

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

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

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

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

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

The Presbyterian;

A MISSIONARY AND RELIGIOUS RECORD



OF THE

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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

CONTENTS.

	PAGE		PAGE
THE PRESBYTERIAN,.....	33	Endowment Scheme--Great Public Meeting, 35	
THE CHURCH IN CANADA.		St. Columba's Congregation, Glasgow,.....	40
Ministers' Widows' and Orphans' Fund,....	33	CORRESPONDENCE.	
Presbytery of Glengary,.....	33	Address to the Members of the Presby-	
Queen's College Missionary Association,...	34	terian Church of Canada in Connec-	
Valedictory Address to Congregation at		tion with the Church of Scotland,....	41
Richmond,.....	34	History of Presbyterianism, <i>continued</i> ,....	42
THE CHURCH OF SCOTLAND.		Our Lord Jesus Christ asserts, &c. <i>concluded</i> , 42	
		A Jewish Story concerning Abraham,....	44
		MISCELLANEOUS,.....	45
		The Late D. Addison, & Prof. Dunbar,....	47
		POETRY, ORIGINAL AND SELECTED.	
		The Egyptians Overthrown in the Red Sea, 47	
		Lines by MILTON in his old age,.....	47
		Song for the New Year,.....	49
		SUBSCRIPTIONS,.....	48
		ADVERTISEMENTS,.....	48

No. 3, March, 1852.

VOLUME V.

Price 2s. 6d. per annum.

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

The Presbyterian.

We have not been disappointed in our anticipations expressed in our last number, as we feel ourselves agreeably called upon to again acknowledge the promptness with which so many of our subscribers have forwarded to us their arrears, or payment in advance. The Subscription List in our present number shows that an amount, nearly equal to that remitted during January, has come to hand during the month of February. We find that, notwithstanding these prompt remittances by numerous parties, a considerable amount of arrears still appears on our Despatch Book; and we are not a little surprised to find that certain parties, when they have thought proper to discontinue our periodical, as intimated to us from time to time by the receipt of the Local Postmasters' circulars having the blanks filled up with "Not called for," or "Refused," have entirely forgotten to settle their arrears for one or more years.

The lengthy poem on "II. Kings, from 24th verse of the VIth chapter to the end of the VIIth," and two communications from Kingston, are under consideration.

"Churchyard Gleanings," No. 3, and a few communications from esteemed correspondents, will appear in our next issue.

We are obliged to our Toronto friend for furnishing us with the *clippings*, and we hope that he will continue to indebted us with such favours.

N. B.—We have to acknowledge that we failed in deciphering correctly a word in the Original Poetry, "On the close of the Year," in our last issue. Instead of

"While 'neath his frozen heel
All verdant borders found a tomb;"
It should be—
"All verdant *lovelies* found a tomb."

We were somewhat puzzled, and substituted *borders*. The word *lovelies* (used substantively for *beauties*) is certainly bold, and may be poetical; and there may be authority for its use.

We find also that at page 10, under "Christian Nautical Memoranda," the meaning was considerably altered by substituting "the village port should make him address his messmates," instead of "the village poet," &c. At page 26, under "Churchyard Gleanings," read, "grief may make thee marble too," instead of "mark;" and for "precious piles of sandy dust," read "lovely."

THE CHURCH IN CANADA.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

Congregational Collection at	
Three Rivers, Rev. J. Thom.	£3 0 0
Beauharnois, Rev. Thomas Haig, . . .	4 5 0
Orms town, Rev. J. Anderson,	1 18 9
King, Rev. John Tawse,	1 10 0
Niagara, Rev. B. Mowat,	7 10 0
Bytown, Rev. A. Spence,	5 5 0
Mount Pleasant, Rev. John Bryning, .	2 0 0
Goderich, Rev. A. McKid,	3 0 0
Markham, Rev. James Stuart,	1 10 0
Dundas and Ancaster, Rev. A. Bell, .	2 5 0
Pakenham, Rev. A. Mann,	1 15 0
Smith's Falls, Rev. S. Mylne,	3 0 0

JOHN GREENSHIELDS,
Treasurer.

About thirty Congregations have not yet sent in their contributions. They are requested to do so without any further delay.

PRESBYTERY OF GLENGARY.

