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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 OF MONTREAL.

"The Fear of the Lord—that is wisdom."

VOL. III.

MONTREAL:
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1850.

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No. 1, January, 1850.

VOLUME III.

Price 2s. 6d. per annum.

THE CHURCH IN CANADA.

PRESBYTERY OF MONTREAL.

At Montreal, the first day of August, 1849, on which day the Presbytery of Montreal met, and was constituted. The Rev. Walter Roach, Moderator.

The minutes of former meeting were read and sustained.

The Presbytery having proceeded to the appointment of a Moderator for the present Synodical year, the Rev. James Anderson, of Durham, was elected.

A deputation, consisting of several gentlemen, from the Presbyterian inhabitants of the township of Sherrington, appeared before the Presbytery, and presented a memorial to the effect: That the Presbytery would institute an enquiry into their circumstances, and if it see meet,—as it was the desire of the memorialists—to organize them into a congregation, and receive them as such, within the bounds of the Presbytery. With this request, the Presbytery expressed its great satisfaction,—and also its willingness to comply. But owing to the state of the public health, it was considered expedient to defer taking any steps in the matter. It was, however, resolved, that a visitation to that people should be made at an early date by the Presbytery, of which due notice would be given.

The translation of the Rev. John Davidson of Laprairie, to the pastoral charge of New Carlisle, Port Daniel, and Cox, in the District of Gaspé, it was agreed, should be proceeded with on the 22nd instant.

A call was laid on the table, in favor of the Rev. A. Wallace, of Huntingdon,

from the Presbyterian Congregation of New Richmond. Mr. Wallace, on being asked if he accepted of said call, craved leave for a short time to consider the matter.

The attention of the Presbytery having been called to the alarming progress, and the desolating character of the epidemic then prevailing in the land,—it was moved and resolved: That Thursday the ninth of August, be observed as a day of humiliation and prayer, by the several congregations within the bounds;—and that the Rev. Mr. Muir be recommended, as Moderator of the Synod, to request the attention of the brethren, throughout the whole Church, to unite with their congregations, if practicable, on the same day, in offering up their supplications to the Throne of Heavenly Grace.

A communication from Saint Andrew's Church, Melbourne, was received, in which the members of that Church expressed their cordial approval of, and satisfaction with the Missionary efforts of the Rev. Robert McFarlane, who had been labouring among them for some weeks—and requesting the Presbytery, to continue him with them. To this request the Presbytery acceded—and Mr. McFarlane was instructed, to transfer his labours from the place of his former appointment to the congregation of Melbourne.

A meeting of the Presbytery of Montreal was held in Saint Andrew's Church, Montreal, on the 7th day of November, last—the Rev. Jas. Anderson, of Durham, Moderator.

The minutes of last ordinary meeting—also minutes of several adjourned meet-

ings, were read, and approved of. The following minute, of a meeting held on the 28th day of August, was also read, and sustained,—and it was ordered, that it should be engrossed in the Records of the Presbytery.

“At the Church of Beauharnois, the 28th day of August, 1849, on which days, the following brethren met, after the funeral of their late esteemed brother, the Rev. Walter Roach, Minister of this Church, who departed this life, on the 27th inst, viz., the Rev. Dr. Mathieson, and Wm. Simpson, Ministers, and Messrs. R. H. Norval and James Lang, Elders, and having chosen the said Dr. Mathieson, Moderator, *pro tempore*,—the meeting was constituted by prayer. The Rev. Jas. Anderson, Durham, was appointed to preach at Saint Louis, and the Rev. J. C. Muir, Georgetown, to preach at Beauharnois, on Sabbath, the ninth day of September—and after Divine Service, to declare the several Charges vacant, from the 27th day of August, last.” Several appointments for supply to these Congregations, were also made, at the above meeting.

The Presbytery, in reference to this minute, while they expressed their unfeigned sorrow at the sudden and unexpected removal by death of their late lamented brother—and at the bereavement endured by his family and attached Congregation, felt themselves called upon, not merely to express their regret at his decease, but to record also, their high opinion of his long and valuable services, in forwarding the interests and prosperity of the Redeemer's Kingdom—his untiring attention to the

wants of his flock—his faithfulness in declaring the mind and will of God—his steadfast adherence to the Church of his Fathers—and to that branch of it established in this Province, at all times, and especially in the late hour of her trial and reproach—and his readiness to co-operate with his brethren, in advancing the interests of truth and holiness ;—and, while with heartfelt sorrow, the members of this Presbytery mourned over his loss, they would at the same time bow, in humble submission to the will of God, to whom, in the inscrutable arrangements of his Providence, it hath seemed good to call his servant hence, in the prime of life, and in the midst of usefulness.

A memorial having been presented to the Presbytery, some time ago, by the Presbyterian Inhabitants of Sherrington, in which they requested the Presbytery to take their spiritual destitution into their most serious consideration—and as it is their desire to organise them into a congregation, and receive them, as such, within the bounds; It was ordered, That a Presbyterial visitation should be made to that people, in order to further the objects specified—said visitation to take place, on the third Wednesday of January, 1850—and the Rev. Mr. Marlin, of Hemmingford, who was present, and to whose charge Sherrington is contiguous—was requested to intimate to the people there, a week prior to the visitation of Presbytery, that such was in view.

The several members of Presbytery present, intimated that, in obedience to the injunction of Presbytery at its last ordinary meeting, they had summoned their congregations to supplicate the Divine Mercy, when on a late occasion the Judgments of God were abroad in the land, and that the call had been universally responded to—and that it was their earnest hope, that through this visitation of the desolating plague—and the solemn services, in which, they were called on to engage, in reference to it, much good had been produced.

Several memorials from Huntingdon, and Saint Michael's congregations, relative to the proposed removal of the Rev. A. Wallace, to the Church of New Richmond, and strongly objecting to it, were produced and read. The Presbytery, not feeling authorised, in the view of these, to dissolve the ministerial tie, without the full concurrence of Mr. Wallace, left the matter with him. Mr. Wallace stated, that from several circumstances that had occurred, since the acceptance of the call from New Richmond, he was unwilling to leave his present charge; and craved leave to withdraw that acceptance. To this request, the Presbytery acceded—feeling it not to be their duty to loose a minister from his people, or to deprive a congregation of their Minister, where there was any unwillingness on the part of both, to be thus disunited.

A call from the congregation of Melbourne, in favor of the Rev. R. McFarlane, was presented to the Presbytery, and also a letter, signifying his acceptance of the same: these being read and sustained, it was ordered, that the Presbytery, should proceed to his induction in that Church, on Thursday the 16th day of November, last.

A document was laid before the Presbytery from the congregation of Beauharnois and Chateaugay, expressing their desire, that these two congregations, might be united in one charge—and that they should share equally in the time and services of whatsoever Minister there might be set over them. The Presbytery agreed to the union proposed, and recommended the United Congregation, to proceed to the election of a Minister with all convenient speed.

Another document, from these congregations, having been presented, requesting supply of service, during the vacancy caused by the death of their late pastor, the Presbytery replied that it was ready to grant such; and several appointments, for this object, were made.

Mr. Anderson, having, in behalf of the congregation at Saint Louis, stated the earnest desire felt by that people, to have a Minister or Missionary appointed to labour among them, and also their readiness to contribute to his support, the Presbytery agreed, from a lively interest felt in this congregation, to appoint Mr. Paul, to Missionary work in it, on the terms proposed.

Mr. Davidson, having been translated from Laprairie, to the Churches of New Carlisle, and Hopetown, in the County of Gaspé the Rev. Mr. Simpson was instructed to preach at Laprairie, on the 18th instant, and to declare the Church there vacant.

Mr. Davidson was also instructed to give the congregation at New Richmond, as much of his services as possible till Spring.

INDUCTION OF REV. ROBERT MACFARLANE, MELBOURNE.

On the 16th November last, the Rev. Robert Macfarlane was inducted into the pastoral charge of the congregation at Melbourne. A Sermon was preached by the Rev. James Thom, Three Rivers, from the text, 2 Cor. iv. 16—"And who is sufficient for these things?" After the Benediction, the meeting was constituted by prayer; the call was read, and subscribed by all the electors and heads of families who were present, and accepted by Mr. Macfarlane.

Again, on the 17th, the people having met by appointment, were addressed from the same text of Scripture, on the nature of both, the public and private duties of the Christian Ministry. The formula of worship and discipline and the act of Independence of the Synod of

Canada, were also read and subscribed and the usual questions at ordination were put, and answered by the Minister in the affirmative. A solemn charge was given both to the Minister and people; Mr. Macfarlane received the hand of fellowship and a cordial welcome from his Congregation.

On Sabbath the 18th, the Services of the occasion were concluded by the Rev. James Thom, from the text, 1 Cor. 3 5-7 "Who then is Paul, and who is Appolos, but Ministers of Christ, by whom ye believed?"

The audience was respectable, and attentive. All seemed impressed, as the duties of a Christian people towards Christ their sovereign head, to the Pastor who is appointed over them in the Lord, and to one another, were laid before them.

We sincerely congratulate the congregation of Saint Andrew's, Melbourne, on the relation now formed between them, and the Minister of their choice. We trust that the union will be productive of good, in the highest degree—that the blessing of the great Head of the church will rest upon his labours—and, that he may be an honoured instrument of bringing many to the knowledge of the Truth, and to the embracing of the faith, as it is in Jesus.

We learn from the *Galt Reporter*, that the Rev. J. Malcolm Smith, of Galt, has received a call from the congregation of Hamilton, but has declined to take any action in regard to it, leaving the whole affair with the Presbytery.

THE LADIES' MISSIONARY ASSOCIATION OF ST. ANDREW'S CHURCH KINGSTON.

To the Editor of the *Presbyterian*.

SIR,—Having a little leisure time, I thought I could not employ it better than in writing you a short account of the Home Missionary operations, in connection with St. Andrew's Church, Kingston. When an undertaking of this kind has been eminently successful, it is a duty to the Church at large to make it more extensively known; so that congregations in other places may be stimulated and encouraged to engage in similar good works and extend more widely the Kingdom of Christ.

Kingston, besides containing a large Presbyterian population, is the centre of an extensive and populous district of country. The villages which encircle it, Barriefield, Portsmouth, Waterloo, Point Frederick, the extensive country settlements in the Township of Kingston, and in Pittsburg, and Wolfe Island, together with the numerous scattered Presbyterians within a circle of ten or twelve miles round Kingston, afford an ample field for the labours of a Missionary. Many of these families cannot attend divine service at Kingston; and even though some of them might occasionally attend, it would be impossible to afford them any efficient pastoral superintendence. With the view

of providing for their spiritual wants, a Ladies' Missionary Association was formed in the year 1846.

The success of the enterprise has been equal to the spirit, with which it was commenced. The Congregation of St. Andrew's Church, in the most liberal manner, responded to the call; without the least difficulty, funds were procured, and the Rev. John B. Mowat, a licentiate of the Presbytery of Kingston, was appointed Missionary, and entered on his labours in July, 1848.

It was very fortunate, that the Association was able to secure the services of such an individual. To find one better qualified for the work would be impossible; and I may be allowed to remark that examples of this kind should very much encourage the friends of our Church in their endeavours to rear a native Ministry; since, independently of the other manifold advantages resulting from such a course, we have now actual proof that from amongst our own youth, we can send forth preachers of the Gospel, in no degree inferior to those whom we receive from the Parent Church. While so many important congregations in connection with our Church are vacant, it cannot be expected that a preacher of Mr. Mowat's high qualifications should remain very long in his present sphere; but in whatever part of the Province his lot may be cast, he cannot fail to form a blessing to his own people and to the Church in general.

Not being officially connected with the Association, I may probably omit many details, which one who is better acquainted with its operations might be able to furnish. The following is the present arrangement of preaching stations, &c.

Monthly stations.

Glenburnie, 1st Sabbath and 3rd Thursday.

Pittsburgh Back Road, 2nd Sabbath, and 4th Thursday.

Wolfe Island, 3rd Sabbath and 1st Thursday.

Pittsburgh Front Road, 4th Sabbath and 2nd Thursday.

Point Frederick (until lately) once a fortnight.

Alternately with the Rev. Mr. Burns, of the other Presbyterian Church, Mr. Mowat preaches at Portsmouth, every Tuesday fortnight; and occasionally at Ballynahinch, nine miles from Kingston and at a station about three miles south of the city. He has Bible Classes at both stations, in Pittsburgh and at Glenburnie, and Sabbath Schools at most of the stations. At all the stations the attendance is steadily increasing; and in Pittsburgh, the people are now taking steps for the erection of a Church.

This, however, gives a very faint view of the extent and variety of Mr. Mowat's labours. That part which is most laborious and demands most time, but which cannot be specified in a report, consists in

visiting, exhorting and catechising during the week, among these widely scattered families. Since August, 1848, he has visited them all three times. Besides all this, he preaches once every Sabbath in Kingston, (where his ministrations are as acceptable as in the country,) and visits one day, each week in the city.

I have no doubt, that other congregations in our Church have engaged in similar enterprises of Christian benevolence; and one purpose I have in view in sending this communication, is to induce individuals, who are acquainted with the operations of Congregational and Presbyterian Associations, in different part of the Province, to forward notices of them to your periodical. These would be highly interesting both to the Church here and in Scotland. During the last 20 years our Church has done very much for the spiritual welfare of this country, although little, perhaps too little, has been said about it. Other bodies, who have done far less, have been more careful to let their good deeds be known to the world; for which we blame them not, so long as they speak, only the words of truth and soberness. Let our Church multiply in every part of its wide extent, these holy and beneficent undertakings, and it cannot fail to prosper; and though now, it be like a handful of corn on the top of the mountains, it will fill the land with its fruit.

I remain, Yours, &c.,

X.

CHURCH IN THE COLONIES.

The following interesting letter is well worthy of attentive perusal:—

COPY OF A LETTER from the Rev. A. W. HERDMAN to the VICE-CONVENER; dated Pictou, Nova Scotia, Sept. 12, 1849.

