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# The Presbyterian;

A MISSIONARY AND RELIGIOUS RECORD



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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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No. 10, October, 1852.

VOLUME V.

Price 2s. 6d. per annum.

Subscribers to THE PRESBYTERIAN, who have not remitted payment of the past year's Subscription, are respectfully and urgently requested to send the same, along with a remittance for the year 1852, THE PRESBYTERIAN being payable in advance.

## CHURCH IN CANADA.

### REPORT OF THE LADIES' TRACT SOCIETY

In connection with St. Andrew's Church, Bytown, for the year ending 30th August, 1852.

Another year has passed away since a statement of the affairs of this Society has been submitted to the members. There is little, however, that is new, to communicate. In the six districts, which comprise the whole of this Town, the tracts have been regularly distributed every month. New Edinburgh has likewise been attended to by Ladies residing in that district; and it has been considered advisable that one of the Elders should henceforth take charge of the families in Gloucester near his own place of abode.

Tracts have also been sent to the Establishment of Messrs. Gilmour & Co., on the river Gatineau, to Nepean, and, in short it is believed, to every place where persons are to be found professedly belonging to the Congregation. In several instances, moreover, tracts have been given to others at their own request; and it is especially worthy of notice, that we have good reason to believe that a considerable number, forwarded to the shanties on the Ottawa during the course of last winter, were not only cordially received, but eagerly read, not by Protestants alone, but also by Roman Catholics. One proof of this we have in the fact, that a ruffian has given half a dollar to the funds of the Society.

It is not necessary that we should say

any thing as to the manner in which the tracts have been generally received. Every distributor, we are persuaded, is prepared to bear her testimony to the cordiality of that reception with which she has met.

The Treasurer has on hand the sum of £8 2s. 3d. It is to be observed, however, that this is the whole of the contributions towards the Society for the space of two years; and, the stock of Tracts being nearly exhausted, it will be necessary to take steps immediately to obtain an additional supply.

Such are the few facts we have to lay before you at this time on the subject of our proceedings; but, although few, they are not unimportant. The truth is: We are too much in the habit of estimating the importance of means, which may be employed for promoting the religious interests of our fellow-creatures, according to their magnificent aspect, or the extensive appearance which they outwardly present to us. But there is a different principle laid down in the Word of God, a principle directly the reverse; and the principle is this, that the Most High very often confers signal and remarkable blessings on means which appear to us to be unimportant, and that just that the excellency and the glory may be more clearly seen to be of God and not of ourselves; that all the results which succeed may be attributed exclusively and altogether to the free and sovereign grace of Omnipotence. He, who employed the little captive Jewish maid to bring the Syrian captain to the door of the prophet, has often been pleased to honour the feeblest means with astonishing success. The pebble from the brook, when guided

by Him, becomes a more efficient weapon than the warrior's tried and trusty sword. So it has been with Tract Societies. They have sometimes been honoured with blessings, which have been withheld from more splendid Institutions or more magnificent machinery; and therefore they may with truth be regarded as a very important means of grace, as a valuable instrument for the propagation of the Truth, for doing the work of God. It would indeed be against all history and all experience to suppose that the bread thus cast upon the waters would not be given back in a rich and blessed harvest.—“Not by might nor by power, but by My Holy Spirit, saith the Lord of Hosts.”

At the same time it may be remarked that, whilst the distribution of Tracts is well calculated to spread a knowledge of the Truth, and thus to bring glory to God, Tract distributors may lay their account for not a few discouragements. They need not expect that their zealous endeavours will altogether escape censure. Their good may be evil-spoken of, or their motives may be traduced. Still those, who are true to the cause of the Redeemer, will not allow this to deter them from doing a good work. If they have learned to form any thing like an adequate estimate of the dignity of the Saviour's character, and if they themselves have experienced the value of the Truth, a sense of the loving-kindness of their Redeemer, and a desire to express gratitude to Him for His mercy, will excite them to active exertion in His cause. And for their encouragement they may bear in mind that there is One who knows the difficulties with which they may have to contend, who also

knows the motives by which they are actuated, and the end they have in view, and who will have a eulogium in reserve for them on that day, when He will make up His jewels.

PRESBYTERY OF BATHURST.

The Ordinary Meeting of this Presbytery took place at Perth on the 8th September. There was a large attendance of Ministers and Elders. The Rev. Mr. Whyte, of Brockville, was appointed Moderator for the current year.

Messrs. W. McFarlane, Elder, and G. Brown, member of the church at Richmond, appeared in behalf of the congregation, returned thanks to the Presbytery for their past services in supplying their congregation at present vacant, and requested further supplies of preaching, which the Presbytery agreed to grant. A request was also expressed in behalf of the members of the church at Huntly for further supplies of preaching, and to have the Sacrament of the Lord's Supper dispensed to them on an early Sabbath. The Presbytery, in compliance with this desire, appointed Mr. Mylne, of Smith's Falls, to preach at Huntly and dispense the ordinance of the Lord's Supper on Sabbath, the 19th Sept.

Mr. Shanks was appointed to preach at Richmond and Huntly on the 1st Sabbath of October; Mr. Whyte, at Richmond on the 3rd Sabbath of October; Mr. Morrison at Richmond and Huntly on the last Sabbath of the same month; Mr. Anderson, at Richmond and Huntly on the 2nd Sabbath of December; and Mr. Evans, at Richmond and Huntly on the 4th Sabbath of December.

A letter was read from Mr. McMorine, asking supplies for his pulpit for the 4 or 5 Sabbaths during which he agreed, with the sanction of the Synod, to preach for Dr. Cook, of Quebec, whom the Synod at its last meeting appointed to visit Scotland for the purpose of procuring preachers. Mr. Fraser, Mr. Bain, Mr. Spence and Mr. Mann, were appointed to preach at Ramsay for Mr. McMorine on such Sabbaths as he might intimate to them.

Mr. Thomson laid on the Table a memorial, signed by Robert Smith, Chairman, and Duncan Ferguson, Secretary, and several other members of a Committee appointed at a public meeting of Presbyterians in connection with our Church, residing in the Townships of Bromley, Wilberforce, and Grattan, expressing their adherence to the faith, worship, and government of the Church, and praying to be received by the Presbytery as a congregation within their bounds. A letter was also read, signed by the Chairman and Secretary of said Committee, in which they state that arrangements are being made for the erection of a Church in each of the above Townships, and of a house for the Minister; and further that they are now prepared to give a

bond to a Minister for £75 for annum of stipend, with the prospect of being able, if they succeed in obtaining a Minister, to increase the stipend in a short time to £100.

The Presbytery agreed to receive the memorialists as prayed for, and to give them all the encouragement, advice, and assistance in their power. The Presbytery further appointed Mr. Thomson to take in the meantime an oversight of the Presbyterians belonging to our Church in these Townships, preaching to them on week-days as often as his convenience and other duties will admit, and on two Sabbath-days before the next ordinary meeting of Presbytery, and then to report.

The Presbytery adjourned to meet in St. Andrew's Church, Bytown, on the 2nd Wednesday of January next, at 10 o'clock, A.M., the Moderator to preach in the evening of that day, public worship beginning at 7 o'clock.

We have been pleased to hear that Judge Malloch, of Perth, has since the meeting of Presbytery with praiseworthy liberality granted to the congregation at Bromley two Lots in the newly laid out Town of Douglas, as sites for a church and manse. We wish the adherents of our Church in the above mentioned interesting and prosperous Townships all success in their efforts to have the public ordinances of Religion established among them, and sincerely do we pray that, as their spirited efforts deserve, they may soon have the happiness of having a Minister—a man of God—settled among them to preach the Word and break the Bread of Life unto them.

PRESBYTERY OF HAMILTON.

Several changes of an important character have taken place of late within the bounds of the Presbytery. The Rev. Andrew Bell, of Dundas, has been translated to L'Original in the Presbytery of Glengarry; and the Rev. Messrs. King, of Nelson, and McClatchey, of Clinton, have resigned their respective charges in consequence of their age and infirmities. The vacancies thus occasioned are not yet filled up; but we have been gratified by the accession of two new labourers, who are actively employed in preaching to our destitute congregations. The Rev. George MacDonnell, a Missionary appointed by the Colonial Committee, arrived in the latter part of July, and Mr. William Johnson, a Student of Queen's College, was licensed by this Presbytery on the 25th of August. The services of these gentlemen have been duly appreciated in the localities which they have visited, and it is believed that overtures have already been made to them regarding their permanent settlement.

The Presbytery are to meet in Woodstock on the 29th prox. for the induction of the Rev. F. P. Sim, late Student of Queen's College. The church in this flourishing town has been without a Minister since the Disruption. Our adherents, however, are still staunch supporters of the Church of their fathers, and have cordially united in the call to the young Minister.

The following is a statement of the collections made during the past twelve months by the Congregations connected with this Presbytery for the Five Schemes appointed by the Synod.

	College.			Home Mission.			Widows' Fund.			French Mission.			Synod Fund.			Total.		
	£	s	d.	£	s	d.	£	s	d.	£	s	d.	£	s	d.	£	s	d.
Nelson.....	2	10	0	1	10	0	2	0	0	1	5	0	1	5	0	8	10	0
Mount Pleasant...	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	2	0	0
Clinton.....	0	0	0	0	0	0	1	5	0	0	0	0	1	0	0	2	5	0
Goderich.....	0	0	0	2	0	0	3	0	0	0	0	0	1	1	3	6	1	3
Dundas.....	2	6	3	1	6	6	2	5	0	1	0	0	2	0	0	8	17	9
Fergus.....	1	0	0	1	15	6	2	0	0	1	10	0	1	10	0	7	15	6
Guelph.....	2	0	0	2	0	0	3	0	0	1	0	0	1	10	0	9	10	0
Stratford.....	0	15	0	0	0	0	1	0	0	1	0	0	1	0	0	3	15	0
Simcoe.....	2	10	0	1	15	0	5	0	0	1	10	0	1	10	0	12	5	0
Niagara.....	7	10	0	5	0	0	7	10	0	7	0	0	2	10	0	32	10	0
Hamilton.....	*12	10	0	5	3	9	8	0	0	4	0	0	2	15	0	32	8	9
Galt.....	1	5	0	1	1	3	3	0	0	1	0	7½	1	10	0	7	16	10½
Chatham.....	0	0	0	0	0	0	3	5	0	1	5	0	1	0	0	5	10	0
	32	6	3	24	12	0	43	5	0	20	10	7½	18	11	3	139	5	14

\*Including a Bursary of £10.

MODERATOR'S ADDRESS TO THE SYNOD, 1852.

Reverend Fathers and Brethren,  
The business of the Synod for the present Session has now come to a close, and in compliance with the usual practice I beg to address a few observations to you. It gives me great pleasure to remark that that business has been conducted with a good meas-

ure of decorum and dispatch, interrupted by few of those displays of passionate feeling or personal allusion, which are so unsuitable to the dignity and at variance with the solemnity of a Church Court. Several of the measures proposed and adopted are intimately connected with the advancement and prosperity of our Zion. They will, I trust, be successfully carried out, and their beneficial results speedily experienced.

You are now about to return to your separate fields of labour, and to engage in the important work of winning souls to Christ. You are all aware of the present position of our Church. Many are her enemies; many would rejoice at her downfall; many attempts have been made to injure her popularity, and rob her of her advantages in this Province. The envy of self-interest, the jealousy of sect, the rancour of political feeling, as well as the misguided zeal of some really good men, are all at work seeking to destroy her. One might be tempted in these circumstances to stand boldly forward in her defence. But there are times when such a course would serve no good purpose. There are times when men will not hear, when they are so bent on their hostile purposes that nothing will arrest them; when they are eager in seeking and finding ground of accusation, and refuse to listen to defences, when their prejudices are so wrought up, and their acrimony so bitter that it is in vain to speak. In these circumstances it is best to keep silence and imitate the example of Him who, when the Chief priest and Elders and Scribes accused Him of many things, answered nothing. "And, when Pilate asked Him again, Answerest Thou nothing; Behold how many things they witness against Thee, Still He answered nothing. In so much that the Governor marvelled greatly." But there is in this Land not only opposition to our body in particular, but to Religion in general. An insidious attempt is going on, well suited to the subtily of the Serpent, by which Religion is not openly attacked but superseded and antiquated. Our Educational Institutions are secularised, society is deluged with papers and pamphlets, cheap enough to reach the families of the poorest, and fitted to supplant all serious reading. Science is brought down to the popular taste, a smattering is communicated, and artfully employed to undermine the principles of our youth, as if it were behind the age to become humble disciples of Jesus. We have all reason to tremble for the ark of God, to look well to the fences and bulwarks of Zion, and to enlist zealously under Him, who has said that the gates of Hell shall not prevail against it. But how are we to remove prejudices, to rise above misrepresentation, to secure the confidence and the esteem of the public. It is by every one of us in our respective spheres living and acting in a way becoming the Ministers of Christ. We must be earnest men, men of faith, men of piety, men of prayer, men of active zeal in the cause of Christ. Our grandest qualification, our most essential preparation for the conversion of sinners is personal religion. The more peace and blessedness we draw from Christ, the more joyfully we rest on Him, the more we feel the sense and influence of His love, and the more closely we walk with Him, we shall be the more really and effectively engaged in the work of our high calling. It has ever been found that the most pious

