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The Presbyterian;

A MISSIONARY AND RELIGIOUS RECORD

OF THE

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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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No. 4, April, 1850.

VOLUME III.

Price 2s. 6d. per annum.

CHURCH IN CANADA.

STATEMENT OF THE BOARD OF TRUSTEES OF QUEEN'S COLLEGE.

TO THE EDITOR OF THE PRESBYTERIAN.

SIR,—We respectfully request you to publish in your paper, the following documents regarding Queen's College.

JOHN MACHAR.

GEORGE ROMANES.

Kingston, March 1850.

At a meeting of the Board of Trustees of the University of Queen's College, Kingston, held on the fifth day of March, 1850, the following Extract from the Records of the Commission of Synod of the Presbyterian Church of Canada, in connexion with the Church of Scotland, was read:

"At Kingston, and within St. Andrew's Church there: the eleventh day of October, one thousand eight hundred and forty nine years."

"The which day the Commission of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, met, and was constituted with prayer."

(*Inter alia.*)

"The Commission had read the Minutes of last Synod, referring to them a Paper transmitted to the Synod by the Trustees of Queen's College, anent the best course to be pursued in regard to the College; and the said Paper was read.—After lengthened consideration of this matter, the Commission appointed Dr. Machar and Professor Romanes to draw up, for general circulation, through the Church, a Paper containing a full statement of the reasons which have induced the Board of Trustees of Queen's College to resolve that they shall use their utmost exertions to carry on that Institution in conformity with its own Charter, and to lay the same before the next meeting of Commission; and the Commission also recommended that this paper should contain a statement

of the Financial affairs of the College. The Commission further recommended that Principal Liddell, as soon as convenient after his arrival, should visit all the Congregations within the bounds of the Synod, to explain the course of proceedings which the Board of Trustees have deemed it proper to pursue, and to set forth the duty of such parents as have the means, to give a Collegiate education to their sons.—And further, the Commission recommended that Presbyteries should co-operate with the Trustees of Queen's College in the exertions they may make to obtain subscriptions and collections in aid of the College Funds."

"Extracted from the Records of the Commission of the Presbyterian Church of Canada, in connection with the Church of Scotland, by
(Signed,) "ANDREW BELL,
"Synod Clerk."

The Committee appointed by the Commission of Synod to prepare a Statement in terms of the foregoing extract laid before the Board of Trustees the statement which they had prepared, and informed the Board that, owing to the discharge of their official duties in the College occupying so great a portion of their time, they had not been able to prepare the document in time to be laid before the last meeting of the Commission of Synod.

The Statement was then read and approved, and the Committee were requested to transmit the same forthwith to the office of the "Presbyterian" for publication, and to take such other steps as may be deemed necessary to give it the widest circulation.

STATEMENT.

The Trustees of the University of Queen's College, having resolved to carry on the Institution in conformity with its Royal Charter, irrespectively of the Uni-

versity Act passed last session of the Provincial Parliament, think it proper to present to the people of this country the reasons which induced them to come to this resolution.

It must be premised that the Act lately passed is not only entirely different from, but, in all essential respects, quite opposite to the measure brought forward, some years ago, by the Government of this Province. The one recognised religion as the proper foundation and attendant of education; the other aims at their total separation. The one provided for the incorporation of the several colleges as integral parts of the University, and for a participation, by Queen's College, in the public endowment; the other gives but a mere shadow of representation to the several colleges that may agree to the measure, and no share whatever of the endowment.

Although the Trustees of Queen's College, anxious to promote a peaceable settlement of the question, would have agreed to the plan of union proposed some years ago, notwithstanding several serious objections to which such a plan is liable, yet, from the entirely different character of the new measure,—the apparent impossibility of procuring a union of colleges on Christian or equitable principles, and the rapid increase in the population of the country calling for additional seats of learning, they have, on mature consideration of the subject, come to the conclusion to maintain Queen's College, not only for instruction in Theology, but for all the purposes for which it was established.

The objections to the new University Act, and the reasons for maintaining Queen's College according to its Royal Charter, may be comprised under the following heads:

1. The irreligious character of the Act referred to. Not only is the teaching of Theology prohibited in the University of Toronto, but all forms of Divine Worship, all public prayer, every thing that can remind either professors or students of God, and the duties we owe to Him,—of our responsibility and obligations, is rigidly and peremptorily excluded. And as no test whatever is required of the professors, not even belief in the existence of God, there is nothing in the Act to prevent infidels, atheists, or persons holding the most dangerous and pernicious principles, from being entrusted with the instruction of youth at that time of life when evil impressions are most likely to be made upon their minds.

2. Another objection is, that while the Act thus banishes the very semblance of religion from the University, it makes no improvement, and no provision for improvement, on the existing system of literary and scientific instruction. It leaves entirely unreformed what chiefly stood in need of reformation. It leaves the management nearly in the same hands as formerly. There is indeed a show of alteration by the addition of several members to the governing body, but all who are acquainted with such subjects, will at once perceive, that in all practical and essential respects, the management will be the same as before.

3. The Act is liable to this further objection, that even although it made the best provision for the efficiency of the University, yet the confining of all the means of University education to one place and one set of teachers, will of itself very much impair that efficiency. In education, more than in any other subject, a wholesome rivalry, a generous competition, is of paramount importance; in this department the deadening effects of monopoly are more apparent than in any other. And if such a system would be at once condemned, if attempted to be applied to ordinary trade or commerce, what reason can be assigned for applying it to a subject of such immensely higher importance as the education of our youth.

To confine to one particular place the means of a higher education, appears no less injudicious and impolitic, than unjust. A country of such immense extent, and increasing so rapidly in population, most assuredly requires more than one University. To require all the youth of the Province to travel to Toronto to obtain education, is, in fact, to pass sentence of exclusion against the greater part of them. Even in countries of far less extent, it is found indispensable to establish Universities in many different localities: as, for example, in Scotland, where four Univer-

sities have long existed, and are all fully attended. Already the population of this country is equal to that of Scotland when her four Universities were established, and we cannot doubt that Canada will, at no very distant day, number a population far exceeding that which Scotland even now contains.

4. There is every reason to fear that, if Queen's College were to cease operations as to its literary and philosophical department, the progress of nearly all those young men, who are now studying with a view to the Ministry, would be stopped. Of these there are now nearly twenty, in different stages of advancement. Many of them, from different causes, could not attend at Toronto. At Queen's College every possible exertion is made to render attendance as cheap as possible to students for the Presbyterian Church. They are entirely exempted from class fees, not only at the Divinity classes, but from the very commencement of their college course; and the boarding establishment, while possessing every needful comfort, is conducted with such strict economy, that the expenses of the students per session amount only to a very moderate sum. The time of attendance is so arranged as to permit young men to teach, or be otherwise employed, during the summer. None of these advantages could be expected by them at the University of Toronto; the full amount of fees and dues would be exacted; they would have to board themselves in as expensive a manner as other students; and the times of attendance are such as to prevent any other occupation; so that none could attend but those who possess independent means, or whose friends are able to maintain them during the whole college course. Besides all this, the bursaries, now pretty numerous, granted by individuals or bodies interested in the welfare of the Presbyterian Church, would, in many cases, not be given to students attending an Institution like the University of Toronto, in which these individuals or bodies might not place any confidence.

5. The number of students at Queen's College, and the almost certain probability of further increase, ought to induce us to maintain it. After the Secession in 1844, only ten students attended—the number now is thirty five, and the number anticipated next Session is fifty. The increase in the Preparatory School, which may be safely regarded as an indication of the future increase of the College, is most encouraging. In 1846, when the school re-opened, there were but six scholars. The number now attending is fifty, nearly all engaged in such studies as will fit them for College; and from this source alone a constant annual influx of well prepared students may be expected. The fact that we can now point to upwards of

eighty, and probably next Session to one hundred, of the youth of this Province, enjoying the benefits of a superior education, in connexion with Queen's College, must undoubtedly tend to give the Institution very strong claims on the assistance of the Legislature, and the countenance of the community generally.

6. The Roman Catholic Church has made Kingston the principal seat of their educational operations in Upper Canada, for which purpose it is admirably fitted by its central situation, and the easy access to it from all parts of the Province. Should Queen's College be given up, as a Literary Institution, there would be no Protestant College in the whole vast distance from Montreal to Cobourg: and thus the whole of the superior education of those large sections of country, of which Kingston is the natural capital, would be made over to a Roman Catholic Seminary.

7. The manner in which the new measure has been received by the country gives no hopes of its ultimate success. All the most numerous and influential denominations have declared themselves most decidedly opposed to its principle. The adherents of the Church of Scotland, especially, look upon it with suspicion and dislike. Indeed, a measure so utterly opposed to Christianity, and so repugnant to the principles and practice of Presbyterianism, could never be expected to secure their confidence. The Church of Scotland has always held that education, from its lowest to its highest stage, ought to be founded on religion, upon which all the real prosperity of individuals and nations depends. And there is reason to believe, that not only the members of that Church, but many parents who belong to other denominations, will prefer sending their children to Queen's College, rather than to one where every vestige of religion is proscribed, and is studiously and purposely rejected.

The Royal Charter granted to King's College, and the endowments therewith connected, having been given expressly "for the instruction of youth in the principles of the Christian Religion," as well as in Arts and Faculties, it is held by many, whose opinions are entitled to attention, that the endowment cannot be LEGALLY or CONSTITUTIONALLY diverted from that purpose, such a change not being an amendment, but a subversion of the Charter. But leaving this to be determined by more competent authority, our duty is clear. Whatever other Protestant denominations may see it proper to do in the present crisis, it seems to be the imperative duty of the Trustees of Queen's College and of the Ministers and members of the Presbyterian Church in this land, to maintain, to the utmost of their ability, an Institution so important to the Church and to the whole country, and to extend, in every possible way, its

means of usefulness, that so there may be in this great Province at least one University where Literary and Scientific Instruction shall be combined with Religion; where the Divine blessing is daily implored upon the labors of Professors and Students; and where Divine Truth is revered as the best and highest object of contemplation for the human mind, and the surest guide in the conduct of life.

In regard to the financial affairs of the College the Trustees are happy to be able to state, that by the exercise of the strictest economy in all departments, they have avoided making any encroachment on the capital funds. A full statement of the income and expenditure will be laid before next meeting of Synod. It may be proper to observe, that, on account of the increase that may be expected in the number of Students, it will be necessary, at no distant period, to erect a building of a more spacious and commodious kind than has hitherto been occupied; and as it would be highly imprudent to appropriate any part of the invested capital for this purpose, it is in contemplation to make an early appeal to the friends of the Institution, to raise, by subscription, a fund for the erection of suitable College Buildings.

ORIGIN OF THE MISSION AMONG THE FRENCH CANADIANS OF THE PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.

NO. II.

Eight months after my arrival in Canada, in consequence of my health being much injured I was obliged to abandon my employment, in connexion with the Bible Society, though I did not altogether forsake the work in which I was engaged; for previous to that time, and with the consent of the Society, I had had the satisfaction of establishing Prayer-Meetings in the City of Montreal, at which a good number of French-Canadians attended, (several of whom became convinced of the errors of the Church of Rome, and some others were persuaded that it was their duty to forsake that Church,) so that during my ill-health, which lasted two or three months, these Canadians visited me regularly, and when my strength permitted, I endeavoured to instruct them. As soon as I was somewhat restored, I resumed the work which I had been obliged to suspend for a time, and through the liberality of some Christians in Montreal, and with some assistance which I received from the Bible Society in London, I was again able to devote myself entirely to the missionary work. I began anew my domiciliary visits, catechised from house to house, according as I had the opportunity, and distributed se-

veral copies of the Holy Scriptures. I held an evening school (as I had done before my sickness,) two prayer-meetings in the week, and two others every Sabbath. And although I have much cause for humility, owing to my unfaithfulness and all my short-comings, I can truly say with thanks to the Master of the vineyard, that the benefits of my feeble labours were in a short time so manifest, that the opposition of the Church of Rome began to rage against me with much fury. Several of those who attended my prayer-meetings withdrew, and some of those who attended my evening school asked me if it was true, what they had heard, that I was a Protestant. I replied, I do not think that it would be of any service to you, to know what section of the Christian Church I belong to, or I would let you know, but I will tell you this, that God proposes to us *one only way*, and that way, you know it as well as I do, is Jesus Christ. And besides you know that you will never repent of having put too much confidence in the Son of God, who has been given us for a Saviour, as it is written, Him hath God exalted with his right hand to be a Prince and a Saviour, to give repentance and forgiveness of sins, Acts v. 31. "Christ," declares St. Paul, "is the head of the Church; and he is the Saviour of the body," Eph. v. 23. "Neither is there salvation in any other, for there is none other name under Heaven given among men, whereby we must be saved," Acts iv. 12. Consequently, it is not dangerous for you to listen when I have to speak to you on religious subjects, since I speak to you of nothing else but of Jesus Christ, and of Him crucified. I recommend you to put all your confidence in Him alone, because *He alone* is able to save you and to save the chiefest of sinners. "But," said they to me again, "could you not let us know what is the difference between the Church of Rome and the numerous sects of Protestantism?" Instead of complying with this request I asked them this question; "Have you a strong confidence in the Church of Rome?" They answered, "Certainly we have." I expected to receive that answer from you, I said; and I must tell you, that I do not consider it my paramount duty to destroy that confidence; but to endeavour to induce you to put all your confidence in Jesus Christ, to obtain from him or from God the Father, through his beloved Son, your salvation and all the blessings pertaining to it. And, I am fully persuaded that if I succeeded in destroying your confidence in the Church of Rome, and could not succeed in inducing you to accept that merciful reconciliation, forgiveness and complete righteousness which are offered to us by our Heavenly Father in Our Lord and Saviour Jesus Christ, I might make infidels of you, and I would consider myself very criminal for having

done so. Accordingly, I cannot tell you what is the difference between the Church of Rome and the Protestants, only I repeat to you, what our Lord declared of Himself: I am the way, the truth, and the life: no man cometh unto the Father, but by me, John xiv. 6. and I declare to you his own promise: "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you." And in order that you may be assured that these words are addressed to you, as well as they were addressed to the first disciples of Our Lord, hear another of his declarations: "Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in Heaven give good things to them that ask him? Matt. vii. 7, 11." In short, I avoided by all the means in my power, having any controversy with them, being persuaded that where light shines, darkness will flee away. These reasons and arguments satisfied them, but not so with the priests. They continued to war against me every day more and more, so that I had much need that God would give me greater zeal and diligence, in order to promote his glory, and might be able not merely to contend for the faith and doctrine of the Gospel, but also be zealous for the practice of all its duties, that by my good conversation I might win others, and by the light which I might cause to shine before them, might constrain them to glorify my Heavenly Father; and "that he, that is of the contrary part might be ashamed, having no evil thing to say of me." And God, who gives power to the faint and increases strength to them that have no might, kept me from falling, and continued to pour his blessing upon my feeble efforts to advance the Kingdom of his beloved Son. My evening school prospered greatly—my domiciliary visits became more arduous, but continued on the increase, and after some fluctuation, my prayer-meetings were better attended than formerly. On the 1st of October, 1840, I took a house in St. Antoine Street, Montreal, in which it was my intention to gather as many Canadian families as possible, in order to have frequent opportunities of teaching them on religious subjects, without being exposed to the continual interference of the Roman Catholic priests, who were become exceedingly jealous, which they evinced in their endeavours to put down whatever was opposed to, or not connected with the Church of Rome. Soon, this house became truly a mission house and I had four families in it, two or three months

after I began to occupy it. Those families were thus composed:—2 men, 5 women, and 14 children; in all 21 persons.