Since last I wrote you, I have received two gratifying letters from those in the Church at home. One is from a distinguished member of the first deputation that visited this land. The second was from yourself, Acting-Convener of the Colonial Committee. I mention them thus publicly, because they were almost the only ones received by me from public quarters since I came to this country. These two were very interesting and consolatory—full of encouragement to the people of our Church, as well as particularly suitable, and very much in season to myself, their pastor. It was truly refreshing, and matter of thankfulness, to say nothing else as to it, to have been assured of the kind sympathy of those at home, and their warm interest in ourselves and the cause of the Mission. Truly, we were not without trials in this country—without and within were discouragements and fears. Having had to perambulate the country in the middle of winter, and going to settlements where the people were not prepared for our visit—being long without ministrations—and having been burdened, beside, with the weight of our many charges, we were not without our troubles when entering first upon a new country.

Then,

Of the night of sorrow reigned,
Weeping, sickness, sighing, pain.

But now we have to speak of another and more agreeable change: God, who comforteth the cast down, had provided a helpmeet for me,

and sent a brother-labourer in the person of Mr. M'Nair, to labour also in the Colonies. But these are blessings never to be put out of remembrance. Truly, we must say, the consolations in this land were neither few nor far between. If our trials abounded, the consolations also much more abounded. And to this part of the subject I invite the especial attention of the young and devoted preachers at home. The Lord Christ Jesus, the Master whom we serve, has graciously blessed, with special marks of His favour. His willing and true labourers in this land. He had put this marked, plain difference—if I might represent the matter—between His services in this country and at home, that if the former be harder, and more arduous than the latter, it is accompanied with a sweetness, and more happy effects, than the other—that if the one has more of a cup of tears to give to drink, it presents also more a cup running over with joy, and gladness, and thankfulness. Let me come to particulars at once. We read, that Benjamin's mess exceeded his brother's by five times; now it is just so with this country and that at home, with the work of Christ's ministry faithfully undertaken. Truly, we are not left alone, though deserted by clergymen; we are not feeble, though few in number. But we have been made valiant soldiers, to bear aloft the standard of the Cross, and to wield the weapons of faith also. Here, indeed, we must endure many things, yea, all things—we sweat and toil, and suffer, and die daily, as never called to do at home. But if our tribulations abound, so also do our consolations much more; for there is much sweetness along with the toil, and there are manifold after-comforts that gladden, and the aims of that success we anticipate—the earnestness of which also we are sometimes suffered to see. Thus even a poor soldier, visited by some unexpected mark of regard from the commander, rejoices; so are we made very joyful—yes, if we be in the field, poor tired soldiers, Christ, our commander, is also in the field; and shall we not rejoice on account of that,—His presence, favour, love, strength, and dealings? What would not the poor soldier give for a word or even a nod of recognition from his general; and shall we not much more, left alone, as we are, by brother ministers, esteem our commander's presence, look, and wishes? Assuredly, and no doubt because we are here alone, we do esteem Him the more. There He stands, *without*, to protect, prepare, govern, and maintain the cause; and also, *within*, succouring, comforting, guiding, cheering, enabling to do all things. He extricates in perplexities, directs in difficulties, delivers in straits, defends in dangers. Amid losses, crosses, disappointments, trials, and woes, He is at hand, who succours and saves, as never did a mother's soothing kindness, or a father's wise care. Yes; we must say, and would, we serve Him not for nought. The wages we get are better than we reckoned for from Him; and if these are but earnestness, what will not the full crop be when harvest comes? Yes; between the two, put in comparison, we have already thought we are no losers to have exchanged pleasure at home, for hard service here. It is no hard bargain to have made the exchange of comparative ease for hard toil—of availing helps for attendant difficulties—of a people long tried, and tried and surfeited well nigh, (many of them, it is to be feared, in Scotland, are so,) under the preaching of the Word of Life; for they are not profited much, and not yet blessed. We think we are no losers now, all things considered; and we hope will be none in the end, when all scenes are cleared up.

Now, I must return for a moment to Mr. M'Nair, whom I but mentioned above. Mr. M'Bean has gone home from the neighbouring island, in consequence of bad health, (may it please God to recover him, and to bring him back here;) and Mr. M'Nair officiates in supply of services in this and the neighbouring county. The good and gracious Lord strengthen for such labour His servants. This young and devoted

minister of Christ will very well suit this country. I understand, like Timothy, he has been early called to the ministry. Let no man despise his youth; for he is well able to instruct. He visited the Bible classes when here; and was much pleased to see so many young persons studying the Word of God in a far off land, just as he had seen at home. He has since gone to Wallace, in the neighbouring county; and bears the best wishes of all friends in this quarter. He will return here previous to the communion, now near at hand. Our fervent and earnest prayer is, May a mighty blessing attend his labours, scattered over so wide a range of country; and many multitudes of all sects, and from all parts, be rendered obedient to the faith and truth of the Gospel! For Zion's sake—now long deserted!—this we will plead unceasingly.—*Home and Foreign Record.*

MISSION TO THE MIC-MAC INDIANS.

We are pleased to observe, that the attention of the Christian community of Halifax has been attracted to the condition of a portion of the aborigines of this Continent, who reside in their vicinity, and are known as "the Mic-Mac Indians." We append a notice of a Meeting, which we learn from the columns of our esteemed contemporary, the Halifax Guardian, was lately held at Halifax, with the view of taking steps to organize an efficient Mission to that people.

A meeting was previously held for the same purpose, and was addressed by the Clergymen connected with the Church of Scotland, Free Church, Wesleyan Methodist, and Baptist Churches. The proceedings were characterised by a truly Christian spirit of union, and the determination was expressed, that in fulfillment of the solemn duty of extending to all nations the blessed knowledge of the Gospel, every effort should be made to take advantage of the opening for the dissemination of the truth to this long neglected race, which, there was every encouragement to believe, was now presented.

At the subsequent Meeting, the same kindly spirit of union prevailed, and it gives us sincere pleasure to see, that the attention of the Protestant community in our sister Colony, has been at length directed to the concerting of measures for the enlightenment of the Indians; we have long felt that the members of our own Church and the Protestants of Canada generally, with one or two bright exceptions, have been wanting in duty to the scattered remnant of the once powerful tribes who peopled this continent.

The advent of civilization has narrowed down the limits, within which they gain their scanty subsistence, while the ravages of disease and the greedy adoption, by them, of the vices of men calling themselves Christians, have accelerated the work of depopulation. The Christian community are bound by every consideration of right and justice, to endeavour to communicate to this long neglected race, the knowledge of the Gospel, and we heartily hope, that the Protestants of Halifax may indeed succeed, in founding a true Mission of the

Lord, one which will be crowned with much fruit, and be the means of rescuing many from the thralldom of superstition and ignorance.

It is with unfeigned delight and satisfaction that we again advert to the combined and vigorous, and we are happy now to add, the successful exertions which have been lately made in this city, for the establishment and support of a Protestant Mission among the Micmac Indians. Mr. Rand's visit to the city, his acquaintance with the Micmac language, and the deep interest which he has manifested in the moral and spiritual welfare of this class of our population, have greatly contributed to the success of the undertaking. The enthusiasm in this noble cause, displayed at the public meeting in the Baptist Chapel, Granville Street, on Monday week, was deepened and increased by the proceedings at the second public meeting, held in Chalmers' Church last Monday evening. At 7 o'clock, the hour appointed for holding the meeting, the church, was completely filled with a most respectable assembly of all denominations of Christians, met together for one common object, and animated with one patriotic feeling, the desire of doing good to the long neglected Indians. Dr. Avery having been called to the choir, the meeting was opened with praise and an appropriate prayer by the Rev. Dr. Crawley. Mr. Rand having been introduced to the meeting, then delivered a long and very pathetic address in his own earnest and graphic style on the manners and customs, the language and literature, the religious observances and spiritual wants of the Micmac Indians, which rivetted the attention of the whole audience. The following Resolutions, which were moved and seconded in eloquent and appropriate speeches, were then adopted by the meeting.

Moved by the Rev. Mr. Forrester, seconded by the Hon. Hugh Bell, and

Resolved. I. That this meeting views with great delight and satisfaction, the efforts which are now making for the temporal and spiritual welfare of the Micmac Indians in these provinces, and pledges itself to encourage and support the Micmac Mission.

Moved by the Rev. Dr. Crawley, seconded by Mr. Chas. Robson, and

Resolved. II. That this Meeting believing the Christian Religion to be the chief instrument of civilization, as well as intellectual and moral improvement, is happy to learn that means are about to be adopted for translating the Sacred Scriptures into the Micmac dialect, and for acquainting the Indian tribes by written as well as oral language, with the principles of the Christian faith, and with those practical duties which minister so much to the happiness of the life that now is, and prepare us for the enjoyments of that which is to come.

Moved by the Rev. Mr. McGregor, seconded by the Rev. Mr. Heudebourek, and

Resolved. III. That this meeting feeling its insufficiency for such an undertaking, without the divine assistance and blessing, desires to commit its cause unto God, and solicits the earnest supplications of all the friends of the Mission, that its labours for the spiritual welfare of such a necessitous portion of our population may be crowned with success.

Moved by the Rev. Mr. Martin, seconded by the Hon. Hugh Bell, and

Resolved. IV. That a Committee be appointed for the furtherance of the object of this Mission, with power to add to their number if needful.

A collection was made in the course of the evening amounting to upwards of £9, and the Benediction was pronounced by the Rev. Mr. Miller.

The Committee appointed at the public meeting of Monday evening, met at 1 o'clock on Tuesday, and after lengthened deliberations, they agreed to appoint Mr. Rand as their Missionary, at an annual salary of £160, with travel-

ing expenses, it being understood, that he will devote his whole time to the mission. A sub-committee for correspondence, and for securing funds, and conducting the affairs of the mission was also appointed, and arrangements made, for carrying the designs of the friends of the Micmac Mission into full and successful operation.—*Halifax Guardian.*

THE CHURCH IN SCOTLAND.

INDIA MISSION.

The intelligence from India is of a deeply interesting character. The account of the declension of a recent convert, brings out clearly the nature of the difficulties the Hindu has to encounter, when he decides on becoming a Christian. The prejudices of years must be broken up—old associations must be sundered—father, mother, all the ties of home must be forsaken and the convert is regarded as an outcast, reviled and rejected by those he held dear. We wonder not, that this youthful convert, after "putting his hand to the plough" was tempted "to look back" but we trust, that strength will yet be given him to eschew Hinduism and become a true follower of the meek and lowly one. When the heart of Peter waxed faint and failed for fear, it excites little wonder, that a heathen should be overcome by the solicitations of his friends and relatives and should be tempted to retract the confession he had commenced to make of the Christian faith.

MADRAS.—THE RECENT BAPTISM.

The intelligence communicated to our readers in September, regarding the baptism of Samuel, the youthful convert, whose adhesion to the faith and profession of Christianity was described in the letters of the Rev. Mr. Grant, was well calculated to excite emotions of thankfulness and praise. An account was then given of the very serious difficulties and trials to which the young Hindu was exposed, and the formidable ordeal to which his faith was subjected. It was well known, and fully expected, that the most persevering efforts, on the part of the relatives, to whom he had been induced to return, would be employed to shake his constancy; and when we reflect upon the bigotry of Hindu prejudices, and the scorn cast upon those, who adopt so singular and displeasing a course, we may well conceive, that the trial was one of no ordinary kind. Surrounded by those full of hatred against Christianity,—plied by every allurements which they conceived most likely to be effectual, and exposed, likewise, in turn to contumelious usage and violent threats, nothing but Divine assistance could be able to sustain him. Since the period referred to, additional particulars have come to the knowledge of the Committee. A full and minute account has been received by them from the faithful and devoted Missionary, who believed that he had reason to rejoice in his favourable answer to his prayers, and fruit of his continued and unceasing labour. The Committee have had occasion, deeply to sympathize with him under this trial; and they regard the occurrences as testifying to the fact, that the great object they contemplate,—viz., the Christian instruction of the young—the bringing of them to the faith and love of Jesus—is ever kept in view in the arrangements and conducting of the institution, —that no efforts are spared to convince the souls, and to enlighten the minds of those who are objects of their care. They are mindful that God alone giveth the increase, while it is the duty and privilege of men to be "fellow-workers," in the endeavour, that those who are now

fast bound in the chains of superstition, may be made partakers of the glorious liberty of the Gospel.

In formerly writing to the Committee, Mr. Grant mentioned, that the young convert had hitherto refused, again to become a partaker in the practices of idolatry. Since then, however, removed from the care and advice of kind and watchful guardians of his spiritual interests, the features of the case have become more afflicting.

Mr. Grant, in a letter dated 6th July, gives a minute statement of particulars, which may be interesting to our readers :

When I last wrote you, I could not say anything positively respecting Samuel's state of mind—not having seen him after his leaving us. Since then, however, he has been here several times. The account he gives of his disappearance is this : On the day of his abduction, he had seen his mother standing weeping in the street, at a little distance from the Institution. This affected him very much ; and as he saw only the two or three Sepoys, whom I formerly mentioned, he thought he might go and speak to her. He accordingly did so ; but was induced by them, he says, to go a little farther along the street, under the pretext of being less likely to be interrupted by any of us. On thus going off a little way, however, he found several more Sepoys, with a bullock *bandy* (native carriage) waiting for him. Having been forced, or over-persuaded, to go into this conveyance, he was taken to his father's house ; and, on arriving there, he was kept, he says, closely confined for ten days. He was not allowed to eat with his family. In their foolish imagination, he had been polluted, and become a *pariah*, by living with us ; and, consequently, had he eaten along with them, they would also have all been polluted, and made *pariahs*. He was therefore obliged to take his food by himself out of doors, like a dog. About two hundred people, friends and acquaintances of the family, called during these ten days, and reviled him for having disgraced himself and his relations, by becoming a Christian. At the end of that period, wearied out, I suppose, by their insults and remonstrances, (though, on this point, I cannot speak with certainty, having forgotten to ask what were his motives,) he agreed to submit to certain ceremonies at home, and to go to a heathen temple at Triplicane, one of the suburbs, to perform some others there, in order to be restored to *caste*. As this institution, is between his father's house and the temple mentioned, I asked him why he did not make an effort, when passing by us, to escape, and thus avoid so great a sin. He replied, that he could not, as a party of about ten men accompanied him.