men were the most successful men. Such were the apostles; such was Luther; such were Welch, Brainerd, McCheyne and a host of others. Their preaching was the genuine offspring of their piety, and it was blessed. The highest eloquence without it is generally of little use. It may astonish, enrapture, and excite the natural feelings and emotions, but how seldom does it save the soul! But, O, how liable are we to be defective on this point! How rare is it to see spirituality pervading the whole mass of a Gospel Ministry. What reason have we to fear for ourselves! See to it, my Brethren, that you are men of faith; aspire to eminence in personal holiness. That will be the best guarantee for your being qualified in other respects. It will bind you to your official duties, and prepare you to execute them in a proper manner. It will lead you to the choice of proper subjects for the pulpit. Nothing is of more consequence than this. Preach Christ; never lose sight of the Cross. Seek to know it more intently, that you may be the better prepared to exhibit its glories to a perishing world. Preach it as Paul preached it, embracing under it the whole counsel of God for the salvation of men; but, like Him, be ever reverting to the death of Christ itself as the central doctrine of the system. Let the object of all your ministrations be to bring sinners to the Cross, to lay them on that foundation which can alone bring peace and rest to their minds, and to erect on that foundation the superstructure of a Christian holiness. Do not for the sake of novelty, for the sake of originality, step out of the grand field of Saving Truth, and entertain men with vain notions and curious questions, leaving the interests of the soul uncared-for. Let personal piety lead you to a proper manner of treating subjects. Without it a man is always in danger of preaching himself instead of Christ, of seeking his own praise instead of the salvation of souls. There are many ways of handling a text. Without personal religion a man is almost sure to take a wrong way. Not possessing the unction of spirituality, the earnestness of sincerity, he is apt to degenerate into an empty parade of intellectual vigour, or of splendid imagery, wholly unfit to bring souls to Christ. As a Christian Minister is constantly subjected to the judgements of men, he is in great danger of becoming a self-seeker, especially in the pulpit. The most pious men are not above temptation in this way. Self will mingle with their ministrations, and even with their public devotions. It is the care and work of a life-time effectually to crush this idol. Let personal piety lead you to the faithful discharge of the more private duties of your office. Pastoral visitation is a precious but a difficult part of a minister's duty. There is no part that requires such a combination of Christian qualifications, love, prudence, tenderness, faithfulness, moral courage and zeal. God only can give grace to feel aright in this matter. A real love

for souls, and anxiety for their salvation, are essential to the right discharge of the duty. But there is a want of some book affording special directions for the performance of it. I have often longed for such a book, embodying the experience of wise and good men. For, if there be a time when a minister is ready to say, Who is sufficient for these things? it is when he is going to deal with a soul in private. Then his lips are often sealed by a timid delicacy, a fear of offending, a consciousness of inaptness, that costs him dear on after reflection. Finally let piety reign in your common deportment, in the family, in society, in all situations and circumstances. Act the minister everywhere. Avoid undue levity and mirth. Gravity and seriousness are more akin to the sacredness of your office. If your whole demeanour convey the impression that the grace of God is in you, of a truth that fact will do more for the success of your ministry than all other accomplishments.

#### CHURCH IN THE LOWER PROVINCES.

##### THE DEPUTATION FROM THE CHURCH OF SCOTLAND.

We have much pleasure in inserting the following communication from the Recording Secretary of the Lay Association of Wallace, County Cumberland, N. S., dated August 31, 1852.

The Rev. Dr. and his colleague came passengers in the mail steamer to Halifax; and, having preached to large numbers in both Scotch churches, they repaired to Pictou, and in the adjacent town of New Glasgow dispensed the Sacrament. The Rev. Mr. Sutherland, having the Gaelic language, remained amongst his fellow-countrymen, while Dr. Ritchie should pay a visit to this portion of his Mission. The Rev. Doctor preached on Sabbath 22nd at Pugwash in the forenoon, and at Wallace in the afternoon. In both places he had crowded houses. On the Monday following he attended a Meeting of our Lay Association in the new church at Wallace. The Chair was taken by the President, Alexander MacFarlane, Esq., and the proceedings were opened with prayer by the Rev. Dr. Ritchie. The ordinary business having been gone through, Dr. Ritchie addressed the Meeting on the subject of his Mission; most feelingly did he express the deep sympathy felt by the Church at Home in all that concerns the spiritual well-being of the Church in the Colonies, and with heart-felt pleasure did he hold out to us the confident hope of a speedy settlement among us of a Minister of Christ. The accompanying Address was then presented to the Rev. Gentleman; and having received his reply, the meeting was closed with prayer.

The adherents to the Church of Scotland in this spiritually destitute portion of the Church have great cause of thankfulness

to the Parent Church for thus again sending out Gentlemen of piety and talent to ascertain our spiritual wants, another convincing proof that we are not forgotten, but still retain a place in her affections; and we should be unworthy of the names of her humblest sons if such renewed proofs of the interest taken in our spiritual welfare by the Parent Church would not stir us up with more vigour to the work of the Church in the Colonies, and cause us to show forth hearts of gratitude and feelings for the spiritual wants of others.

It gives us great pleasure to inform our friends at a distance that, although for years without a settled minister, our Branch of the Lay Association in support of the Church of Scotland goes on steadily increasing in Members. Our new church is rapidly approaching completion, and the prospect of a speedy settlement among us of a minister causes us to go on in the good work with renewed vigour, and in this way strengthens our attachment more and more to the Church of our Fathers.

#### ADDRESS.

REV. SIR,—We, the Office-bearers and members of the Wallace and Pugwash Branch of the Lay Association of Nova Scotia in support of the Church of Scotland, have much pleasure in tendering you a sincere and hearty welcome to the county of Cumberland.

With pleasure did we learn that the Parent Church had determined on again sending a Deputation to visit and comfort her still numerous but desitute adherents in the Lower Provinces; and now feel truly grateful that, among the important and extensive duties which must necessarily devolve upon you in the prosecution of your important Christian mission, the long vacant and spiritually destitute congregations of Wallace and Pugwash have not been overlooked.

Strong exertions are being made by the adherents of the Church to erect suitable places of worship in Wallace and in Pugwash, which are now in a state of forwardness; and we feel assured that their united exertions, attachment, and zeal to maintain a connection with her, entitle them to the favourable consideration of the Parent Church.

For your highly acceptable services and kindly intercourse, since you came among us, we desire to tender our earnest acknowledgement, and to assure you that your visit has strengthened our desire for the prolonged prosperity of our beloved Church.

That your mission may be pleasant and prosperous, and that you and your worthy colleague in the Deputation, to whom we beg you will tender our best wishes, may be preserved and restored to your families and flocks, is our earnest prayer. On behalf of the Lay Association.

ALEXANDER MACFARLANE,

President of the Wallace Association.

JAMES McNAUL,

President of the Pugwash Association.

ROBERT PERVES, Secty.

Wallace, 23rd August.

#### REPLY.

GENTLEMEN.—I beg to return my most sincere thanks to you, the Officers & members of the Wallace and Pugwash Branch of the Lay Association of Nova Scotia in support of the Church of Scotland, for the hearty welcome which you have given me to your county of Cumberland. I have it as a proof of your continued attachment to the Church of your fathers.

It is very satisfactory to learn that the sending-out of another Deputation by the Church to these Provinces has been so highly prized by you, so well fitted to judge aright of its importance.

And I deem it due to the Church to mention that Wallace, and the adjacent stations, were expressly named amongst the places to be visited by the Deputation. I beg also to assure you that the long spiritual destitution, to which you have been subjected, has been matter of very painful regret to the Church at Home. It is with heartfelt pleasure, therefore, that I am able to hold out to you the confident hopes of a speedy settlement among you of a minister of Christ.

I cordially agree with you, that the exertions which you have made, more especially in the erection of substantial, commodious, and elegant churches both at Wallace and Pugwash, entitle you to the favourable consideration of the Parent Church.

I am greatly rejoiced if by means of my ministrations in public, or through the medium of private intercourse, I have in any measure strengthened your attachment to the Church of Scotland, —a church so blessed of God in the days that are past, and so well fitted still to fulfil all the ends of her institution as a church of Christ.

I feel grateful to you for your good wishes for my colleague and myself. I shall not fail to convey to him the expression of your interest. And now, gentlemen, thanking you for all the personal kindness I have received from you, I beg to tender you an affectionate farewell. Wm. RITCHIE.

#### DEPUTATION FROM THE CHURCH OF SCOTLAND.

Pictou, Sept. 6, 1852.

The Deputation have terminated their labours in this Province. Within the last few weeks they have dispensed the Sacrament of the Lord's Supper in four districts, viz.—New Glasgow, Salt Springs, Pictou, and Upper Settlement, East River, besides preaching in various other localities, such as Wallace, Pugwash, Barney's River, John, Roger's Hill, &c. In all these localities they were met by very large and eager congregations. The Deputation proceed to Charlottetown, P. E. I., this week, thence to St. John's by Shediac, the Rev. Mr. Sutherland taking Miramichi in his route.

The congregation of St. Andrew's Church, Pictou, have transmitted to the Colonial Committee of the Church of Scotland the sum of forty-two pounds currency in token of their thankfulness to the Church for sending out the Deputation. It is understood that the other congregations are making similar collections.

On Monday last the following Address, in name of the Office-bearers and members of St. Andrew's Church, was presented to the Deputation by the Honble. David Crichton, Peter Crerar, W. Gordon, Rodk. McKenzie, James Crichton, John Crerar, and George McKenzie.

Pictou, Aug. 30.

To the Rev. William Ritchie, D. D., Minister of Longforgan, and the Revd. William Sutherland, Minister of Dingwall, Members of a Deputation from the Church of Scotland:

We, Office-bearers and members of St. Andrew's Church, in behalf of ourselves and the several congregations in the township of Pictou, connected with the Church of Scotland, beg leave to assure you that we regard your mission to us, as a Deputation from the Church of Scotland, with the greatest satisfaction.

We are under much obligation to the Church for this renewed proof of her anxiety to supply the spiritual wants of her children in this Province, and we assure you that these feelings are largely participated in by our countrymen.

We thank you most cordially for the zeal and earnestness which you have displayed in so often preaching the Word and dispensing the Ordinances to our destitute countrymen.

We need not say how opportune your visit is, how gratifying it is to our people to be visited by clergymen of such distinguished worth and ability, and how much your presence and your ser-

VICES have contributed to revive the hopes of our congregations, and to exert an influence in every way favourable to our cause.

We are happy to assure you of the undiminished attachment of ourselves and our countrymen to the Church of our fathers notwithstanding the sore trials, and long and harassing spiritual privations which they have had to endure; and we feel persuaded that, in addition to reviving our confidence, your visit to this country will enable you to report to the Church at Home our actual condition in such a way as to procure for us ultimately a supply of suitable clergymen.

Lastly we beg to assure you that we sympathize with your families and flocks under your temporary absence, and we beseech of the Gracious God to protect and prosper you, and to conduct you in safety to your respective homes.

The Revd. Mr. Sutherland replied:—

GENTLEMEN.—In the name of my esteemed colleague, Dr. Ritchie, and in my own name, I beg leave to thank you for the kind and encouraging Address with which you have honoured us, and to assure you how much pleasure it gives us to know that, in discharging our important mission, we have secured your approbation. It has been most refreshing and strengthening to us to have been meeting, since our arrival in this Province, with so many warm-hearted, influential countrymen, who deeply sympathize with the objects of our mission, whose love to the Church of Scotland has been only increased by removal from her immediate oversight, and who are earnest in seeking her peace and prosperity. The cordial sympathy and kindness of such friends have made our otherwise arduous labours light and pleasant.

The Church of Scotland is earnestly desirous to supply the wants of her children in this Province. She has regarded with painful anxiety the spiritual destitution which many of them have been suffering for some years past, and she is doing all in her power to remove it. You are probably aware that the Colonial Committee are sending out four or five young ministers this year. They are all of them highly promising young men, and we feel sure that they will receive a most cordial welcome from their future flocks. In connection with this matter allow me to say that we have been much pleased to observe in all the congregations which we have visited, that there is an earnest purpose of relieving the Church at Home from any pecuniary burdens consequent on these appointments, and that the people are resolved to make every effort to support their ministers from their own resources.

We beg to thank you for your very kind allusion to our humble labours amongst you. We have been desirous to spare no exertion in fulfilling our mission. We have preached the Gospel since our arrival to many thousands of our countrymen, and have been engaged in the work almost every day; and the deep and earnest attention with which we have been listened to leads us to hope that our labours have not been in vain in the Lord. May He, with whom is the residue of the Spirit, command His rich and effectual blessing on our humble endeavours to promote His cause.

We beg most sincerely to thank you for the kind manner in which you refer to our families and flocks, and we now bid you an affectionate farewell. May the God of our fathers bless and prosper you.—British Colonist (Halifax,) Sept. 11

#### THE CHURCH OF SCOTLAND.

Extract Letter—Rev. P. Beaton, Mauritius, to the Secretary of the Colonial Committee.

Port Louis, Mauritius, 17th May, 1852.—I have now been eight months in this island, and therefore feel myself more in a position to give information about its religious condition, and the prospects of the church which I have organized. The congregation is composed of those who

have been members of the different Churches at Home; and it is most agreeable to find that at this distance from Home all have laid aside their sectarian prejudices, and identified themselves with the Established Church.

About a month ago I admitted about 20 communicants to the Lord's Table. You may easily conceive that, entirely destitute, as they have hitherto been, of Church privileges, many of our countrymen here have fallen into such habits as compel me for the present to debar them from that sacred ordinance; but I trust that by the blessing of God, and the preaching of His Word, many more will soon be qualified for communion.