I had prayers morning and evening, which all attended. Each family occupying that mission house, paid their share of the rent, and provided for themselves and managed their own affairs separately. In short, they depended on their own exertions for their own support, and were no burden to me at all, nor to any body else. The advantages of such a refuge may be better understood than explained. Often was I enabled to acknowledge the blessing from on High—and though the condition of that missionary work was in a state of probation, and I was exposed to many heavy trials, still, every thing considered, I had every reason to be thankful and to be persevering.

Whilst I was employed by the British and Foreign Bible Society, I had the opportunity of becoming acquainted with some very intelligent Canadians residing in the neighbourhood of Montreal, and particularly with three families residing in the parish of———. To these families I had sold copies of the Scriptures and some other religious books, and with them I kept up for some time a correspondence. My labours in that place, elicited also an interesting and lengthy correspondence with the priest of the parish, which not being of a private character, I intend to publish. That correspondence lasted until the French Missionary Society of Montreal began its operations, and sent a Catechist (*Colporteur Evangelique*), just arrived from Switzerland, to occupy that field, which was then very promising. It was on the 6th June, 1840, that that Catechist arrived, with his wife and two other Colporteurs, and on the 8th, I went with them to put them in possession of that station which the French Missionary Society of Montreal has ever occupied since. As soon as the priest of———heard that I was in his parish, he sent me a note to call upon him—telling me that he would be very glad to become personally acquainted with me, and that that would be a means of putting an end to our correspondence. At first, I thought it was my duty to go, but having communicated his note to some friends, I was advised not to go alone, they giving me some reasons in support of that advice, by which I was induced to send the following answer to the note received, or something to that effect—that I would also be very glad to become personally acquainted with Mr. B***, but that since he expressed a desire to have our correspondence closed by the same means, I suspected that his intention was to have a controversy with me, which induced me to ask him the favor of allowing me to bring some of my friends with me. To this he replied, telling me that he was so sure that his religion was the good one, that he would be

very glad to see me with as many friends as I could collect, and that if I would accept a public conference, he would propose it to me. I thought it my duty to accept of the last proposition. The time appointed was half past two, P. M., the next day; the place was the priest's house. On the morrow, I had no difficulty in finding my way to the place appointed. The roads were crowded with people—on foot, on horseback and in carts; and when I arrived at the *rendez-vous*, accompanied with two or three friends, we could not advance so far, the people were so numerous. The priest came to receive us, and told me, that in spite of him the people had spread the news that there was to be a public conference, which had obliged him to invite six priests of the neighbouring parishes, as he expected that many of the people of those parishes would be present at the conference. He told me also, that as there was no place large enough to contain all the people present, they had been speaking of having a platform placed before the Church door, and I agreed to that arrangement. After a while, the priests, seven in number, two of my friends and myself, ascended the platform. They, having given me the permission to begin the conference, I took my Bible and taught the people as I would have taught my own congregation; but I was not allowed to proceed far in that way. One of the priests rose and asked me if I was coming with the intention of teaching them. I answered him that if I understood my position well, my object was to endeavour to show them that I knew the truth; and I did not know a better way to accomplish that object than to explain the doctrines of the Gospel as I understood them. And, in order to excite some curiosity among the people, I added: if I could succeed in persuading you that I know the fundamental truths of the Gospel and of true christianity, I might afterwards, if I am allowed to do so, endeavour to prove to you, that the Church of Rome teaches few of those truths. Upon that, several priests said in a sarcastic manner: "Let him go on, perhaps he may succeed in accomplishing his object." Then, I resumed my explanations of the Scriptures to the people, in the simplest way possible, in order to be understood by all; I spoke for about twenty minutes after the interruption, when another priest rose, being very much excited, and said—that it was nonsense to allow me to teach diabolical doctrines to the people so long; but, however, said he, every man of sense might easily perceive my craftiness, for I came for the purpose of having a conference with the curate, Mr. B***, and instead of that, I endeavoured to seduce the people. The speaker said that he would be more frank than I had been, as he would show me, that the Church of Rome had been al-

ways the same—one every where; that she was the only apostolic church; and he would give me many proofs of the verity of the fact, by the traditions of that church. To this, I objected that I did not consider the traditions of the Church of Rome as a rule of faith, and that those traditions were of no authority to me. But, I added, if any one can show me the titles of the Church of Rome and her doctrines in the Bible, I will be disposed to surrender. Upon that, the priest who had proposed the conference rose and said: "Since we cannot meet on common ground, it is useless to discuss any longer. However," added he, "I must confess that Mr. Lapelletrie has advanced nothing, that we do not believe"———Here, I made the remark to the people, how much that declaration contrasted with the declaration of the preceding speaker, who had said, "that I was teaching diabolical doctrines." That remark seemed to embarrass the priests for some time, and to excite interest among the people, but the leader of the conference evaded it, and in conclusion, said: "I respect Mr. Lapelletrie, I think he is sincere, but he is but a young man. Let us hope that some day he will understand that he is out of the pale of the Church, and that as long as he continues so, he is in rebellion against the Church and against God. Now, let us give him a good example. Let us be kind unto him and unto his friends. No angry words, no insults. Show yourselves worthy members of the Roman Catholic and Apostolic Church." The priest, who had spoken with violence rose again and cried to the people: Let those who are for the Virgin Mary lift up their hands! A few of the lowest among the people, lifted up their hands, crying: The Virgin Mary, the Virgin Mary! I said, smiling, I suppose you did not expect, that all the people were for the Virgin Mary from your calling upon them in that manner. I attempted again to speak to the people, and to turn the conduct of that violent priest to the Gospel's advantage, but the curate, Mr. B***, interfered. He invited me politely, in presence of the people, to dine with him, and recommended the people again to go to their homes quietly. Being afraid of being insulted by some fanatics or by some drunkards, and being anxious of saying a word to the priests in private, I went in, but I could not, in spite of all my endeavours, re-engage in a religious conversation; at length I left them, except the violent priest, in a friendly manner, to all appearance.

I have given these details to show that the Gospel has been preached to the French Canadians, not only in small rooms and in schools, but boldly and publicly. Let us trust that God will, in the appointed time, give the increase and continue to bless his preached word.

EMILE LAPELLETRIE.

SIMCOE CHURCH.

We are much gratified to learn from a notice in the columns of a contemporary, that the Church recently erected by the Simcoe Congregation, was opened for public worship, on a late occasion, by the Rev. George Bell, Pastor of the Church. On the Saturday preceding the opening of the Church, the Ladies of the Congregation presented Mr. Bell with a handsome pulpit gown, as a mark of their respect and esteem.

CHURCH IN SCOTLAND.

DEPUTATION OF THE CHURCH OF SCOTLAND IN MANCHESTER—SCHEMES OF THE CHURCH.

On Friday evening a meeting was held in Manchester on behalf of the Missionary Schemes in connection with the Established Church of Scotland. The Rev. Dr. Simpson took the chair.

The proceedings having been opened with prayer by the Rev. D. H. Weir,

The Chairman said, The spirit of missions was essentially the spirit of the Gospel and of its great Author. Until the knowledge of God should cover the earth as the waters cover the sea, could there be any want of proper objects of missionary enterprise; and the obligation to further missionary enterprise was laid on every member of every Christian church. Just as the command of the Saviour to preach His Gospel to all the nations of the earth was obeyed, did he (the Chairman) judge of the vitality of any Christian church. At no former period in the history of the Church of Scotland did the spirit of missionary enterprise prevail to such an extent, and to so energetic and successful efforts as at present, for the diffusion of the Truth of Jesus. The missionary enterprise of the Church embraced man wherever he existed—of every country, clime, or character. They had their Education Scheme, the object of which was to supplement the deficiency of secular education wherever it existed throughout Scotland; the great characteristic of the education which she sought to impart was, that it was a religious education. She was anxious that all should possess secular knowledge, but her members were convinced that, unless education were imbued with the spirit of the Gospel, it was not merely a doubtful but a dangerous and pernicious boon. Wherever the education of the General Assembly went, the Bible went with it; their object was to educate men for eternity as well as for time. Then came the Home Mission Scheme, which supplied to youth, to the middle-aged, to the aged, what the Education Scheme supplied to youth alone; it supplied to all the knowledge of the Truth as it was in Jesus, and supplemented the deficiencies that existed wherever the means of instruction had fallen below the growth of the population. But, although this charity was bound to begin at home, the expansive character of the Church of Scotland did not stop there. She followed Scotchmen to every clime, and endeavoured there to supply to them what was their choicest blessing at home, and their chief regret in leaving it; she had her Colonial Scheme, the object of which was to send the means of grace to all expatriated Scotchmen and their descendants. It was her glory that she had been able to do this to a great extent. Besides this, she had her missions to the Heathen and to the Jew. All her Schemes had been greatly successful, and, while they hailed this as the doing of God and received it as the ground for deep thankfulness, they should also receive it as a call to further and continued enterprise, until the knowledge of the Lord should everywhere prevail, and the great family of mankind should be one mighty congregation worshipping their common God, and hoping to be saved through one Mediator and one Saviour.

The Rev. Dr. McCulloch said that the Assembly of the Church of Scotland had 207 schools, including 18,000 pupils; and this was exclusive of 41 schools which a few years ago Her Majesty's Government had endowed out of the national funds, as national schools to the 41 parochial churches which they endowed. Besides this, they had two normal colleges in Edinburgh and Glasgow, and, although they had been established much more recently than the schools, their beneficial effects had already been felt to a great extent. The education given in these schools was emphatically a religious and a Christian education; nor did they think it sufficient to teach the morals of Christianity dissevered from its doctrines. It might be thought that the number of schools to which he had alluded was a goodly number; but only look at the sunken state of the mining and manufacturing districts; at the tens of thousands of children in the large towns, who never had set their feet within the doors of the school, and then say if the number was a goodly one. Why, having all the schools that he had named, and all the other schools of Scotland, all the schools whether parochial or Free Church, private or Privy council schools, endowed or adventure schools, did the question still remain to be asked, "What are they amongst so many? The Rev. gentleman then contended with great eloquence for the absolute necessity of thoroughly imbuing our population with a Christian education, in order to stem the tendencies to irreligion, immorality, and turbulence which existed amongst our population.

The Chairman entered into a variety of statements with respect to the Home and Colonial Missions. Under the former head they had created upwards of one hundred places of worship, and endowed upwards of one hundred ministers, and in almost every case the report made to the Assembly from these congregations was that their existence depended entirely upon the grants made to them from that Assembly. In these churches upwards of 40,000 persons now received the ministrations of the Gospel. It had been said that the Church of Scotland had lost its most active and efficient members in 1843; but since that time the Home Mission had received larger congregational collections than before. After entering into some statements to show the extent to which the congregations of the *quoad sacra* churches had increased from their numbers immediately after the secession of 1843, he concluded his observations with respect to the Home Mission of the Church of Scotland by stating that another branch of its operations was the extending of aid to young men of distinguished ability, to prosecute their studies for the ministry. He then at great length dealt with the subject of the spiritual destitution which prevailed in the colonies, and defended the principles upon which the Church of Scotland carried out her operations there.

The Rev. Dr. Cumming next addressed the meeting on behalf of the Foreign Missions in connection with the Church of Scotland. It might be asked—"Why go to spread Christianity in India?" He replied that it was the merchants of this country who had made it necessary; for he would not that we should give to the Hindoo all the advantages of our machinery, our civilisation, and our social progress, and yet not give him that social instruction which would raise him from the position which he at present occupied, and teach him that God was his father and eternity his home. His deep degradation, his dying soul, demanded that we should teach him Christianity, and he who did not respond to the call did not know what Christianity was. It had been argued that, if the Hindoos wanted Christianity, let them send for it; but it was well known that none felt the want of Christianity less than those who were really most in want of it. The Scotch Church had raised more for the great schemes of missionary enterprise since the separation in 1843, than before that period. And, though he regretted to hear that the missionary funds of the Free Church were declining, still

whatever they raised was so much added to the missionary cause, and showed that that rupture, which seemed about to terminate in wreck, had been overruled by God, to give a new impulse to the speed, and new brightness to the splendour, of the great cause which these two churches had equally at heart. The Rev. Dr. Cumming concluded by an eloquent appeal to the meeting to cultivate a spirit of Christian union, and to work together for the great common objects of all Christians.