On returning to his father's house, after the performance of these ceremonies, he was allowed to go out, though still attended by some one as a guard. On the second day, however, after his partial liberation, he came, early in the morning, to the neighbourhood of the institution, and there waited till he saw one of the servants. Him he told in English, (his companion not understanding that language,) that he would call to see us, at a certain hour next evening, which was, I think, the 19th June ; expressing a wish, at the same time, that his so calling should not be talked of, lest the heathens should hear of it, tell his parents, and so prevent his coming. At the time he mentioned he came, and gave the above account.

He expressed himself as being much distressed by being obliged to live with heathens ; but, to my surprise, he was, at the same time, not disposed to return and live with us. He also appeared unwilling to give the reasons for this. At last he stated, that he had been deeply grieved, that our institution should have suffered in the number of its pupils by his baptism, and that he feared lest his returning would greatly injure it again. Besides, he said, he dreaded lest his coming might lead his father to do, what might

endanger our lives. On my saying that I was ready to run the risk, and that I did not believe his father would attempt anything very serious, —he averred, that his father, who could not bear the disgrace of his son being a Christian, was determined to kill us. Though this appears to me altogether incredible, Samuel avers it to be true ; and hence his dread to live with us, and even to have it known, that he comes to see us. He says he finds it a fearfully difficult thing to be a Christian in Madras, and wishes to be sent to some other country at a distance, where there might be none to tempt him. Alas ! he has plunged himself in greater difficulties than he would have been in, had he continued with us. He has sinned greatly in going to a heathen temple to be made a heathen again, whatever might be the influence and the means employed to induce him to do so ;—and now the Lord is giving him to experience, that it is an evil thing, and a bitter, to depart from the living God. I trust it may be overruled for his good—to cause him to renounce, more heartily than ever, everything that approaches to idolatry—and, in deeper humility and self-abasement, to yield himself up entirely to the only Saviour, as the gracious and powerful One, who alone can keep him. The unhappy youth, indeed, seems to have got entangled in the toils of artful men in every way. He has been obliged to sign some document, binding him to pay the expenses (amounting to about Rs.70.) incurred to the Brahmins, on account of the ceremonies referred to above. Of the legality of such debts I have not, as yet, been able to obtain any certain knowledge. The affair, however, forms another bitter ingredient in his cup of affliction.

Yet all that distress, I have no doubt, is needed, as he has greatly sinned. The only excuse for him—if one may speak of excuse at all in such a case—is, that he is a Hindu ; and, being such, has lived during all his previous life in familiarity with idolatry, and all its revolting accompaniments, and with falsehood and deceit. He must learn to put off all these to be a Christian.

Meantime, though he declares that he feels his conscience aggrieved, and is wretched, without communion with God in prayer, which, he thinks, he never can have while he lives among heathens, I have found it very difficult to convince him that it was a great sin to go to a heathen temple, and be restored to *caste*. The reason for his notion of the lightness of the evil is, that an idol, he believes, is nothing, and that all the ceremonies were folly, signifying nothing ; and, therefore, continuing a *Christian in his heart*, all the time, as he maintains he did, and does yet, he thinks he is just what he was,—a believer in the Gospel. He could hardly be persuaded of the importance of confessing Christ openly before men, and walking closely and consistently with Him ; or of the evils that must follow from denying him, even though Naaman and Nicodemus, and some of the Jews, might seem, by their practice, to countenance his views.

July 7th.—I should have added, that, latterly, he has expressed his willingness to live in the Institution, as he finds he cannot be a Christian while residing with his relatives. He only stipulates that he shall not see his father and mother, and that they be not permitted to come into the Institution, as he finds it difficult to resist their influence, and fears their anger, and is yet ashamed and afraid to yield. He has to-day sent a message, stating a time when he will thus come. I am glad of it ; yet I wish first to try his firmness of purpose. Besides, some of the difficulties adverted to are to be considered. I trust the Lord will guide both him and us aright ; and that, after all, I may be able to give you pleasing accounts of him.

A letter received from the Rev. Mr. Hamilton of Madras, dated 7th July, embodies some most judicious remarks with reference to this deeply interesting, yet, in some respects, painful case :—

Not having seen much of the lad, I feel great

difficulty in forming an opinion as to the real state of his case. I think he was perfectly sincere in his application for baptism, and, in all probability, he is sincere still. But I fear he had not sufficiently counted the cost ; and, probably, like Simon Peter, he was trusting too much to his own fancied strength ; and thus, after the step had been taken, he was not able to resist the yearnings of natural affection, and the solicitations of his parents and relatives. There is much allowance to be made for him, poor fellow, and I think he is much more an object of pity than of censure. For a Hindu to become a Christian, is a transition that involves a fearful sacrifice ; the rending asunder for ever of the most dear and tender ties ; the entrance of the soul on a new and strange existence, where, humanly speaking, it must long feel solitary and comfortless. It needs a more than common measure of Divine grace to withstand such a trial. He who can take the one decisive step, that involves, but one brief pang, may often be unable to stand the test of the *after process* ; the long, lingering, continuous trial that follows. In these respects, I do not wonder at the result, especially as Samuel's intercourse with his family was (I think, unfortunately) not suspended. All coercion is most improper, and a convert secured by an enforced retention is of little value. But after baptism has taken place, and the decisive step thus irrevocably taken, I cannot but think that it is better and wiser, and, in reality, kinder to the new disciple himself, especially when young and ductile, that his intercourse with his heathen friends and relatives should be entirely cut off, that is, entirely for a time, until he is fully confirmed and established in the faith. When this is not done, and the mind is still exposed to the recurrence of heathen influences, and the persuasions of affection from the friends who visit him, it is not surprising if, in such circumstances, nature should yield. I am quite sure that Mr. Grant acted for the best, and from the kindest feelings towards the young man and his friends ; and it is certainly far better to err (if, indeed, it be error) on the side of kindness, than on that of severity. But it takes a long time to know the real character of the natives of this country, and the proper mode of dealing with them. Experience will alone shew what is the happy medium to pursue in such cases. And, in this respect, the present instance will be of much value, however it may end with regard to the convert himself. I am not without hopes that he will still return of his own accord ; and if so, I doubt not the means will be taken that are best calculated to protect him from temptation, and to assure him, under God's blessing, being rooted and grounded in Christ.

The Convener has also received a letter from the Rev. Mr. Sheriff. Mr. Grant's esteemed fellow-labourer, in which he mentions that the school is recovering from the shock which such an event always causes in the missionary institutions of India. Not a few of the more advanced pupils, however, had been withdrawn ; while the suspicion and watchfulness of others had been aroused against religious instruction. This, as may be supposed, was felt as a severe trial at the time ; but Mr. Sheriff has now the pleasure of announcing, that a decided and most favourable change is apparent. There is again much earnestness shewn, and renewed attention and interest felt in the statements of Divine truth ; and many of the pupils, let us hope, may be deeply solemnized by it, and awakened to serious thought.

The commencement of the undertaking, on behalf of female education in India has been announced. The plan does not appear, however, as yet, to have met with great countenance and support from the Bengali part of the community. The subject is thus noticed by Mr. Herdman, in a letter which we find, in the *Mission-*

ary Record of the Church of Scotland for November.

In the course of the month of May last, a native girls' school was opened in the vicinity of Simla, the name of the district where our own Institution is—under the auspices, and at the risk of the Honourable Mr. Bethune, the Legislative Member of our Supreme Council. He had previously obtained the promise of co-operation from several rich and influential natives, although the orthodox old-school leaders of Hindu society stood aloof. A European widow lady was appointed Superintendent, and upwards of twenty names were immediately enrolled on the list. It was understood to be a fundamental principle, that the children of respectable families only should be admitted; and it was expected thus to avoid the rock on which some imagined that missionary female schools had struck; the descending scale beginning with the higher castes, and coming down to the lower, being considered more practicable than the reverse process. After the experiment has been in operation for six or seven weeks, about 15, I believe, continue to attend daily. The school is visited by its originator every morning, and of course derives every advantage which can flow from patronage. In the newspaper discussions which its establishment has awakened, the English portion of the press has very generally applauded, whilst the Bengali has, with nearly equal unanimity, condemned this attempt to raise woman from the ignorance and servitude of centuries. I am not ashamed to avow the suspicion with which I myself regard it, on the simple and broad ground that the education which it is thus sought to impart, is Godless and Christless. Most earnestly do I desire the enlightenment of the females of this vast empire, and heartily do I rejoice in the smallest efforts to introduce the feeblest twinklings of the dawning day. The horizon is not without its symptoms. Educated young men all profess themselves in favour of having their wives, their sisters, their daughters, instructed like themselves; and a few instances of some pains taken towards private tuition are known. But I never can be reconciled to a system of training, where British Christians display the extreme jealousy lest anything Christian should be seen or heard, and will publicly pledge themselves, that no whisper of the name or truth of Jesus shall gain access to the lesson-book or class-room. It is right to add, that many of my brethren, though they do not augur much benefit from the school itself, expect much from the influence, which, though it, is likely to be exerted on the minds of the Hindu community."

The superstitious practices of India have often been detailed, and are of such a nature as to excite deep compassion in every Christian mind. Close observation brings to light a hideous system of mingled folly and imposture, submission to which, on the part of reasoning immortal beings, cannot but seem strange and mournful. A vivid sketch of this nature, extracted from the "*Friend of India*," is embodied in the letter from which we have given the above quotation.

"DEVELOPMENT OF HINDOOISM.—JUGGURNAUT AND RADHABULLUB, ON FRIDAY LAST.

"A singular event has just occurred within our own neighbourhood, which should not be permitted to pass into oblivion. It is well known, that within two miles of Serampore is the temple of Juggurnaut, the celebrity of which, is second only to that of the original establishment in Orissa. The image, is the property of a community of priests. At the extremity of Serampore, a mile and a half to the north of the temple of Juggurnaut, is the temple of Radhabullub, belonging to another sacerdotal family. At the annual festival of the Ruth, the image of Juggurnaut was placed on the huge car, and drawn down by men, to the temple of Radhabullub, whose image was brought down to meet him half-way, and then placed on the car. When it reached its destination, both images were wrapped up in cloth, and let down by ropes, and conveyed to the temple at Bullupore, where they were exhibited together for eight days, when Juggurnaut returned in his car to his own temple, to remain in solitude for another twelvemonth. The festival has increased annually in celebrity, in proportion to the increase of wealth, in and about Calcutta; and rich and poor, high and low, women and men, came from the metropolis, and from all the villages within fifteen or twenty miles, to visit the temple, and enjoy the spectacle of the two deities, seated side by side. It is an object of universal attraction. Formerly, as we learn, the only offerings made by the devotees, consisted of fruit and flowers, which were thrown at the image; but within the last twenty-five years, they have begun to give more substantial tokens of their devotion; and copper, and silver, and gold, have been freely offered at the shrine. The profits of this exhibition which have been gradually increasing, are divided among the priesthood, according to the share each one possesses in the establishment. The offerings of each day, are farmed out by auction to that member of this community, who bids the highest for them; and who loses by his bargain on a rainy day, and gains by it, if the day be genial. As the source of gain, was the exhibition of the two gods on the same pedestal, and one of them belonged to the priests of Juggurnaut, they insisted on a share of the profits; and violent were the disputes which arose on the occasion. It was at length settled by the intervention of three of our wealthy and orthodox natives, that the priests of Juggurnaut should permit the continued use of their image, on receiving 75 Rs. a-year. This engagement was entered into many years ago; but since that time, the returns of the festival, owing either to the growing wealth, or the increasing superstition of the people, have increased to a very considerable extent. The Juggurnaut priesthood affirm, that the profits are not less than 1200 Rs. a-year; and they gave notice to the Bullupore men last year, that unless their share was proportionately increased, they would not permit their god, to visit his brother any longer. The latter refused to advance a farthing beyond the former amount; and the men of Juggurnaut carried their threat into execution on Friday last. At the appointed hour, the carriage of Radhabullub was carried down with its accustomed pomp to the half-way station, but no Juggurnaut made his appearance. His priests drew the car about fifty yards, and then took down the god and carried him to a house by the way-side, where they have set up a shop for themselves; and, for the first time in the last hundred years, the car has failed to pursue its accustomed annual journey. The disappointment of the people is great, but that of the Bullupore priesthood greater, and they are going to carry the matter into the courts. We learn that they would have no objection to increase the sum allowed to the Juggurnaut priests for the use of their image during the eight days of their festival, but they felt that if they once gave way, they could be subjected to annual increase of extortion, and have therefore wisely determined to bring the matter at once to an issue."

ed, there are now six schools in Ceylon supported by the Association, while there is a seventh also receiving aid from the funds, and under the same superintendence.

HOME MISSION.

WHILE the Home Mission Committee are sensible that the details which they have to offer in the columns of the *Record*, bear, to a certain extent, an aspect of sameness, they are yet fully persuaded, that it is not the less necessary that they be submitted to the attention of the Christian public. The spiritual wants of a large proportion of our countrymen appear more extensive and marked, the farther that observation is instituted; and the testimony of such as are occupied in labouring, amongst those who stand so much in need of the instruction and consolations of religion, is the best method of explaining and recommending the importance of those objects which are contemplated in the operations of the Committee. The Church of Scotland has become alive to her obligations in this matter; but the zeal that has been awakened must not be suffered to decline; and while the imperative duty is recognized of sending forth missionaries to other and distant lands, it is not to be forgotten, that there are, within our own borders, very many who are Christians but in name,—who too plainly evince apathy regarding Divine things—and who, if suffered to continue in ignorance and irreligion, must be strangers not only to present peace, but also to future happiness. It is impossible to estimate too highly the importance of the agency that has been set on foot; but the Committee must appeal to the enlarged sympathies of all who set a value upon, and themselves feel the influence of the Gospel, in order that their efforts may be co-extensive with the largeness of the field before them.

The case mentioned below, is of a pressing nature, and may be regarded as a specimen of the recent applications made to the Committee:—

The parish of Maybole is composed of the town of Maybole, and of a large rural district spread over a wide surface; portions of which are at a distance of from seven to eight miles from the parish church,—a fact necessarily most unfavourable for the attendance of no inconsiderable amount of the inhabitants of the parish. The population, which has not decreased since 1846, when it amounted to 7000, is unequally divided between the town and the rural district. But the former contains nearly 5000 souls, many of them Irish, or of Irish extraction; the greater part of whom are engaged in hand-loom weaving.