At the beginning of this month I visited Mahibourgh to obtain members for an auxiliary branch of the British and Foreign Bible Society, which I have been endeavouring to revive in this island. It appears that there had formerly been one, but it died a natural death about 20 years ago; and on my arrival there was not a single shon where a copy of the Bible could be purchased, a fact proving pretty clearly that there was little demand for it.

I am happy to say that the clergymen of the Church of England and of the Dissenting Churches unite with me in this movement. Last Saturday I called with Mr. Banks, one of the Civil Chaplains, on his Excellency the Governor at Redut, who at once consented to be patron, and granted leave to hold a public meeting, which is to take place next week. Living, as you do, in a free country, where there is no restriction upon public opinion, asking leave to hold a public meeting may seem a somewhat strange procedure; but I believe this law was rendered necessary by the excitable character of the Creole colonists and their naturally strong attachment to the interests of France. Your grant for Bibles was very acceptable; but I trust there will be no necessity for a similar application, as I am now in communication with the Secretary of the British and Foreign Bible Society.

Mahibourgh, or Grand Port, was the capital of the island when possessed by the Dutch, but is now a place of little importance. The approach to it is very beautiful, reminding one very much of the romantic scenery in the neighbourhood of Perth. Through the kindness of Dr. Johnstone I had an opportunity of meeting several of the French planters and others, and I found that they were generally favourable to the reception of the Bible; and in one case I obtained an annual subscription from a party who told me that he was neither a Romanist nor a Protestant, but a primitive Christian. There is a strong reaction among the Creole population against the priests; and, if there were only a sufficiency of Protestant labourers, much good might be done. My hands would be much strengthened if there were a missionary and schoolmaster, connected with the Church, sent out. There is an excellent opening just now at Pamplemousses, the village where the remains of Paul and Virginia are said to be interred; and, if a young missionary acquainted with French would come out, a salary of £200 a-year might be secured for him. I trust the Colonial Committee will give this suggestion their favourable consideration. Much good might also be done by the employment of a few native catechists from India, as there are 80,000 Indians here without religious instruction of any kind; and, as by leaving India they have lost caste, and virtually abjured their religion, there would be none of those prejudices to contend against, which form such a formidable barrier against missionary efforts in India. The following statistics in connexion with an island little known may be interesting at Home. There are 3 English churches, and 5 clergymen of the Church of England one of whom returns to England this week on leave of absence. Two of the churches are in the country at the distance of about 6 miles from Port Louis. The number of communicants at the English Church, Port Louis, is about 135, and there are about 50 at the other two churches. There is a small island, called Seychelles, where there are no priests, and only

one English missionary, though the population is considerable. At the capture of the island there were only 4 Romish priests: now there are 14 with a bishop and a college, the president of which is a person of the name of Stewart from Scotland. The French government paid the priests £400; the Protestant Government of England pay them about £4000. For 10 years after the capture of the island there was no English clergyman, though there were many English residents. In 1821 Mr. Dennie, the senior chaplain, was appointed; and in 1833 Mr. Banks, the second chaplain. There is also a military chaplain, whose office is about to be abolished. In 1813 the Roman Catholic cathedral was built at an expense of £13,000 which was raised by a tax levied on Protestants and Romanists without distinction. The whole island is studded with Roman Catholic chapels, and nothing is more common than to see some 20 black women, yoked to a cart like so many cattle, carrying stones on Sunday for the erection of new places of worship. The priests threaten them with damnation if they do not comply. The present English Church was an old powder magazine, and it would be difficult to pronounce on the precise style of architecture to which it belongs. Nothing is more common than to tax Protestants for the erection of Romish chapels. This was done in 1817 for the Romish church at Mahibourgh, and in 1821 for that of Pamplemousses. In the neighbouring island of Bourbon, which is exclusively a French colony, the Romish bishop receives one-third of the salary of the bishop of the Mauritius, and a curé one-half of the sum which one receives in this island. It was stipulated by the articles of capitulation that the inhabitants should preserve their religion, their laws, and their customs. Lord Minto, in his letter of instructions to Sir R. T. Farquharson, commands that all the religious establishments of the island should be preserved with their privileges and revenues without any change.

From what is stated above it will be seen that the policy of the Secretary for the Colonies has changed very much since the days of Lord Minto. While this is a British colony, the Roman Catholic must be regarded as the established religion. None of the holidays of the English Church are observed in the public offices; while the great festivals of the Church of Rome, such as "Corpus Christi," "Fête de Dieu," "Fête de St. Louis," &c., are strictly observed. Formerly the military were obliged to be present at their great religious ceremonies, and to fire a salute at the elevation of the host; but this custom has now been abolished by a law which extends to all the Colonies. The seats at the Romish church are disposed of by auction to the highest bidder; and last year the whole fetched £2500. Several of them were let for £40 a sitting. Intermarriage between the English and the French have been pretty common; and in the majority of cases they seem to have compromised their religious differences by agreeing not to make any profession of religion at all; and this fact explains partly the religious apathy among the English in this island. The want of an efficient Protestant ministry has also been partly the cause of this. I believe that this island forms one of the best fields for missionary enterprise in the world. The population by last census is 183,000. There are 50,000 Africans, the majority of whom have never been baptized, and, while nominally Romanists, they can scarcely be said to be of any religion. A good many of the Africans are emancipated slaves, and when you ask them to whom they owe their liberty, they answer—not to Wilberforce, Macaulay, or Brongham—but to the priests and the Virgin Mary. The priests of course have taught them this.

To illustrate what a missionary acquainted with French might do among these poor people, I may mention that a short time before my arrival a young medical officer in the country formed a Protestant congregation of several hundred Africans, which, though himself originally a Presbyterian, he handed over to the Bishop of Colombo when the latter visited this island about

a year ago. The success of Dr. Reid's labours prove how much might be done by a missionary, especially if he had a little knowledge of medicine. Besides the Africans there are about 80,000 Indians, who have no religious instructors, and the employment of native catechists from India would be the only means of bringing them to a knowledge of the Truth, as they do not know French sufficiently to receive instruction through the medium of that language. The remaining part of the population is composed of coloured Creoles, French, and English.

If the Church of Scotland would only select this island as a field of missionary enterprise, and send out a few young missionaries, whose hearts are truly in the work, the assertion of the priests that "*la religion Catholique est celle de la Colonie, la religion Protestante est celle du Gouvernement*" would soon cease to be true.

#### JEWISH MISSION.

COCHIN—A letter has been received from the Revd. E. Laserson, of date 3d May. The Jewish children, attending the school at Jew-Town, London, now increased in number from 20 or 25 to 45. The English and Malayalam school at Cochin is attended by 120 boys, of whom 20 are Jews. Several of these Jewish children are making remarkable progress, being now able to read, write, and speak English with ease and accuracy. The school, which till lately was taught by Miss Young, is prospering under the care of Jehiel Benjamin, the converted Israelite, aided by a Malayalam teacher and a female assistant. Mrs. L. also superintends this school, and does everything in her power to further the progress of the children. Several Chachams from Jerusalem have lately visited Cochin, one of whom has settled in that place. He is a person of considerable intelligence. He has paid Mr. L. several visits, and has eagerly discussed with him various questions respecting the Messiah. He is generally accompanied by some of the more respectable Jews, who, in deference to his superior judgement, are disposed to listen with greater attention and interest than hitherto to the arguments of our missionary.—*Abridged from H. & F. Miss. Record for September.*

SPEYER—A long communication has been received from the Rev. R. Stern, of date 28th June. He has visited a great number of Jews, not only in Speyer, but in Buhl, Iggleheim, Hassloch, Mutterstadt, and Ruchheim, in which there are large Jewish communities. In all these places there are faithful Christian ministers, who received him kindly, and gave him much countenance; and some of whom offered to accompany him into Jewish houses. Many of the Jews he found immersed in worldliness, indifferent to their spiritual concerns, and ignorant of their own professed religion. Not a few were under the influence of that Rationalistic or Infidel spirit which so greatly prevails in Germany, both among Jews and Christians. Some, again, were firm adherents of the Talmud, and disposed to contend very zealously for all the ceremonies and traditions of rabbinism. The journal of Mr. S. affords sufficient evidence of the most earnest zeal, tempered by the soundest discretion, and shows him to be peculiarly well fitted to deal with all the various classes, among whom he labours, according to their several circumstances and dispositions. It is gratifying to learn that everywhere he has been cordially welcomed, although the purpose of his coming is well known, and that he finds no difficulty in obtaining a full and respectful hearing to his statements. Even when most unsparingly exposing their unbelief, and worldliness, and self righteousness, and most fully unfolding those evangelical truths to which they are inveterately opposed they listened to him with deference, as one who wished them well, acknowledged, in some cases, the weight of his arguments, expressed a desire to see him frequently, and to converse with him more fully on such interesting subjects. At the request of a friend, the Rev. Mr. Schiller of Iggleheim, an opportunity has been twice afforded to Mr. S. of advocating the



cause of God's kingdom, and more especially that of the Jewish Mission, from the pulpit.—*Ibid.*

**HESSE DARMSTADT.**—According to the three last monthly communications of the Rev. J. C. Lehner he has several times met with a number of Jews in a Jewish family on the Sabbaths, with whom for several hours together he has had religious discussions on the chief characteristics of Judaism and Christianity, and at whose request he has given exposition of various important passages of Scripture. They belong to the middle class of society, and are evidently much better disposed, and more religiously inclined, than most of their brethren.

During the month of July Mr. L. made an excursion to the district of the Odenwald, in which he found Jews in much greater numbers than he had anticipated. It would appear that in times of persecution they had retreated to this woody, mountainous region, which was formerly considered almost impenetrable. At Meihelstadt, the principal town of the district, the clergyman, who is a truly pious man, expressed his great wish to further the cause of the Jewish Mission and his opinion that it would be very desirable that Mr. L. should frequently visit that place and neighbourhood, as being a peculiarly promising field of labour.—*Ibid.*

**WURZBURG.**—The Rev. H. Douglas has of late had frequent opportunities of preaching in Wurzburg and in other places in the surrounding district. His discourses are adapted to the state and circumstances of the Jews, not a few of whom are usually found among his auditors; and in some cases he has reason to hope that a favourable impression has been made upon them.—*Ibid.*

**BADEN.**—A very long and interesting communication, of date 31st July, has been received from the Rev. G. F. Sutter. During last month he has visited Ladenburg, Grossachsen, Leutzelsachsen, Leutershausen, and other places in the northern part of the Grand Duchy. He has also visited Freiburg, and the neighbouring town of Emmendingen. In the last of these places he held a long and able discussion with the rabbi, and a number of Jews who were present at the interview. At Freiburg he had a meeting with Henry Guismar, the Jewish student referred to in the *Missionary Record* for January, 1852. This young man, though apparently in a hopeful state, does not appear to be sufficiently strong and settled in his convictions to warrant the hope that he will soon be induced openly to renounce Judaism and embrace Christianity.—*Ibid.*

**GLASGOW SABBATH SCHOOL ASSOCIATION IN CONNEXION WITH THE CHURCH OF SCOTLAND.**

The quarterly meeting of this Association was held within the Andersonian Institution on the 27th of July, John Smith, Esq., President, in the Chair. There was a large number of teachers present. The meeting having been opened with devotional exercises, a Report was read of the state of Sabbath School instruction in connexion with the Church of Scotland in the city and neighbourhood of Glasgow for the quarter ending 30th June. The Report gave the following statistics; in the city and suburbs 92 schools, 806 teachers (425 male and 381 female) and an average attendance of 6520 scholars, (3155 boys and 3365 girls.) These numbers, compared with those of the corresponding quarter of the previous year, showed an increase of 153 teachers and 667 scholars. In seven country parishes within the Glasgow Presbytery the numbers reported were 17 schools 139 teachers, and an average attendance of 1386 scholars.

The Chairman commented upon the Report, and was followed by the Rev. Robert Macnair, who addressed the meeting upon the importance and responsibility of the Sabbath School teacher's position, and gave some account of the condition of Sabbath Schools in some of the provinces of British North America from which he had lately returned. Several of the teachers present offered further suggestions in reference to subjects noticed in the Report; and the meeting separated after again joining in devotional exercises.—*Ibid.*

### SABBATH SCHOOLS.

From the very able Report to the late General Assembly by the Rev. Dr Craik, Convener of the Assembly Committee on Sabbath Schools, we extract two paragraphs showing the operation of Sabbath Schools within the bounds of the Presbyteries of Edinburgh and Glasgow. In our next we propose to give the abstract of statistics reported to the late Assembly on this important subject:—

From a table subjoined to the Report of the "Edinburgh Sabbath School Teachers' Association," it appears that there had recently been a large increase both of teachers and scholars within the bounds of the Presbytery of Edinburgh. Within the city the number of teachers, for the four quarters previous to 30th September, 1851, taking an average of these periods, was 312, and of scholars 2935, including the schools connected with 30 parishes and congregations. In the landward portion of the Presbytery, including 9 parishes and congregations, the average number of teachers is reported to be for the last quarter 27, and of scholars 352; returns in most cases having been obtained only for that period.