CHURCH INTELLIGENCE.

THE LATE REV. WM. RAMSAY OF GUTHRIE.—Our obituary of to-day records the name of one whose deeply lamented loss is, we believe, a truly great one to the Church which he adorned by his ministry—the Rev. William Ramsay of Guthrie. Distinguished from mere youth as a scholar of the first class, endowed with high capacities and warm and generous susceptibilities, we know of none who ever gave brighter promises of eminence and mature usefulness in the holy vocation to which he was early dedicated. He was the eldest son of the late respected minister of Alyth; and, sent at an early age to the Madras College, and thence to the University of St Andrews, his collegiate course was attended with the most marked distinction. After some time's study at Glasgow, and a year's residence in the south of England, he was settled as minister of Guthrie early in the spring of 1844, in the twenty-second year of his age. Here, till within the last fifteen months, when his health first began to fail, he laboured in the discharge of his sacred duties with an unobtrusive and earnest diligence. His preaching was of a very high order, combining a warm and affectionate manner and energetic delivery with a maturity of thought, a clearness and cogency of argument, and a purity and quiet beauty of style, but rarely found in the productions of one so young. We cannot refrain from expressing a trust that some of the more finished of his discourses may be preserved in a permanent form to his friends and the public. During the last three years the study of Hebrew divided his attention with the more direct and practical of his ministerial labours. In the nature of the case he could not be expected to have given much to the public; but, besides an article on a cognate subject in *Macphail's Journal*, he published in 1846 a somewhat elaborate pamphlet on the Church, which was pronounced at the time to be a masterly argument with a very elegant composition. It is undoubtedly, we think, one of the most able of all the pamphlets, which appeared on the vexed question to which it relates, and embodies among its general reasonings, and in the quiet and clear manner so characteristic of the writer, some of the most important of those pregnant principles which have since claimed a wider notice in the deeply interesting work of Chevalier Bunsen on the "Church of the Future."—*Dundee Courier*.

PRESBYTERY OF DALKEITH.—This Rev. Body met at North Esk Church, Musselburgh, on the 27th December, for the purpose of moderating in a call to Mr William Lambie Nelson to be minister there. After public worship, conducted by the Rev. G. S. Smith, Heriot, the call was read, and having been signed by a considerable number of the members of the congregation, the Presbytery sustained the same, and prescribed Mr Nelson's trials with a view to his ordination. There was also laid on the table a communication from John Gibson, jun., Esq., W. S., containing proposals by his Grace the Duke of Buccleuch regarding the present state of the fabric of Dalkeith Church, and the steps necessary to be adopted for the better accommodation of the parish, which were considered highly praiseworthy and most munificent on the part of the noble Duke, and a Committee was appointed to adjust the details by communicating with his Grace and the other heritors and their advisers.

PRESBYTERY OF ABERDEEN.—The Presbytery of Aberdeen met in St. Clement's Church on the 27th December for the ordination of Mr Walter Carriek to the pastoral charge of that church and parish. Notwithstanding the inclemency of the weather the attendance was highly respectable. The services were ably conducted by the Rev. James George Wood of Old Machar, who preached a powerful and eloquent discourse from Ephesians iv. 12, and after the ordination also delivered interesting addresses to the newly ordained pastor and his people. Mr Carriek was very cordially welcomed by the members of the congregation as they retired.

PRESBYTERY OF ISLAY AND JURA.—The Rev. Alexander Stewart, of the parish of Killarow, having been called to the Gaelic Church, Edinburgh, and received the presentation thereof from the Patrons, the Society for the Diffusion of Christian Knowledge in Scotland, this body met at Bowmore on Wednesday, the 19th December, for the purpose of determining the question of his translation. The people presented a list of objections to his translation, signed by upwards of a thousand parishioners, and the Presbytery, after considering the whole case, agreed to Mr Stewart's remaining in his present charge.

PRESBYTERY OF ARBROATH.—This Rev. Body met at Arbroath on Wednesday, the 2nd inst. There were produced documents from the Presbytery of Edinburgh intimating that the Rev. James Hay, presentee to the church and parish of Lunan, had been loosed from his charge as minister of St Bernard's Church, Edinburgh. Mr Hay's admission to Lunan was appointed to take place on Thursday the 17th inst.—Mr Irvine to preach and preside on the occasion. Mr Hay is so highly spoken of, that we doubt not he will prove an acceptable and useful minister in his new charge. It was next resolved to take up the consideration of the two following overtures of the General Assembly at next ordinary meeting, viz.: "the overture anent prosecutions against Ministers," and "the overture and interim Act respecting the induction of Ministers." Mr Irvine then gave notice of a motion for next meeting to the effect that the Presbytery memorialise the Queen, and petition Parliament for the total suppression of work in the Post-office department on the Lord's Day. The Presbytery then adjourned, to meet at Lunan, in the induction of Mr Hay, on the 17th inst.—*Arbroath Guide.*

PRESBYTERY OF GLASGOW.—The ordinary monthly meeting of this Rev. Court was held, on Wednesday, in the usual place—the Rev. Dr. Paton, Moderator. A deputation from the Church Building Society, consisting of Sir James Campbell, A. McGeorge, Esq., R. M'Haffie, Esq., John King, Esq., and James Ritchie, Esq., Secretary, was introduced. Sir James Campbell stated that he had a pleasing duty to perform, and it was simply to lay before the Presbytery certain papers connected with the proceedings of the Church Building Society, and their selection of the Rev. Mr. Mitchell, at present stationed at Spittal of Glenshee, to be minister of Bridgegate Church. They had received an acceptance of the call by Mr. Mitchell, which was produced along with several other documents, including a certificate of ordination by the Presbytery of Dunkeld. The documents referred to were then read, after which Principal Macfarlan moved that they should be sustained. Dr. Hill seconded the motion. He was happy that the Church Building Society was proceeding with the work before it. What had been done in regard to St. Peter's was most encouraging and satisfactory. The deputation then withdrew. Principal Macfarlan said he had pleasure in stating that the chapel of Springburn had been regularly supplied with preachers for the last six months. The congregation was increasing, and a larger number of seats had been taken. He hoped the Presbytery would give them its countenance and support in applying to the Home Mission Committee for their assistance. After some further business of no public interest, the Presbytery adjourned.

HOME MISSION SCHEME.—The annual general collection appointed by the Assembly in support of this highly popular and eminently useful Scheme of the Church, is to be made in all the places of worship in her connection on Sabbath next. We have frequently explained and earnestly advocated the merits of this great Christian enterprise, and the marked success which has accompanied the exertions of the Committee, to whose management it has been entrusted, must call forth the gratitude of all who wish well to their country and to their fellow-men. By the aid communicated through the agency of this Scheme, considerably upwards of a hundred places of worship, which were purposely planted in the poorest and most destitute localities, both in town and country, have been maintained in full efficiency; and the Reports which have been given in to the Assembly, from year to year, conclusively establish, on the one hand, that these places of worship are rapidly realizing the great object which led to their erection, in drawing forth to Sabbath ordinances, in largely increasing numbers, the careless, as well as the spiritually and temporally destitute, portion of our people; and on the other hand, that from the position and circumstances of the congregations, these places of worship could not be kept open without external aid. As shown in the appeal recently issued by the Committee throughout the Church, provision must now be made, not only for continuing to the congregations formerly on the Scheme, the allowances which they have hitherto received, but also for maintaining religious ordinances in the numerous chapels which have lately been restored to the Church, in consequence of the decision of the House of Lords in regard to the right of property in these chapels, and which, from the condition of the people for whom they were built, and who are now being specially sought to be gathered into them, must in a great measure be supported from external sources. Such being the claims of the Committee, we cannot doubt that these will be most liberally responded to, and, if the members and friends of the Church will measure their offerings by their duty, the nature of which is so forcibly explained in the appeal by the Committee to which we have alluded, the present collection will more than double that made on any former occasion.—*Edinburgh Advertiser.*

ORDINATION AT KILSYTH.—On Thursday week, the Rev. Mr Hill, son of Professor Hill, D.D., was ordained as minister to the parish of Kilsyth. The Rev. Hugh Park of Cumbernauld presided on the occasion, and preached a most appropriate and eloquent sermon to a crowded congregation. Mr Hill has entered upon his first charge under the most favourable and encouraging auspices; and in the high standing of both his father and grandfather in the Church of Scotland, he has the additional incentives to exertion of showing himself worthy of the name which he bears, and of rivaling his progenitors in the esteem and affection of the Church by rendering himself equally useful.

ORDINATION AT NEWTON-UPON-AYR.—(On Thursday the Presbytery of Ayr met in the Council Hall of Newton for the purpose of ordaining the Rev. Robert Henderson to the pastoral charge of the parish of Newton, vacant by the translation of the Rev. Mr Stuart to the parish of Moffat. An excellent ordination sermon was preached by the Rev. Dr Auld of Ayr. The church was well filled, and the expressions of satisfaction at the settlement were loud and unanimous.

INDUCTION AT LUNAN.—The Rev. Mr Hay, late of St Bernard's church, Edinburgh, was on Thursday last inducted by the Presbytery of Arbroath to the pastorate of Lunan. The attendance of parishioners was good. The Rev. Mr Irvine preached and presided on the occasion. His sermon and addresses to the minister and people were able and appropriate. The settlement is very harmonious, and Mr Hay met with a very cordial reception from the members of the congregation present.—*Arbroath Guide.*

MUNIFICENT GIFT TO A CLERGYMAN.—We are much gratified to understand that the congregation of the Middle Church, Paisley, have supplemented the stipend of their pastor, the Rev. Robert Kirke, by the handsome sum of £100. In Paisley the stipends of the ministers of the Church of Scotland are exceedingly moderate, and little adapted to such a quarter, where there is a great deal to do in the way of benevolence and otherwise.

The Senatus Academicus of the University of St Andrews have conferred the degree of D.D. on the Rev. William Ritchie, minister of the parish of Longforgan, in the Presbytery of Dundee.

EDINBURGH TOWN COUNCIL.—The Lord Provost said it would be in the recollection of the Council that the charge of Lady Yester's Church became vacant on the 3d of October last; and that consequently three months had elapsed, and yet no successor had been appointed to Mr Caird. They had, as yet, had no communication from the congregation as to whether or not they had any person to recommend. In these circumstances he thought that they should not lose sight of the matter, but endeavour to assist the congregation in looking out for a suitable person. Of course, in anything that was done, he had no doubt that all the members of Council would be glad to allow the people to have their free choice; at least that was the way he would himself act. (Hear, hear.) A letter was read from Professor Macdowall, Belfast, acknowledging the amount allowed him for teaching the Rector's class during the indisposition of Dr Schmitz. Treasurer Dick, as one of the minority who opposed the induction of Mr Macdowall as professor of Hebrew in the University of Edinburgh, took that occasion of stating the gratification which he felt at the elevation of Mr Macdowall to a professorship in Queen's College, Belfast. He (Treasurer Dick) was sure that they would all believe him when he said that he had, on the occasion referred to, acted from principle, and not from personal hostility—a feeling which he would be sorry to see existing in any case, and far less in the case of such a distinguished scholar as Professor Macdowall. (Hear, hear.) A letter was read from the agent of the property on the Calton Hill, purchased as a site on which to rebuild Trinity College Church, stating that, owing to the decease of the proprietor, and the heir being a minor, it would be impossible to get a title till 1851.

The Presbyterian.

THE GREAT CONTROVERSY BETWEEN THE CHURCH AND THE WORLD.