The parish church, though of large dimensions, being built in the usual way by the heritors, all of whom are landward, has its sittings allocated, accordingly, among themselves and their tenantry; the consequence of which is, that only a very limited space is left for the accommodation of the inhabitants of the town. The want of church-room was much felt, and a large proportion of the poorer part of the community were shut out from the ordinances, until, some years since, a new church was, in 1843, erected in the town, mainly through the exertions, (with the exception of a donation from the Church Extension Committee,) and solely at the expense, of the late Sir Charles Dalrymple Ferguson, over the interests of which, this distinguished and Christian-minded gentleman watched, with unceasing care and lively interest, up to the period of his decease. From the opening of this place of worship, Sir Charles Ferguson had been the unwearied benefactor of the undertaking, and was, latterly, at the sole expense of procuring supplies for the pulpit. It has now, however, been found necessary to apply for aid from the Home Mission Committee; the parties, for whose use chiefly the church was erected, and who may be expected to avail themselves of the accommodation it offers, being, from poverty, unable to raise a sufficient sum for the maintenance of public worship amongst them.

SCOTTISH LADIES' ASSOCIATION FOR THE PROMOTION OF FEMALE EDUCATION IN INDIA.

We have much pleasure in announcing the establishment of two additional schools at Ceylon, under the superintendence of the Rev. Dr. M'Vicar.

The schools at Madras and Bombay continue to prosper. At Bombay, Mrs. Lewis has been appointed in room of Miss Kind; and her services promise to prove a valuable acquisition. Including the two new schools above mention-

Such a case cannot but appear to the Committee to be one of peculiar importance. It is, however, by no means singular, so far as relates to spiritual destitution, and pressing want of that portion of the community more particularly concerned. An aggressive movement must be made upon those so situated. They cannot be expected, under such circumstances, to maintain regard for religion, while virtually deprived of participation in its ordinances, by the scanty accommodation placed within reach; and the Home Mission Committee deeply feel the importance of bringing them within reach of the proclamation of the Gospel. The parish minister of Maybole is anxious, ultimately, to secure the services of an ordained clergyman, who shall divide with him the heavy burden he now bears, and account it as his most interesting, but necessitous portion of the flock.

The Committee continue to receive, from many quarters, most encouraging accounts of the success of the ministers and missionaries officiating in the various places of worship which they have been called upon to assist by grants from the funds. Thus, at Wallacetown, where there is a population of above 4000, and in which there are no less than five places of worship belonging to other denominations,—while, three years ago, there was scarcely a congregation of eighty people in the *quoad sacra* church,—there is now a summer attendance, on an average of, at least, from 500 to 600 individuals. There is a Sabbath school, with an attendance, in winter, of 200, and in summer, of 150 children; while the number of communicants, at the dispensation of the sacrament of the Lord's Supper, has likewise been steadily increasing.

Another instance, the particulars regarding which are given in more minute detail, may be appended as illustrative of the accounts which the Home Mission Committee have the gratification of receiving.

The Rev. Mr. Scouler, minister of Fullarton *quoad sacra* church, in the parish of Dundonald, thus describes the sphere of labour in which he is engaged, and the progress that he has attained under trying circumstances:—

The *quoad sacra* church of Fullarton is situated in the parish of Dundonald, five miles from the parish church; and the district attached to it by the Constitution, contains a population of upwards of 3000 souls. The population consists principally of sailors, fishers, labourers, weavers, and other handicraftsmen; and from having, till lately, no established clergyman resident in so large a community, the people are almost all Dissenters from necessity.

At the Secession in 1843, the church was deserted by the minister, and shut up for nearly two years; of course, there was then no congregation, and no Sabbath school. Since the church was opened, the congregation have gone on rapidly increasing; and at the dispensation of the Sacrament in June last, there were 169 communicants, and a congregation of nearly 3000; the numbers attending the Sabbath school, superintended by the minister, are about 180, altogether the children of the poor.

The emoluments from the church have hitherto been very limited, owing to the poverty of the people, the congregation consisting, almost exclusively, of the poorest people in the district; and were it not for the liberal contributions of the directors, and the assistance derived from the Home Mission Committee, Divine ordinances could not be maintained in connection with the Church of Scotland in the locality; but it is hoped, by a steady perseverance in the course presently pursued by the minister and directors, that, in a little time, the congregation will not require the same extent of assistance.—*Home and Foreign Record.*

The Presbyterian.

THOUGHTS SUGGESTED BY THE CLOSE OF THE PAST YEAR.

The close of one year, and the opening of another, naturally turn the thoughts backward into the past, and forward into the future. We cannot help thinking that, though this distempered earth has presented a scene sufficiently full of trouble and confusion, in all ages, it was a quiet, stable-looking world, into which, we by the fireside of our youth, gazed backward through the traditions of our fathers, when compared with that into which we now look forward, as awaiting our children. Great changes were taking place in our early days, and great changes had taken place in the days of our fathers, yet, they talked of the generations before them, even up to the time of the Reformation, as having fought the good fight of Faith, and waged the warfare of life in better times and in worse, it is true, but still amid the struggles of much the same parties, on much the same principles, and for much the same objects, as they themselves were contending. They felt themselves to be the children, and to have entered on the inheritance of those who lived before them. But now, the whole world seems to have risen up at once, though what has so roused it, or what it will do before it settles down again, no one can easily discern. The various parties have, no doubt, their several watchwords, by which they may know each other, and shout their differing and discordant war cries, as they muster together for battle; still it is but too evident that they have no definite well understood objects in view, and their assemblies are confused, and the greater part know not wherefore they have come together. As we were lately whirled along a rail-road, and beheld houses and trees, men and cattle, the clouds above, and the earth beneath, all flying past us, it seemed, for a moment, as if the world had run off. Just such is the appearance presented by society. Not only are all its great divisions in motion, but every several particle seems to be shaken up, and set a-going, and all are rushing on in headlong haste. Not only are all the great social institutions in existence, threatened with changes, which set calculation, or rather conjecture at defiance, but the very principles by which individual conduct ought to be regulated, are called in question and discussed, as if men were newly launched into being, and had now for the first time to consider what they have been sent into the world to do. All those questions of politics, morality and religion, which come home to the business and bosoms of men, involving their dearest interest in time and eternity, have from the beginning most deeply agitated their hearts, and stirred up their passions, are, in the pre-

sent day, through the agency of the Press, and the increased facilities of intercourse, discussed almost at the same moment, over the whole face of the earth, in, as it were, a general convention of the human race. In this way, the materials of a great conflagration are everywhere collected; and how small a spark may kindle them into a general blaze! Wise men, awed by the extent to which the fire will rage, if once fairly lighted up, are careful how they approach these materials of combustion. But, alas! rash spirits everywhere abound, ready to set the world on fire, with less consideration than a careful man would bestow on kindling a match to light a candle in the night. There is no fear of our being thought alarmists for writing thus, for alarm may be said to be the order of the day. But while there is so much fitted to alarm us, and the cry of danger comes to every nook and corner of the world, borne on all the winds, it is one of the singular features of these singular times, that no one is seriously alarmed, even by intelligence the most alarming. Never were more vast and momentous changes dreamed of, than are now actually taking place in all the relations of society. Yet, it can hardly be said, that the nations are perplexed with the fear of change. No one seems to fear it; many hope for it; all expect it. They either go boldly forth to meet it, or quietly wait till it shall come to them, for the moral and intellectual energy, and confidence in the mental resources of the men of this age, is truly prodigious. This seems to have its appropriate type in the mechanical forces they have subjected to their sway. They have yoked to their chariots, those old servants of our race, fire and water, and drive over sea and land, in exulting career, swift almost as the winds, and heedless of their inconstant shiftings. They transmit their thoughts to each other, literally on the lightning's back, with nearly the instantaneousness of thought itself. That all this should have turned the head of such a proud creature as man, is not wonderful. Now, he thinks that nothing is too great for him to attempt; that nothing can be withholden from him; that he is able to meet all emergencies. The political, or rather the whole frame of the social world, it seems, is to be taken to pieces, remodeled and built up anew; the grades are all to be determined, and the rails laid down, by the united wisdom of this enlightened age, and the huge machine, with all its trains, impelled on its destined way by that great moving power, Public Opinion. But who is to regulate and control the workings of this great motive power itself? The will of man is more stubborn to bend than sinews of iron or bars of steel. It will not be easy to constrain human society into any harmonious working, and make due allowance for the various interests and inclinations which come into play

during its progress. It will prove a much harder task to subdue the passions of men, than to master fire and water. If an attempt is made to combine them, by stopping up their usual vents, we may expect fearful explosions. If allowed to hurry on in their diverse and opposing tracts, frightful collisions are equally unavoidable. Public opinion has not yet submitted to the guidance of Him, who alone is able to direct it aright. His kingdom, indeed, ruleth over all,—his counsels alone shall stand, and all things are working together to bring to pass the purposes of His wise and holy will, for He maketh the wrath of man to praise Him, and restraineth the remainder of the wrath. But what evils may men bring upon themselves, and inflict upon each other, while they walk, in the sight of their own eyes, after the desires of their own hearts,—in their vain endeavours to attain their own ends, by ways of their own devising, in opposition to His word, and without any regard to His glory. While the nations seek for good, yet, not from Him, they do but weary themselves in the greatness of their way. “Behold, all ye that kindle a fire, that compass yourselves about with sparks, walk in the light of your fire, and in the sparks that ye have kindled; this, shall ye have of mine hand, ye shall lie down in sorrow.” But to them that trust in Him, He saith, “Walk not in the way of this people; say ye not a confederacy, to all them to whom this people shall say a confederacy, neither fear you their fear, nor be afraid. Sanctify the Lord of Hosts himself, and let Him be your fear, and let Him be your bread, and He shall be to you for a Sanctuary. Associate yourselves, O, ye people, and ye shall be broken in pieces; and give ear all ye of far countries, gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand, if I, the Lord, be not with you.”

Amidst so much that is dark and gloomy, and suggestive of evil forebodings, in the aspect of the times, it is consoling to think that in our native land, the prospect of peace is brightening. It is a token for good, that in such times, God has made the Crown of Britain to alight on the head of a Sovereign, whom Britons love and revere. It is a sign too of good in the people, that when the British Crown sits on the head of a good husband and father, or a good wife and mother, it sits also enthroned in the hearts of all the dwellers in the widely scattered homes of the vast Empire,—of the home-loving, homely virtue-revering Englishman. As the domestic virtues are the surest safeguards of Society, so it shews a people to be full of wise instincts, when the domestic virtues of their rulers are considered the best title to their confidence and respect. Thus, the sceptre of Britain is as secure

in the hands of a woman, as if it were wielded by the greatest of Statesmen, or the most renowned of warriors. It is honored none the less, because the hand that bears it will lift up no sword for the glory or defence of the people; because they themselves must guard it; they bow before it all the more devoutly, not in slavish subjection, nor childish idolatry, but as before the highest and most noble symbol of the Law, the surest pledge of peace and good order. Our Queen is but a woman, they sometimes tell us; so also were our mothers, yet, we gave them reverence. It may well be that the name is despised in the eyes of a people, among whom the “Mother of all living” is degraded to the condition of a slave, and herself and the fruit of her womb, bought and sold, and tasked like a beast of burden; but there are few words in the English language, around which dearer and more cherished and reverential associations cluster, than around the word, Woman. While Queen Victoria continues to adorn the name of woman, she will be considered by all Englishmen, as doing the highest honor to her title as Queen of England, and that is about as glorious a title as we know of upon earth, for it is emblazoned amid the fame of a wise and valiant people of ancient renown.

If we cast our eye over the religious world, much the same spectacle as in the Civil and Social, presents itself to our view; here also, we behold all old and new forms of truth and error, drawn up array against each other and struggling for the mastery. Not now, however, so ready, as in past ages, to grasp the material sword, and smite, and endeavour to subdue each other with the arm of Flesh. The attempt to overcome religious opposition by such weapons, is, almost, by universal consent, regarded as alike unjust and ineffectual, and a proof that those who do so, have no citadel of truth and righteousness to defend, since they put their trust in the armour of unrighteousness, and smite with the sword of iniquity. This leads us to hope that, in any wars of opinion which may arise, though religion may be present, and compelled to take part in the contest, yet her cause will not often be cast down, in the lists, as the gage of battle, nor her name profaned, by furnishing a denomination to any of the contending hosts. As we listen to the various war cries of the mustering bands, while some shout liberty and equality, some the rights and honour of Kings, some the rights of law and others the rights of labour, we hear no watchword of religion, unless it be an occasional faint shout of liberty of conscience, raised often, by such as seem to make it no matter of conscience to be religious. We hope therefore that God will take his own peculiar cause under his protection and keep it safe in the hiding

of his power, amid the strife of fierce passions, till the days of calamity overpass. However this may be, as his ways are unsearchable, and past finding out, we presume not to judge what fate awaits the churches, in the times which are approaching. There is evil sufficient in the churches under every form, to justify their being made partakers in the plagues of the world, as all are ready enough to take part in its sins. What we wish particularly to note in the religious aspect of the times, is that they present, in a degree not equalled in any former age, all forms of opinion brought face to face, throughout the whole world. In almost every country, for instance, and by almost every class of enquirers, political, philosophical, historical and religious, we find the questions as to the limits of Church and State authority discussed, and every form of opinion that has ever been presented, as to their subordination, the one to the other, their mutual co-operation or their entire separation in action, and complete distinction in principle, laid before the public and considered in all their manifold bearings on each other, as illustrated by the experience of ages. Within the more immediate precincts of the church itself, we have the question of the authority due to its office bearers, and the share of church power that belongs to the Christian people at large, as well as the rights of private judgment in individuals, to refuse submission to the decisions of church courts and congregations alike. The question about the extent of church power, and the parties who are to exercise it, is not now a question between Protestants and Papists, or the Puseyite maintainers of the rights of Episcopacy by Apostolic succession and every other order of church officers, but every clergyman knows that it is a question raised on some occasion or other, in the smallest congregations, as well in those bodies, where Church authority is most clearly defined and firmly established, as in those where it is most loose and least rigidly enforced. Discipline is every where resisted, and the right to exercise it called in question. As to questions of doctrine, we have only to open a religious periodical of any great name in order to perceive in what variety and to what extent these are, every where canvassed. The questions raised by Luther at the Reformation, are in the present day, discussed, not only every where within the bounds of the Western or Romish Church, but they have sprung up in the Eastern or Greek branch also. This portion of the Church, after being for a long time, in the earlier ages of christianity, the very hot bed of religious discussions, divisions, heresies, and schisms, sank into a lethargy resembling the torpor of death, in which it has long lain, but from which it seems now awakening. In our day we have heard of the strange event, of an appeal made on

behalf of the protestant principle, the Word of God, the Supreme Law of the Church, and the sole arbiter of disputes, against the claims of Ecclesiastical authority, to the Sultan, the commander of the Faithful, in Constantinople, the capital of the Mahomedan Empire, we have not only heard of this appeal being made, but of a decision pronounced in its favour.