According to the Report of the "Glasgow Sabbath School Association" there are 30 Sabbath Schools connected with the 26 parishes and congregations within the city. The number of teachers, for the quarter ending 31st December 1851, is reported to be 624. In many of the schools there has been an increase in the number of the teachers. As compared with the quarter ending December 31, 1850, the increase at the end of last year is 49. The number of scholars attending these 30 Sabbath Schools is reported to be 5920. In the suburbs of Glasgow, comprising a district included within a three mile's circle from the Royal Exchange, there are 16 Sabbath Schools in connexion with the Church with a staff of 178 teachers, an average attendance of 1564; while in the 7 country parishes there are 16 Sabbath Schools, taught by 130 teachers, and attended by 1566 scholars. The total number of schools is 112; of teachers, male and female, 932; and of scholars, 8920.

### COMMUNICATIONS.

John V. 17—20.

Christ, as the Son of God, asserts His equality with the Father.

(Continued from the No. for March.)

Hitherto we have endeavoured to show that Christ said nothing on this occasion to rebut the charge so distinctly made, that in calling Himself the Son of God He made Himself equal with God. But His refraining under the circumstances from making a distinct and unqualified denial of all intention to advance such pretensions as were alleged against Him, affords a presumption amounting to a proof, that, in whatever spirit His words had been received, their import of them had not been misunderstood.

We come now to consider the language used by our Saviour on this occasion, in which it appears to us He fully and distinctly asserts His Divinity in the very sense objected to Him by His adversaries, namely, that of making Himself equal with the Supreme God.

The more His words are weighed and their proper import investigated, the more clearly will it come out from them, that He

meant to say no less than that He possessed knowledge, wisdom, power, and authority to use them in all the extent and fulness, which constitute them attributes of the Godhead, and so as to justify the claim of a conjoint and equal honour and worship along with the Father. He demands neither honour nor worship for Himself separately, even as He does nothing separately and by Himself, but in all things is with the Father, and the Father with Him. But, when He speaks of the union and communion which exists between the Father and the Son, it is in a way not consistent with the intercourse between beings related to each other as the Creature and the Creator. When He discourses of their mutual giving and receiving, of the Father's bestowing honour upon the Son, and of the Son's seeking to do honour to the Father, He speaks of their reciprocating the offices of good-will, so as to imply that the Father has no honour to bestow which He does not judge the Son worthy to receive, and no work to do which He does not esteem the Son able to perform. But this implies the possession, on the part of the Son, of all the fulness of the Godhead; otherwise He could not be worthy to receive all this honour, or able to execute all this work. In short the whole tenor of His discourse implies that, whether the Father glorifies the Son, or the Son glorifies the Father, they are doing what redounds to the equal glory of both.

Could He have asserted His equality with the Father in knowledge, wisdom and power, in plainer language than the following: "Whatsoever the Father doeth these also doeth the Son likewise, for the Father loveth the Son, and showeth Him all things that Himself doeth." The more closely these words are considered, the more clearly will it appear, that they mean nothing less than that in all respects the Son is a workman equal with the Father. He does not merely say that He does nothing but what He sees the Father do. Had He said no more than this, it might have been alleged that His power of working was limited by His ability of seeing and comprehending the operations of the Father, and that instead of advancing a claim to infinite, unlimited power—such as is ascribed to the Supreme God, He intended to mark out the bounds, within which the exertion of it was restricted. But, if His knowledge and intelligence be commensurate with the Father's power of working, if He can see and understand all that the Father doeth, and is able to do the same things likewise, what other limit doth this assign to the power of working in the Son save that which may be assigned, if any such exist, to the power of working in the Father. If the Father doeth nothing but what the Son seeth and is able to do, wherein is the power of working more restricted than in the Father?

It is true He says, that the Father showeth Him all these things, and it may be asked, Has not the Father power to show

the same things to any other, even to a Creature, if such be His will? Now we shall not state the question as to what God can or can not do. The Son Himself teaches to believe concerning the Father, that with Him nothing is impossible. If any be contentious therefore on this point, we will not dispute it with him. It would be but vain jangling, and ringing changes upon words without knowledge on our part, were we to attempt logically to prove, that neither to a mere man, nor to any creature higher than man, can God show all things whatsoever Himself doeth, or bestow on such the power of doing the same likewise. But we ask, Is it a feasible supposition that this should be done to any creature? Suppose any being endowed with intelligence adequate to the perfect comprehension of every work of God, and of all the means by which it is to be accomplished, and possessing power able to wield all the resources of Omnipotence, and the exertion of all this intelligence and power dependent upon the spontaneous motion of its own will, can a Being be thus conceived of, as filled with all the fulness of God, and not be at the same time identified with God in every mind in which such a conception has been formed. But it is in this way that our Lord Jesus Christ teaches us to conceive of Himself. We are to believe that the Father showeth Him all that He doeth, that He fully comprehends the Father's mode of working in all things, is able to do whatsoever the Father doeth, and has authority in Himself to act on the motion of His own will. But it may be alleged that we are not to put this unlimited interpretation on His words, because He uses similar language when speaking in another place of things to be done by His disciples, without at all designing to say that they would receive power and authority equal to His own. "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also, and greater works than these shall He do, because I go unto the Father."

But, if, in virtue of his Mediatorial office, He speaks of His work as a work appointed for Him to do, and His power and authority as delegated to Him for its accomplishment, does He not also speak as if, in virtue of His personal character, He was able to do, and had a right to do, the same things of Himself. "As, says He, the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will."

The language He employs, when speaking of His disciples doing the same and greater works than had been done by Himself on earth, has but a slight formal resemblance to that made use of when speaking of His own ability to do whatsoever the Father doeth, and the resemblance is only formal, as on a fair comparison it will be seen that in all things essential the meaning is entirely different.

In the first place, He says that any power they were to receive would come to them through Himself, and be obtained by them

only in virtue of their connexion with Him. But, in the next place, we may observe a very remarkable distinction in the spiritual principle which unites His disciples to Himself, and that which unites Himself to the Father. That which unites the disciples to their Master is their *faith* in Him. "Verily, verily I say unto you, he, that believeth on Me, the works that I do shall he do also." But it is not by any bond of this kind, that He speaks of Himself as being united to the Father. It is not by language expressive of trust and confidence on His part, or rather we should say, expressive of such things, on the one side or the other, that He teaches us to think of the union subsisting between Him and the Father. That union He teaches us to regard as founded in mutual love, co-extensive knowledge of each other, and perfect identity in will and purpose. The Father showeth all things whatsoever He doeth, not because He hath confidence in Him that He will not abuse such an admission into all His counsels, but because He loveth Him, and the Son loveth the Father, not because He believeth in Him, but because He knoweth Him.

If, when Jesus raised the dead, healed the sick, He understood how His own miracles were wrought, if the Father wrought the miracle, and only showed the Son how He did it, surely even in this we must acknowledge something which had no place in the case of the disciples and the miracles which God wrought by them. Is there any reason to think that the Apostles had the faintest conception as to the manner in which the mighty power of God was brought to bear on the subjects of their miraculous cures? But Christ not only says that He knew how these cures were effected, but that He effected them by a direct act of power proceeding from Himself.

When the people were astonished at a miracle wrought by the hands of the Apostles, Peter answered, "Ye men of Israel, why marvel ye at this, or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk." This manner of speaking has little resemblance to that employed by our Saviour in the passage under consideration. "Verily, verily, I say unto you the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live, for, as the Father hath life in Himself, even so hath He given to the Son to have life in Himself, and hath given Him authority to execute judgement also, because He is the Son of Man. Marvel not at this, for the hour is coming in which all that are in their graves shall hear His voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."

That Jesus did not, like the Apostles, disclaim the possession in Himself of power to work miracles, we learn from another passage. "And behold there came a leper, and worshipped Him, saying, Lord, if Thou wilt,

Thou canst make me clean, and Jesus put forth His hand and touched him, saying, I will, be thou clean, and immediately his leprosy was cleansed." Wherein does this language, in speaking of a work of Jesus, "I will, be thou clean, and immediately his leprosy was cleansed", differ from that employed in speaking of a work of God. "And God said, Let there be light, and there was light." Surely He, who thus spoke and thus acted, hath the intelligence, the power and the authority of God in Himself. If there was such power in His touch, surely His finger was the finger of God. If He knew how the work was done, surely He comprehended what is hid from all others, the inmost secret of the working of God, and the hiding of the Divine power was naked and open to His inspection, for out of it alone could such an act come forth. If it was with Him to will or not to will that this should take place, surely the issues of life and of death were with Him, and He had the authority of God in Himself to kill or to save alive.

Consider then in what way this claim is put forward, of a capacity to see and comprehend all that the Father doeth; of the possession of a power adequate to do all that the Father doeth, of His having all this intelligence and power in subjection to His own will, in conformity with the will of the Father, and if this do not amount to a claim of infinite knowledge, wisdom, and power, and supreme authority, such as resides in the Godhead, we know not in what words such a claim could be expressed. But now, if any one should ask, How can these things be? we answer we cannot tell. Or, if it be asked, do you comprehend these things? we answer, no. How should we comprehend these things, unless there were shown unto us all that is in the Father, and all that is in the Son, and our intelligence were made equal to that of God. "No man knoweth the Son but the Father, neither knoweth any man the Father save the Son." Such knowledge as the Father hath of the Son, and the Son of the Father, is too high for us, we cannot attain unto it. But surely, when the Son tells us, that in knowledge, wisdom, and power, He is equal with the Father, and that they are One God, we may believe His word, and think that so it is, though we are able to form only very confused and imperfect conceptions as to the way, if we may so speak, in which thoughts, intentions, volitions, and other spiritual energies exist in and circulate through the Divine mind, forming something like a society of persons without either plurality, distinction, or variety in the essence of the Godhead. The favour, which the Pantheistic system has always found in the most enquiring and deeply reflective minds, is a proof that those, who have been at most pains to acquaint themselves with the nature of spirit, see no necessary breaking of essential unity in a spiritual Being from the subsisting of distinct personalities. The great philosophical obstacle to the 2 J-



mission of their theory, and it is an insuperable one, is, that experience contradicts the supposition of a oneness of consciousness in the spiritual universe. It is this oneness of consciousness that makes of each human being soul and body, one whole man distinctly shut up into himself, and no less definitely cut off from the counsels, intents, volitions, and operations of every other man. Oneness of consciousness in the Godhead must constitute an essential oneness of spirit. Is it then a hard thing to believe that such a oneness of consciousness unites the persons of the Christian Trinity, and constitutes the Father, the Son and the Holy Ghost, One God?

Richard Baxter says, that the philosophical system of the Pantheists was the only one contradictory of the Scriptures that ever caused him any serious perplexity of mind. The strictly Atheistic system, which denies an intelligent mind as the origination of all things, did not cause him a moment's hesitation. The existence of intelligence in his own mind rejected such a supposition as inconsistent with its own consciousness. Nor, however the evil heart of unbelief within him might oppose and resist the Truth as it is in Jesus, did he see any strong philosophical reasons for denying Christianity and adopting the creed of the Deists. To receive the Scriptures as a revelation from God, and interpret them according to the Socinian system, might well seem to him consistent neither with philosophy nor an honest use of language. His difficulty was not that of believing that God had manifested Himself in the flesh in the person of Jesus Christ, but in that of believing that we all live and move and have our being in God, while yet every manifestation of our spirits is not to be regarded as a manifestation of the Spirit of God. The worst errors in the Church have always connected themselves with mistakes about this matter. It is in this direction that there lies the greatest danger of anything like a universal shipwreck of faith in Christ being made. The more men read and think, the less danger will the world be in from the meagre spiritual system of the Socinians.

Into whatever abysses of spiritual delusion mankind may sink, we feel confident that the human mind cannot be buried and put to rest in such shallow graves as are dug by the hand of Reason. It is a poor thing for a man, wanting the magnanimity to launch the bark of his hopes on the illimitable unfathomable ocean of Divine Truth, to turn away in craven fear and drown himself in a ditch of human speculation he can see to the bottom of. Men will continue to hope for things not seen as yet, and to believe in an incomprehensible God, and the doctrines of the rationalists will never prevail. May the time soon come, when the whole earth shall be filled with the right knowledge of God by the preaching of the Gospel, and the spreading abroad of the Truth as it is in Jesus.

## CHURCH YARD GLEANINGS, NO. 6.

The old Scottish maxim, "*Deeds show*," we believe every good man would prefer as his record to the gratulations following before the highest degree of unmerited praise. When he leaves his fellows, "*his works*," the Holy Scriptures declare, "shall follow him;" and he is more-over commanded to "let *his works* praise him, and not his own mouth," from the consideration that "not he that commendeth *himself* is approved, but whom *the Lord* commendeth." Some indeed have been so sensitively alive to this direction, and so ready to exclaim "*save us from our friends!*" that they have done their best to prevent the possibility of posthumous eulogy in the Church or Churchyard, in the mode adopted by a Dr. Wynne, whose Tomb in Mold in Flintshire is thus inscribed,—

"William Wynne, of Tower, D.D.,  
Sometime Fellow of All Souls College, Oxford,  
and Rector of Llanvechan in this Diocese,  
departed this life March 3, 1776, aged 77.

In conformity to an ancient usage, from a proper regard to decency, and a concern for the health of his fellow-creatures, he was moved to give particular directions for being buried in the adjoining Churchyard, and not in the Church; and, as he scorned flattering of others while living, he has taken care to prevent being flattered himself, when dead, by causing this small memorial to be set up in his lifetime.

'God be merciful to me a Sinner.'