Our Presbytery met at Martintown on the 21st of January. Mr. MacPherson and Mr. McLean reported that in accordance with the instructions of Presbytery they proceeded to Lochiel, and on Sabbath, the 19th day of October last, dispensed the Sacrament of the Lord's Supper in that place. They were happy to inform the Presbytery that, unpropitious as the weather was, an immense multitude

assembled on the occasion. On the Lord's Day there were present upwards of a thousand souls, listening with earnest attention, and they trust, with much benefit, to the Word of God. They have also great pleasure in intimating to their Brethren of the Presbytery their kind reception by the People of Lochiel, who are strongly attached to the Church of their Fathers. And, finally, they would beg leave to press most earnestly upon the Presbytery the necessity of repeating their application a few years ago to the Colonial Committee of the Church of Scotland for a Gaelic Minister for this populous and most interesting Congregation, who, though sorely tried, still continue firm adherents to our Body.

A Deputation from the Congregation of Martintown compeared, and stated to the Presbytery, that it was the unanimous wish of said Congregation to retain the services of Mr. McLaurin, their Minister, and that with this view they had exerted themselves to make his income equal to that mentioned in the Bond when he took charge of the Congregation in 1840: and notwithstanding the secession of members, and the death and removal of others, the Deputation are happy to have it in their power to say that the number of subscribers now adhering is larger than at Mr. McLaurin's induction. Whereupon, after due and solemn deliberation, it was moved by Mr. McKenzie, seconded by Mr. Monro, and unanimously agreed to—That, in consequence of the satisfactory statement from the Deputation of the Congregation of Martintown laid this day before the Presbytery, and Mr. McLaurin having left the case entirely in the hands of his Brethren of the Presbytery, the Presbytery hereby enjoin Mr. McLaurin to remain in his present charge, and instruct the Clerk to return the Call and Bond from the Cou-

gregations of Beechridge and Norvaltown to the Presbytery of Montreal, in order that steps may be taken to fill up said vacancy with as little delay as possible. Mr. McLaurin, being asked whether he had any objection to said decision, replied, that he acquiesced in the decision come to by the Presbytery.

Mr. McLaurin laid a Call on the Table of the Presbytery with a letter from Mr. Greg, a member of the Congregation of Woodstock in the Presbytery of Hamilton. In consequence of said Documents not coming in the regular form through the Presbytery of Hamilton, this Presbytery can take no action in the case, and direct the Documents to be returned accordingly.

Messrs. McLaurin, MacLean, Mackenzie, MacPherson, Monro, and Purkis, were appointed to preach at Cornwall during Mr. Urquhart's temporary removal to Kingston as Professor of Biblical Criticism and Church History.

At a meeting of this Presbytery on 10th December last a Deputation, consisting of Messrs. David Johnston and James Irvine from the Congregation of North Williamsburgh, handed in to the Presbytery a Call from said Congregation in favour of the Rev. Thos. Scott, of Camden East, in the bounds of the Presbytery of Kingston; also a Bond for stipend. The Presbytery, after hearing the Deputation in favour of said Bond and Call, and both being authenticated by said Deputation, considered the same. It was unanimously agreed to, to sanction it, and to transmit it to the Presbytery of Kingston with the request that they proceed in this matter with as little delay as possible.

The following appointments were made; Mr. McLaurin to preach at Lochiel, Mr. MacPherson at Williamsburgh, M. Urquhart at Longueuil, and Mr. MacLean at Coteau du Lac. It was left to those Brethren to select whatever Sabbath might be most convenient to themselves, and to give due intimation to the People.

MISSIONARY ASSOCIATION, QUEEN'S COLLEGE.

The Office-bearers of the above Association for the present year are—

<i>President</i>	WILLIAM JOHNSTON, A. B.
<i>Vice-President</i>	JAMES ROLLO.
<i>Treasurer</i>	JAMES GORDON, A. B.
<i>Cor. Secretary</i>	GEORGE D. FERGUSON, A. B.
<i>Rec. Secretary</i>	FREDERICK P. SIM.
<i>Committee of Management</i>	JAMES MACEWAN.
	PETER LINDSAY, A. B.
	DAVID WATSON, A. B.
	DAVID WARD.

VALEDICTORY ADDRESS TO CONGREGATION AT RICHMOND.

The following Address was delivered by the Rev. David Evans to his Congregation at Richmond on the Sabbath previous to his removal to Kitley, where he now labours.

MY DEAR FRIENDS AND CHRISTIAN BRETHREN,—Being about to remove from you, among whom I have laboured during the last ten years, to another portion of God's Heritage, I feel it my duty to address you on the present occasion.