The question between Christianity and gross barbarous idolatry so lately begun, in the South Sea Islands—not long since lying in the solitudes of the vast Pacific, their existence unknown and almost unsuspected by the rest of the world, had hardly been brought in some measure to a settlement, when the old controversy fought in Germany at the Reformation had to be fought over again, in these newly discovered distant isles of the sea, by the representatives of Luther and the Papacy, before their wondering, and we may well conceive bewildered, inhabitants. Their language had to be taught to speak of Popes and of Priests, and to maintain the authority of God's Word against all the traditions and usurpations of man. Thus all, that at sundry times and in diverse manners, God spake unto the Fathers, by the prophets, all that in the latter day he has spoken unto us by his Son from heaven, and the apostles whom he chose, all the traditions of men concerning it, amid all the light and all the darkness, which has gathered around it in the lapse of ages, is presented at once for the consideration of these long lost, and newly found brethren of the human race, in their secluded dwelling places in the pathless sea.

But besides this, we see coming again into the arena of Christian controversy in the present day ancient, adversaries, who contended with Hebrew prophets under the Law, who opposed the apostles of Christ at the first preaching of the Gospel, and long troubled the early church, but whose name has scarcely been heard of, by any but the learned for many generations. Lately there fell into our hands here, in Canada, a review published in London and republished in New York, of a work written and published in India, by an old college acquaintance, in a controversy in behalf of the Bible against the Parsis, or Fire Worshipers of the East. A striking illustration of the extent to which, in the present day, all modes of thought are brought into contact, from the most distant points in space and the remotest periods of time, and how speedily the news of their meeting, and the history of their struggle, is carried round the world, to awaken many thoughts in many hearts, throughout many lands. It did stir up strange thoughts in us, when we read of our old friend, disputing face to face in the flesh with these Fire worshipping followers of Zoroaster, of whom in our college days, we had read, as a sect belonging to far

off misty times, ancient when the mythologies of Greece and Rome were new inventions of superstition. We would hardly have been more surprised, to hear of his contending with the worshippers of the great Goddess Diana, than with these worshippers of the Sun. It would seem as if the earliest dreams of superstition were nearest to the truth, and that of these Gods of the Imagination, the first born, will be the last to die. So it is, however, that our college acquaintance of the nineteenth century of the Christian era, is disputing face to face, and writing and publishing pamphlets, against the votaries of a superstition, which in the time of Job was making its appearance as an innovation upon religion "to be punished by the Judge." Thus early, it would appear did civil rulers interfere in matters of religion. "If," says the Patriarch, who does not dispute their right to do so, "if I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed or my mouth hath kissed my hand: this also were an iniquity to be punished by the judge, for I should have denied the God that is above." Since then, however, the superstition established itself on the earth, and judges have often pursued a very different course with regard to it, punishing those who refuse to do, what in the eyes of their predecessors, would have been a heinous crime. Now, its votaries, after so long a time, are still warring against the religion of Christ, which they regard, perhaps, as a modern invention, in religion, though its origin be much more ancient and its pedigree more easily traced, than that of their own superstition, old as it is. We trust it is now, for the last time, standing up against Him to whom alone belongeth the kingdom, the power and the glory, to be finally put down, not by the judges of the earth, but by God the judge of all, and that the Son of righteousness with healing under his wings, will speedily shine unto all the ends of the earth, and with his cheering beams, dispel this and all other clouds of delusion, which rising from the bottomless pit of the kingdom of darkness, have so often threatened to wrap the world in universal night, and still hang heavy and lowering around our whole spiritual horizon.

As wars and commotions are the direct fruit of the sins of Nations and their rulers, so the permission to work their wicked will, and be plagues to themselves and to each other, is a part of God's providential government of the world, by which, in just judgment, those who will not hearken to his voice, and learn righteousness, are left to reap as they have sowed, and eat of the fruit of their own doings. If the people have been too often treated by their rulers, as if created for their service, to minister to their pride and luxury, we fear they will

not find those much more profitable guides, who with flattering speeches, delude them into the notion that their own will should be the supreme law of their government, while yet, they do not teach them to submit their will to the authority of God and spurn at his word, as imposing undue restrictions on the liberty of man, whereas the true cause of their enmity is, that it enjoins things between man and man which are equal for all, while each wishes to transgress on his own behalf, and asks for God a reasonable service, which no one is willing to render. That Nations—still ignorant of God's will, after such abundant means so long enjoyed for knowing it, and still opposed to his law, though well aware of its justice,—should work much wickedness to their own hurt, and receive severe chastisements directly from the divine hand, to lead them to repentance, is just what was to be expected from the goodness and severity of God. In the midst of the evils flowing from the madness, impiety and injustice of man, we have seen also the arm of the Lord revealed and his sword passing through among the people. We have heard of famines in divers places, we have seen among ourselves the track of the pestilence which walketh in darkness, We have reason to fear that though withdrawn for a season, it will revisit us again. Nay, have we not also reason to fear, lest it should be forbidden again to reappear amongst us and disturb our false deluding dreams of worldly security and peace? Have we not reason to fear, that this messenger of God may be forbidden again to pass through, and lay his hand upon our shoulder, and compel us to think of things unseen and eternal, not because we "have heard the rod and him that appointed it", and humbled ourselves before him, "but because we have refused to hear, and proudly lifted ourselves up against him." The most fearful words, that God can utter with regard to any people are these; "Let them alone; why should they be stricken any more? they will revolt more and more." We have much reason then seriously to consider, whether we have hearkened to the voice of this messenger, and set ourselves diligently to learn, and faithfully to perform the lesson it was designed to teach. To this subject our minds have been directed, in many ways, profitable for reproof correction and instruction in righteousness, during the various religious observances, held in connection with it, in our different churches. There is one lesson of a general kind, designed, we believe, to be taught, by this scourge, which though it concerns each of us separately and individually, as does every voice from God, yet seems more peculiarly addressed to us in our collective capacity, as united together, in a common profession of Faith, in one Lord. No one can yet

have forgotten the aspect of our cities and villages and of the country at large, while the pestilence was walking amongst us. Friends trembling for friends, parents for their children, and children for their parents, caused the dread visitor to be spoken of with solemnity around every hearth. Neighbour could not meet neighbour in the most casual way, without the all engrossing subject forming the substance of some inquiry or remark. Whatever might be the meaning of the message, it was felt to be a message unto all. Those stricken by the hand of death with ordinary diseases, and waiting till their change should come, often perceived that the friends around their bed grieving at the near and sure approach of the time of their departure, had many of them a lively fear that they themselves would go before them, and not unfrequently saw carried out to their burial, those whom they had in fancy seen laying their own head in the dust, and turning away sorrowing from their grave. The hand of death was indeed felt to be on all, and that it was the duty of all, to consider, why he had received such a general commission, to arrest, on the moment, whomsoever he would, without the formality of his usual approach. The Nations of Christendom begin to feel that it is a visitation, which they must prepare periodically to encounter. On every intimation of its approach various measures of precaution are taken for its prevention, its mitigation and its cure. Our cities and our dwellings are purified, and personal cleanliness, and temperance and care in our whole mode of living, zealously inculcated; all these things are done amongst us, and not altogether, we believe, without some good result. But might it not be well to extend our views to those countries, and the condition of their people, where the pestilence is generated, and whence, having gathered strength, the accumulated elements of disease, float away in an atmosphere of destruction, encircling the world with a girdle of death. May not then this be the very message, which this pestilence is sent to proclaim to us, a call to go and inspect the condition of those from whom it comes, and see if nothing can be done in the way of purification at the very source of the evil. But in what other way can we teach these nations better and more wholesome habits of physical life, than by teaching them to become Christians?

Do we wait till some disciples of Combe, or the various physical-condition-improvement schools of philosophy, go to teach them? We will wait long before any such will go, and longer still before they will effect much improvement, by their going. But as He did while on earth, so does Jesus, by his religion, continue to go about everywhere doing good, and healing all manner of sickness, and

all manner of disease. The cleansing of the heart, purifying the source of moral corruption, is uniformly accompanied by the drying up, at the same time of innumerable fountains of physical evil, and bodily suffering. When we are made to feel, that to these our brethren, however distant from us in space, we are yet linked by the law of sin and death, and so linked, that from their bodies death passes to ours, is not this a plain call on us to consider whether God has not also bound us together in a law of spiritual life? and when we are thus roused by our anxious fears, to universal activity, in endeavouring to stop, the stream of corruption causing bodily death, flowing from them to us, to reflect whether, under these circumstances, we ought not, with even greater anxiety and more united and unanimous activity, to strive to cause to flow amongst them in rich abundance, the quickening and purifying streams of the water of the River of life, the glad tidings of good things, the Gospel of our Lord and Saviour Jesus Christ.

What follows may be a mere chance thought connecting persons and events, by a tie, which has no existence save in the imagination. Nevertheless, as ages separated from each other by long intervals of time, and parties far removed from each other in space, are often wonderfully connected in the purposes of Him to whom all beings in all time, are present together in one view, it may be more than a mere fancy which connects the visitations of this disease with the history of those tribes from whom the modern nations of Europe, as well as their representatives on this continent, are descended. The researches of the learned seem clearly to have established, that those successive waves of barbarous people, who poured through the forests of Germany, about the beginning of the Christian era, into the Roman Empire, came from the east,—that they pursued, in short, nearly the very same course, starting from nearly the same point as that followed by this pestilential disease. It was this coincidence which first struck us, that the pestilence kept so steadily in the track of the great German invasion of civilized life by barbarism, following it even across the Atlantic to its most western boundary. Our fathers took possession of all the arts and improvements of that ancient world. They found in it also, what was then a new and a better religion. Many blessings, both temporal and spiritual, have fallen to their lot in consequence of their early westward emigration. They have often also revisited by various routes these eastern lands from which their fathers came out. But with what intent has this generally been done? Not, alas! to tell them of what good tidings they had heard in their new habitations, but to see if they could not add also the temporal riches of the east

to all that they had found in the west. From the first visitation, therefore, of the cholera, to the last, it has still sounded in our ears as the voice of our brethren crying after us, Why do ye not carry back to them what you have heard and received from the nations among whom ye came? Why not preach to them as you have never yet seriously, and as became your means, attempted to preach to them the Gospel of Christ. To us, therefore, it seems, that this voice will not cease to cry after us till this answer be returned to it. Nor, should we wonder, if we obstinately shut our ears, and refuse to hear, that the destroying angel be made to pass through amongst us, till it be said of us, as of Egypt, that there arose from all our borders an exceeding great and bitter cry, for there was not a house in which there was not one dead. God said to the proud king of Egypt, Let my people go, that they may serve me but he would not hearken to obey, till compelled by a strong hand and an outstretched arm. God says to us, Go call a people that they may serve me, and they shall be made willing in the day of my power, and lo I am with you *always*. What then shall be done unto us, if we say, they will not hearken unto us though we go, and when urged we still refuse, saying, They are a stiff-necked people, and they will not hear us; send Lord by whom Thou wilt send, but as for us, we cannot, will not go.

TO OUR READERS.

The commencement of the third year of the existence of the Presbyterian induces us to throw out a few reflections for the consideration of those friends of our Church, who have interested themselves in promoting the circulation of our Journal. The encouragement, which has been extended to us affords satisfactory evidence, that such a publication was and is required, and on turning to the retrospect of the past two years, we are encouraged to look forward to receiving an increased measure of support during the coming year. It had been long regarded, as a desideratum, that there should be some medium of affording to those who adhered to the Church of Scotland, opportunities of obtaining accurate information relative to her actual position and prospects. This we have endeavoured to do, and it shall be our aim, while avoiding all unnecessary controversy, to shew to our readers, in our successive issues, that the Church of Scotland is now, as she has always hitherto been, the honored instrument of doing much good in her Master's cause—that her Ministers, her Missionaries, and her people, are still animated by the same warm Christian feelings, as they were wont to be; and although we shall not be unmindful of the Missionary operations of other branches of the Christian Church, we shall regard it as a special duty, to chronicle the

various steps which the Church of Scotland may, from time to time take towards extending her present, and occupying other fields of Missionary labour. We shall also endeavour, during the coming year, to place before our readers, accounts of the operations of the Church in this country, and we trust that parties in various parts of the Province will look upon the furnishing us with the means of presenting such intelligence, as a duty incumbent on them. We have often had occasion to regret, that so few have hitherto felt themselves called upon to assist us with such communications, but we trust that we may regard the article in the present number, detailing the operations of the Ladies' Missionary Association at Kingston, as an indication that efforts will be made to supply us with such interesting information.

We regard this department of our Journal as a peculiarly important one, for we are anxious that it should present a complete and comprehensive record of all the efforts of the Church, of which we are members, and we feel assured that, were we enabled to submit to our readers such a view of its operations, it would be productive of much benefit to them and to the Church at large. We confidently hope that we may be favoured, during the coming year, with an increased number of communications on such and kindred subjects, from both Clergy and Laity, for mind would thus re-act upon mind, and all would participate in the mutual advantages thus conferred.

We would in conclusion, again urge upon our friends the necessity of continuing their exertions in our behalf, both in obtaining new subscribers and remitting subscriptions. There is still a considerable amount outstanding for the past year, but a little exertion would materially reduce it. We are gratified to state that our subscription list, though not as large as we could wish, still continues to show a progressive increase. Large as the number we now circulate is, it is small, compared with the number of heads of families in connection with our Church. Surely all such might subscribe, as the annual subscription is so small that none would feel it, and besides, it is the duty of the friends of true religion to support and maintain religious newspapers, as a counteractive to the tendency of much of the literature of the day. Religion is cautiously excluded from, and pseudo-liberalism or latitudinarianism in religious matters, is the prevailing characteristic of most of our secular journals. Against such a compromise with the world and the worldling, we shall always protest, and it shall be our anxious endeavour—in humble reliance upon the sustaining power of Him from whom all blessings flow, and to whose gracious providence it is owing, that the feeblest instrumentalities become effective—so to conduct our Journal, as

to advance, in some measure, the spread of "true and undefiled religion" in the land.