When we search into the reason of those changes which are continually taking place in the material world, we cannot account for them satisfactorily, by the operation of, what are called, secondary causes; the mystery of nature is only to be explained by the admission of a great first cause in an intelligent and designing mind. Let us count, and pass through our hands, any number of links in the chain of causes and effects, we cannot count them out. The last link, which we can see with our eyes, and handle with our hands, we feel certain is not the real termination of the chain. It holds on to something which none of our senses can discern. The last link, of which we can lay hold, we cannot pluck away, and so assure ourselves that it is the last. It is held by something invisible and intangible. But though we can neither see this, nor touch it, we know it certainly

exists, for it offers resistance. We may debate what it can be, but cannot deny its existence since we feel its force. We cannot pluck the chain out of this invisible hand; but where there is resistance, there must be power—a “vis inertia,” at the very least. Even this, however, will not account for the whole mystery. We not only cannot pluck the chain out of the hand of this unseen agent, but while we stand with it in our own, deliberating what this may be, it is plucked away from our grasp. There is not only a force in the world, which we cannot see and cannot overcome, but an active agency which we cannot withstand. We find ourselves, and all beings around us, dead and living, rational and irrational, hurried along by a power which we cannot resist, to the accomplishment of purposes which lie far beyond the range of our intentions. The irrational, but animated portion of creation, impelled by appetites, which they did not implant, fulfil purposes which, indeed, they aim at fulfilling, but did not mark out for themselves. They accomplish the end of their being, under the guidance of instincts which are neither the necessary growth, nor the chance acquisition of their nature, but the gift of their great Creator, which they can neither modify nor reject. But, while we observe the natural world obeying laws, and in strict conformity with them accomplishing certain purposes, for the accomplishment of which they have evidently been prescribed; not one of those things which obey these laws is capable of having prescribed the law which it obeys, or of having designed the end which it accomplishes by its obedience. All visible nature obeys laws, but there is not, in the whole range of the material and irrational creation, anything to be found that can be called a law-giver. Not a single being that could frame a law, or even comprehend what a law is. Creatures having life, and without reason, live and move according to law, dead matter works according to law, but of the law which is obeyed, nothing is known by the creatures which obey it. They move in a prescribed course, work after a settled order, but can neither prescribe a course to be followed, nor settle an order of working for each other, or for themselves. They act and are acted upon according to fixed laws, which they did not appoint and cannot contravene. The perception of these fixed laws in the visible world, and the unvarying obedience rendered to them, has, in a manner, compelled man to infer the existence of an invisible law-giver, sitting apart from and presiding over his subject creation, appointing for every creature its several part which it must perform, marking out the sphere within which it is to act, and fixing the bounds which it cannot overpass. Atheism, therefore, has never been the general creed of mankind, with regard

to the natural world, and never could be so. This is forbidden by the proofs everywhere exhibited, of laws which require an intelligent mind to frame. The law-giver, also, everywhere exhibits his presence and his power, as well as his intelligence, by carrying into execution and maintaining in ceaseless operation, the laws which he has appointed. When we come to contemplate man, indeed, we find a being who is not only capable of understanding what a law is, but of framing laws, even of carrying them into execution. He has the capacity of laying down rules for his own conduct, and power to act upon his own rules. He both can and does prescribe laws for other creatures, animate and inanimate, as well as for himself, and makes them bend to his will, and fulfil his laws. Man is a master and law-giver in the world, but then he is so only to a limited extent. He is not *the* master and law-giver of the world. His is only a delegated authority, a bestowed and limited power. Both dead matter and irrational life are subject to his sway, but only to a certain extent, and these limitations of his power prove it to be not an inherent, but a derivative authority which he enjoys. There are laws which he cannot contravene, though he can greatly modify them in their operation. He cannot make wood serve all the purposes of iron, nor water act after the same manner as fire. His word is not the law of creation; though under his hand both wood and iron are made to assume many forms, and even acquire many qualities, which, without the application of art and man's device, they are never seen to exhibit. He compels them to serve purposes and obey laws, which, in a certain sense, may be called his own. The great Creator, at least, never puts them to these purposes, nor produces them in forms ready prepared for these purposes. Man fashions them for himself, and with his own hand wields the instrument which his own skill has made ready for the accomplishment of ends of his own; often, indeed, for purposes which the Former of all things cannot be supposed to approve. But while man thus gives laws to a subject world, and is also his own law-giver, he is so only, in both cases, in a subordinate degree. He is both a sovereign and a subject. He is a law-giver, and yet under law to another. He is clothed with authority and entitled to command, and yet placed in subjection, and bound to obey. But the law of his obedience is different in kind from that to which any other creature in this world has been put under subjection. It is of a different nature, and called by a different name. It is not a physical, but a moral law, which is the rule of man's obedience to the great law-giver of all. Physical laws, man, like other creatures, does obey, and, like all other creatures, he obeys them blindly and of necessity. Here his

obedience is secured by the same means as in the other works of God, and here, therefore, it is also rendered, or rather compelled, with the same undeviating regularity. It is not so, however, in the instance of his obedience to the moral law. In this case, liberty was essential, and liberty has been granted and made sure, even to the extent of permission to refuse obedience, and thus offer dishonour to God, and do injury to ourselves. That we possess such liberty, we have, alas! assured ourselves, by making full proof of it. We have ventured to refuse obedience, and found to our cost, that to do so, is permitted to us. We have been able to disobey. Yes, we have been able to disobey, and have been permitted to persist in our disobedience, and set our will in opposition, and carry out our will into innumerable acts of opposition to the will of Him, whose word gives law to the universe—who has but to speak, and it is done—who commands, and all things stand fast. This is the great mystery of creation: that mystery of iniquity, that law of sin, under which the thing formed has been permitted to lift itself up against him who formed it. Under an Almighty Creator, the creature has been made subject to a bondage which seems to render of none effect, the very end for which it was created—its own good, and the glory of Him who created it. It is this, and this alone, that tempts even the fool to say in his heart, “There is no God!” There is no other colourable pretext for atheism but man's disobedience to the moral law. The material world moves on harmoniously, according to fixed laws which it unswervingly obeys. The principle of gravitation is unceasingly at work, and all matter obeys it with constant and unerring precision. The stars keep their courses, each revolving in its appointed orbit, without deviation, and without confusion. He who commanded, and they were created, hath also established them forever, and fixed a decree which they cannot pass. All these subtle principles, also, which chemistry treats of, operate with unvarying accuracy, and never failing effect in producing such changes as, under their action, are destined to take place. The irrational animals, in like manner, obey their instincts, and fulfil the end of their being in such a way, that when we have admitted a wise and designing mind as their Creator and Governor, all difficulties about the inferior creation are resolved. If there still remains anything for which we are at a loss to account, it will be found to arise from the connexion of this inferior creation with man himself, and his destinies. If man were out of this world, all its anomalies, or seeming anomalies, would at once be removed. But when we consider man himself, the admission of a wise and intelligent Creator and Governor of the world, instead of clearing up our difficul-

ties, appears rather to increase them. Man does not seem worthily to fulfil any end at all adequate to the fearful and wonderful nature with which he is endowed. It is man's own perverseness, and his being permitted, to such an extent, to follow his own perverse ways, that is the cause of his Atheism, and furnishes the only plausible pretext for his being an Atheist. No dimness, but the shadow of man's sin, ever obscures the bright and luminous hand-writing in which the perfections of the Godhead are traced on all creation. All else, day unto day, and night unto night, in all places of his dominions, with a voice addressing itself to every one that hath ears to hear, and in language too plain to be misunderstood, proclaims, That God is, and that He is infinite in His power. This, however, man dares to deny; but when he seeks to support his denial by reasons, he can find none, neither in the heavens above, nor in the earth beneath, till he comes to his own person, enters into his own heart, and scrutinizes its motives, looks out upon his own conduct, and surveys his own desultory devious course, and beholds himself—the noblest work of God, launched on the sea of existence, to make the voyage of Eternity, and at the very outset of the voyage “rolling rudderless,” a helpless wreck. It is when we see man, who has been crowned lord of this creation, with this crown of glory and of dignity on his head, wallowing in the vilest pollutions, shewing himself meaner than the poorest thing that crawls on the earth's surface—it is when we see the appointed heir of all things thus demean himself, that we ask—where then is God, or is there wisdom in the most High? who has delegated such power to such a being as this? It is when we examine ourselves and our own ways that we ask, if there be a God, and if He taketh knowledge of me, why am I thus, and how have I been permitted to do such things? The admission of the existence and perfections of God is, therefore, very far from clearing up the mysteries of the moral world. Without an authentic revelation from God, the moral world is as complete a chaos of incoherences and inconsistencies as the natural world would become without the constant superintendence of an ever present and presiding deity. Man has lost his way to God, to whom his whole moral nature urges him to go. He feels that he has lost his way, and in vain does he look up to heaven, or abroad over the earth, and search through all nature for some direction to guide him back. Neither the spirit which is within him, nor any creature without him, can give him any sure answer to the question, where shall I meet with God and be at peace? Every thing, indeed, says God is here. He is with me; He is with you; He is every where, and in all things. Yet we go forward, and he is not there; backward,

and we cannot perceive Him; on the left hand, where He doth work, but we cannot behold Him; He hideth himself on the right hand, that we cannot see Him. Neither the visible creation, nor the wisdom of our own understanding, can teach us satisfactorily in our present condition, either “what man is to believe concerning God, or what duty God requires of man.” For this, the “more sure word of prophecy” is needed. Some direct authentic testimony from God himself as to his will concerning us. It is needful that God should either break the silence of heaven, and with an audible voice, in articulate human language, make a public proclamation of his will, or that he should whisper it into the understanding and heart of man, in some such way as to make it known that it is a whisper from himself, and not the promptings of the erring human spirit, and authorize those thus favoured, to communicate to all their brethren what has been thus revealed to themselves. The necessity for a special revelation of this kind has always been felt to the world. As the general belief has always been that there is a God, so, also, has it been generally believed, that this God reveals his will to man. Cold, dark, comfortless, must be the forlorn journey through life of him, who believes that all its way-marks have been set up by the hands of men—that all the directions he reads on them are but “the chance guesses of those who went before him, saying, thus far we advanced safely, and this way we went on to pursue our journey, but not one of whom ever came back to verify his conjecture, and to write: Follow on without fear, tread in our footsteps, and you will come to the city of rest, for we have gone and returned, and our testimony is sure. How uncertain must his advance be, who hears behind him no voice of God, saying, This is the way, walk ye in it. But only the sound of a thoughtless multitude shouting, go on, we will follow—by this way went our fathers—this way we also will go. But who knoweth whether all are not rushing headlong to destruction, for they can assure each other of nothing but that they shall not perish alone. It has never, therefore, seemed strange to the great mass of mankind, that God should reveal to them His will. But alas! they have always looked that it should be a revelation to quiet their fears, and assure their hopes, without bearing hard upon their sins. Pretended revelations have, at all times, been greedily listened to, and readily received, while the truth has been rejected and despised. To receive a revelation of the truth from God, to preserve it pure and entire, to spread abroad the knowledge of it among all the families of the earth, and hand it down safe from generation to generation, has always been the great office of the Church in the world. The great question in debate, therefore,

between the church and the world, now is, and always has been, the question about submission to the revealed will of God. Strictly speaking, we ought rather to say, as to where this revelation is to be found; for it being once settled, that God has, in any special instance, revealed his will, the propriety of man's submitting to it can hardly be made a subject of debate. To maintain the authority of the Scriptures is, therefore, the great duty of the church, and to overthrow this authority, as a revelation from God, is the unceasing endeavour of all her adversaries. There are many controversies in the Church, and many controversies in the world, but the one great controversy between the Church and the World is this, whether the Bible be the Word of God or not?

The form which this question has assumed in most Protestant communities, is, we are persuaded, the very one which it is destined to assume every where throughout the world. In these communities it is distinctly understood by both parties, that the question between them simply is, whether the Bible is to be received as a Revelation from God, or whether each man, according to the dictates of his own reason, using such assistance as he can obtain, or chooses to employ, is to decide for himself what he is to believe concerning God, and what duty God requires of man? Essentially, this always was the question between the Church and her opponents, but formally it has often appeared to be something very different. The true parties, also, in this debate, have always been the same, but they have, by no means, always appeared in their true character, or taken their stand each upon that ground which properly belongs to them. But in Protestant communities, both the true state of the question, and the character and resources of the parties by whom it is to be debated, are becoming more and more clearly understood every day. Each party, too, seems to gather confidence for the future from an examination of the past. We feel confident that the Church is advancing steadily towards an assured victory. The ground of our confidence, it is true, is the assurance which the Word itself gives us, that it will go on conquering; still our confidence in the future derives support from a survey of the past. But the adversaries of the Word seem to grow also, in a confident anticipation of seeing its claims finally disproved and utterly rejected. This confident anticipation of a triumph of the principle of each man framing a religion for himself out of the dictates of unaided reason, over what they call the dreams of superstition about a Revelation from God, supported by priest-craft and political expediency; this confident anticipation of a final victory for their principle, by our opponents, is founded also upon what they consider its past successes. They even remit in their

attacks upon the authority of the Bible, avowedly on the principle that if let alone, belief in it will die away of itself—that opposition only tends to confirm men in holding fast, out of a spirit of contradiction, what, without this stimulus, they would willingly let go. We see no evidence of this. He that keeps Israel, slumbers not nor sleeps. He hath said to his people, go forward, and forward they will go, through sunshine and through darkness, amid the tempest, and in the calm, on their way toward Zion, with their faces thitherward, the Lord of Hosts going before them to make a plain path for their feet—the mighty God of Jacob, as their rear-ward, making sure the land already conquered. They will not turn back. They will not stay on their course. Their adversaries may slumber or keep awake; may draw themselves up in hostile array to bar their progress, or may mingle in their ranks, and encumber their march, and excite panics in the faint-hearted, by false alarms of danger, and by running away on the eve of those battles of the Faith, which they never intended to fight. All these things have often happened among the soldiers of the cross, and may often happen again. Still they will go forward till their standard be planted on the top of the mountain above the hills, and all tribes and tongues flow together, and worship before it, bowing at the name of Jesus, and hearkening submission to the voice of his all-conquering word.

The present state of the question between the advocates and opponents of the authority of the Bible is, no doubt, however, the result of the debates on the subject by the predecessors of both parties in former ages. Our adversaries, we think, lay claim to successes, which a fair and full view of the history of the controversy will, by no means, assign to them. Various false and superstitious notions on the subject, which have in reality been dispelled by the advocates of Revelation, they believe or assert to have been chased out of the world by its opponents. What the Church has reason to regard as victories, they set down as defeats. While the Church anticipates her final triumph from these past successes, her adversaries, confounding her cause with that of the vain superstitions she has overcome, regard the rubbish she has removed from her path as so many stones taken from her own foundation, and the sure tokens of her coming fall. We propose, therefore, to consider in what respects the present condition of the controversy leads us to consider the triumph of the church as approaching, and the confusion of her adversaries insured by the very circumstances which lead them to anticipate a victory. The position which they now occupy, in opposition to the authority of the Bible, is not, as they fondly suppose, one which they have conquered for them-

selves, by their superiority in wisdom and knowledge over the men of past ages, but one to which they have been driven, from post to post, by the advocates of the Bible. It was not till every other refuge of lies had failed them, that the enemies of the truth fairly took their stand, on this,—that the sparks of their own kindling give them light sufficient for the journey of Eternity, and that all are fools who wish or look for more, and knaves who pretend to have found it. This may be the strongest position ever taken up by the adversaries of the wisdom which is from above; we believe it to be the last; we know it to be one, to which, after a long struggle, they have been compelled openly to betake themselves, and not the one, on which they stationed themselves from the first, to give battle to all gainsayers. The strength and resources of this position, and the might of the men who occupy it, we mean to survey, when we have first examined some of the different positions taken up by their predecessors in opposition to the truth of God, and the way in which they were successively driven from them.