While we cannot help respecting the honesty of a mode of procedure so uncommon, taking it for granted that it is not akin to that pride which apes humility, we would not altogether blame surviving friends for drawing attention to the worth of those *they* especially mourn, as evidenced in their lives. True, they must be received with a degree of caution, as the tendency of all is to extremes; but we would neither refuse their testimony altogether, nor be regardless of the loss some may have sustained by the removal of friends and benefactors.

At *Hambleton*, in Buckinghamshire, the monument to the memory of *Sir Cope D'Oyley and his lady* records in the following terms the grief felt by all classes in contemplation of *his* death.

"Ask not of me, who's buried here!  
Goe ask the commons, ask the shiere,  
Goe ask the Church, they'll tell thee who,  
As well as blubber'd eyes can do  
Goe ask the heralds, ask the poor,  
Thine ears shall hear enough to ask no more.  
Then, if thine eyes bedew this sacred urn,  
Each drop a pearl will turne,  
T'adorn his tombe; or, if thou canst not vent,  
Thou bring'st more marble to his monument."

While the sententious, yet expressive way, in which *his Lady's* virtues are commemorated, calls forth a smile, while it also calls happily before us the honoured pair;—and both together make us think of a

bye-gone race, and of Job's declaration, "When the ear heard me then it blessed me: and, when the eye saw me, it gave witness to me: because I delivered the poor that cried, and the fatherless, and him that had none to help him: the blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy."

"Would'st thou, reader, draw to life  
The perfect copy of a wife,  
Read on: and then redeem from shame  
That lost, but honorable name.  
This was once, in spirit, a *Jacl*,  
*Rebecca*, in grace, in heart an *Abigail*,  
In works a *Dorcas*, to the Church a *Mannah*,  
And to her spouse *Susanna*;  
Prudently simple, providently wary:  
To the world a *Martha*, and to Heaven a *Mary*."

"Go ye and do likewise, we would consider to be the admonition addressed to all, as they have the ability, who read the eloquent and touching self-vindication of the most patient of men,—and equally so to those who may peruse the records of meaner men, but good men withal: as set forth in the Village Churchyard: who in their own sphere were following on in the course the patriarch pursued; causing joy and gladness to abound around them, "seeking the good of their people, and speaking peace to all their seed."

Such seems to have been the character of an aged lady, whose tomb at *Patrickshourne*, in *Kent*, bears the following inscription. *Mary Taylor*, we may premise, was her name, the eldest daughter of *John Taylor, Esq.*, of *Bifrons*: and she died in *March, 1771*, in her 91st year.

"Beneath this marble rests the mortal part  
Of her who once delighted every heart.  
How good she was, and what her virtues were,  
Her guardian angels can alone declare;  
The friend, that now this little tribute pays,  
Too exquisitely feels to speak her praise.  
Yet, would'st thou know the pious life she spent,  
How many from her hands received content,  
How many breasts, that poverty had chill'd,  
Her charity with peace, with rapture fill'd,  
The Village nigh shall gratify thy ears,  
And tell thee, some with words, but most with tears."

The simplicity and apparent truthfulness of the above must commend themselves to the candid reader; and, though vastly different, the quaintness of the former, taking into account the age in which it was written, should not, we think, detract from the tribute we would render to the good of all ages, who have passed from earth, and whose record now is principally "on High," where truth is manifest and not rendered suspicious through the pangyrics in which we are disposed to clothe it here below.

## THE BIBLE.

"Being in my sickness cast far from home, where I had no book but my Bible, I set myself to study the truth from thence; and so, by the blessing of God, discovered more in one week than I had done before in seventeen years' reading, hearing, and wrangling."—*Baxter*.

## GOD'S CHASTISEMENT OF CITIES.

A SERMON preached in St. Paul's Church, Montreal, and again in the American Presbyterian Church, on the occasion of the Fire which desolated a large part of the City on July 9th and 10th, 1852.

BY THE REV. ROBERT M'GILL.

"Shall there be evil in a city, and the Lord hath not done it?"  
Amos iii. ch. 6th v.

EVERY good man—every sincere Christian believes in the universal providence of God, and is ready to acknowledge that the various events of his own life have been under the direction of that Divine power which created and upholds the universe. In reviewing that part of our life which is past, from the earliest period of which we have a distinct recollection, until now, we all, especially those who have lived many years, and past through a variety of scenes, are constrained to acknowledge the guidance of an unseen hand insensibly leading us away, often it may be, from the path that we had chosen, into a course that we had never thought of; effecting changes in our ideas, and feelings, and plans, by very trivial incidents; conducting us into new lines of business, new circles of friendship, new religious affinities, which have materially affected our character and prospects. Some gleam of good fortune came and left prosperity behind it; some stroke of temporal adversity came, and the effect has never been fully retrieved; some bereavement desolated our home, which still saddens memory; we have suffered some personal affliction, of which the consequence remains: or, more important still, divine grace, in the various methods of its working, may have wrought in us some very distinguishable moral change, by which we may know that we have been translated out of the kingdom of darkness, and brought into the kingdom of God's dear Son. True faith enables us to discover the hand of God in these events of our personal history. Solitary and insignificant though we be, we feel that we have been the special objects of the divine care. We may not always be able to explain by what complication of agencies the benignant purposes of God in reference to us have been accomplished; but we are, nevertheless, assured His hand hath directed them. Looking at the trials, for instance, through which we have passed, we may be quite unable to tell the true cause of them, yet faith may have the surest evidence that a divine hand mingled the cup; and, though the train of physical agencies by which they were inflicted may be to us obscure, the moral intention and effect may be as clear as noon-day. God speaks thus in His Word to us, "Behold the rod and Him that hath appointed it."

While the benevolent design and the immediate agency of God are recognised by Christians in the afflictions with which they are personally visited, the text presents another aspect of the providence of God, and of His dealings with man. It suggests the idea that God deals with man not only individually, but in masses; and, overlooking the particulars, as it might seem, though not really, for the Supreme Ruler can overlook nothing, He deals with the mass according to its prevailing character, and to advance the general purposes of His moral administration. Thus, restricting our view to cities, God deals with them in their aggregate character. In the particular city there may be a mixture of good and evil. The evil may predominate—it may be universal, as in the case of the cities of the plain, where ten righteous could not be found; or the general depravity may be alleviated

by the intermixture and influence of many good men, as was probably the case in Nineveh, which was spared upon its repentance, and even in Babylon, and at a later period Jerusalem, on which the judgement of the sword and desolation was executed. When a city has been doomed to punishment in any form, it may fairly be inferred that punishment was merited; that the Supreme Governor had a controversy with it; that, if it were given up to the sword, or to famine, or to pestilence, or to earthquake, some purpose was to be accomplished under the moral administration of God. It is not necessary to suppose that the devoted city was wicked above all other cities in the world, any more than that the eighteen persons, on whom the tower of Siloam fell, were sinners above all that dwelt in Jerusalem. It is enough to account for the judgement that it contained sinners, that the calamity did not befall the innocent, that God had some gracious design in permitting the calamity. It might be to cut short incorrigible offenders in their career of depravity, to give striking warning to others, or to clear the way for a better order of things. When evil is done in a city by the Lord, religion leads us to view it chiefly in its moral designs. Various incidental advantages may accrue; but the moral are entitled to the first place in the considerations of an immortal being. A temporal calamity may thus be well compensated by a moral benefit; and the fires of the furnace may be patiently endured by the man who believes, even in the hour of his agony, that he will come forth purified as gold.

Enlightened with such views drawn from the Oracles of God, we may proceed with diffidence and humility to enquire what lessons of a moral or religious nature may be suggested by the terrible calamity with which the Hand, that directs all events, hath recently visited this city. Who could witness, without some fearful apprehension that the wrath of Heaven had fallen upon us, the progress of the devouring element, sweeping along with a might that set at defiance the puny efforts of those who would fain have arrested it, driven by the wind, God's messenger, kindling up unexpectedly at new points, aided, as some think, by the indescribable atrocity of a human hand, until street after street was laid in ashes, and thousands were left without the shelter of a home. And what thoughtful, compassionate man can now after the lapse of a month traverse this scene of ruin and devastation without sad reflections on the numerous poor whose poverty has been aggravated by this terrible catastrophe; on the multitudes who enjoyed a competence and contentment in their own little dwelling, which they may never more find; on the smaller number who have been driven back from an affluence which long years of successful industry will scarce enable them to regain. We know that in many minds hope will come in to cheer the gloom, and religion in others will soothe grief into submission; but in spite of these mitigations the disaster is calamitous, and its effects by many will long be felt with a melancholy sadness. But it is their duty—it is the duty of all to enquire, both in the case of personal and collective correction, why the hand of the Lord hath chastised us, and what beneficence of design may be discovered in the calamity?\*

\* Devout attention to the dealings of Providence is equally consonant to the dictates of reason and Scripture. He, who believes in the superintendency of an Eternal Mind over the affairs of the Universe, is equally irrational and indecent in neglecting to make the course of events the subject of frequent meditation; since the knowledge of God is incomparably more important than the most intimate acquaintance with our fellow-creatures; and, as the lat-

Before proceeding to the moral lessons which this visitation of the providence of God may suggest to us, we may advert for a moment to some of the more immediate and palpable causes of this calamity, the causes on which the minds of multitudes will principally rest, and which, as being connected chiefly with the physical laws, require a set of remedies adapted to their nature. There are laws founded in nature, according to which a city ought to be constructed and governed, and which cannot be disregarded without entailing their peculiar penalty. If built of very perishable materials, it must perish, and the very site of it may in the progress of ages be undiscoverable. This fate has happened to many a once celebrated city in the valley of the Euphrates and the Nile. If placed on the crater of a volcano, it need not be thought strange if it were swallowed up. If constructed of combustible materials, what wonder if an act of carelessness, or the torch of an incendiary, should consume it in a night. Nature, (and nature speaks with the voice of God) nature, did we only listen with the ear of science to her voice, teaches us how cities should be planned and reared; and those who disregard her counsel expose themselves to the penalty. The providence of God interposes to punish the violation of physical laws just as certainly as it interposes to punish the violation of the moral, though in the former case the probabilities of escape may seem to be numerous, while in the latter escape is impossible. When viewing the recent calamity there is a sense in which we may view it as an accident. It was accident, perhaps, that dropped the first spark into the combustibles which it set on fire. It was an accident, as we are accustomed to think, for we do not often advert to the far-seeing agency by which these things are directed, that the wind blew and spread the flame. But it was no accident that the part of the city, which this fire has laid in ashes, presented in abundance everywhere the materials to feed it, and that its narrow streets and lanes acted as so many flues to attract the destroyer. While, if there was aught deficient in precautionary arrangements, or in sagacity and decision in the hour of danger, (the means by which man in many cases is able to control nature), these deficiencies gave freer play to the physical laws, and brought their penalty with a sterner severity. In all these events conscience may not blame, for conscience blames only for the transgression of a moral law; but wisdom may denounce, and humanity may express her regret, that the voice of nature, teaching men how to construct cities, had been so little regarded. And, if poverty and the necessities of a ruder age be pleaded in extenuation, we need only repeat what every one knows, that no necessity of impoverished man can countervail a law of nature, or prevent a combustible from burning when the fire is applied. And, viewing the recent calamity irrespectively altogether of the moral demerit of the parties more immediately affected by it, viewing it as arising out of a combination of

circumstances which had a beginning a century back or more, and involving no moral blame on the existing generation, we may yet see at every point a disregard of the provisions of nature, and, as we look on the penalty, we may exclaim in the words of the prophet: "Shall there be evil in a city, and the Lord hath not done it?"

But, without dwelling on this view of the recent calamity, let us turn to what seems to be mainly intended in the text, the transgression of the moral law as the cause of Divine judgements on cities.

That all the evils and sufferings of human life originate in sin, is an admitted point among Christians. That the mode in which the penalty is connected with the transgression is infinitely varied, is a fact manifest to all enlightened observation. But, while this general doctrine and this evident fact may be readily admitted, it is not so easy to show that any particular judgement, occurring in the providence of God, has been sent upon a community because of some particular sins that may prevail in it, or on account of the general enormity of its wickedness. It would be rash and hazardous, for instance, for any one to affirm that the terrible calamity, which has recently befallen this city, was sent on account of any one of the sins that might be justly charged upon some portions of the community, or on account of the general aggravation of our wickedness. But it would be neither rash nor hazardous to say that each and all of these sins provoke the displeasure of God, and merit His righteous judgement; and it would be profitable for each of us to consider, and for every Minister of Religion to point out, what he may deem the sins prevailing among us, with which the tokens of the Divine displeasure may be connected. This is the proper use of such visitations. In receiving them as judgements from God, we are not presuming to lift up the veil that envelops the secret purposes of the Sovereign Ruler; we are only attempting to discover the particulars of our own guilt, the guilt to be found in the community of which we form a part, that we may be moved penitently to confess our sins, our individual and collective sins, and to employ the means by which a general reformation of morals and religion may be effected.

To proceed then, let us calmly and candidly present the truth, as we view it, in reference to the religious condition and character of this city, and to point out first in the Protestant division, and secondly in the Romanistic, what appears to be at variance with the will of God, inconsistent with the duties and detrimental to the highest interests of the community, and, as such, justly deserving any judgement the Sovereign Ruler may be pleased to send upon us.

First then look at the condition of Protestantism in this city.