The communication of Senex has been received, and will appear in our next, as it reached us too late for this number.

We have much pleasure in acknowledging his kind donation of ten shillings to the Bursary Fund of the Lay Association, and sincerely trust, that many other parties will see it their duty to do likewise. We do not know an object to which they should more willingly contribute of their abundance, than to a fund designed to assist deserving young men, with the means of carrying on their studies, preparatory to entering the office of the Holy Ministry.

We invite attention to the advertisement announcing the intended publication of a volume of Church music. Mr. Anderson has been for eight years past precentor of St. Andrew's Church in this city, and has given much satisfaction in that capacity, and we can cordially recommend his publication, as we have no doubt it will be a very useful auxiliary to parties desirous of conducting in a suitable manner the particular branch of devotional exercises which it is intended to aid. We are requested to state that persons wishing to obtain the work may transmit their orders, addressed to Mr. Anderson, 112 St. Antoine Street.

We trust the approaching collection for the Widows' and Orphans' Fund, which should be simultaneously taken up in all the Churches, on the first Sunday in January, will be a large one.

REVIEWS AND EXTRACTS.

HOW IS THE WORLD TO BE REGENERATED?

At the request of a subscriber, we give insertion to the following article, from *McPhail's Edinburgh Ecclesiastical Magazine*, for January last, entitled, "How is the world to be regenerated," as we doubt not, it will prove interesting and profitable to many of our readers. The aim and tendency of the writer, is to show, that the regeneration of the nations of the earth is not to be brought about, by mere human agency operating in the framing and adoption, of schemes of polity, or of laws and systems of government, but that the change to be brought about in society, must be commenced and carried out by the reformation and regeneration of the individual members who compose that society. This will readily receive the assent of the reflecting mind, since it is an evident truism, yet, as the writer clearly shews, truism as it is, it is entirely overlooked by politicians, and those who are seeking to bring about a new order of things, by means of a change in the

whole political and social relations of the nations.

Yet, we may be assured, that all such schemes will fail, and the regeneration of the world will yet be brought about by those simple, but effective means, which to the wise men of the earth seem very foolishness. When the word of truth is preached in all faithfulness, we may expect, through the Divine blessing, much more important results to be obtained and a much wider step to be made towards the reformation and regeneration of the world, than can ever result from the peace conventions and other organizations of the day, which proceed apparently on the principle, that the evils, wickedness and sins of the age, are referable to systems of government or policy, and not to that inherent corruption, which is the characteristic of fallen, human nature and of the heart of man, which is "desperately wicked."

It is impossible to look on the world in ever so superficial a way without seeing that something is wrong with it. The symptoms of this are discernible at all times to observant persons, but ever and anon they manifest themselves in forms so gross and palpable, that every one is compelled to admit the distressing fact. So much is this the case that while an infinite variety of opinion exists respecting the true remedy of the evil, there is no controversy at all regarding the existence of the evil itself—or regarding its magnitude, and the desirableness of removing it, if possible. From this unanimity we may clearly infer, that the evil is not only very certain, but very gross, for men are accustomed to dispute whatever is disputable.

If we read the oldest books, now extant, which treat of society, government, policy, laws, and such topics, we shall find that they all either assert that something was amiss in the world then, or they proceed on the assumption that such was the case. And both the words and deeds of men, at the present day, shew that they are penetrated with the conviction that something, or rather that every thing, is amiss—that the world is not what it should be—nor what it might be. This fact lies at the bottom of all the commotions, and all the revolutions, that are now shaking the world, and that have shaken it hitherto; and it is sufficient to explain them all.

But, while we may be struck with the universality of the admission that something is wrong, when we enquire into the opinions held as to what is wrong, we may (as we have said,) be equally struck with the want of agreement. On this point, sentiments the most diverse prevail, and are urged, and acted on, with all the earnestness which faith in their truth can give.

When we reflect a little, however, we may see that all those different notions, however multifarious they may, at first sight, appear, are really reducible to two great classes: 1st, those which consider the evil to exist in society, to spring out of its arrangement, its policy, laws, forms of government, the distribution of political power, and the like: and 2nd, those which trace the evil in question to the individual; and hold that this is the real seat of the disease; and that the evils of society spring out of this, which they believe to lie deeper than the other.

It is evident enough that the remedy, which any one proposes for this admitted distemper, will correspond to his conception of the distemper itself. If he fancy its proper seat is society, he will expect to remedy it by changing the laws which regulate society: if, on the other hand, he supposes that not society, but the individual, is the true subject of the malady, and that society exhibits certain symptoms, only by

sympathy, or because "society" is another name for the combination of many individuals, he will hope for restored health to the world in no way, but by a restoration of moral health to *individuals*: he will begin with them; and his success with them he will account his only real progress towards his great object.

Any person, who considers the character and object of those revolutions, which at present have spread themselves abroad over the Continent of Europe, and which threaten this country also, will perceive that they are founded altogether upon the former conception. So far as they are not the work of men, who are seeking confusion, in the hope of picking up something in the scramble, they are plainly prompted by the opinion that the great evil in the world lies in its political and social arrangements; and that certain (more or less radical) alterations in these would effect a cure. No man, who looks considerately at what is going on around him, and listens to the account which men are giving of their views and motives, will doubt that, that now stated is the general notion by which they are impelled—in so far as mere villainy and love of plunder are not the springs of action, which, no doubt, in a very great many instances they are.

In this we see another exemplification of the general opinion, or feeling at least, which has set men to work in a wrong direction in every age, namely, that *the man* is an outward thing—that his good and his evil are outward things—that the misery which oppresses him (of which he is and cannot but be conscious) is an outward thing, and that its cure also is outward. This feeling at present is displaying itself in political revolutions. But it is the same which has been in operation at all times, and in the most peaceable societies. It is the very same hallucination which actuates the votaries of worldliness, of pleasure, and of all the lusts that are in the world. One mistake is common to them all—they all fancy that some external thing, if attained, would remove an evil they are conscious of, and would render them satisfied and happy. Yet, how far is the man, who is heaping up wealth, and making it his confidence and his hope, from suspecting, that those revolutionists who are shaking the world and putting his property in peril, so filling him with deadly alarm, that those men are only his fellow-labourers—that they are only doing what *he* is doing—that the very same blindness which leads them astray, shuts *his* eyes also. The folly, indeed, assumes very different shapes in the two cases; but who does not see that, notwithstanding, it is the same folly, so far forth, at least, as this, that it springs from the notion that what is wrong is an *external* evil, which an external acquisition or change will remove.

Men seldom view their mistakes or sins justly except in others—as we see our own features by their reflection in mirrors. How monstrous does sin look when we are not the actors? How *sordid* when we do not profit by it? How *frantic* when we stand without the enchanted circle, and the particular hallucination is not ours? And yet every wordling is at the same work—they are all misled by one mistake, both as to what is wrong, and how it is to be set right.

Let us look for a moment at this error, in relation to the form which is at present showing itself most grossly: the imagination that the world is to be regenerated by Revolutions—by changes in laws—forms of government—by transferring political power from one hand to another, or by any other such like expedients.

You will not understand me to mean, by what I am going to say, that one form of government is not better than another—that nations should not study to improve their institutions—that confessed evils and abuses should not be remedied—that despotism and oppression are not mischiefs of great magnitude. Neither do I deny that the happiness and well-being of the people are always affected to some extent, and often to a very great extent, by the character of the political institutions under which they live. Nay

more, that their *morality*, and even their religious character, may be influenced, to a considerable degree, by the nature of their institutions. All this is admitted, and indeed is so plain, that no person almost, and certainly no person moderately read in history, or observant of the present state of the world, will doubt it.

But, while this much is yielded, it yet appears most certain, that the great bulk of men, or, at least a vast number of them, lie under a gross delusion in this matter. They suppose that laws that forms of government, that political and social arrangements can do what indeed they cannot do—what they have never been found to accomplish—and what no sober enquirer will ever persuade himself to expect from them. I sum up thus what I have to say on this matter: 1. Nothing can make men happy except that which makes them virtuous. 2. Laws cannot make men virtuous. 3. Therefore laws cannot make them happy. Let me endeavour to prove and illustrate this very simple truth.

The writer after enlarging at some length upon this proposition, thus proceeds:—

And yet no man should be so blinded as not to see that these are the true springs of human happiness or misery, that every one of us is a happy man, in the exact proportion to which these good dispositions are the habits of his mind, or a *wretched* man, in proportion as those evil dispositions prevail within him. And the same thing holds respecting society as a whole, which is true respecting every individual: for society is only a collection of individuals extended. When politics have exhausted themselves, they have only removed certain obstacles to human happiness out of the way—they have not procured it for us—they have done nothing positively to procure it, any more than he who makes a highway enables us to walk.

While men have been toiling to produce the regeneration of the world by always working upon the *mass*, by beginning with the society, and hoping they shall finally reach the individual, there was all the while at hand a principle which professed to accomplish what they had in view, in a different way, or rather, by reversing this process. This principle, I need not add, is Christianity. And it is instructive to compare the idea on which it works, with that of which we have been speaking. Worldly men, however honest in their intentions they may be, always labour under a great mistake in their attempts to set matters right in this world—they do not apprehend, what it is that is really wrong. And if the physician be mistaken as to the symptoms and the disease, or as to the seat and character of the malady, he cannot be expected to be right in his treatment. Here, then, is the radical blunder which leads men astray, and prostrates all their hopes, gives the lie to all their expectations, renders them for ever dupes of their own fancies, and false prophets, that they do not know what it is, that is wrong, either in themselves, or in others.

If there were nothing else, this alone might be taken as a proof of the divine origin of our holy religion, that it alone corrects this gross mistake. And the difference of its proceeding is so remarkable, that we know not how to account for it, unless by acknowledging that its propounders were taught of God, as others never were.

Let us, that we may see this difference the more clearly, and acknowledge the contrast, compare for a moment the proceedings of the ancient and modern sages with that of our Lord, and of his Apostles, who were animated by his spirit, and trod in his footsteps. Those sages set themselves to reform *the republic*: they either occupied themselves in *suggesting new laws*—new forms of government—new distributions of political power: or, in those instances, in which, through a high opinion of their wisdom, they were called upon by their countrymen to do so, in actually framing constitutions, and enacting laws; so that we find most of the ancient sages either ac-

tually legislators, or writers on legislation. Some of them wrote descriptions of imaginary Republics—that their ideas might be better understood, and the advantages of their adoption more generally appreciated. And all of them, from the days of Solon and Lycurgus, to those of Plato and Aristotle; and from their times, to those of More, Harrington, and Rousseau, seem to have been possessed with one and the same persuasion, that a full realization of their ideas would certainly redeem the world. Some of them were so fortunately placed, that they obtained a trial: the experiment was made in several cases: and we do not know how far the authors were, but certainly every one else was satisfied, that the hope was a delusion, and the promise a lie. And if the same were repeated an infinite number of times, we know for certain that the result would always be the same, and must be.

Our blessed Saviour, it is remarkable, said nothing about human laws or government. He never set himself to answer the great question which so much exercised the wits of ancient and modern speculators, Whether was best, a monarchy, a democracy, or an aristocracy, or some mixture and composition of two or more of these elements? He never spoke anything of the balance of powers in a state: or who should possess the power. He passed by, as if they never had been asked, all the momentous questions which have so long agitated the world, respecting the limits of power and duty, authority and submission in the state. In short, he *ignored* the whole region of what is called *politics*, or yet wider, *policy*, as if the science of human government had no existence, or as if the welfare of mankind were in no way affected by it.

It has been said of wise men that "they show their wisdom not only by what they say, but by what they leave unsaid—not only by their speech but by their silence." The divine wisdom of our Lord's teaching certainly is not more manifest in what he actually taught, than in his passing by many of those things on which we, in our ignorance, might have fancied he would give us information, because we think them of highest importance.

The writer then states, that our Saviour, though observant of the evils in the world, and yet silent regarding many of them, laid the foundation of all real amelioration, and supplied that which, if we use it rightly, will set all matters right, so far as they can be in their present state:—

How was this done? In what manner did our Lord proceed in this great and glorious work? Unlike all other teachers and reformers, legislators and philosophers, who have always begun with the *general*, and hoped to penetrate down to the particular,—commenced with *society*, expecting by this means to reach the *individual*, our Saviour *began with the individual*. He directed all his efforts toward the particular individual man. What seemed to the wisdom of this world too paltry an object, an indirect, hopeless, slow, or useless proceeding, was that which the wisdom of God adopted as the only one which could possibly accomplish the mighty object in view. Jesus Christ did not set himself to expound the true theory of government, or the proper relations of man to man in society, or even in the family, in all cases. But he did what was much more. He set himself to reform the individual man; to set aright his notions, his feelings; to give him a right faith, a true hope, to inspire him with godlike charity, to give him motives to patience, perseverance, purity. Jesus Christ revealed to men the connection which they had, the relation in which they stood to God through himself who was God's Son and their elder brother. He made them who listened to him know, that they were not beings cast loose upon the ocean of existence, to drive about whither they would, without direction, aim, or end; but that he who made them was their Ruler and their end; that he was also

their Father, so holy that he abhorred their pollution, so merciful that he pitied the evils in which their sins had involved them—that his goodness yearned for their deliverance and salvation; and that himself was the Redeemer, the Saviour, whose sufferings were the expiation of their sins, and whose life and death, whose words and actions, whose temper, and motives, and feelings, were the perfect example, as well as the great encouragement, to all that would count themselves worthy of eternal life. Besides all this, he set before them another life, as the great motive to obedience in this—the grand hope of man—and his grand support amid the storms and perils of this short but rough voyage.