I hope that, from the first day I came among you, it has been my highest aim to hold up to your view the grand discoveries of Divine Revelation, to proclaim salvation through Christ, to represent the glorious truths of Christianity in their native simplicity, infinite importance, and holy tendency, and to impress your minds with a sense of the necessity of holiness of heart and life, and a conformity to the image of Christ.

The serious and attentive among you are aware that I have laboured to enforce upon you the infinite value of your immortal souls, the awfulness of eternity, and the importance of attention without delay to your best, your highest, your everlasting interests.

I trust my labours have not been altogether without success; yet I fear the instances are very few. But, if God has made me the humble instrument of sowing the seed, and another to reap in *his day*, I will be fully satisfied, as I believe "that *he that soweth, and he that reapeth shall rejoice together.*" I have had you upon my spirit at the mercy-seat of God, both in public and private. My earnest desire and prayer to God for each of you is, that you may be saved.

Impressed with the weight of these considerations, and sensible of the infinite value of the blessings of salvation, the rapid flight of time, the shortness and frailty of human life, and that we are all hastening to the great *tribunal* where we must render an account to the searcher of hearts, I have felt myself constrained to offer to you this very humble, but truly affectionate address; most fervently praying that the God of all grace may smile upon this attempt, and render it profitable to your souls.

The glare of life dazzles too much the eyes of some, and the fascinating influence of worldly pleasures and enjoyments has alienated the hearts of others from the chief object they should hold in view, the glory of God and the salvation of the soul. But in the full prospect of eternity, and at the judgement-seat of Christ, you will be deeply convinced, that the blessings of salvation are infinitely more precious than all the possessions in this world, and that you will then deem those, who from the heart embrace the Gospel, and whose lives were conformed to the image and example of Christ, to be truly *rich*, truly happy, and truly honourable.

I affectionately and most earnestly entreat you by the worth of your souls, by the shortness of time, by the speedy approach of death, and by the solemnities of a future judgement, to attend with more seriousness and diligence, than ever you have done, to the great concerns of Religion, and of your precious souls; which will make you happy in time and eternity. Let it be the first and principal object of your regard to understand and believe the Gospel of Christ, which is the power of God unto salvation to every one that believes. I beg you will remember that the foundation of true and practical Christianity rests upon the Saviour, as unfolded to us in the glorious Gospel. "For other foundation can no man lay but that which is laid."

I would particularly recommend to you to study the Holy Scriptures with unwearied diligence and attention, and with earnest prayer for the light and direction of the Holy Spirit. Do not suppose that you have done with your *Bible* when you have read it a few times, and have acquired some knowledge of its fundamental doctrines, or that by such attainment you have arrived at the summit of perfection and that you require no more instruction by the Ministry of the Word. Although you may have entered upon a Christian life, you are to recollect that you are still in an enemy's country, and that you require Divine support and direction. Take for example the noble Bereans, who searched the Scriptures daily. "Search the Scriptures for in them ye think, &c., &c."

The life of true Religion cannot be maintained without a careful attention to the motions of your own hearts, and a due regard to the duties of the closet. Watchfulness and circumspection are absolutely necessary in the Christian character, with holiness of heart and of life, "without which no man shall see the Lord." In these delightful exercises you shall experience growth in grace, and your path shall be as the shining light which shineth more and more unto the perfect day. Take heed that your closets and Bibles do not witness against you for your neglect of those known and commanded duties, especially of secret prayer. Forget not the obligation, which is so strongly implied in our Lord's exhortation against ostentatious devotion, wherein it is said, "And thou, when thou prayest, enter into thy closet, and, when thou hast shut thy door, pray to thy Father, who seeth in secret, and thy Father, who seeth in secret, shall reward thee openly." Be not unmindful of the example of the true Christian in every age. The royal psalmist declares, "At evening, morning, and at noon, will I pray and cry aloud;" and Daniel at the risk of his life, and of all that was dear to him as a man, kneeled down upon his knees *three times a day* and prayed and gave thanks before his God.

Above all be careful that ye forget not the perfect pattern of our Blessed Saviour Himself, of whom we are told, that in the morning, rising up a great while before day, he went out into a solitary place and prayed. If He found the necessity of such retirement and of prayer, with what energy should this consideration enforce the duty upon us! In the exercise and use of the Divinely appointed means you are to seek daily supply from your Heavenly Father, who is more willing to communicate His favours and blessings than you are to ask them. "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." It is because I wish you to prosper in the Divine life, and to enjoy the most exalted pleasures of Religion, that I endeavour to press these duties with so much solicitude.

