, and well lodged in the soul of this unpretending boy. After preaching successively and successfully in Berlin, Hamburg, and Brussels, D'Aubigné was providentially brought back to Geneva, his native city; which event led to the establishment there of the present Evangelical "School of the Prophets" with D'Aubigné at its head. This seminary is the hope of piety in Germany; the citadel of the doctrines of the ever-blessed Reformation; a fountain sending out the healing streams of Salvation to all Europe, and to the waste places of the Gentiles,—*The Christian Treasury*.

ROMISH INTOLERANCE.

The *New York Commercial Advertiser* of the 11th instant concludes a well written editorial article respecting the liberty allowed to people professing the Roman Catholic religion in the United States in the following manner:

And yet after all the liberality shown to Roman Catholicism in this country, the fact remains that, where that system of church organization is in the ascendant, a handful of American Protestants are prohibited from worshipping God according to their consciences. Not only are they forbidden to do this, assembled together in some room consecrated to that purpose, but their pastor may not administer to them the Word of Life even in his own apartments. And this bitterness of intolerance, this returning of evil for good comes from the earthly Head of a religious denomination claiming peculiar affinity with the Great Head of the Church, who, while on earth, taught indeed another doctrine, and gave to His followers an exactly opposite rule of conduct. Nor are the circumstances, under which this prohibition has been enforced, unworthy of note. A short time ago, on the urgent representations of Mr. Cass, the Papal authorities conceded to the American Protestants at Rome permission to hold Protestant worship in a small room within the city—returning in homœopathic measure the universal freedom which Roman Catholics enjoy in the United States. Later advices are that such liberty(?) has now been taken from them, and a worse intolerance than ever is exercised over them. And this, too, at a time when the Pope, who dares not even go to church to say his prayers without an escort of French soldiers, is extending his ecclesiastical jurisdiction both in the United States and England, and the Papal hier-

archy in the latter country are appealing to the English public against even so slight a restriction as not being allowed to assume territorial episcopal titles. Was ever inconsistency more glaring, or impudence more positively astounding? In England Papal churches have the amplest toleration; in the United States, they enjoy the most unshackled liberty and equality,—the Pope and his priestly followers are daily “asking for more,” or taking it without asking, and simultaneously are prohibiting the American Minister and Protestant friends from worshipping God in their own apartments. Verily intolerance and inconsistency have reached their climax in Pope Pius the Ninth and his Cardinal Ministers. We know not how far this interference with the private sentiments and *in-door domestic* rights of the American Charge may conflict with the treaty of international law which precedes the appointment of an embassy to a foreign power, but it at least at variance with usage in such cases, and we should not be unwilling that, common gratitude and decent courtesy having deserted the Court of Rome, the effect of a spirited remonstrance, and of a peremptory demand of what is *really right* in the premises, be tried upon the weak and variable old gentleman, who has of late become so exceedingly somnolent about international comity and reciprocity.

MISCELLANEOUS.

THE ENGLISH AND AMERICANS IN ROME.—A paragraph having appeared in the *Constitutional* and other newspapers to the effect that the Pope had ordered the chapel of the American residents within the walls of Rome to be closed, we think it proper to mention that we have seen a letter from Rome, dated the 23d ult., in which it is stated that, although the Propaganda had recommended to the Pope that the American residents should no longer be permitted to enjoy the freedom accorded to them during the days of the Republic, his Holiness had declined to comply with the wishes of the Propaganda. The Rev. Mr. Hastings, Chaplain to the American Consul, preached in the chapel on Sabbath the 22d ult.—the Rev. William Robertson, of New Greyfriar's Church, Edinburgh, having conducted the service on the previous Sunday. On both occasions the audience was full, there being a great many English as well as American subjects at present sojourning in Rome.

TESTIMONIAL TO THE REV. DR. LEISHMAN—On Monday evening a numerous meeting, consisting of Dr. Leishman's Female Class of Catechumens, and others who had attended this class in previous years, presented him a piece of plate, as a token of their respect and esteem. In compliance with their request Mr. James Donald, the senior elder of the parish, after an address suitable to the occasion, placed the gift in Dr. Leishman's hands. In reply, Dr. Leishman acknowledged the honour done to him, assured them of his paternal interest in their present and future welfare, and pointed out the benefits of a Christian education, particularly in elevating the position of Female society. Altogether the meeting was a most interesting one. The article presented, a circumstance not to be omitted in speaking of a present from females to a clergyman, was a silver basket of elegant workmanship, which bore the following inscription:—“Presented to the Rev. Matthew Leishman, D.D., Minister of the Parish of Govan, by his Female Class of Catechumens. 1st Jan., 1851. “Blessed shall be thy basket.” Deut. xxviii. 5.”

MODERATOR OF THE NEXT ASSEMBLY.—It is said that the Rev. Dr. John McLeod, Minister of Campsie, or Dr. John Smith, first Minister of the Parish of Montrose, will be proposed as Moderator of the next General Assembly of the Church of Scotland.

FRENCH MISSION FUND.

The Treasurer of the Financial Committee of the French Mission Fund begs to acknowledge receipt (since last notice) of the following contributions:

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Remittances are to be addressed to Mr. Hugh Allan, Montreal.

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JOHN GREENSHIELDS,
Treasurer.

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