RELIGIOUS EDUCATION.

Those who are misled by the infidel opinions of the times, and who take narrow views of things, are apt to suppose that the progress of general education will alone improve the moral condition of the people. We might point to Britain, for a demonstrative proof of the fallacy of such an opinion. The encouragement of learning will doubtless call into exercise an intellectual energy, which, under the salutary restraints of piety and virtue, will contribute, in a high degree, to the improvement of society. But unless it is properly regulated, and directed to proper objects, this mental energy, so far from being beneficial, will prove most pernicious. It can be employed as an instrument of evil (and an awful and uncontrollable one, it is) as well as of good. Guided by religion, it will be beneficial to mankind. Left to every casual impulse, it will prove ruinous and destructive. The history of nations shows us, that while knowledge is associated with piety, they adorn and strengthen each other, and happiness prevails. But when knowledge is unattended by religion, it has often associated itself with infidelity, and in such a hideous alliance, it has been a dreadful scourge to mankind.

The unwearied endeavour of every enlightened and patriotic statesman should be, to make religious instruction keep pace with the progress of general knowledge. And, in truth, every measure that has a contrary tendency, is virtual treason against the state. It is a noble and generous undertaking, to promote elementary education, and increase the range of general information among the lower orders of society. But all knowledge

should be under the control of Christian principles; and if religion is cast out of the plans of education, they will prove worse than useless. As religion is identified with the moral and physical welfare of every community, the line of conduct to be pursued by men of power and influence is sufficiently obvious. Some men, however, are so averse to have the diffusion of religious knowledge in any way whatever connected with the state, that they unceasingly labour to disconnect them. We would, in the spirit of charity, hope, that many who exert every effort to pull down the safeguards which the wisdom and piety of our ancestors threw around religion and virtue, are actuated by purer motives than those, to which we would be disposed to ascribe the conduct of the majority of those who are leagued with them in the same cause. But we shall not now discuss the question at farther length, assured, that "if their counsel and the work be not of God, it will come to nought;" and that the very efforts which they make, will only be the means of counteracting what they design to produce.

CORRESPONDENCE.

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

MISSIONARY ASSOCIATION OF QUEEN'S COLLEGE.

TO THE EDITOR OF THE PRESBYTERIAN.

SIR,—Having in our last given you some account of the origin and present condition of the Missionary Association of Queen's College, we would now, more explicitly, lay before you our present views, and the course we mean to pursue.

Our object, of course subsidiary to the great object of the Association, is fourfold, viz: to acquire an extensive knowledge of the religious state of our country; to revive and cheer those of our countrymen who are without the public means of grace; to cultivate a Missionary spirit amongst ourselves; and to keep up a regular and cheering correspondence with the Missionary Association of the University of Edinburgh. With regard to the first of these, we have reason to believe, that, before long, we shall succeed to a considerable extent, both from our own private investigations during the ensuing summer, and from the information which we expect in answer to our questions. As to the second, we trust, that though we are not in circumstances to send Missionaries to our neglected countrymen, yet surely we may do much to revive and cheer their hearts, by bringing their cases before the country, and extending to them our regards, and tenderest concern. The third, viz: the cultivation of a Missionary spirit amongst ourselves, will be promoted, we fondly hope, by our Missionary meetings—by direct-

ing our minds to the spiritual wants of our less favored brethren. The narratives of those of our number who come from scenes of religious destitution, cannot but be impressive and salutary; and the interesting addresses of others, especially of our Professors, whose continued countenance and advice we may confidently expect, must have the happiest effects on our minds. With respect to the fourth, viz: keeping up a correspondence with the Edinburgh Missionary Association, it is evident, that we may reap much advantage from their epistles and encouragement; while, at the same time, we may do much to cheer them on in their truly noble career, and to induce them to take a deeper interest in us, "their brethren and kinsmen after the flesh." It must afford them matter of pleasing reflection and incitement, that their tender concern and generous exertions in our behalf, are met with warm acknowledgments, and becoming exertions. And, on the other hand, it must be no less cheering to us, to receive tidings of encouragement from time to time, from our brethren across the waves, and to find that our humble efforts should not only be attended with good effects amongst ourselves, but that they should also exert a beneficial influence on them; that the joy and gladness which are diffused through the forests of Canada, should kindle up appropriate sympathies in the halls of the Edinburgh University; that the echoes of the "land of mountain and of flood," should respond so delightfully to the cries of the wilderness.

We would again lay before the country the following questions, which were published in the last number of the *Presbyterian*, earnestly entreating all those who can furnish us with any information, to lose no time in forwarding it to the Secretary:—

1. What is the population of your—?
2. What is the proportion of Church-going people in your—?
3. What religious denominations have places of worship in your—?
4. What number adhere to the doctrine and government of the Church of Scotland?
5. Are there any vacant congregation in your—?
6. Do you know of any localities, where Congregations might be formed?
7. What number of families would unite in each?
8. Do you find the people in such localities, evince any strong desire for a stated ministry among them?
9. Can you give any information respecting Bible Classes, Prayer Meetings, and Sabbath Schools in such places?
10. Have you any Missionary or Catechist engaged, and what is his field of operations?
11. Could a Missionary be profitably employed in any of these places?
12. How is the Sabbath observed in your—?
13. Do you know of any young men, who are desirous of availing themselves of the advantages of our University?
14. Can they conveniently obtain the necessary preparatory education?

15. Can you propose any scheme, for aiding deserving young men who intend to study for the Ministry?
16. Can you give us any other information conducive to our object?

Especially would we call on those acquainted with destitute localities to furnish us with an account of them. It is those waste places of Zion to which we would especially extend our regards, and to which we would especially direct the attention of Christians. It is not for want of gold and silver, or generous hearts, and liberal hands, that there are so many melancholy scenes of religious destitution amongst us. One great reason is, that they are not sufficiently known—that they are not sufficiently the *subject of public attention*. It is a law of the mind that we cannot contemplate any object without calling forth the corresponding emotions. On the certainty of these mental phenomena alone, we may confidently look for the happiest results to arise from a well ascertained knowledge of the religious state of the land. It is evident that, without such knowledge, the liberality that might be awaiting us, both at home and in this country, could only be poured forth at random—could only be dealt out with a blind and partial hand. Hence, with an extensive and accurate knowledge of the religious state of our country before our eyes, not only much more good might be accomplished by smaller means, but also with much less labour. Upon the whole, though we are not in a position to put forth direct efforts of a Missionary kind, yet, we trust, that we shall not be acting a useless part in this great undertaking, by prosecuting the objects to which we have alluded. Our work, for a time, at least, must be of a preparatory nature, but not on that account less important. We must inform ourselves of the actual wants of the country, before any direct efforts, that we might put forth, could be well directed; and we must first cultivate a Missionary spirit amongst ourselves before such efforts could be well sustained.

Yours, most respectfully,

DUNCAN MORRISON,

Cor. Secy.

Queen's College,
Kingston, 15th March, 1850. }

SABBATH SCHOOL, BYTOWN.

TO THE EDITOR OF THE PRESBYTERIAN.

SIR,—It may not be uninteresting to you, and to those who love our Zion, to hear of the progress of the Sabbath School, connected with St. Andrew's Church, in this place. During the past year, the School has increased greatly, so that we have now on the list *one hundred and nine* pupils, who are divided into thirteen classes, taught by the clergyman, elders, ladies and other members, of the Church. The children are admitted at the age of five years, and even younger,

into an infant class, where they are trained, and taught questions and hymns suitable to their years. The Catechisms used in the more advanced classes are the Shorter, and the Shorter with the Scripture proofs—there are also used Dr. Wilson's Simple Catechism and the Mother's Catechism,—and Psalms, Paraphrases, Hymns and portions of Scripture are also committed to memory. I am happy to say that the old system of merely repeating the lessons is exploded, and that an appeal is made to the understanding of the scholars. They are questioned and cross-questioned upon what they learn, and lessons are chosen which bear on their own conduct and juvenile experience, by which means their own minds are brought to think, and consequently there follows an ardent desire for information on subjects that thus become interesting to them. On the first Sabbath of the year, the Rev. Alexander Spence (Minister of the Church) preached a very plain and interesting Sermon to the Sabbath Scholars from Ruth's choice, Ruth i. 16: "Entreat me not to leave thee," &c. It was indeed delightful to watch the expression of their youthful countenances, as directed toward their Pastor, they listened eagerly to what they called "*their Sermon*," which I afterwards heard that many of them perfectly followed and understood. After the blessing was pronounced, each class came up with its respective teacher, and received books from Mr. Spence. This Sabbath School has an excellent Library attached to it.

I may also add that in connection with this church, there are between sixty and seventy who attend the Bible classes through the week. One of these is held at the Garrison, and is composed of soldiers, the others are held in the Manse. They are solely under the instruction of Mr. and Mrs. Spence. The latter has also her class in the Sabbath School, and takes her place as a teacher there, thus shewing by her example, that the weakest of the lambs of the flock demand our highest attention and care.

Trusting a blessing may accompany the instructions given, I have been induced to send you these few remarks, in the hope that the success which has already attended our labors here, may encourage others engaged in the same manner in different parts of our Lord's vineyard.

Yours, respectfully,

A SABBATH SCHOOL TEACHER.

Bytown, 11th Feb., 1850.

FRENCH CANADIAN MISSIONARY SOCIETY.

TO THE EDITOR OF THE PRESBYTERIAN.

SIR,—I observe in the notice of the "Montreal Anniversary Meetings," in your last number, an error in relation to the French Canadian Missionary Society, which is described as "Baptist." Allow

me, as one of the Secretaries, to correct the mistake, by informing your readers that it is entirely Catholic in its constitution and management. The President is an Episcopalian, and members of that body, as also of the Presbyterian, Wesleyan, Congregational and Baptist denominations, are its Office-Bearers and on its Committee. Though not necessarily so, I rather think that all its Missionaries are Pædo-Baptist in sentiment. It is the more desirable that this mistake should be corrected, as in the country, this Society is sometimes confounded with the Swiss Mission at Grande-Ligne, which is a Baptist Mission. Let the churches be much in prayer that these Missions, and that identified with your Church, may be owned of God for great good among our French Canadian fellow subjects.

Yours respectfully

HENRY WILKES.

Montreal, 4th March, 1850.

OUR DUTY TO THE FRENCH CANADIANS.

[TRANSLATION.]

TO THE EDITOR OF THE PRESBYTERIAN.

SIR,—I beg to draw the early attention of your readers to a work which the Presbyterian Church of Scotland have commenced in Canada—a work which appears to me to merit a much greater degree of attention than it has hitherto met with. I allude to the diffusion of the principles of the Holy Gospel to the members of the Roman Catholic Church (Français) in Canada, forming a population of upwards of 600,000 souls, and who are exclusively fettered to the errors of the Church of Rome—errors in doctrine, which, in the belief of all true Christians, are utterly opposed, and in manifest contradiction to the holy and inspired Word of God—the sole and infallible guide to sinners, through the errors and passions of this world.

The propagation of the Holy Scriptures is undoubtedly, of itself, a great and holy work, and forms a material part of the duty of a true Christian. It is a solemn work, and is commanded of God himself, in terms the most positive: "This Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations." Matt. xxiv. 14. Being expressly ordained of God, it is a work of faith, in the presence of which all human wisdom remains prostrate and powerless. It demands that men like Paul should plant, like Apollos, water, but God alone giveth the increase. In repeating that the propagation of the Gospel is a work of faith, very explicitly recommended to all true Christians, I add, that every man who believes, ought (if he is faithful) to give testimony of his faith before unbelievers, for it is the rendering of such testimony that shall cause the truth to bring forth and flourish; and if such an obligation is imposed on every Christian, individually, it is much more imperiously imposed on

the church as a body. Such a combination displays a unity of light, and exerts a force infinitely more powerful than that of an isolated Christian; so that if one Christian may, by the divine blessing, be the instrument for the conversion of one or more sinners, the Church might be that of the whole people.

The Apostles of Christ, messengers direct from the meek and holy One, were endowed with a superhuman power, which was invested in them for the purpose of impressing on the heart the holy doctrine of salvation, as if written there by the finger of God. These great men are to us no more; but the same blessed truth remains, and puts us in communion with the Father and the Son. We are directed, as by a path which God has marked out for us, and which leads to the obedience of works, to the end that we walk in them, as works are inseparable from the heavenly vocation of all true Christians. I ask, then, of those who are participating in this heavenly vocation here below, and who have experienced the blessings of God, whether it is not their duty and their high privilege, to help, by all the energy which can be obtained by faith, to make known this free salvation? I ask, then, if Roman Catholics, who know nothing of the mercy of God revealed to us in Jesus Christ, and who have never aspired to the high hopes of Christians, but who sin freely, in the hope of receiving absolution from their priests, can be happy on this earth? Do you imagine that such persons, deceived, and deprived from infancy of the truths of salvation, can understand the immortality of the soul, or contemplate by faith the glorious scenes of the future—the portion of the redeemed of the Lord? I say, can they receive a happy impression of God, when they are not allowed to know any of his attributes, save those of his justice, his severity, his judgments, and the thunderbolts of his vengeance? Roman Catholics seldom possess any knowledge of the Divine Being beyond what the priests may think proper to reveal to them; they never hear the tender and compassionate voice of love, inviting sinners to repentance and life. They are debarred access to God, except through the intercession of departed saints; their chaunts and prayers are in a language that they do not understand, and from which they derive no advantage; they are taught not to admit any virtue but that of the dead, and their hopes of the future world are dark and dismal.