It comprehends, in its various branches, about one-third of the entire population.† It will not be deemed, in

ter is chiefly acquired by an attentive observation of their conduct, so must the former be obtained in the same way. The operations of Providence are marked with a character as expressive of their Great Author as the productions of human agency; and the same Being, who speaks like Himself in His Word, acts like Himself in the moral economy of the Universe." \* \* "The obscurities of Providence are elucidated by Scripture; the declarations of Scripture are verified by Providence. One unfolds, as far as is suitable to our state, the character and designs of the mysterious Agent; the other displays His works; and the admirable harmony, which is found to subsist between them, strengthens and invigorates our confidence in both." \* \* "Providence conveys its most impressive lessons in facts and events; and by clothing the abstractions of Religion in the realities of life renders them in a manner palpable."—Robert Hall.

† The Census of the Religious Denominations in the City of Montreal, 1862, as published, presents the following results:—

Church of Rome, .....	41,464
Church of England, .....	3,998
Presbyterians, (of all classes) .....	2,832
Methodists, .....	1,218
Baptists, .....	272
Other Denominations, .....	7,780
Jews, .....	181

57,716

Little confidence can be placed on the accuracy of the returns on which these calculations are based. We deem the assumed proportion of one-third Protestant to two-thirds Roman Catholic as sufficiently accurate for a

this assembly, extravagant if we claim for them the highest place, on account of their intelligence, worth, enterprise, and influence. We may claim also for the several churches into which they are distributed, (we name not the exception), that they maintain the symbols of the orthodox and evangelical faith founded on the Oracles of God. Of these five churches belong to the Church of England, and six are Presbyterian in their order and doctrine; besides these there are two Congregational Churches, three Methodist Chapels, and one Baptist; and these, inclusive of the Unitarians, represent a population that may be estimated at 20,000 souls. Supposing that the number of churches may be taken as a fair exponent of the average number of members adhering to each denomination, it will not be denied, that, as far as churches go, and the services of the able and faithful ministers who officiate in them, an ample provision is made for the spiritual edification of their respective adherents. Our sanctuaries are open on the sabbath, and the true doctrines of the gospel are, with some lesser diversities, proclaimed in them all. What fruit have we then from these things? As Protestants, we proclaim that we are in possession of the pure Truth, drawn fresh from the fountains of inspiration; we are not spiritually enslaved or priest-ridden; our freedom of inquiry is not fettered; the education of our children is not counteracted; our press is not manacled by a censorship; and the great body of our people preserve an outward reverence for the sabbath and the sanctuary. These are some of our advantages as Protestants, which increase our responsibility in the sight of Heaven. But will it be affirmed that these advantages have been rightly improved? Is it manifest among our people that a purer life has resulted from a purer faith? Is it at all obvious in the conduct of the Protestants of this city, that they are as devotedly attached to the Truth as the Romanist is to his hereditary prejudices; and do they in point of fact make as great and ready sacrifices for its support and promulgation? Do they observe their sacred ordinances with an equal devotion and assiduity? Would not every well informed Protestant hesitate to reply in the affirmative?—And to what else save the religious indifference, and the spurious liberality that prevails among us, must be attributed the slow progress of Evangelical Truth in the subversion of ancient corruption? I proceed upon the assumption which you will grant, that Scriptural Truth is upon our side, and that there is a Divine power in Truth Revealed, when it is earnestly confessed with holiness of life. Why then has this Divine power not been manifested in the more rapid decline and overthrow of ancient corruption? Can a better reason be assigned than that the Truth has been held in unrighteousness, in indifference, as if it were not a precious treasure, worth a man's while to purchase at any cost, and to disseminate at any sacrifice? Why this evident apathy among the confessors of a pure faith? Shall we say that it arises from a latent scepticism as to its real purity—its Divine origin? Or shall we rather say that its proper influence is counteracted by the urgencies of business, or the fascinations of pleasure? Whatever be the cause, that cause must involve guilt—the guilt of unfaithfulness to Him who has revealed the truths of the everlasting Gospel to the world; and

it involves also the guilt of unfaithfulness to those around for whose salvation it has been revealed. If the spread of Divine Truth, the influence of a pure faith is in any way retarded by the doubtful testimony, the unholy example of those who profess it, must they not be held accountable for the result? In speaking of a doubtful testimony, I allude not to the avoidance of religious controversies by which this community is happily characterized, nor to the absence of the strong anti-popish antipathies for which our fatherland is distinguished, nor to the banishment of that railing phraseology with which all Romanistic peculiarities were wont to be assailed. No one should regret that these things are by us laid aside. They were not destructive to the fortress of error against which they were directed, while they aroused the animosity of those within it, and too often impaired in the bosoms of the assailants that divine charity, without which, though we speak with the tongues of angels, we are nothing. But here we may be allowed to express our fear lest, with the polishing away of these blemishes, the Protestant community may have become in some degree reconciled even to the most pernicious of the prevailing errors. We are not grieved as we ought to be by those defacements of the divine beauties of Christianity which deprive it of its power to regenerate society. We do not contend with earnest, fearless zeal for the faith once delivered to the saints; and the wide-spread inconsistencies between our profession and our creed sadly mar the efficacy of both over the minds of those who know not the Truth. In so far as these charges may be established against us, do we not deserve the righteous judgements of Him, who by the Gospel hath sent salvation to the world?

In the preceding survey we have regarded the Protestant Churches mainly in the light of the depositaries of a pure and Scriptural faith. But we ought farther to look upon them as organized societies of Christian men, to whom the duty has been committed of promulgating the faith, and all its blessed influences, each especially in his own vicinity. But, alas! how many things in the condition of the Protestant Churches in this city are, by our own confession, at variance with the design of the Christian institute! They are organized indeed separately and for sectarian objects; but they exist in a state of disunion, perhaps antagonism, based sometimes on minute and unimportant points, which mars or greatly impedes their efficiency in all Catholic movements. A substantial unity in the common faith can be discovered in their respective creeds; but on the less important questions of order and of ritual they are broken up into different sections, each gazing intently on the dividing lines, and too little on the canopy of the One Cross which overshadows them all. The consequence is, that in respect to all matters, for which organization is valuable, we, Protestants, are utterly impotent. Our voice is never united; the rods of our power are never bound up into one bundle. Both the State and the Romish Church look upon our separate Churches in the light of rival factions, which are not likely ever to become formidable by their unity. Meanwhile it is scarcely possible to speak of them as one whole. Without combination of ministerial agency; without a centre of authority to regulate the general expenditure; without concert to expose error or to repel wrong; without co-operation in promoting or sustaining any system of education either in schools or colleges; is it strange that we should fail to reap the advantages of union where there is no unity, and of com-

general illustration. It is in this proportion the School funds of the City are divided. The number comprehended under the head "Other Denominations" ought probably to be distributed among the Protestant Churches named, and the Unitarians who are not named, including a portion (we know not how large), who are usually designated in Canada West as belonging to "No Religion." The six Presbyterian Churches must be entitled to claim largely upon the unappropriated column.

bined effort where there is no organization? Freedom of inquiry, we are aware, must always give rise to some diversity of opinion; and diversity of tastes and classes will give birth to particular associations; but these may and ought to be harmonized by an essential unity, and by a presiding power, and by a heaven-born charity: and much of the guilt, with which, as a body, we are chargeable, arises from the absence of these bonds, and the penalty is connected with the sin of Protestantism.

Look next at Romanism in this city in its relation to the moral government of God.

It prevails among two-thirds of the population. It possesses large accumulated wealth, derived from the liberality of a former age.† Its power is concentrated in the priesthood, united into a perfect organization in its several orders. The jarring of its machinery is never heard, so deep it lies, and so remote from the ear of the world. That portion of the Papal system, by which we in this city are more directly affected, is the same in its agents and in its objects as it has been everywhere since the age of Hildebrand. To centralize all spiritual power in the priesthood, to make religion consist in the observance of the ritualism of the Church, to discountenance personal investigation in all matters of doctrine, to prevent the reading of the Bible by the people, to circumscribe common education within the very narrowest limits, are demonstrably the objects of that policy which the Church of Rome here and everywhere pursues; and the effects are strikingly visible wherever it is pursued free from counteraction. Even under our own eye, where the counteractions are numerous and powerful, we may witness these effects in the absence of enterprize, in a resistance to improvements, in a sluggish contentment with ancestral customs and old modes of thought and action. Society around the French Canadians is advancing; but

they are stationary, no power can infuse into them the living energy of the age to which they belong. These are the true and necessary consequences, they are the immediate penalties, resulting under the government of God from the religious system. It is unfavourable to mental energy because it forbids freedom of thought on the great questions which first awaken it in the popular mind; it plants faith in the imagination, and not in the intellect; it tries to win the heart by the eye and the ear, rather than by the vivid representation of the Truth. This is an essential characteristic of the system. Of itself it cannot raise to high intelligence, or to pure and pre-eminent virtue. It counteracts in many important points the purposes of Him who is the Way, the Truth, and the Life, and in so far it must entail the penalty of His displeasure.

Did we only view the Papal system in its true light, we could not fail to be struck with the enormity of its perversions. Our religion is revealed from Heaven. It is contained in a volume, of which the inspiration is admitted, and the meaning is level to every capacity. The Romish Church shuts up this volume in prison, suppresses some of its most important doctrines, and transforms the divine simplicity of its ordinances by so many additions that with difficulty the original can be recognized beneath the superincumbent load. The question arises, Who gave man, any body of men, authority to do this? Is a power, delegated for this purpose, so much as hinted at in the written word? If not hinted at there, where are the evidences of its delegation? If, as the Romanist alleges, evidence be found in the Gospel that such power was given to Peter and his successors, is there no limit to its exercise? no rule for its guidance? What is that limit? Where is that rule? Has the liberty been given to any church, to any age, so to change the whole face of the primitive faith as that Peter and the primitive martyrs, were they to rise from the dead, could scarce recognize it. With the light that we have, we feel no hesitation in replying in the negative. We are free to declare that every change in the religion of Christ by a human hand is an invasion of His Sovereign Power, and the highest dishonour that can be done to His name. He will not own such a corrupted Gospel as His; and however wide its reception be in a degenerate world, and even though it should bring upon it some incidental good, it will fail in the accomplishment of those higher objects which the pure Gospel achieves. Prophecy assures us that this mystery of iniquity will be consumed in the brightness of the Saviour's coming. What wonder if in the progress of its history it should occasionally receive some precursory admonitions of its impending doom.

We may now advert for a moment to one or two of those evils which cannot fail to arise in a community like ours from the condition of the Christian Church among us, as we have briefly, and it may be darkly, presented it.

No truth is more certain than that the morality of a city will grow out of its religion; and whatever impairs the efficacy of religion, its doctrines, its ordinances, its organization, will in the same degree be injurious to morality; while the moral worth which it diffuses will prove an important element of social order and material prosperity. If we do not advance in religion, (and with this we connect advancement in intelligence and morality,) we will continue to be exposed to the following among many other evils.

Our city will be liable to frequent violations of law, and interruptions of public order. The law and the magistrate are powerful in this land to restrain crime,

† The Roman Catholic Church in Lower Canada obtained from the Crown of France the fief and Seigniorship of Montreal, the fief and Seigniorship of Two Mountains, and the fief and Seigniorship of St. Sulpice. These lands lapsed to the Crown of England at the conquest, but the ecclesiastical orders were permitted to retain the occupancy. Conscious of the invalidity of a title by mere sufferance, they solicited a valid title from Lord Sydenham, and they obtained a Special ordinance (3d Vict., 1840, ch. 30.) confirming them in the possession. In addition to these Seigniorial lands the Roman Catholic Church has a vast amount of property, accumulated from their revenues and enlarged by the various methods so successfully practised by its priesthood, both with the living and the dying. The curés, moreover, are intitled by law to claim, in lieu of tithes, one twenty-sixth of the produce of all the lands belonging to the members of their own communion. The revenues derived from these various sources, increased by the customary dues exacted for spiritual services, make the Roman Catholic Church of Lower Canada probably one of the best endowed Churches in the World. Will the parties now labouring so diligently to weaken Protestantism in Canada by demanding the secularization of the Clergy Reserves, if they should succeed in their object, have consistency and virtue enough to deal with an equal hand with the property now in possession of the Church of Rome? An ordinance of Lord Sydenham and his Council must surely be an obstacle as easily surmountable as an Act of the Imperial Parliament? The political leaders of Popery in this land may, perhaps be induced, by the clamour of Protestant sects, made louder by alien auxiliaries, to consent to secularize the lands granted for the support of a Protestant Clergy, if they foresee no danger in it to their own possessions, but not otherwise. And some politicians who profess to be Protestants are wheedling the Roman Catholics with this argument that whatever may befall the Clergy Reserves, the wealth of the Roman Catholic Church is secure. But if, as will be most agreeable to them and the priesthood, the course proposed be not secularization but a new distribution of the Clergy Reserve Fund among all sects, in the ratio of their respective numbers, then the Church of Rome in Canada will carry off one half of the spoil and add it to her already enormous wealth. Of this we may be assured that the French and Roman party in our Legislature will not, at least during the lives of the existing generation, consent to any Act that will diminish the wealth and power of their Church, though they will probably not hesitate to take advantage of division and rivalry to weaken and humble an adversary. If they should succeed, neither the revolutionary politician nor the voluntary religionist will in the end have much cause to rejoice.



and to punish the offender. But after all the surest guarantee of social order is conscience, not fear. Conscience is both the law and the magistrate in the bosom of a good citizen, and its functions are performed without expense to the community. Unless its power be felt in the great body of the citizens, what security have we for the preservation of life, and property, and justice, in times of general excitement and commotion; in the conflict of parties; in the collision of rival interests? The disorder which rises up, like the troubled and restless sea, in a demoralized community, is quickly followed with condign punishment. When civil government, which is a Divine ordinance, is despised and resisted, the Supreme Governor avenges the wrong by the miseries which are sent upon the lawless and disobedient community.