But those of you, whom God has blessed with families, have a weighty responsibility; you are bound to bring them up in the fear, nurture, and admonition of the Lord. To discharge this duty aright, the most unremitting care and attention are absolutely necessary. There is an awful and solemn responsibility upon Ministers of the Gospel, who are required to watch for your souls as they that must give an account; and surely there is as weighty a responsibility upon Christian Parents for their tender offspring. If they should perish through your negligence, how terrible the weight of guilt you will incur thereby! I would therefore earnestly recommend to you to maintain the worship of God in your families, and to those, who may have neglected it hitherto, to commence it without delay, and let the offerings of family praise and thanksgiving ascend daily to the Author of all your blessings; and, whilst you carefully and conscientiously perform these duties, you will not omit the further religious instruction of your children as you may have opportunity, especially on the Lord's Day, in catechising and instructing them in the plain, fundamental doctrines of the Gospel. The performance of these duties regularly and seasonably will be very little interruption to your worldly business or avocations. It will be the most likely way to entail the Divine blessing upon all your lawful efforts and industry. "Godliness is profitable for all things, having the promise of the life that now is, and of that which is to come." The most happy effects may be hoped for, if we persevere seriously and zealously in these duties. Although we live in a very enlightened age, yet it is not free from depravity and sinful practices, which have spread a degree of their influence among some of the professors of Christianity. But that conduct which subverts the good order of domestic life, which disqualifies and indisposes for the duties of Religion, which robs the family altar, at least of

CHURCH OF SCOTLAND.

ENDOWMENT SCHEME OF THE CHURCH OF SCOTLAND.

GREAT PUBLIC MEETING.

On Thursday evening, January 8th, a public meeting of the members and friends of the Church of Scotland was held in the City Hall for the purpose of hearing addresses on the Endowment Scheme of the Church. Notwithstanding the unpropitious state of the weather, the hall, the most spacious room in Scotland, both in its area and galleries, was crowded to excess by a highly respectable, influential, and enthusiastic auditory, including a large number of ladies. The Chair was occupied by the Duke of Argyll, who was supported on the platform by the Lord Provost, Sir James Campbell of Stracathro, Sir Archibald Campbell of Succoth, Bart., M. P., Wm. Lockhart, Esq. of Milton Lockhart, M. P., Wm. Forbes, Esq. of Callander, M. P.; Rev. Drs. Hill, Runciman, Macleod, Boyd, Napier, Barr, Muir, Craik, Jamieson, Paton, Storie of Roseneath; Rev. Messrs. Gillan, Macleod, Watson, Scott, Pollock, Johnstone of Maryhill, Cochrane, Alexander of Renfrew, Hill of Kilsyth, Leckie of Shettleston, Monro of Campsie, Gray of Dumbaron, Orr of St. Stephen's, Stewart of St. Mark's, &c. &c. &c.; the Lord Dean of Guild, Robert Findlay, Esq. of Easterhill, John Gordon, Esq. of Aikenhead; Bailies Watson and Whyte, Major Campbell, Professor Weir, Andrew Wingate, Esq., John King, Esq., William Johnston, Esq., John Pollok, Esq., Andrew Galbraith, Esq., Alex. Morrison, Esq., Andrew Maugeorge, Esq., Robert Strang, Esq., C. H. Murray, Esq., John Wilson, Esq., of Auchineden; William Brown, jun., Esq.; Dr. Macfarlane, D. A. D. Anderson, Esq.; Dr. Lawrie; Robert Baird, Esq., of Gartsherrie, Robert Lamond, Esq., James Ritchie, Esq., Thomas Watson, Esq., William Aitken, Esq., John Mitchell, Esq., Robert Salmond, Esq., Alex. Abercromby, Esq., George Young, Esq., Adam Paton, Esq., James Richardson, Esq., of Ralston, John Gilmour, Esq., Charles Hutcheson, Esq., James Jamieson, Esq.

The Meeting was opened with prayer by the Rev. Dr. Hill.