It is with the view of bringing the light of the Gospel to such disciples of darkness, that Bible Evangelical Societies have been formed in every part of the Christian globe. We know that these Societies have overcome many formidable obstacles, and that they have gained numerous and glorious triumphs. The Evangelical Churches have risen on all

points upon the empire of Popery, and are to this day a testimony against this religion called Roman—a system obscure and barbarous, which has, for its end, the slavery and ignorance of the people. The condition of Roman Catholics ought to inspire every Christian who has a tender heart, with profound commiseration.

We are not to suppose that, because God has done great things among the Roman Catholics, by drawing from them an entire nation, consecrated to his name, and who are now singing the praises of Jehovah, that the work is accomplished, and that we have nothing more to do for their good. Let us consider for a moment that upwards of two hundred millions of souls are submitting to the dark reign of Popery, and that this formidable legion is far from the truth of salvation, while, from the sadly celebrated days of Leo X., all true Christians have been convinced of the necessity of uniting their efforts to endeavour to save some of them. We know that there are some timid Christians of the Bible, who, not being themselves firmly convinced of the divine truth, do not conceive the advantages of it for others. Such professing Christians say the Church of Rome is not so bad as represented—that her doctrines are not totally corrupted—that she has also made ameliorations in her progress—and that we have no right to interfere with the religion of Roman Catholics, &c., &c.

To these Christians I reply, that their reasoning proves evidently that their condition is lukewarm, and that in giving the hand of fellowship to these formalists, they countenance dead works, which captivate the carnal senses, and leave man to live unto himself, apart from the influence of the Word of God.

Christians of the Presbyterian Church in Canada, you have commenced a good work in favor of Roman Catholics—you have a heart to spread among them the spiritual good which you enjoy, and which has been appreciated by your nation since the days of Knox, Argyle, Morton, Erskine, and other distinguished men of Scotland, who placed, in the days of your fathers, the light on the candlestick. Do not lightly esteem the deliverance wrought by your fathers—that spiritual freedom which was purchased by their blood, and which you have received as an inheritance. Seeing you enjoy the light of the Gospel, the work in which you are engaged is worthy of you. Your mission, however, languishes; pray then to the Lord that He may send labourers into His harvest. The people are weary and heavy laden; many are prepared to hear the call of the Saviour, but they want preachers of righteousness to go from house to house with the Word of God, and to entreat them to come unto Him who gave His life a ransom for their souls. For "how then shall they trust in Him, in whom they have not believed?"

and how shall they believe in Him, of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they are sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!"—Rom. x., 14 and 15.

I am, Sir,

Your obedient servant in Christ,
(Signed,) L. BARIDAN,
French Missionary.

Quebec, 22nd February, 1850.

MISSIONARY INTELLIGENCE.

THE OBLIGATIONS OF BRITAIN REGARDING INDIA.

We have now before us, in the *Home and Foreign Record* of the Church of Scotland for February, an excellent paper by the Rev. Mr. Grant, on the subject of Britain's responsibilities with reference to India, some portions of which it may be profitable to lay before our readers. The whole production is marked by much earnestness and ability. He alludes to the territorial sway, and unbounded political influence acquired by Great Britain over India, and which the eloquent Robert Hall thus spoke of:—

The language of the eloquent Hall of Bristol may be more emphatically used now, than it even could be in his own day. "Our acquisition of power there has been so rapid, so extensive, and so disproportioned to the limits of our native empire, that there are few events in which the interposition of Providence may be more distinctly traced. From the possession of a few forts in different parts of the coast, which we were permitted to erect for the protection of our commerce, we have risen, in the course of half a century, to a summit of power, whence we exert a paramount influence over a hundred millions of men. By an astonishing train of events, a large portion of the population of the oriental world has been subjected to the control of an Island placed in the extremities of the west of Europe. Kingdoms have fallen after kingdoms, and provinces after provinces, with a rapidity which resembles the incidents of a romance, rather than the accustomed order of political events. It is remarkable, too, that this career of conquest has uniformly directed its steps towards those parts of the earth, and to those only, which are the primeval seats of pagan idolatry; forming an intimate connection betwixt the most enlightened of Christian nations, and the victims of the most inveterate and deplorable systems of superstition mankind have ever witnessed. As we must be blind not to discern the finger of God in these transactions, it behoves us to consider for what purposes we are lifted to so high a pre-eminence."

Mr. Grant adverts at length to the revolution that has taken place in public sentiment of late years regarding missions, and the encouraging signs at present afforded:—

So strikingly evident was the hand of God in the before mentioned remarkable change, that the truth embodied in our proposition had been long continually receiving a more extended credence. While few openly presume, in the present day, to deny what even heathens, when acquainted with the particulars, will acknowledge, the minds of many have long been made up on the subject, and their grand aim is to carry out

the obvious designs of Providence, and thus secure at once the welfare of the Hindus and the real interests of Britain. The time, indeed, once was, and that not very long ago, when the idea of God's interposing in Britain's relations with India at all, and especially His interposing for the promotion of missionary purposes, was very generally ridiculed. The friends of Missions were then few; and they were exposed to almost universal obloquy, and to every species of hostility. India was almost hermetically sealed against the entrance of their agents. These were obliged to steal into it secretly; and, even then, ran the hazard of being expelled, should the whim of some official dictate the measure. The great northern *Review*, so especially severe in its attacks on Missions and Methodism, treated all connected with the cause with contemptuous scorn, and laughed in derision at every endeavour to Christianize India, as a means of accomplishing the Divine intentions. Yet the questions might, even then, have been reasonably asked,—If God has not these purposes of eternal import in view, what end worthy of His wisdom can there be in bestowing this mighty "donative of supremacy over India" on an island in the German Ocean! Is it merely to open up a new field in which a few individuals may gain a little fading worldly distinction, or a few years' worldly employments, or a little paltry gain? The affirmative answer was found untenable. It were a libel on the Divine wisdom. Whether the talented, but unhappy clergyman, who then came forward as the world's champion against Missions and "the work of the Lord," by writing the articles referred to, made any public recantation of his unholy tirades, we cannot tell. We hope he did. The journal itself, however, which contained them, has ceased from its hostility; and even, though as yet with niggard hand, dispensed its praise to the Missionary cause. The anti-missionary notions it formerly advocated, are rapidly coming to be reckoned among the things that were. They are now antiquated. If held at all, they are held only by those who are behind the age in religious information, and who are to be classed among the thoughtless or the profane.

This great change in public opinion, is clearly manifested by the open and decided manner in which men of information, of rank, and influence, afford their countenance and support to the missionary enterprise. We can reckon among its friends men of every class, from the prince to the peasant, and of every religious denomination, from the oldest churches to the sect of yesterday. This favourable change is especially manifest in India, generally, we believe; but, most certainly, in this presidency. Here, men high in office and authority, both in Madras and in the more distant stations, as also those engaged in mercantile pursuits, while an example and ornament of the Church, by their consistent deportment, are most generous in yielding their support to the cause of the world's evangelization. How different from the time, when, about 1793, Mr. Thomas of Calcutta, advertised in one of the public papers for *A Christian!* It seemed an eccentric freak; yet it was called for, and its effects were useful. Ward of Serampore informs us, that among all the Europeans in Calcutta, at the time the advertisement appeared, not above three or four were to be found who could be induced to assemble for social prayer: while the whole population around was one interminable moral desert. It had, indeed, been the subject of jocular remark, that "every European on his way to India left his religion at the Cape of Good Hope." Now, many of the most devoted Christians the Church contains, are to be found in India.

The Church, however, is not even yet fully alive to its mission duties. But now that public opinion has, under the control of Providence, undergone so great a change, we have reason to believe, that that change, by a moral *vis inertiae*, will become still greater. Nor is that the whole. We all know the power of public opinion.

Though it may be opposed for a time; yet, humanly speaking, it is, in the end resistless. It influences the mightiest empires. It can control the schemes of the most powerful despot, and even make him tremble on his throne. We see its gigantic, but ill-regulated might, strikingly manifested in its effects, at the present moment, in Europe.

When, therefore, God is evidently subordinating this powerful agent to promote the cause of missions, we may trust that he will carry out his purposes, through means of it, still farther; and that the time is approaching when kings and queens, who hitherto have too much kept aloof, shall be nursing fathers and nursing mothers to the new and rising churches among the heathen.

It is remarkable also, and we think, clearly indicative of the Almighty's purposes, that while Britain was advancing in power, and her people in zeal, for the evangelization of the world, facilities for placing the Holy Scriptures in the hands of almost every tribe in their own language, have been astonishingly increased.

Not very many years ago, the man that would have dared to hazard the statement, that at no distant period all nations of the world should be able to read the Word of God "in their own tongues," would have been deemed a madman; and the question would have been tauntingly put, "Is the age of miracles and the Pentecostal day to return again?" Yet, without the Bible, for the use of the people among whom he labours, the Missionary, it is evident, must be denuded of much of his power. The All-Wise has, therefore, not been inattentive to this most indispensable auxiliary. It is supposed that there are not three hundred languages in the world. In about one hundred and sixty of them, versions of the Scriptures have already been published. Among these, the languages of India have not been forgotten. Multitudes of different tribes, and countless myriads in these tribes, using totally different languages, are thus at one and the same moment, in every quarter of the world, drinking in salvation from the same sacred fountain of Divine truth.

May not this, then, be considered a repetition of the wonders of the day of Pentecost, when "the gift of tongues" was communicated to the Apostles? And as that gift was the preparation for the mighty revolution in the earth that was soon to follow, may we not consider the translating of the word into all languages as preparatory to the speedy coming of the glorious day of the Lord, and to the triumph of that Word "over all forms of impiety and of false religion?"

Nor is this all. Not only has Providence secured the preparation of these translations; even the mechanical process of multiplying them has been attended to. Without the aid of the press, it is difficult to see how the triumphs of the Cross could be attained; and this aid is now provided to an amazing extent. "A few complex but definite wheels and cylinders," says the eloquent Hamilton of Leeds, "propelled, it may be, not by man, but by the motive of the simplest gas, send forth those mighty scrolls, which, though so perishable in their fabric, commonly survive monuments of brass and stone." Night and day, without a moment's interval, will such mechanism willingly toil on, rolling forth its printed sheets in quantity equal to above five hundred copies of the whole Bible every hour. How poor, compared with this, is the pen of the ready writer, who would require years to produce his one or two copies! "It multiplies the loaves of living bread" to feed a famishing world, to an indefinite extent. With the aid of such an auxiliary, the missionary, under the guidance of his great Leader, may justly expect to revolutionize the world. By means of it, he is enabled, as an ambassador in Christ's stead, to declare his heaven-born thoughts, his fervent appeals, his awe-inspiring warnings, to myriads at once, and to warm their hearts with that fire which grace has kindled in his

own. It indeed, almost gives ubiquity to the modern evangelist. If the gift of speech be one of the chief by which God has distinguished man, this powerful agency, under his control, may certainly be reckoned next in order. We compare translations of Scriptures to the Pentecostal gift of tongues. Wondrous as that gift was, the means now placed in our power almost claim the preference.

With the art of multiplying, the facility also of obtaining them, we may add, has equally increased. A copy of the whole Bible may be procured for few annas; and they may soon be obtained, with proportionate ease, in all the languages of India. Indeed, at this very moment, it is in contemplation to supply with a portion of the sacred treasure every family containing a member who can read, throughout all the length and breadth of this vast land.

Can we fail to mark here also the working of Providence: or to perceive the result which it is intended to secure? Blessed be He who doeth all things well for what He hath herein accomplished! May His kingdom, in which all shall read as well as "hear in their own tongues the wonderful works of God," be hastened!

JEWISH MISSION.

LONDON.

APPOINTMENT OF A FEMALE AGENT BY THE LADIES' ASSOCIATION.

The Committee have to announce to the members and friends of the Association, that after most careful inquiry and communication with the Corresponding Board of the General Assembly's Committee for conversion of the Jews, and with the Rev. Mr. Douglas, the Missionary at that station from the Committee, they have resolved to comply with a proposal lately made to them, and to add London as a station for the labours of the Association. The number of Jews who reside in London is very great; and there is, besides, a large number who are occasionally there, and these of all classes and nations, thus affording abundant opportunity for a missionary who can obtain access to them, to disseminate the Gospel of Jesus among them. It has been found, however, that while Mr. Douglas has by his untiring zeal succeeded in gaining access to the heart of many a Jew, and in obtaining an opportunity of speaking to them of Jesus as their promised Messiah, it is almost impossible for him, from the secluded habits of the Jewish females, to have any communication with them; and, therefore, the only means of procuring access to their homes and their hearts, is by means of *female agency*. The Committee, therefore, felt, that a call was made on them to advance in the cause, and that a call from so important a sphere should not be neglected. They feel confident, that the friends of Israel will agree with the Committee, that they have only done their duty in at once acceding to the proposal. The Committee have the satisfaction of announcing, that they have appointed Miss Gertrude Knapp as their missionary agent in London. Miss Knapp is a native of Germany, and has been engaged for some years in teaching; she also spent a portion of her time in administering to the spiritual wants of the poor and ignorant. The Committee have received most favourable testimonials as to Miss Knapp's piety, talents, and general fitness for the work to which she has been appointed. Miss Knapp has already entered on her duties in visiting in the houses of the Jews in a part of the Jewish quarter in London; and the Committee have most earnestly to commend her and her work to the prayers of the friends of God's ancient people.