Jesus Christ set himself to redeem the individual man. He isolated him, so to speak, from the mass—addressed his personal reason and conscience—showed him what he was—what were his capacities—his responsibilities—what God had made him—had done for him—had laid upon him—expected of him—what glorious hopes were set before him—how awful a destruction awaited him, if these responsibilities were violated, these hopes cast away. In this way each man was taught his own value as a soul, breathed by God. He acquired through these ideas, an individual existence, properly speaking. From these thoughts, conscience, *i. e.*, the individual judgment of right and wrong, good and evil, was evolved. This was almost unknown in ancient times. All ancient legislation refused to take any account of the individual conscience. It proceeded on the denial that the individual man had any right to judge for himself. It merged the man in the state so completely, that the man must worship the God of the Nation—call that right and good—wrong and evil, which the nation or state had so pronounced, and would have no plea to the contrary.

Christianity, for the first time, appealed to man, as an individual; calling upon him to form a personal judgment of true and false, good and evil, right or wrong. And this was the great quarrel of the Roman government, and of heathenism in general, with the Christians—that they would not suffer the state to determine for them who were gods—what should be worshipped—what duty was, and what sin was. By thus raising up the individual, Jesus Christ laid the foundation of the true reformation of the world, in so far as that ever has been, or will be accomplished. Thus it was, that our blessed Lord, and his Apostles following his example, proceeded to spread abroad the seeds of spiritual life, and to enlighten and purify mankind.

We need not take up time in showing either that this plan must succeed, or that no other can. For, on the one hand, though public matters were put upon the best footing possible, though all the relations of magistrates and subjects—rights of property, of person, &c. were adjusted even to an ideal perfection, every one must see that still there might be no happiness in the community so regulated. Virtue might still be wanting, which is an individual matter. And there is always just as much happiness in every community, as there is virtue in it, and no more. On the other side, if you can reform and improve the individual, you are laying the sure basis of all public improvement. The man who is changed into the image of God; *i. e.*, becomes a wise, just, pure, benevolent man, is, by the very same process changed in all the relations in which he stands to his fellows—for example, he becomes a just and merciful ruler, a loyal subject—a just and kind master—a faithful servant—a prudent and affectionate parent—a dutiful and obedient child: and in all the other relations in which he stands to his fellow-men, he serves God, and does good; they who are connected with him trust, respect, and love him—they feel that he is a blessing in the earth, and that the earth needs nothing more than the multiplication sufficiently of such blessings: and that if all men could be moulded, or rather would be moulded to this image, the world would be reformed, without blood-

shed, revolution, noise, at once, yet completely and radically.

We may well add, that so far as the world has been reformed, this has done it. All else has only been drawing a skin over an ulcer—concealing, not curing the evil. The cure has been more apparent than real. In various countries of the world we have seen revolution upon revolution. And yet, what better were matters made? What fruit was there of so much bloodshed, confusion, and all the expense to society? None, or none worth naming. All was still wrong. And why? Because no man was redeemed from his iniquity; because after the revolution, there were as many sinners, weary and heavy laden—restless and impatient, as before. It has become a maxim, that revolutions disappoint every body, but most those that expect most from them. We see this in our own history. Those who most complain of the bad working of certain changes that were made in the constitution of this country, some sixteen years ago, are the very parties who were most clamorous for those changes: and if they could now get what they want, the like experience and disappointment would render them the bitterest enemies of their own projects, and the loudest clamourers again for new measures.

The more we read and observe of the history of the world, the more confident is our conviction that Christianity both supplies the only principle of purification for it, and also the only principle of stability on which we can depend. People say this country is comparatively quiet, while others are shaken with revolutions, because in this, the constitution is in harmony with the wishes of the body of the people: while in others it is not. We submit, a much truer explanation is, that Christianity has a good deal of influence in this, while, in some others, it has very little: and in France, which has been the chief scene of modern revolution, it has almost none. The greater harmony between our constitution, and our wishes, and habits, is only one of the many consequences of the greater effects of Christianity here, which has heightened and improved our notions of justice and mercy, and has given greater power to every claim which could appeal, with any plausibility, to these principles.

The events of the last few months appear to us to have afforded lessons on this subject, of the highest value and importance. Men were beginning to think—yea many were quite confident—that now, at length, civilization was able to do the work of religion—to tame the wild beast in human nature. France has been the great theatre for exhibiting the triumphs of this experiment, and we have seen the result, in proceedings which excelled in barbarity and atrocity almost any thing the world had previously witnessed; and in the adoption of opinions which, if carried out, would subvert society from its foundations, and reduce the world to chaos again. After so flagrant an illustration, few men will be so bold as to proclaim the sufficiency of civilization for the regeneration of the world. Such facts surely may show, that if we cast Christianity away, we have nothing whatever to lean upon. No other principle of purification or amelioration remains for the world. Without this glorious and guiding light, we are at sea again, without a rudder, without a compass, helpless, hopeless, as well for this world as for the next. The commotions now going on will not be in vain, if they expose this folly.

We may learn from all this, to set a higher value on the religion of Jesus Christ. We are very apt to value lightly its eternal consequences and benefits. But look at its temporal results. It effects more, by the bye, than other systems are able to accomplish at all. It saves man's soul and his body too. It secures heaven, and it renders earth an abode of peace and happiness: it bestows immortality, and it has the promise of the life that now is. It is the high law of God, and gives all their authority and venerableness to the laws of men. It is the only pillar on which human society can securely rest.

Let us learn that, that man is the truest patriot,

who labours most to extend in himself and others this glorious religion. He is gaining subjects for the kingdom of God, and he is strengthening the foundations of all human authority. He cannot be a Christian without also being a patriot. He is made of necessity a good member of society. Prisons and penal colonies, police and armies, are useless for him. How much more effectually is such a man employed in regenerating the world, than they are who ever talk of it, but can show no fruits!

THE WALDENSES.

We extract, from the *Edinburgh Christian Magazine* for September, the continuation of the account of a tour in the Protestant Valleys of Dauphiné and Piedmont; we doubt not it will be perused with interest by our readers.

We had not proceeded many paces after crossing the boundary line of France and Sardinia, when the valleys of the Waldenses, sleeping in their own loveliness amid the glories of an Italian sky, burst upon our view. The setting sun was, at the moment, gilding the summits of the Cottian Alps; the projecting cliffs were casting their deep shadows upon the valleys beneath; the tinklings of the distant sheep-folds broke, with their pleasing melody, the stillness of the scene; and a hundred rivulets, bounding from the rocks, would their way to swell the torrent below.

Descending the rocky sides of the Col de la Croix, we came to a few scattered huts at Pras; thence, skirting the banks of the rapid stream which waters the valley of Lucerna, masses of rock, of enormous size, obstruct its waters; and a continued succession of cataracts are formed nearly the whole way to Bobi. We had not exchanged the steep slopes of the mountain for the thickets of the valley; and evening having set in, the lofty trees which overshadowed the footpath, effectually screened out what light was still remaining,—with the exception of those artificial lights which form so remarkable a feature in the Italian nightly landscape—myriads of fire-flies fluttering around. We were compelled thus to sacrifice much noble scenery; but there was no help for it; and another hour's walk, found us seated in the midst of a circle of Protestants in the little inn of Bobi. Next morning, we called for Mr. Muston, the respected pastor of the Commune, and were received with much kindness. He conducted us to the interior of his church, an old-fashioned fabric, capable of containing 500 people. Its construction was similar to those in our own land—a pulpit, a preceptor, or reader's desk—the communion-table below—and no altar. They employ a liturgy, recently imported (as its title-page indicated) from the printing-presses of our fellow-townsmen, "Andrew Shortrede, Edinborough." Mr. Muston informed us, that they have office-bearers corresponding to our elders ("*ancienues*")—individuals advanced in years and piety, whose office is to visit the sick, and minister to the temporal, as well as spiritual interests of the flock. At the dispensation of the Lord's Supper, these lay elders assist; but take no part in the distribution of the elements. They generally amount to eight or ten in number in each parish, and, along with the clergyman, compose the "Consistory." Three festivals are observed—Christmas, Easter, and Pentecost; on each of which occasions the Sacrament is dispensed, and the ceremony of confirmation takes place. There are two sets of churches in the valleys—the one embracing the mountainous districts, where the popula-

tion is scattered, and the work consequently more arduous. These are supplied by the younger and more active pastors. The other set include the lower and more accessible, as well as more fertile valleys, and are reserved for the older and more infirm. Their pastors thus ascend, or, rather, *descend*, by a regular gradation—the last ordained being presented to the remotest parish, and from this obtaining promotion, as the aged ministers die out. This rule is perhaps not invariably, but generally, followed, unless there be some special disqualification. The period of study for probationers is fifteen years, seven of which are spent at their native college at La Tour, for literature and belles-lettres, and the remainder at Lausanne, for theology and philosophy.

This and other information we obtained from Mr. Muston, who left us in the afternoon to prosecute the route to La Tour, through the valley of Lucerna. No spot in Switzerland combines more of the grand and beautiful than this. In the back-ground are mountains whose top is lost amid the clouds; nearer, rocky hills clothed with wood to the summit, while the valley below is studded with gigantic chesnut trees,—its gentle slopes covered with vines, hanging in graceful festoons over the soil. The banks of the river are clothed with pasturage of the brightest emerald green, or occasionally enlivened with patches of yellow corn, amid which the reaper was then busied with his sickle. The whole scene forcibly brought to mind that verse in the noblest of pastorals:—

“With flocks the pastures clothed be,
The vales with corn are clad;
And now they shout and sing to Thee,
For Thou hast made them glad.”

Passing the night at La Tour, we proceeded, next morning, to wait on Mr. Revel, Professor in Trinity College, an Institution which owes its existence to the devoted efforts of Dr. Gilly, to prevent the necessity of the Vaudois students, leaving their native valleys to prepare for the work of the ministry. Till within a recent period, Geneva or Lausanne were the only schools for their training; and the consequence was, that many of them returned contaminated with the nationalism and socinianism of Switzerland.

On Sabbath, our kind friend, Mr. Revel, conducted us to the morning service in the Church of St. Giovanni, the richest commune in Piedmont, embosomed in vineyards and oliveyards. On entering, the aspect of the congregation was novel and imposing. Immediately in front of the pulpit, sat the male part of the audience; behind them the women, who were neatly arrayed in a uniform *costume*,—a black gown and plain muslin cap. The reader was busy with the service, which was commenced by singing or chanting a metre version of the Psalms, reading a chapter from a Swiss Bible, with reflections, and a short liturgy, in which were contained the Lord's prayer, and the commandments. M. Bonjour, the pastor, then ascended the pulpit; and before commencing sermon, performed the ceremony of baptism. The father was attended by the godfather and godmother. The godfather occupied the centre of the group with the child in his arms, which was concealed with a high covering of rich crimson silk, ornamented with lace and tassels, which hung from the neck of the young man who presented it. During the time of prayer, while the rest of the congregation stood, these knelt in front of the pulpit. At the conclusion of the prayer, the clergyman descended, receiving the name of the child from the father, and a small phial with water from the

godmother, with which the ordinance was administered. Mr. Bonjour preached an impressive sermon, commencing with, “Christians, my brothers and sisters in Jesus Christ Lord.” He concluded by singing and reading a short liturgy, which embraced the Lord's Prayer and the Creed.

Before service was completed, the thunder of cannon, within a few paces of the place of worship, announced the amount of toleration extended by Sardinian Catholics to their Protestant brethren! There was no misinterpreting the object of this noisy ceremonial, nor was it a solitary instance of their hostility to these unoffending worshippers. A few years before, a lofty barricade was erected in front of the Protestant Church; and though the effects of time and weather had so far accomplished its demolition, its place had been supplied by a large screen in the interior of the “Temple,” to prevent any part of the Protestant worship being heard outside. Often have the Vaudois clergy patiently to pause in the middle of divine worship, until this artillery is discharged.

After service we accompanied Mr. Bonjour to his lovely residence, part of which forms the winter abode of Col. B—, a veteran English soldier, who has left a monument of his Christian philanthropy in every commune of the valleys, in the substantial shape of a village school, and whose name and virtues are much revered by the grateful peasantry. We arranged to start with Mr. Revel the following morning on an extensive tour through the more distant valleys; but this we must reserve for a future paper.

RELIGIOUS INTELLIGENCE.

LONDON.

EXTRACTS FROM JOURNAL OF THE REV. MR. DOUGLAS.

In the following communication, Mr. Douglas mentions some facts calculated to keep alive the interest of those who desire the welfare of the descendants of Abraham. Their present condition, and the past greatness of their nation, the fact, that through their instrumentality, the Scriptures of the Old Testament were preserved, together with a consideration of the “blindness” that has passed upon them, contribute, powerfully to excite the sympathies of Christians. To desire the conversion of the Jew, is to cherish a feeling similar to that entertained by our Lord and His apostles,—the latter being enjoined to open their commission at Jerusalem, before “turning to the Gentiles;” and there are upon record many encouraging instances which shew that the dominion of prejudice may be overcome, mental darkness dispersed, and the saving knowledge of the Redeemer communicated even to those who have for long been ignorant of His grace and power:—

There is not a more awful and responsible duty than that of inviting men to converse on spiritual things, or to visit them for such an object. How sad, then, is the necessity of cutting such conversations short, from fear of leaving some others, willing to listen, without a word! especially when the opportunity is likely to be the only one to be afforded to them or us. London is not like a quiet country village where the population is fixed; and even there the sword

of Damocles hangs over every life, threatening to destroy it at a moment's notice; and thousands are passing through this city continually. The late events on the Continent have much increased the influx of Jews from every country of Europe. But a few days ago, I had four young Hebrews with me, who had been enlisted at Constantinople, to serve in Italy against the Emperor of Austria. At the fall of Charles Albert, they, and other Jews, were discharged and sent to France, whence they were sent to Britain. Two of them came twice to hear the Gospel at our Church, and are on the eve of returning to Constantinople; two others continue to attend. One of them is the grandson of the celebrated Rabbi Joseph Hamagid, who confined himself eight years to his room, not exchanging a word with any one during that whole period, that he might give himself, unreservedly, to sacred studies. The young man is one of more than ordinary interest, and listens with profound attention. He is, I believe, no hypocrite; the account he gives of his first visit to me is characteristic of him; full of simplicity and truth. “I was about to return to my country, and having heard much of missionaries, I was determined not to leave London without hearing what they can say; and so I went, at some risk, for the Spanish Jews had taken an interest in me, which I knew would be lost the moment I stepped into a church; but I went trusting in God.”