His GRACE, who, on rising, was greeted with much enthusiastic cheering, said;—Ladies and Gentlemen,—Before proceeding with the business of the meeting, I have been requested to mention the names of a few individuals who have been unable themselves to attend upon this occasion, but who have desired that an apology should be made for their non-appearance, and who are anxious to express their concurrence in the great object which has called us together. Notes have been received to this effect from His Grace the Duke of Montrose, Lord Belhaven, Lord Blantyre, Sir J. Colquhoun, and Mr. James Baird, M. P. I may also add that the most venerable minister in the city, Principal Macfarlan, has just himself personally expressed to me that the burden of his fourscore years may well excuse his presence at this meeting. (Cheers). On the last occasion, on which I had the honour of appearing in this hall, it was on behalf of an object in which all the citizens of Glasgow could unite without any distinction of party or of church; and, although I cannot exactly and precisely say the same thing of the object in behalf of which we have here assembled, yet the satisfaction, with which I appear before you, would be very greatly diminished did I not feel that there is nothing whatever, either in the object for which we are met to-night, or in the principles on which it is founded and must be explained, which is of a sectarian character. (Cheers). On the contrary the arguments and the principles, on which we recommend this object, are arguments and principles which ought to be and which must be sympathized in by all the great religious denominations into which this country is divided. (Cheers). The truth is, that the position of Scotland in this respect is one al-

the evening sacrifice, and makes the walls of the closet bear witness against the absent suppliant, is not only unbecoming persons professing Godliness, but also unworthy of those who have the least regard for their immortal souls and eternity. The society of the gay and ungodly drowns reflection, banishes serious thought, and hardens the heart, until at last the terrors of death and the horrors of eternity come upon them like an armed man.

As one possessing the tenderest concern for the welfare of your souls, and for your present peace and everlasting happiness, I would most earnestly entreat you to abstain from every appearance of evil; and consider that this admonition will be re-heard at another day, when the secrets of all hearts shall be disclosed. It is not they who talk most about Religion, who have it only in their head and on their tongue, that will be accepted with God; but they who do the will of our Heavenly Father, and who evidence the reality of their faith by the fruits which they bear. "For every tree is known by its fruit."

You will readily perceive that there can be no true religion without a change of heart and life. Without holiness no man shall see the Lord; and, where there is true and vital religion, it makes its possessor better in every relation in life. It makes better husbands, better wives, better children, better servants and better neighbours. It makes them humble, forgiving and gentle, for that wisdom, which cometh from above, "is first pure, then peaceable and gentle, full of mercy and good fruits, without partiality and without hypocrisy." Let this Heavenly wisdom greatly abound, and you will then adorn the doctrine of our God and Saviour in all things. "Let your light so shine before men that others, seeing your good works, may glorify your Father in Heaven."

I am aware that in every Assembly, and in every Church, you will find both saints and sinners, and that I am at present addressing some, who are perhaps yet strangers to vital godliness; to such I say, It is high time to awake and consider your danger before it be too late. Have the soul-cheering beams of the Gospel shone into the hearts of many around you? And do you still remain in darkness and in the region and shadow of death? How exceedingly painful the consideration, that to many others the Gospel has become the power of God unto salvation, and that it is likely to prove to you the savour of death! How painful the reflection in a future day, that you had mercy and salvation in your offer, and that you despised and neglected them! How pungent the anguish such a reflection when you come to die! A death-bed will be a very disadvantageous situation for commencing a Christian course, when all your powers are enfeebled, your strength debilitated, your spirits exhausted and your whole attention absorbed in the pains and wants of your dying bodies. Remember, if your attention to Religion be deferred to a dying hour, you have no real ground to hope or expect that it shall be then realized, but reason to fear that you shall be undone for ever.

But you are not to despair of Divine mercy although you may have long rebelled against Him. Jesus is able to save to the uttermost all that come unto God by Him. It is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners. "God so loved the world that He gave His Only Begotten Son that whosoever believeth on Him should not perish, but have Eternal Life." "Behold now is the accepted time, behold now is the day of Salvation." "To-day if you will hear His voice, harden not your hearts, &c., &c." "To you is the word of this Salvation sent." "May this short address be accompanied with a Divine blessing.—Amen.