In the actual condition of society among us we might apprehend another evil,—the disunion of our citizens, as manifested in the disunion of our representative functionaries. Of different national origins, speaking different languages, adhering to different modes of religious faith, not mingling freely in the ordinary affairs of life, is there no reason to fear discordant counsels, and efforts after public improvement frustrated? Is there no danger that this discordancy of opinion and sentiment be carried into an arena devoted to the discussion of mundane interests, and that the material advancement of the community be hindered by an antagonism which has its source in an adverse nationality or a diversity of religious creed? And where can the cure of the evil be found save in that diffusion of knowledge, and that unanimity of sentiment which True Religion so effectually promotes? Until this healthier state of the public mind be attained, the evils which result from the existing elements of discord will continue to inflict the merited penalty.

To one other evil we may point as strongly indicating that the foundation of our security must be laid in religion and conscience. Science among other results has furnished facilities for the commission of crime; and one of the most enormous crimes, that can be committed against life and property, may now be committed so as almost to elude the possibility of detection; I refer to the crime of arson or incendiarism, a crime which, there is too much reason to fear, is now of frequent occurrence. For the purpose of sporting with the fears of the timid, or of gratifying secret revenge, or of acquiring plunder in the confusion, some men, in whom all the checks of conscience are over-borne, do not scruple to cast the match where they know it will do its work, and watch its progress in recklessness and impunity. Let it be granted that there are few persons in any community capable of such an atrocity, yet the property of a city, and many of its lives, may be very much at the disposal of these few. Ten such ruffians, singly or organized, might in the course of ten years bring ruin on ten thousand families; and against them there might be no appeal save to the judgement-seat of God; for human tribunals are impotent where there are no witnesses and no accusers. Yet such extreme cases of rare and aggravated criminality, which cannot be controlled by that fear which so frequently prevents easily detected crimes, can be met and restrained only by its appropriate antidote—an antidote which must be applied to the conscience of the individual, but which cannot reach the unknown individual unless by its general circulation through that community of which he is a member. The

new forms of crime, to which improved science is giving-birth, can be met and counteracted not so much by improved systems of criminal police as by a more faithful application of the moral influences which mould and fashion the characters of men. If cities are to be safe, they must be made safe by the controlling power of an enlightened conscience. There must be no waste places left, no neglected spots in the moral domain, in which villains may be nurtured to avenge the neglect by crimes against the community that neglected them. For the effects of the law of moral retribution are often painfully felt even in the present world both by individuals and communities; and, were we competent to trace out in every instance the sources of crime, and the miseries which it produces, we might see them stand universally in the relation of cause and effect, surely established for holy and beneficent purposes by the decree of the Sovereign Ruler; and, acknowledging His righteous dominion, we might humbly exclaim in the language of the prophet: "Shall there be evil in a city, and the Lord hath not done it?"

It is not my intention that the general and discursive illustration we have now pursued should be connected with the recent calamity beyond what the doctrine in the text warrants—that the evils which are done in a city are under the direction of Heaven, are the signs of God's displeasure, and the means by which He punishes or rectifies what is wrong. The immediate practical lesson, addressed to us individually, is that we should stand in awe of the Divine judgements, which may at any moment, and by a thousand agencies, be sent upon the sinner. Everywhere in every city the Moral Governor is present, and every material, and every human agent, may become the minister of His pleasure. The stroke of lightning will accomplish it as effectually as the torch of the incendiary, and the breath of pestilence may in a day make sadder havoc than a conflagration. It may be well occasionally to look on the moral condition of the city of our habitation, for our principal duties lie within it, and, according to the social arrangements ordained of God, our own well-being, both for time and for eternity, is complicated with the moral well-being of all who are more immediately related to us.

But in the final judgement of God, and in the issues of eternity, we shall each stand alone. Our own character, our own deeds, will be the ground of our doom. Every human being will at the last audit be viewed apart from the accidental relations of the world through which he has passed, and the character he himself possesses will give complexion to his destiny. In the present world the good and the bad are often plunged in the same calamity; though there be still a wide difference between them amidst the common distress. Their substance may be consumed in the same fire. The one, whose only portion was an earthly one, has lost his all. The other has lost his earthly substance too, but he has in Heaven a better and an enduring substance which no fires can consume. Seek, brethren, for a title to this inheritance, more precious far than the fairest of the earthly. It belongs to all the faithful in Christ Jesus, and no accident will ever deprive them of it. The growth of a sanctified nature will give strength to the evidence that it is yours; and in due time you will be raised to the possession of the purchased and unfading inheritance. Amen.



## EXTRACT.

THE SUCCESS OF THE FREE CHURCH :  
FINAL VERDICT OF DR. CHALMERS  
ON VOLUNTARIYISM.

THE erection of the Free Church was hailed by the Voluntaries as a triumphant evidence that state endowments are not needed for the support or extension of Christianity. And there were not a few of their former adversaries who, surprised and impressed by the generosity which the Disruption elicited, were disposed to modify their former conceptions as to the limited power and range of the Voluntary principle. Although Dr. Chalmers did not partake in their surprise, he threw his mind open to any new convictions which the history of the Free Church might originate or confirm. He was not prepared at the instant to cast his old convictions away, but he was ready to admit whatever light this new experience might supply. At the Bicentenary Meeting held at Edinburgh in July, 1843, he said, "I confess a keener scientific interest in this question than ever, now that Voluntaryism, brought to the test of experience, is fully put upon its trial; I for one will make it my strenuous endeavour to do it all justice by drawing on its resources and capabilities to the uttermost. The most direct way surely of giving it a trial is just to try how much it will yield after a full and fair appliance has been brought to bear upon it. It is but justice to add, that we are now in the very thick of the experiment. We call upon Voluntaryism to open all its fountain-heads, even though it should land us in the predicament of the well-digger, who succeeded so amply in his attempts to obtain water that he made a narrow escape from drowning in the abundance of those rushing streams which he himself had evoked from their hiding-places. Now, though my own theory should incur by it the semblance, nay, even if so be, the reality of a defeat or confutation, I for one should most heartily rejoice if Voluntaryism, playing upon us in every direction, shall make such demonstrations of its exuberance and its power as well-nigh to submerge myself and utterly to overwhelm my argument."

Dr. Chalmers only lived to see this trial of Voluntaryism to the close of its fourth year. And, looking at the aspect which the Free Church presented in May, 1847, the Voluntaries might confidently enough have asserted that the verdict of experience was in their favour; for here was a Christian community, not of the wealthiest classes, upon which 470 clergymen had suddenly been thrown, and which had not only accepted and fulfilled the obligation to sustain them, but in 4 years had added 250 more to the regular ministry which it upheld. At a cost of upward of £450,000, it had erected churches for all its congregations, and in addition to this had subscribed £100,000 to build manses for all its ministers. It had instituted a College with nine Professorships, to each of which a salary of from £300 to £400 per annum was attached. It had 340 students under education for the holy office, among whom bursaries and scholarships to the amount of £700 had been distributed in a single year. By a single effort it had raised £50,000 for the building of 500 school-houses, and it had already connected with it about 600 schools, in which nearly as many children were instructed in the ordinary branches of education as were in attendance at all the endowed parochial schools of Scotland. For the teaching and training of school-masters it had two extensive normal establishments in Glasgow and Edinburgh. At home 110 licentiates and 116 catechists were engaged in the spiritual instruction of the people, while abroad it had agents labouring in every quarter of the habitable globe. At Pesth, at Jassy, at Berlin, at Constantinople, seventeen missionaries and assistants were endeavouring to promote the conversion of the Jews. At Calcutta, Madras, Bombay, Puna, and Nagpur, it supported fifteen European clergymen ordained as

missionaries, nine converted natives engaged in the work of the Christian ministry, and a large band of teachers and assistants, both native and European, from whom 4000 Indian children were receiving a complete Christian education. In Nova Scotia, the Canadas, the West Indians, the Cape, Australia, Madeira, Malta, Leghorn, and Gibraltar, there were ministers supported in whole or in part by the bounty of the Free Church, while £1000 per annum had been intrusted to the Evangelical Societies of France and of Geneva to aid in circulating the Gospel over the continent of Europe. In 1847 the Free Church raised for educational and missionary objects three times as much as the united Church of Scotland did in 1843. It had continued for four years to yield the princely revenue of £300,000 and in that short period had contributed about a million and a half to the Christian cause.\* The annals of Voluntaryism present no instance of like success: yet bringing it to the test which he constantly employed, and which he believed to be the only true and legitimate one, Dr. Chalmers's final verdict was unfavourable. "I can afford" said he, "to say no more than that my hopes of an extended Christianity from the efforts of Voluntaryism alone have not been brightened by my experience since the Disruption. This is no reason why we should seek an alliance with the State by a compromise of the Church's spiritual independence; and still less with a Government which, on the question of endowments, disclaims all cognizance of the merits of that religion on which it confers support, and makes no distinction between the true and the false, between the scriptural and the unscriptural. Still it may be a heavy misfortune—it may prove a great moral calamity—when a Government does fall into what, speaking in the terms of my own opinion, I hold to be the dereliction of a great and incumbent duty. And, ere I am satisfied that Voluntaryism will repair the mischief, I must first see the evidences of its success in making head against the fearfully increased heathenism, and throughout the great bulk and body of the common people. We had better not say too much on the pretensions or the powers of Voluntaryism till we have made some progress in reclaiming the wastes of ignorance and irreligion and profligacy which so overspread our land; or till we see whether the congregational selfishness, which so predominates everywhere, can be prevailed on to make larger sacrifices for the Christian good of our general population. Should their degeneracy increase to the demolition at length of the present frame-work of society, and this in spite of all that the most zealous Voluntaryism can do to withstand it, it will form a most striking experimental demonstration of the vast importance of Christian Governments for the Christian good of the World. The lights of experience and prophecy will be found to harmonize, when, after what may be called the horrors of the middle passage, the desolating flood of anarchy and misrule that is coming on the earth, millennium will at length emerge from it; but then, in conjunction therewith, the kingdom of the World shall become the kingdom of our Lord and Saviour Jesus Christ; or in other words the Governments of the World shall all be Christianized.

"It seems very clear that internal Voluntaryism will not, of itself, do all, and, with all the vaunted prosperity of the Free Church, we do not find that external Voluntaryism will either make up the deficiencies of the former, or, still less, of itself, do all either. \* \* \* We rejoice, therefore, in the testimony of the Free Church

\* Assuming the number of families in her connection to be 400,000, and their average income to £50 per annum, the revenue of the Free Church, at the time of her greatest pecuniary efforts, did not exceed three per cent upon the income of her members. Applied elsewhere this method of calculation indicates how small a portion of its wealth the Christian world dedicates to the cause of Christianity.

for the principle of a National Establishment, and most sincerely do we hope that she will never fall away from it. Little do those of her enemies, who at the same time are the friends of loyalty and order—for besides these we can rank many of the turbulent and disaffected in society as among the deadliest of her enemies)—little do they know that the Free Church is at this moment lifting a far more influential testimony on the side of ecclesiastical endowments that can possibly be given in any other quarter of society. Hers is a wholly disinterested testimony in their favour, for she reaps no advantage from them; but, sorely aggrieved though she has been by our rulers, she will neither underrate the importance of their friendship, nor yet the solemn obligation which lies upon them to care for the religion of the people, and to provide within their sphere for this best and highest interest of the commonwealth."

[Hanna's Memoirs of the Life and Writings of Dr. Chalmers. Vol. 4.]

## MISCELLANEOUS.

THE SKYE EMIGRANTS—The ship Georgina sailed from Greenock on Tuesday evening for Australia with 300 emigrants from the Isle of Skye, and in great truth it may be said that a more interesting group, or a more valuable class of emigrants of their number, never left our shores. It was my fortune to be on board of the ship for several days previous to her departure, and to witness the extraordinary good conduct of the emigrants, men and women, young and old, and that without one exception. The spirit which they manifested was in all respects admirable, indicating that they were a religious and reverential people, of deep natural piety, and great worth. They showed the most implicit and cheerful obedience to all the rules and regulations which were laid down for them. Their respectful conduct towards the officers of the ship and those who had the charge of dividing the clothing, as also their affectionate bearing towards each other was truly most striking. I have had occasion to visit many emigrant ships, previous to their sailing, but I never did witness such a scene as this ship presented. The good arrangements made for the comfort of the emigrants, the admirable accommodation which the ship offered, the kind interest which the owners Captain Temperley and Mr. Chaute evinced for the comfort of the poor people, the very manner in which they spoke to them, were truly refreshing to all present. I cannot withhold my testimony to the urbanity and benevolence of other individuals, including the medical officer, who stated that a more healthy band of emigrants never left our shores. The clothing provided for these people, young and old, was of the most substantial kind—coats, vests, trousers, stockings and shoes, and bonnets for the men, and dresses of the most suitable description for the women, even for the infants at the breast. Messrs. McDonald and Bethune, of Glasgow, to whom the providing of these articles was intrusted, deserve the highest praise for the judgement and good sense which they manifested, the manner in which the arrangements for distributing the clothing were carried out, while all praise is also due to the very active and sensible person sent along with the emigrants from Portree.