He has since acknowledged his faith in Christ. His colleague is a graduate of the Gymnasium at Lemberg, and interesting, though not so learned in Jewish literature.

This is an instance of what we deal with here—one out of many. But last Wednesday I was introduced to six young Jewish merchants, in the city, at once. This was through the person whom I mentioned more than twelve months since, as having been struck with the inscription at the church-door. I had not been able to find him at his house, and casually met him on that day in the street, when he requested me to accompany him to his counting-house, which I most cheerfully did. There seems to be no great prejudice against Christianity among these young men! The only obstacle appears to be that absorbing mercantile spirit which they only share with their Gentile neighbours.

I fear that my wish to visit, carefully, among the Jews, may not meet the sympathy of many who, otherwise, are favourable to our views, as some advise me to confine myself to lecturing in the various Jewish neighbourhoods; but, in this opinion, I cannot concur, as I find from experience the benefit arising from following the example of St. Paul, who kept nothing back that was profitable, but taught publicly, and from house to house, (Acts xx. 20.) I trust this is the feeling that accords with the wishes of our friends, and, looking to the extent of the field in London, that they will see how advantageous it would be, that another labourer was sent to assist me in the harvest, and be induced to put in the hands of the Committee the means of following out, in a greater measure, the noble scheme, they have been commissioned to promote. I feel reluctantly compelled to state my conviction, that the conduct of the Gentiles, and the lukewarmness of some professing much, has a painful share in the prevalent contempt of Christianity, as a religious system, among Jews. The English Jews appear not so far from the kingdom of heaven as has been supposed. I am astonished at the kindness with which *individuals* and *families* listen to my message, with little or no *hatred* against Christianity, but an unutterably deep *contempt* for it. Here, as elsewhere, the ignorance on religious subjects, and the depravity of Gentile masses, have passed into a proverb with the Jews. Is it to be wondered at, that when *contrasting* their nation with others, they continue to cherish, as superior, the religion which came directly from heaven, and for which their fathers have sacrificed their means, their human rights, and their lives, in every clime and age, since the advent of Christianity? I am told that

the Jewish interest, of all missionary interests in Scotland, is lowest; perhaps from the fact of our having few conversions, although these are, in fact, not fewer in proportion here, than anywhere else. But let our good people consider the following very simple words, and it may, perhaps, work a change in favour of the Jewish scheme:—

1. There is no section of humanity that has so fearfully suffered from nominal Christianity as the Jews; and, therefore, none have, humanly speaking, so many reasons to hate it.

2. There is no section of Paganism that has as clear and good a right to believe their religion to be divine, as the Jews; and, therefore, none will be more difficult to be won over to another.

3. There is no section of humanity, not Christian, who have a better knowledge of what true religion ought to produce in the subject of it; and, therefore, none will be more difficult to be persuaded that Christianity stands far above Judaism, than the Jew, unless he can see its proper effect produced where it is professed. The exhibition of holiness has a tenfold power over the heart and conscience of a Jew.

4. No one is so thoroughly mixed up with nominal Christianity as the Jew. He sees it more minutely, and more constantly than the Hindoo, or even the injured red man of the West.

5. No one section of unbelievers has seen so much lack of power in the management of the controversy between themselves and the holy truth of our Christianity, than the Jews. I have read of a Jesuit, who wrote "The looking-glass of Faith," to convert the Mahomedans. In reply to which, a Moslem, of some power, wrote a little volume, entitled, "A brusher of the Looking-glass," which the Church of Rome has tried repeatedly and in vain to answer. But our polemics with the Jews have been infinitely worse. Where is the book which contains a fair and full settlement of the points at issue between Jews and Christians, and where the good reason for the hope that is in us is presented to them?

An intelligent, candid London Jew—a man of wealth—with whom I read several hours a short time since, said to me the following words:—"We Jews, as a nation, have not been much benefitted by our religion, in a temporal point of view, for many centuries. On the contrary, we suffered the loss of all things by our adhesion to it; if, then, any one could have shewn us that Judaism is false, and Christianity true, does it not stand to reason that we should have relinquished error, in our case indissolubly connected with misery, for truth and happiness?" It was not difficult for me to point out the fallacy of his objection, and to shew him that every man held spiritual truth naturally in aversion, and that argument seldom induced a sinful man to choose the path of holiness. I may add, that I was introduced to his individual by a Missionary, who had been acquainted with him, and reasoning with him for years.

6. To no other section of humanity is so great an importance attached, as to their influence on the conversion of the world, as to the Jews. Their restoration to the ancient calling, the priesthood of the world, (Exodus xix. 56, compared with Romans xi. 29.) will be the signal of universal turning unto God. (Romans xi. 15.) Is it not, therefore, very evident, that the enemy of God, and of the Church, will leave no means untried to prevent Christians from shewing any sympathy to the Jews; or if this cannot be prevented, at least to weaken those holy efforts which must end in his speedy and final overthrow?

Let, then, our friends carefully weigh these considerations; let them be tried by the only standard of duty, and in earnest prayer; and permit me to add one single consideration more, viz., the blessedness of those that bless Israel,—who are the means in God's hand to bring about their conversion,—a truth that I wish to keep steadily before the mind of our Church. Greater happiness I cannot implore on her ministers and on her people, than that they should be permit-

ted to bring back to their God the outcasts of my people.

GENERAL THANKSGIVING.

At a time, when the disregard of the Sabbath, evinced by Lord John Russell, in the opening of the London Post Office and the distribution of the mails on that day, in opposition to the expressed wish of the people, is proving a deep source of anxiety to Christians, we rejoice to perceive, that our gracious Sovereign has called upon her subjects residing in the United Kingdom, to return thanks to the Bountiful Giver of all good, for having removed the pestilence, which so recently brought deep crushing sorrow into so many families, as they were called upon to mourn, for the removal of some loved one. We rejoice at this public recognition by Protestant Britain of the overruling hand of Providence, as it is an acknowledgment on the part of the people with whom we are connected by so many kindred ties, that it is indeed from the hand of the Lord "that all blessings flow."

We hope that the Colonial Government will see the propriety of following the example thus set, and will set apart a day, on which Christians of every denomination in the Province may return thanks, for the removal of the pestilence "which walketh in darkness." We insert the Proclamations alluded to.

(Form the London Gazette of Nov. 6.)

PROCLAMATION.

BY THE QUEEN,—VICTORIA, R.

We, taking into our most serious consideration the indispensable duty, which we owe to Almighty God for the manifold and inestimable blessings which we and our people have received at His hands; and desiring, by prostrating ourselves before His Divine Majesty, and offering up in the most public and solemn manner our praises and thanksgivings, to manifest to our faithful and loving subjects, and to the world, our deep and devout sense of His late mercies in having abated the grievous disease with which many places in this kingdom have been lately visited, which mercies have established and confirmed in us the surest trust and confidence in His protection and good providence, have thought fit, by the advice of our Privy Council, to issue this our Royal Proclamation, hereby appointing and commanding that a General Thanksgiving to Almighty God for these, His mercies, be observed throughout England and Ireland on Thursday, the 15th day of November inst.; and we do earnestly exhort that the said public day of Thanksgiving be reverently and devoutly observed by all our loving subjects in England and Ireland, as they regard the favour of Almighty God. And for the better and more orderly solemnizing the same, we have given directions to the Most Rev. the Archbishops and the Right Rev. the Bishops of the United Church of England and Ireland to compose a form of Prayer and Thanksgiving suitable to the occasion, to be used in all churches and chapels, and other places of public worship; and to take care for the timely dispersing of the same throughout their respective dioceses.

Given at our Court at Windsor, this 6th day of November, in the year of our Lord 1819, and in the 13th year of our reign.

God save the Queen

VICTORIA, R.

We, taking into our most serious consideration the indispensable duty which we owe to Almighty God for the manifold and inestimable blessings which we and our people have received at His hands; and desiring, by prostrating ourselves before His Divine Majesty, and offering up in the most public and solemn manner our praises and thanksgivings, to manifest to our faithful and loving subjects, and to the world, our deep and devout sense of His late mercies in having abated the grievous disease with which many places in this kingdom have been lately visited, which mercies have established and confirmed in us the surest trust and confidence in His protection and good providence, have thought fit, by the advice of our Privy Council, to issue this our Royal Proclamation, hereby appointing and commanding a General Thanksgiving to Almighty God for these His mercies to be observed throughout that part of our kingdom called Scotland, on Thursday, the 15th day of November inst.; and we do earnestly exhort that the said General Thanksgiving be reverently and devoutly observed by all our loving subjects in Scotland, as they regard the favour of Almighty God. Our will is, therefore, and we charge, that this our proclamation seen, ye forthwith proceed to the Market-cross of Edinburgh, and all other places needful, and there, in our name and authority, make publication hereof, that none pretend ignorance: and our will and pleasure is, that our solicitor do cause printed copies hereof to be sent to the Sheriffs of the several shires, Stewards of Stewartries, and Bailiffs of Regalities, and their clerks, whom we ordain to see the same published; and we do appoint them to send copies thereof to the several parish churches within their bounds, that upon the Lord's day immediately preceding the day abovementioned the same may be published and read from the pulpits, immediately after divine service.

Given at our Court at Windsor, this 6th day of November, in the year of our Lord 1849, and in the 13th year of our reign.

God save the Queen.

Since the above was prepared for press, we have been gratified to learn that the Provincial Government have set apart the third day of January, as a day of general Thanksgiving. We insert the proclamation, earnestly hoping that the day may be devoutly observed by the congregations in connection with our Church in this Province:

PROVINCE OF } ELGIN AND KINCARDINE.
CANADA. }

VICTORIA, by the Grace of God, of the United Kingdom of Great Britain and Ireland, QUEEN, Defender of the Faith, &c. &c. &c. To all Our Loving Subjects in Our Province of Canada:

GREETING:

A PROCLAMATION.

ROBERT BALDWIN, K NOW YE, that taking *Atty. Genl.* into our most serious consideration, the indispensable duty which our loving subjects of this our Province of Canada owe to Almighty God, for the manifold and inestimable blessings which they have received at His hands, and especially for His great mercy in having removed from them the grievous disease with which many places in the Province have been lately visited, which mercies have established and confirmed in us the surest trust and confidence in His protection and good Providence, We have thought fit, by the advice of our Executive Council for our said Province, to issue this Our Royal proclamation, hereby appointing THURSDAY, the THIRD day of JANUARY next, to be observed throughout our said Province as a day of GENERAL THANKSGIVING to ALMIGHTY GOD, for these His Mercies: and We do earnestly exhort, that the said public day of

Thanksgiving be reverentially and devoutly observed by all our loving subjects in this Province.

IN TESTIMONY WHEREOF, We have caused these our letters to be made patent, and the Great Seal of our said Province to be hereunto affixed: Witness, our right trusty and right well-beloved cousin, James Earl of Elgin and Kincardine, Knight of the Most Ancient and Most Noble Order of the Thistle, Governor General of British North America, and Captain General and Governor in Chief, in and over our Provinces of Canada, Nova Scotia, New Brunswick, and the Island of Prince Edward, and Vice Admiral of the same, &c. &c. &c. At our Government House, in our City of Toronto, in our said Province, this Fourteenth day of December, in the year of Our Lord, one thousand eight hundred and forty-nine, and in the Thirteenth year of our Reign.

By Command.
J LESLIE,
Secretary.

WIDOWS' AND ORPHANS' FUND

ERRATUM.—In our list of congregational collections in aid of the Ministers' Widows' and Orphans' fund, the sum contributed by the congregation at Bytown, under the pastoral care of the Rev. A. Spence, was stated at three pounds, whereas the sum received was four pounds.

JOHN GREENSHIELDS,
Treasurer.

POETRY.

RESIGNATION.

BY HENRY W. LONGFELLOW.

There is no flock however watched and tended,
But one dead lamb is there!
There is no fireside, howsoever defended,
But has one vacant chair!

The air is full of farewells to the dying,
And mournings for the dead:
The heart of Rachel, for her children crying,
Will not be comforted!

Let us be patient! these severe afflictions
Not from the ground arise;
But often-times celestial benedictions
Assume this dark disguise.

We see but dimly through the mists and vapors!
Amid these earthly damps,
What seem to us, but dim, funereal tapers
May be heaven's distant lamps.

"She is not dead"—the child of our affection—
But gone into that school
Where she no longer needs our poor protection,
And Christ himself doth rule.

In that great cloister's stillness and seclusion
By guardian angels led,
Safe from tempta'tion, safe from sin's pollution,
She lives, whom we call dead.

Day after day we think what she is doing
In those bright realms of air:
Year after year her tender steps pursuing,
Behold her grown more fair.

Thus do we walk with her, and keep unbroken
The bond which nature gives,
Thinking that our remembrance, though unspoken,
May reach her where she lives.

Not as a child shall we again behold her;
For when with rapture wild,
In our embraces we again enfold her,
She will not be a child.

But a fair maiden in her father's mansion,
Clothed with celestial grace:
And beautiful with all the soul's expansion
Shall we behold her face.

And though at times, impetuous with emotion

And anguish long suppressed,
The swelling heart heaves moaning like the ocean
That cannot be at rest.

We will be patient! and assuage the feeling
We cannot wholly stay;
By silence sanctifying, not concealing
The grief that must have way.

REMEMBERING ZION.

Dear Scotia's Zion! Church of my fatherland!
Thee can I ne'er forget, while in these veins
Courses along the blood of those who bled
In thy most holy cause. No! by God's grace
I never will forget thee, at whose font
A parent first presented me to God!
In whatsoever land my lot be cast—
Even should the home that God shall grant to me
Be some far clime—still, graven in my palms
The Zion of my fatherland shall be!
Her simple service, her sweet psalmody,
Her peaceful Sabbaths, and her holy fasts
And high communion days, I will remember!
Though many a league of ocean separate
The blue hills of my kindred soil from me,
I still shall fondly hear her Sabbath-bell
Die softly on mine ear—as it was wont,
Down the deep glen, where stood the House of
Prayer.

Nor, while remembering thee, my Zion loved,
Shall any stranger altar me invite,
Thy worship to forsake or to contemn!
But where my tent is, there shall I erect
An altar, like my fathers, to my God.

T. A.

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