most altogether peculiar in the history of the world. I am not sure that in proportion to our population we are not more divided and split into different branches and sections of the Church of Christ than any other country in the world; but there is this great peculiarity amidst all our divisions, with the exception of course of some extremes on either side, that, if any member of any given church in this country were to find himself, either by his will or by accident, in a place of worship belonging to another communion, he might listen to the praises, and to the prayers, and to the sermon, and from year's end to year's end he would hear nothing in point of faith or of discipline, with which his own body could disagree. (Cheers). I mention this as a fact, I do not draw any inference; but, whatever may be the reflections which in calm moments this fact may raise in our minds as to those peculiarities in our national temperament, and in our national history, which have led to so many various and disastrous divisions upon questions that by the confession of this fact do not belong to the domain of religious faith, hardly to the domain of religious duty, there is at least that great satisfaction, which I have already expressed to this meeting, that we may advocate the objects and purposes of our own Church, feeling that we do so upon principles which will be approved of and coincided in by a vast majority of our countrymen. (Cheers). I shall not long detain this great meeting in putting before it the facts upon which I feel thoroughly convinced that a vigorous exertion for the extension of our Religious Establishment is absolutely necessary in the present condition of the country. We are accustomed to speak with some feelings of pride and satisfaction of the progress in arts, civilisation, and wealth which Scotland has made among the nations of the world. (Cheers). But, if we look back a short time, we shall see that that advance has been made under somewhat peculiar circumstances. For more than 120 years after the Reformation we were a country greatly divided and distracted, struggling in defence of our religious liberties. (Cheers). But, the moment that by a long course of successful and triumphant resistance our own civil and religious liberties were secured, Scotland advanced with prodigious steps in the path of social, moral, and physical improvement. From 1688, for the next hundred years, although during a portion of that time it was distracted by civil wars and rebellions, nevertheless its progress was rapid and continuous. But undoubtedly the greatest progress, which Scotland has made, has been during the last fifty or sixty years. Since the beginning of this century Scotland has added no less than 1,262,000 to her population. I believe that there are persons present in this hall, not greatly advanced beyond the period of man's natural existence, within whose lifetime Scotland has actually doubled her population. (Cheers). You may see this increase in almost every part of the country; it has been accompanied to a certain extent by a re-distribution of the population. Towns, which a few years ago were the most considerable in the country, are now only third, fourth, or fifth-rate as compared with the great manufacturing cities which have grown up beside them. The great cities of Scotland, and Glasgow in particular have advanced in a manner which is almost incredible. At the beginning of this century Glasgow did not number much more than about 80,000 souls, while by the last census it numbers 333,000. Although in one point of view we have much to satisfy us in this retrospect of the history of Scotland, although we have seen that those virtues, those traits of our national character, which shone so brightly during a long period of adversity, were also capable of standing the test of the more trying times of prosperity, yet I am afraid we cannot congratulate ourselves upon this advance in one respect, namely—that our moral condition has been somewhat outgrown by our physical prosperity. (Cheers). I am sure no one in this hall will think that I have any other feelings than those of great dissatisfaction in stating the facts which do appear on the face of the Returns in regard to

our criminal population. I regret to say that the last tables with reference to the criminal statistics of Scotland presented to Parliament do present an alarming increase. I have looked over these returns for quinquennial periods from the year 1836 to the present time, and I regret to say that the average number of criminals has greatly increased. In the first five years the numbers were 3349; in the second five years, 3696; and for the last five years they amounted to 4488; showing an increase in the first period of between nine and ten per cent., and in the second period of upwards of twenty-one per cent. This is by no means a satisfactory statement; but it is one which we ought to look in the face. We cannot be surprised at the increase of crime when we look to the great want of Educational and Religious instruction in respect to the population, and to one great cause of demoralisation in Scotland, I mean the enormous consumption of ardent spirits. It appears from the Returns that the duty, actually paid on ardent spirits in Scotland, amounts annually to upwards of two millions; and it is calculated in an able and admirable paper prepared by Mr. Porter, of the Statistical Society of London, that the actual cost of ardent spirits to the people of Scotland (I mean to the consumers) amounts to the enormous sum of £6,000,000 sterling, which is several hundred thousand pounds more than the whole revenue which the public derive from Scotland. Looking at this enormous increase in the population of Scotland, let us simply ask what has been actually done during the last sixty or seventy years in order to supply the spiritual destitution either in town or country? I must say that the increase in the number of our churches has been most fractional as regards the great mass of the population on whom they were to operate. There has been a considerable increase, arising partly from the divisions which have taken place in Scotland; but that multiplication of churches has not kept pace with the spiritual wants of the people. Take the case of the Highlands for illustration. I do not blame any particular church in this respect, for, if any incurred blame at all, it is perhaps that one of which I am myself a member, because the other bodies had first to provide churches for themselves, whereas we had all along enjoyed the benefits of an Establishment, and from our voluntary exertions we ought to have provided on the Endowment principle for the spiritual wants of the population. (Cheers). We are bound to look this question very narrowly in the face for the purpose of establishing a great principle of social, political, and religious economy. I say this bears specially on the object of the meeting to-night, which proceeds on the principle that the various Voluntary churches have utterly failed to provide any remedy for this state of spiritual destitution. Referring to the cases of the Highlands and Islands of Scotland, there are many parishes, 20 or 30 miles in length, divided by arms of the sea and mountain ridges, having perhaps one or two churches in which the clergyman officiates alternately, thus leaving half the population without service for a fortnight. One would naturally suppose that the various Voluntary Churches would have taken up these waste fields and planted their churches there; but they have been unable to do so, simply because they had first to provide for themselves; and the question always has been, where could they put down a church which would pay itself? This is naturally and essentially the principle on which they proceeded. Let me mention a specific instance. It is an instance with which I am acquainted, for I am myself interested by property in the district. At the period of the Secession of the Free from the Established Church there was in Mull, as in many parts of the Highlands, a district of twenty or thirty miles in length, divided by mountain ridges and arms of the sea; there had been a division of the parish, and a *quoad sacra* church had been erected in a little island which you all know by name, and many of you, I dare say, by sight, I mean the island of Iona. The population was thicker in the island of Iona and its immediate neighbourhood