The Rev. Dr. McLeod, of St. Columba, Glasgow, visited the ship on the day previous to her sailing, minutely examined all the arrangements, conversed with the people, who declared their entire satisfaction with all that had been done. Not one bitter word was spoken against landlord or factor. They declared in very touching language that they went forth trusting in God, as did Abraham of old, not doubting that he was sent of God for purposes of good. At one o'clock on the day of sailing Dr. McLeod and the Rev. Mr. Bonar arrived on board of the Georgina, and, after the emigrants had been arranged betwixt

the decks, Dr. M'Leod addressed them at great length in Gaelic, being the only language which they understood. It is not possible to describe the effect of the Doctor's address. I shall never forget the scene, and sure I am it will never be forgotten by any who had the pleasure of being present. The Rev. Mr. Bonar addressed the people in English, and expressed the reason why a schoolmaster had not accompanied them, as was intended by the Free Church; but two or three pious and sensible individuals of their number had agreed to read the Scriptures and other Gaelic books provided for them, and to conduct worship morning and evening. Dr. M'Leod had provided a large supply of Gaelic Bibles and Testaments, and also upwards of 100 Psalm Books of the largest type, along with which the Shorter Catechism in Gaelic was bound up, and he also left for distribution among them 3000 pages of Gaelic tracts, procured by an order on the Repository Tract Society. After these reverend gentlemen had finished their addresses, the 23d Psalm was sung amidst much sobbing, and under very deep impressions. There was not one dry eye to be seen; even those who did not understand the language evinced the deepest sympathy. The service was closed by an earnest and most impressive prayer by Dr. M'Leod, and, as he and the Rev. Mr. Bonar left the ship, three hearty cheers were given to them by the sailors and the grateful emigrants: and cold indeed must be the heart from which an earnest prayer ascends not to Heaven that God may be pleased to bring them in safety to the place of their destination and prosper them in their undertaking. —*Glasgow Constitutional.*

CENSUS OF CANADA WEST BY CREEDS.

Church of Rome.....	223,928
“ of England.....	167,930
“ of Scotland.....	57,713
Church of Scotland Free Pres- byterian.....	204,622
Other.....	64,930
Wesleyan Methodist.....	81,979
Episcopal do.....	96,679
New Con. do.....	44,022
Other.....	7,726
Baptists.....	60,186
Independents or Congregationalists....	45,875
Quakers or Friends.....	7,931
Universalists.....	7,497
Unitarians.....	2,688
Lutherans.....	833
Not Known.....	12,085
No Creed given.....	2,836
All other Creeds not classed.....	36,301
	31,345
	952,005

CENSUS OF CANADA WEST BY RACES.

English.....	82,482
Irish.....	177,055
Scotch.....	75,700
French Canadian.....	26,500
Other Canadian.....	523,327
German.....	9,721
American.....	43,480
All others.....	13,760
	952,005

OLD AND UNCONVERTED.

God offers no peace to the heart of un sanctified age. Oh! friends, long past the meridian of life, with life's great work undone, have you no misgivings! Come there not at times, even through the insensibility which has palsied your hearts, startling convictions! Does it not seem to you, when you think, a sad and dreadful thing to have no support for your trembling steps, no arm of Heavenly strength on which to lean!

Is there nothing alarming to you, nothing distressful in this coming to the brink where earthly

solace, and love, and aid, must say you farewell, and you have no treasure in Heaven, no seal of redemption on your heart, no daysman with blood of expiation to go between you, the sinner, and a holy God! How pitiable that case! Yet, alas! it may be, the fine edge of your emotion is blunted, and the sensitive fibres of conscience are benumbed. How mournful to have eyes that see not, though grace yet offers you guidance in the path of life! How mournful to have ears that hear not, though Divine love, bending to your very soul in its importunate fervour, tells of Jesus, and invites you to believe in Him! And do you, in reply, offer the excellence of your name among men—the well-earned reputation of a protracted life! Ah, venerable friends, upon the trial of your standing in society this were to the point: it would acquit you with honour. But you are to make answer before Him who will have purity of heart, unblemished holiness, perfect obedience, or the justification which is by faith in Christ Jesus.

It is a light thing to be judged of man's judgement. He who shall presently try you is One in whose sight the heavens are not clean, who hateth all iniquity, who will take no excuse for rebellion, nor allow other fidelity to be the substitute for perfect allegiance to Him. If you are not immaculate as the angels, or else an humble dependent on mercy through Jesus Christ, the very works in which you trust heighten your condemnation. Have you been so scrupulous in your honesty with men, and did you rob God? Were you so tender and kindly in all your social affections, yet had no heart to love the Saviour! Did you earn and claim the confidence of men, yet offend and insult God by unbelief! Did you appreciate the loveliness of every virtue that enriches domestic life, yet saw no beauty in holiness, and turned even from Christ, as though in Him were no excellence, nor in His grace any charm? Will these traits commend you to angelic sympathy! Will they render the verdict of eternal justice more endurable! Will they soothe the hot anguish of your doom!

Oh, that even now, in the short wintry hour of your lingering day, you might be saved. Break not, we beseech you, the long-strained cord of Divine patience. Why should death, still hesitating, be compelled to arrest you in your sins!

Almost, we fancy, in the thought of his delay even his cold eye moistens, and his dull heart throbs at such a scene.

To lull at rest the cherub sweetness of infancy, whose waking is in paradise, to bid home the toil-worn disciple, may, even to sterner work of his dark mission, we may conceive Death unreluctant; but, over the verge of black despair, to thrust, in its stubborn impenitence, a soul on whom mercy, for seventy years repulsed, has urged its last and touching call in vain; to bind for endless wo the time-worn, guilty heart, so welcome to have entered the Heavenly rest, but it would not; even grim, hideous Death, seems loath to that sad work. Why force it on him, soul!

A STRANGE THING.

Even the wise virgins slumbered and slept. As sinners sleep in their sins, so Christians sometimes sleep over their duty. This is a strange thing.

It is strange, if we consider what has been done for them. God has loved them with an everlasting love. For them the Saviour has died. The Holy Ghost has been sent down from Heaven to renew their hearts and lead them to Christ. They have been made alive from the dead, and been made not only children, but heirs of God. And how can they sleep for whom so much has been done!

It is strange, if we consider their professions. They have subscribed with their own hands unto the Lord, acknowledged His right to them, vowed to be his. When convinced of their sins, and brought to feel their need of Christ, they bowed to His sceptre, and made a full surrender to Him. They kept back nothing then; they made no reserve. And, when they stood up in the great con-

gregation, to profess their faith in Christ, there was no reserve made in their dedication to Him who bled for them. And often since they have repeated their vows, and said, we will serve the Lord. Yet after all they fall asleep, and this may well excite astonishment.

It is strange, if we consider their circumstances. They are engaged in a warfare. "Hell and their sins resist their course," and yet they sleep on the field of battle, and when their Leader cries to arms! They are surrounded with temptations; within them are the remnants of corruption, without and around them the seductions and allurements of the world: they need to watch and pray, and yet they sleep! They are the salt of the earth, the light of the world, and stand in the most solemn relations to the cause of Christ, and to perishing men; they are under the strongest obligations to be ever vigilant and active. On them is suspended, instrumentally, the salvation of souls, and the conversion of the world! How, then, can they sleep! How strange that they can slumber, with the weight of a world resting upon their shoulders, with the destiny of immortals suspended upon their zeal and watchfulness! Christians asleep! It is a strange thing! Oh, it is high time to awake out of sleep! Sleeper, awake! awake! awake! —*Home and Foreign Record (American.)*

NOT YET—NOT YET.

How long, friend, will you plead, *Not yet, not yet!* Are you at peace with God? Is your heart in contrite and blessed union with your Maker? Do you truly love the Lord Jesus Christ! Have you bewailed your sins, and forsaken them? Is pure and undefiled religion your unspeakable delight? Do you live by the faith of the Son of God? Are you an adopted heir of Heaven? Is your life hid with Christ in God, that, when He shall appear, you may also appear with Him in glory? Are you diligent to make your calling and election sure? Have you any defaulted promises to redeem; any scandalized profession to reclaim from dishonour; any demolished altars to rebuild; any crushed religious convictions to resuscitate; any false and godless prejudices to sacrifice! Is there nothing that demands your repentance and pardon before the heart-searching Judge! Or are you in all things perfect and entire, in need of no change, no amendment, no forgiveness!

Ponder with yourself. Are such inquiries repulsive to you! To a rigid self scrutiny of your hopes for eternity, does your heart still say, *Not yet, not yet?* Well, your wish may be accepted; your plea may be entered upon the books of Heaven. *Not yet, not yet,* may be the seal of your exclusion from the Saviour's holy mansions. *Not yet, not yet,* may become to you the sting of the worm that never dies, and the fuel of the fire that is never quenched. This has been the fatal plea of myriads till they could find no place of repentance, though they sought it carefully with tears.

But are you now deeply anxious to reverse your plea, and in the strength of Divine grace to say, "The fatal *Not yet* must be crucified; this parleying shall end, and I will flee at once to Calvary for eternal reconciliation!" O then, friend, there is hope for you—pure, blessed, glorious, immutable hope, if you renounce the deadly *not yet*, and from this hour become a true and dutiful follower of Jesus.

SUBMISSION AN IMPORTANT LESSON.

INSUBORDINATION is the great sin of the race. It manifests itself almost with the very dawn of our being, and arrays itself against every form or species of authority; and it grows with our growth and strengthens with our strength. To counteract this, parental effort must be made early. The child's submission should be required and secured at an early period—precisely how early, we will not attempt to decide—for children greatly differ in their comprehension of duty; but as early as

practicable—and that submission should be required at least sometimes, on the sole authority of the parent, we would not give a rush for a submission which must be bought—to secure which the parent makes promises of gifts or rewards; nor is it safe to appeal only to the child's reason or judgment. That submission only is genuine which springs from a love and respect to the will and authority of the parent. As a cheerful submission is, perhaps, the most important virtue of a child, and the most conducive to the order and happiness of the family, so often it is the most difficult to secure. In some children it is like giving up the ghost. But it should be remembered, that, if not found in the child, it will seldom be found in the man; if not manifested in respect to the parent, it will seldom be manifested in respect to God. It was the highest honour of Christ, as a child, that He was "subject to His parents;" as it was His crowning glory in His manhood in view of the Cross and its agonies, that He said unto His Father, God—"Not My will, but Thine be done." And of all attainments in this sinful world, and of all evidences of true piety, submission to the will of God is the highest. "Said Dr Payson on a dying bed, "O, what a blessed thing it is to lose one's will! Since I have lost my will, I have found happiness. There can be no such thing as disappointments to me, for I have no desire but that God's will may be accomplished." He was on the verge of Heaven.

Let parents then by every wise and proper means secure the submission of their children to their own authority, as one means and an important preliminary to their children's submission to God, and their final happiness. The "disobedient to parents" an apostle classes with those against whom "the wrath of God is revealed from Heaven."

**TAKING CARE OF THE CHILDREN.**—The young were special objects of the Saviour's attention. He took them up in His arms and blessed them. He pointedly instructed an Apostle, 'Feed My lambs.' The most successful ministers have been those who have walked in the steps of their Divine Master so far as to look after the spiritual interest of the children. It is the truthful remark of an old writer, 'Sermons can never do good upon an uncatechised congregation.' The late Dr. Ashbel Green had placed it on record, 'If I had to live my life over again, I should pay more attention to the young.'

**GENEROUS EXAMPLE.**—The following instance of Christian generosity cannot be too widely known or too extensively followed. The Rev. Mr. Thomson, Independent minister of New York, is at present in Edinburgh. He has been in bad health. His people called a congregational meeting, and resolved to provide him with the means of complete relaxation from all ministerial work for twelve months. They engaged to supply the pulpit for him at their own expense, and to maintain his family for that time. They gave him £400 in his pocket to pay his expenses in travelling; and he is at present in this country enjoying himself.—*Northern Ensign.*

### POETRY.

#### THE WAN REAPERS.

BY MRS E. C. JUDSON.

I COME from a land where a beautiful light  
Is slowly creeping o'er hill-top and vale,  
Where broad is the field, and the harvest is white,  
But the reapers are haggard and pale.

All haggard and worn with their wearisome toil,  
Still they pause not, that brave little band,  
Though soon their low pillows must be the strange  
soil

Of that distant and grave-dotted strand.

For dangers uncounted are clustering there;  
The pestilence stalks uncontrolled;  
Strange poisons are borne on the soft, languid air,  
And lurk in each leaf's fragrant fold.

There the rose never blooms on fair woman's wan  
cheek,

But there's a beautiful light in her eye;  
And the smile that she wears is so loving and  
meek,

None can doubt it came down from the sky.

There the strong man is bowed in his youth's gold-  
en prime,

But he cheerily sinks at his toil,  
For he thinks of his sheaves, and the garnering  
time

Of the glorious Lord of the soil.

And ever they turn, that brave, wan little band,  
A long, wistful gaze on the west;

"Do they come, do they come from that dear dis-  
tant land,

That land of the lovely and blest?

"Do they come? do they come? O, we're feeble  
and wan,

And we're passing like shadows away,  
But the harvest is white, and lo! yonder the dawn!

For labourers—for labourers we pray!

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