The Committee have in making this announcement, to mention, that they have acceded to the request for a female labourer in London, and appointed Miss Knapp as their Missionary at that station, trusting to the liberality of the members and friends of the Association, as they feel assured, that greater exertions will be cheerfully put forward to meet the increasing claims

on the funds of the Association, and that all will feel it to be not only their duty, but their highest privilege, to give as God hath prospered them, that the daughters of faithful Abraham may have made known to them the glad tidings of the promised Messiah; that he of whom Moses and all the prophets spake, has indeed come; and that there is none other name given among men whereby they can be saved, but that of Jesus whom their fathers crucified.

KARLSRUHE.

The comparatively quiescent state of public affairs on the Continent is now more favourable for the prosecution of evangelistic efforts. Mr Sutter finds great facilities afforded for carrying on the work in which he is engaged, and, in not a few instances, has reason to believe that his labours have not been in vain.

Extract of a Letter from the Rev. Mr. Sutter to the Convener; dated Karlsruhe, 20th December, 1849.

The Jews, taking rather an active part in the strivings and follies of this age, are very much concerned by all that is going on around them, either for good or for evil. They have become rationalists and infidels along with the Christians, and through them. There is hope, however, that the returning of many Gentiles to the triune God of the Bible may not be fruitless, so far as they are concerned. The providential dealings of God during the last two years, and the vials of wrath poured out upon the world, have contributed much to the progress of missionary work among the Jews, preparing the way to it in many a heart. There is, with considerable numbers, much more seriousness and thoughtfulness than formerly, previous to 1848. The awakenings amongst Christians, and the vigorous efforts made by the followers of the Gospel, are witnessed by them to their advantage. Many who have been worshipping the idol of so-called liberty, begin to open their eyes. You remember how, a year ago, I often remarked, "the Jews are mad with politics." This is no longer the case with a considerable portion of them. They complain, too, of the fall of their religion. During the time when infidelity reigned undisturbed, the system of rabbinism suffered irreparable losses among its former adherents. Popery, or Talmudism, with other systems of delusion, must perish. Once corroded by the gnawing tooth of time, they fall, and no enchantment can make them rise again,—they are flesh, and must go the way of the flesh. Messiah is called the *Branch*, His cause being growing, through all the vicissitudes of time, into a tree of righteousness and life, filling heaven and earth, while all plants not planted by the Father are rooted out and withering for the fire of the great day. Such I conceive to be the drift of the wondrous doings of God in this remarkable time, that things will come more and more to such a condition, that all God-fearing Jews will be driven to unite in faith with believing Christians. In this strain I have often spoken of Jews, and not unfrequently they have assented to my opinion. As the other day a Roman Catholic woman said, "I see that we self-exulting Romanists are wrong, and the Protestants have the truth,—we shall become the last, and they will be the first." So many Jews cannot avoid already doing homage to the majesty of faith in Lord of glory, the despised Jesus of Nazareth. Frequently, when I have been conversing with them, or preaching to them, I have become conscious afresh of the royalty of the Gospel in contradiction to all that they call religion,—a royalty which, in its self-evidencing virtue, commands reverence even from callous minds and obtuse consciences. I am, therefore, filled with invincible hope that our labour in the Lord is not in vain. We will, therefore, labour, and pray, and wait,—one day of harvest will surpass our brightest expectations.

The candidate for baptism, whom you know

by former reports, has now become a member of the Church. I baptized him last Lord's day morning, when I addressed those who assisted on the occasion on John xvi. 1-6, the Lord being present, and we all experiencing the influences of His blessed Spirit. The proselyte displayed a most becoming spirit, to the joy and gratitude of all who know him. A year ago, he was in ignorance and deep depression, a servant of sin. Only last spring the first ray of light began to dawn upon him. He came to this place in the end of August, since which time he has constantly been under my instruction. It was a joy to teach him, he being in a peculiar degree under the teaching and discipline of the Holy Ghost. His translation from darkness into light is very marked and decided. I am fully convinced that he is a true disciple of the Lord Jesus, and a child of God. He has all along shewn genuine fruits of repentance. I have carefully instructed him, and he possesses now a very considerable knowledge of the Bible, both the Old and New Testament, which is treasured up, not only in his head, but in his heart and conscience. His mind is well trained; and he is of a sober disposition, not greedy as proselytes sometimes are for worldly advancements. His demeanour breathes humility, and is in nowise artificial,—his manners are amiable, and by their unassuming simplicity, winning. I trust he may ever shine as a light, and also become a blessing to some of his brethren after the flesh. He wrote lately to his relations, but they refused to receive the letter,—their doors are, for the present, closed against him. I recommend him to your prayers, that grace may be multiplied to him, that he may persevere to the end. His name is now Timothy Henry.—*Home and Foreign Record.*

EXTRACTS.

The information contained in the ensuing Sketch of the manner, in which the Paraphrases came to be adopted by our Church, will, we have no doubt, be new to many of our readers. The prejudice originally entertained against the use of the Paraphrases has long since yielded to time, and a juster appreciation of their intrinsic merits, for the simplicity of the version and their close approximation to the words of the Holy Writ, admirably adapt them, for giving expression to the devotional feelings:—

THE ORIGIN AND ADOPTION OF THE PARAPHRASES.

BY THE REV. ROBERT JAMIESON

Although the attention of the Church of Scotland had from an early period been frequently called to the propriety of enlarging and improving the Psalmody, it was not till the year 1742 that the subject was vigorously taken up. Previous to that period, it had been the immemorial practice of the Presbyterian ministers to make the devotional parts of the service, which followed the exposition of Scripture, bear as closely as possible upon the train of thought; which had been previously awakened in the minds of the congregation and it was regretted by many that as it was found both a suitable and a beneficial thing to recapitulate the leading topics which pervaded the discourse in the form of a concluding prayer, the means of preserving the same unity of sentiment and feeling also in that interesting department which consists in praise, was still a desideratum. The Psalms, it was felt, while they constituted a most precious portion of the Word of God, and were so replete with references to all the varieties of a believer's experience that they would ever be before all other practical compositions of a devotional character, and the favourite vehicle for the effusion of piety, did not with all their acknowledged excel-

lencies contain such clear and full exhibitions of Christian Truth as were to be found in the pages of the New Testament writers; and it was thought that an important boon would be conferred on the public, and the cause of Christian edification greatly promoted, by translating in a metrical form several passages of Scripture, containing lively announcements of the grand blessings of the Gospel, and plain illustrations of Christian duty; in short embodying generally such thoughts as a pious and judicious preacher would be likely to enlarge upon in his addresses from the pulpit, and expressed in that lively style which would tend to quicken and elevate the tone of devotional feeling, which his previous exhortation might be supposed to have begun. With a view to accomplish this desirable object, the Assembly of 1742 appointed a Committee with full power to adopt every means, either by receiving contributions, original pieces, or by a judicious selection from former collections of hymns for providing the Christian people of Scotland with a sacred anthology; and when it is considered that that Committee, which continued in existence for about forty years, was successively reinforced by the addition of such men as Logan, the two Blairs, Dr. Erskine, and other eminent contemporaries, whose correct judgment, and fine taste have long commanded general admiration and respect, it was reasonable to hope that such a collection would be obtained through their united labours, as would both reflect credit upon the Church which employed their services, and provide their countrymen with a valuable treasure of sacred melodies. The first fruits of their exertions appeared in 1745, two years after their appointment, when a number of translations and Paraphrases, which had received their patient and final revision, were submitted for the consideration of the General Assembly, by whom they were ordered to be transmitted to Presbyteries, for the purpose of receiving amendments. While the work was in this preliminary stage, the Rebellion broke out, which diverting the minds of men to other matters more immediately connected with the interests of the Church and country, interrupted for a time the further progress of the Psalmody; and it affords a curious illustration of the confusions consequent upon that memorable rising, that in many parts of the country the copies of the first revised impression which had been printed for distribution among several Presbyteries, were either arrested or lost in the course of their travels during that period of civil commotion; inasmuch, that the Assembly of 1749 were under the necessity of ordering the whole to be printed anew, and sent to the several Presbyteries, who were appointed to send up their opinion the following year. Meanwhile those who were charged with the active preparation of the work, did not relax their efforts, but continued adding to the specimens already given to the Church; for in 1751, we find an enlarged and newly revised edition submitted to the Assembly of that year, which resolved to take the same method as formerly, to secure its improvement, by inviting suggestions from every quarter; and "in the meantime recommended the said Psalmody to be used in private families." By encouraging the use of the metrical translation in private, it was naturally expected, that the minds of the people would be led to perceive its excellencies, and that the daily or occasional singing of the Paraphrases in family worship, for that venerable practice was then very common throughout the country—would pave the way for the easy and general introduction of them into the service of public worship. But this recommendation of the Assembly, wise and judicious as in any circumstances it would have been, for changes in the religious habits and observances of a people are not all at once or silently acquiesced in—had become absolutely necessary in consequence of the strong prejudices, which in various parts of the country prevailed against the proposed innovation. Besides the difficulty of moving large bodies of men to any new

thing exemplified in this case, from year to year, by the negligence or backwardness of many Presbyteries to countenance or give any opinion on the subject; numbers of the Clergy participated in the feelings of that portion of the people, who could not reconcile themselves to the idea of elevating any human compositions to a level with the sacred hymns of the sweet singer of Israel. Into these feelings of opposition there entered, as usual, in similar cases, a variety of elements, some of an inferior and less respectable kind. The very idea of change disgusted many, and their dislike to the new translation was of a similar character, and originated in the same principles, as that of multitudes within our own memory, to the new mode of singing, or the repeating tunes, as they are called, both illustrating the strong hold which the forms of national worship have taken of the Scottish mind, and shewing that the national character is so strongly moulded by the simple genius of Presbytery, that the refinements and artificial graces of composition, either in Psalmody, or sacred music, are entirely unsuitable and distasteful. Another element in creating the strong prejudices against the new Paraphrases was furnished by the form in which they first appeared. The original impression was printed on a few leaves, in the shape of a very small pamphlet, or stitched at the end of the Shorter Catechism; and the way of doing it up, giving it the air of an ephemeral production, had, it is well known, a prejudicial influence on not a few. The majority, however, who expressed their dislike to the introduction of the Paraphrases, rested their opposition on higher grounds. Besides the preference they naturally felt for the Psalms, whose homely style, and quaint, and often rugged rhymes, were entwined with their tenderest and most venerable associations, they were of opinion, that in using a translation which, ever amid the changes necessary in a metrical form is distinguished by its extraordinary approach to literal faithfulness, they were adhering to the very words which the Spirit indited; and that the advantage derived from this belief in strengthening and enlivening their devotional feelings, would be but poorly compensated by the gratification afforded to their taste and feelings by the attraction of smoother numbers, and more elegant language, when the sentiments flowed from an uninspired source. Impressions of this serious kind were not easily combated; and accordingly, from the united influence of all these causes upon the public mind, it was not till the year 1781 that the Paraphrases appeared as they now stand in our Bible; and were appointed by the General Assembly of that time "to be used in public worship and in congregations, where the minister finds it to edification." Long after this public sanction, however, many ministers would not allow them to be sung in their churches; and numbers, particularly of the older people, were accustomed, on the announcement of a Paraphrase from the pulpit, to refuse to join in the singing, or to leave the place of worship altogether!

These sentiments, however, except, perhaps with a very few, have completely died away, and the almost universal suffrage of the Christian public has been long borne to the fact, that the selection of Translations and Paraphrases appointed to be used in our Churches, for beauty of sentiment, pathos of description, and a fine vein of scriptural simplicity and devotional feeling, is second to none in the English language. The labour that was expended on the preparation of these Paraphrases, and the judgment and taste exercised in bringing them to their present state of correctness, it would not be easy to overestimate. Every line, nay, every word, was made to pass through a strict ordeal before it was allowed to stand. Pieces which would have commanded admiration in a volume of poetry, were on the very ground of their poetical excellencies, unfit for being admitted into the collection; and hence, one of the greatest difficulties encountered in forming it, arose from the necessity of

avoiding or rejecting every sentiment, epithet, and mode of expression, which had any tendency to gratify the taste and engage the feelings, instead of moving the heart, which was either too elevated for common understandings, too particular for public congregations, or unsuitable to the sacred purposes of devotion.—For the authorship of the Paraphrases, See Presbyterian, Vol. 2, page 63.

We invite the attention of our readers to the subjoined continuation of the interesting Plea for the Old Paths, which appeared in our last. In warm and glowing terms—with the fervour of earnest sincerity, and yet with all charity, it defends "the Church of our Fathers" from the aspersions cast upon it:—

From *McPhail's Edinburgh Magazine*.

A PLEA FOR THE OLD PATHS.

We are aware, however, that none will be disposed to seek spiritual nourishment within her pale, whose minds are possessed with the idea that she is in no Church at all, but a mere counterfeit an idea sedulously inculcated by the leaders of the lamentable Secession of 1843. Dr. Chalmers pronounced "her a moral nuisance."—Dr. Cunningham, with characteristic vehemence, "a synagogue of Satan"—Dr. Mackellar "no real Church"—the language of Dr. Candlish makes us shudder as we write, "*The ministers of the Established Church are guilty, so far as I can see, of the very sin which would hand over the Lord of the Church, bound and fettered into the hands of his enemies.*"

The ministers of our Church are charged with the guilt of handing over the Lord of the Church, bound and fettered into the hands of his enemies, and perhaps the best mode of dealing with such an accusation, will be to show what these guilty ministers are in reality bound to do, and then leave the reader himself to pass sentence upon the dreadful language of Dr. Candlish. We shall now briefly advert to the leading truths for which our Church testifies, and which all her ministers are bound constantly and faithfully to preach.

Our Church witnesses for the Bible as the inspired word of God—the only rule of faith and manners—and the ultimate authority in all controversies and disputes concerning doctrine or duty. But as all other sections of the true Church of Christ, and even heretics themselves, appeal to Scripture, she has embodied her peculiar testimony in a Confession of Faith, which she regards as a sound digest of Scripture, and a true expression of her faith, and a real standard—yet subordinate to the standard of Scripture, which is isolated, final, and unapproachable. She does not permit the rule of Scripture to be supplemented by tradition or human comment, or interpretation of spiritual men; and protests against the decrees of Councils, and the enactments of Church Courts being imposed upon the conscience of any, even the meanest member of the human family. In Scripture she finds her sole record; from Scripture she draws her spiritual authority; and to Scripture she carries her final appeal. She insists much on the total ruin of man by the fall; the corruption thence derived to his whole nature; the actual guilt of his whole life and practice; and his consequent liability to the wrath and curse of his maker. She insists on the great evil of sin, declaring it to be exceedingly dishonouring to God in its nature and origin, and most polluting, shameful, and degrading to any creature, and utterly ruinous in its effects. She bears testimony to Jesus Christ as the only Mediator between God and man, and the only Saviour of sinners, holding him the Second of the blessed Trinity, the only begotten and well beloved Son of God; as also true man, endowed with a true body and a reasonable soul, thoroughly acquainted with human grief and human infirmity; yet holy as

God is holy, and pure as He is pure. She bears witness that he took unto himself the human nature, according to the terms of His everlasting covenant with the Father, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people; that he was designated by the Father to be baptized by the Holy Spirit for, and joyfully of his own free motion assumed, the place and office of our Substitute and Surety, and in this capacity made an end of sin, and brought in an everlasting righteousness, by his holy and glorious obedience, and his satisfactory and atoning death: that his obedience unto death was vicarious in its design, atoning in its nature, and most acceptable to God, in token whereof God has raised him from the dead, greatly exalted him, and given him a name that is above every name, and made him Head over all things to his Church; that the fruit of his Headship is the continued preservation of the world; the gathering out of it all who are redeemed by his precious blood; their regeneration by the Holy Spirit into his kingdom of grace; and their translation into the kingdom of glory, and eternal beatification in his presence. She maintains the doctrine of justification by faith without the works of the law, abjuring utterly the doctrine of human merit, affirming that of salvation by faith alone—not because of any essential virtue that pertains to faith, but because according to the gracious terms of the Gospel, it unites to Christ, and is the instrument with which the Saviour's righteousness is apprehended. The works wrought before regeneration she holds to be of the nature of sin, not being wrought in faith; and good works following regeneration she holds to be useless for justification, which is already past, but obligatory, necessary and unavoidable, as a fruit of the indwelling Spirit, and a proof of faith, and a duty owing to God, the King of kings and Lord of lords. She bears witness to Christ as the Head of all divine influence, as the Possessor of Divine grace in infinite fulness, and as the Dispenser of all needful supplies of it to every child of God; as the author and finisher of faith, and the whole work of grace in every soul that believeth; and as the All in All, and everlasting portion of the redeemed. She bears witness that he is inexpressibly lovely in his character, and worthy of universal and everlasting admiration; that he possesses a title to the obedience of all creatures, but most especially to that of all whom he has bought with his blood; and that he alone, and he absolutely is Lord of the conscience, and ought to be obeyed by every soul, from the king on his throne to the meanest of his subjects, and by every responsible corporate body, civil as well as ecclesiastical.

Such is a condensed summary of the leading truths held by our Church, and preached by her ministers; and Dr. Candlish dared to accuse these ministers of "the sin of handing over the Lord of the Church, bound and fettered into the hands of his enemies." It was a rash charge, and one which he should publicly retract, if he values his own peace of mind; for whose hold the above doctrines in sincerity must be members of the family of the redeemed—and cannot be spoken against in such terms without a very grave breach of the divine law of charity. To become an accuser of the brethren, is not to choose a very elevated example for imitation; and surely a darker and deadlier accusation cannot be brought against ministers than that they are traitorously handing over their divine Master unto death and shame. If the charge was uttered under such excitement of temper, as leads men to speak unadvisedly with their lips, an honourable spirit would hasten to repair the evil done, by a frank confession of weakness, and by a full withdrawal of the unjust and hasty impeachment; for it must be a very serious thing to weaken by false accusation the position and influence of ministers who preach Christ and him crucified, and are desirous to bring men acquainted with the true and only method of salvation. But if the charge was made deliberately and with purpose

aforethought, and is still clung to with a serious meaning, it is just another proof of the truth of the old adage—None so blind as they that will not see; and every person should be thankful for his mercies who is not tempted either by the position which he holds, or by the material from which his heart is framed, to suspect his brethren and to say all manner of evil against them.

There is, to our mind, something frightfully contracted about the faith of those who would confine operations of the Holy Spirit within the puny limits of their own little sect, and by whom all that are without, are counted as little better than heathen men and publicans; but there is something more frightful than contractedness of view in the conduct of those of our Succeeded brethren, who have been bold enough to assert that the Free Church party carried with them all the worth and Christianity of the Establishment,—nay more, that they took Christ and his Spirit along with them, and left the Establishment to be forever an unblest and dreary wilderness. Such is not the language of humility, but of a proud presumption; and is never found associated with expressions of godly sorrow, and tender compassion for erring men, but with words of high design, and uncharitable efforts to direct against their former brethren the tempest of popular scorn. We heartily wish them the blessing of Christ and his good Spirit; but when they seek to appropriate the blessing exclusively to themselves, and deliberately give over others to the uncovenanted mercies of God, we must tell them that they do what the Holy Romish Mother and Mistress has been wont to do, and what the whole Protestant world has for centuries condemned her for so doing. The word of God is not to be bound, but overleaps all the barriers erected by the inventions and corrupting prejudices of men, whether the partition walls of the Jews, the pale of the Romish Mother, or the lath and plaster of the Free Church. The Jews took counsel together to shut up within their own nation the select gifts of God, to the exclusion of all other people throughout the world; but the word of the kingdom burst through the feeble barrier, and great was the company of them that published it along the highways of the nations, while the proud structure of Jewish nationality shook to its foundation and trembled to its fall. And when Rome, that great city, sought to wall up the waters of life, within her own stagnant cisterns, the living tide overflowed and gushed forth so that men who were thirsting for salvation shouted with a great shout, and a tenth part of the city fell. And will not the experience of ages teach men wisdom, but must we have the same priestly assumptions put forth between the souls of men and their Maker, to intercept the blessed dews of heaven, and the light of our common Father's face? O when will churches and Christian men cease to bite and devour one another, and copy, with the simplicity of little children, their Divine exemplar? Did those, who would intercept the blessing of Christ from their brethren, ascend along with Him the hill of God—the hill of holiness—the hill of love—they would not take many steps upward till their grudging and sour bigotry would become a burden to weigh them down: or if, casting it from them into the place where the Lord lay, they set their faces steadfastly to ascend higher, until they reached the glorious mountain-tops, and stood before the presence of the Lamb, could they affirm that there were some labouring in preaching the Gospel of the kingdom who had their preaching for their pains—who, relying on the Saviour's promise, were yet doomed to find him a deceiver—who, loving the Saviour and his every utterance, were yet spurned from him in return? If they could do so, they know not what manner of spirits they are of; the wish is father to the thought, and ought to be purged away as a drop of poison from the old Serpent's sting; but, indeed, the thought like an imp of darkness, would be put to flight at once and forever, by the love-beaming countenance of the great Redeemer. Could they stand on the glorious top of that

high hill of God, on which the Lamb's throne gleams afar, where the air is always clear and mild, and love sheds a summer glory over every living thing—could they see, thoroughly baptized into the Lamb's Spirit, gaze down into the vale of tears, on that struggling sea of upturned human faces, how inexpressibly contemptible would the rivalries and petty sectional jealousies of the different tribes appear to them then! Is it to be supposed, that the denominational badge must be first inspected, and that the Shibboleth of party must be first uttered, ere the trustful look to the Saviour, and the cries sent up from the distressed multitude of earth are to be at all regarded by him; and that the Saviour can have respect to such matters as these, in dispensing his blessing upon those that wait upon him; or, as he watches that sea of upturned faces—sometimes calm as a sleeping infant, and trustful as innocence—sometimes tossing, heaving, and agonized as the unfathomable burning gulf utters its thunder in their ears. No; let the cry of faith go up from any anxious sinner, and whatsoever name he may be called by, he will assuredly be heard by Christ; for Christ is love.

MISCELLANEOUS.

THE REV. JAMES SHORE.—The Committee appointed to conduct the case of the Rev. James Shore, on the prosecution of the Bishop of Exeter, have just brought their labours to a close, the total amount placed at their disposal by the public was £614 2s. 7d.; of this amount £525 15s. 10d. (including £310 16s. 4d. paid to the Bishop of Exeter, the cost of the proceedings in the Court of Arches), has been expended, and the balance £88 8s 9d handed over to Mr Shore.

DR. ACHILLI.—At a meeting of the Edinburgh subdivision of the Evangelical Alliance held last week, several interesting statements were made relative to the imprisonment of Dr Achilli in the Inquisition at Rome. The report regarding his release has not yet been fully confirmed, but there is every reason to believe that it will shortly be authenticated. The meeting unanimously resolved that in the event of his being already liberated, it is their earnest desire that he may come to Scotland, but in the event of his still being in the hands of his persecutors, a public meeting should be held in Edinburgh with the view of assisting in his liberation. A Committee of gentlemen was appointed to carry out this resolution, and a vote of thanks given to Charles Cowan Esq., M. P., for the interest he had manifested in the matter.

He has since escaped from Rome, with the connivance of the French authorities. —ED. PRESBYTERIAN.

TESTIMONIAL TO DR PYE SMITH.—Subscriptions are being collected for a testimonial to this eminent divine, on the occasion of his entering the fiftieth year of his labours as President of Homerton Independent College. The money is to be laid out at interest for Dr Smith's benefit during his lifetime, and, at his death, is to be appropriated to found Divinity Scholarships. The sum already raised amounts to upwards of £1700. The *Patriot* states that, "on Sunday morning, the Rev. Dr. John Pye Smith took leave of his attached flock in a farewell sermon. He is succeeded in the oversight of the church by the Rev. John Davies, who, for several years, has been associated with him in ministerial and pastoral functions. From the tutorial sphere Dr Smith will not withdraw till the close of the academic session."

ANTIQUITIES FROM BOMBAY.—The ship *La Belle Alliance*, which has arrived in the docks from Bombay, has brought several cases of Ninevite sculptures as a portion of her cargo. These antiquities are not in this instance specially assigned to the Government authorities for deposit in the national receptacles, whatever may be their intended ultimate destination, but are consigned to a person in this country of wealth and taste.

POETRY.

TRUST—FAITH.

"My times are in thy hand"

BY M. F. TUPPER.

Yet will I trust, in all my fears
Thy mercy, gracious Lord, appears
To guide me through this vale of tears,
And be my strength;
Thy mercy guides the ebb and flow,
(Of health and joy, or pain and woe,
To wean my heart from all below,
To thee at length.

Yes—welcome pain which thou hast sent,
Yes—farewell b'essings thou has lent;
With thee alone, I rest content,
For thou art Heaven.
My trust reposes safe and still,
On the wise goodness of thy will,
Grateful for earthly good or ill,
Which thou hast given.

O blessed friend! O blissful thought!
With happiest consolation fraught,—
Trust Thee, I may, I will, I ought—
To doubt were sin!
Then let whatever storms arise,
Their Ruler sits above the skies,
And lifting unto Him mine eyes,
'Tis calm within.

Danger may threaten, foes molest;
Poverty brood, disease infest,
Yea, torn affections wound the breast
For one sad hour;
But Faith looks to her home on high,
Hope casts around a cheerful eye,
And love puts all the terrors by
With gladdening power.

We would beg to remind our readers, that we are especially anxious that the Presbyterian should present a comprehensive record of the operations of our Church in this Province, and we would consequently feel obliged, if accounts of the openings of Churches, progress of Sabbath Schools, Home Missions, &c., in connection with our Church, were forwarded to us. We are often obliged to glean from the columns of secular contemporaries, items of information on some of these subjects, but this should not be so.

Those who are interested in the success of the Presbyterian should remember, that the Israelitish task of making bricks without straw, is a hard one. We trust that our friends will consider the reasonableness of our request, and supply us with such information more extensively than has yet been done.

We would invite the particular attention of our readers to the masterly statement given by the Trustees of Queen's College, of the reasons which induce them to maintain that University on its original basis, in preference to merging it in the University sought to be erected at Toronto, by the University Act of last Session. The Trustees have amply vindicated their position—the lucid arrangement and cogent reasoning of their statement carries home to the reader, conviction

of the correctness of their assertion, that, it is the imperative duty of the members of our Church, to unite in the maintenance of an University where Divine Truth is revered, as the surest guide in the conduct of life. Such an institution, we need not add, Queen's College is, and such, we hope, it will ever continue to be.

We would also direct attention to the communication in another column, from the Secretary of the Missionary Association of Queen's College. We hope that returns to the queries, which appeared in our last, will be furnished to the Society, as numerous as possible. The Society is deserving of encouragement, and we hope it will be extended to it.

We have received a copy of the February number from the Post Office, on which was written, "missent in place of No. 3," but the party has neglected to furnish us with his name or address, so that we might rectify the error.

E. L. H. is received, and will appear in our next.

ERRATUM.—For F. Petry, Senr., in our last, read F. Petry Sim.

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GEO. ANDERSON,
Montreal, 24th December, 1849.

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Montreal, September, 1849.

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