than in other parts of that district; but nevertheless a great part, even after the division, remained, in which the clergyman had to preach every alternate Sabbath at different ends of the parish. When the excellent clergyman settled in Iona became a member of the Free Church (I don't allude to this case with any invidious intention), the natural process in my mind would have been that the new church should have been erected in that part of the parish where regular service could be kept up for the benefit of the population. This was the course most consistent with the necessities of the case; but nevertheless the second church has been erected in the same little island of Iona, and about three hundred yards from the other; the consequence is that the spiritual destitution of that great district is not one whit better since the Secession than it was before. (Cheers). Let us now take the great cities. Of course there the efforts and exertions of the purely Voluntary churches have been more energetic, and consequently their success has been greater. A very much larger number of churches have been built, and so far a certain portion of the spiritual destitution, which otherwise would have been neglected, has been actually provided for. Still I have no doubt many of you have seen the statement lately made by an eminent clergyman in this city, a member of the Free Church, for whose personal character and exertions I have the highest respect—I mean Dr. Buchanan. (Cheers). He states in some speeches lately made to his own body, "I am thoroughly convinced that at least a fourth part of the population of the city of Glasgow is in a state, both socially and religiously, substantially similar to that which I have described," [he had described them as not frequenting any place of worship, as totally ignorant of Religion, and as not even nominally connected with any church]—"and that another fourth part is only one or two degrees better. In other words my belief is that one half of the population are living in the utter neglect of the Ordinances of God's House." In another speech Dr. B., in reference to education in the wynds of the city, says that in the Tron parish, containing a population, according to the census of 1851, of 10,000, the total number of children above six and under sixteen years of age is 1,586; and, calculating all the children of different ages, there are only 567 attending any school. He further says, in comparing and contrasting the east with the west end of the town, that, while out of the 1,586 children in the Tron parish there are only 567 attending school, in the west end out of 1,606 children there are no fewer than 1,508 at school, showing the great deficiency existing in the former in proportion to the population. I am sincerely of opinion (though I have a great respect for the many bodies separate from the Church of Scotland, and for the principles on which the various Secessions have taken place) that the means hitherto provided are not adequate to overcome the spiritual destitution of the masses. (Cheers). It has been thought that the figures of Dr. Buchanan are somewhat in excess, and I observe, in a Report lately drawn up by the City Chamberlain, Dr. Strang, that he makes various statements with regard to education in Glasgow, to which I wish to direct your attention. He says, with regard to the number of children attending school, that the total number of children in this city, according to the last census, between 5 and 15, a fair educational period, is 71,000, and that the total number attending school is about 31,000, leaving 40,000 on the list. Dr. Strang evidently thinks this is an over-strained estimate, and I beg to draw your attention to the principle on which he reduces the relative numbers. He says that in this great city, chiefly manufacturing and mercantile, it would be manifestly absurd to conceive than any very large number of those children regularly entered at school would continue there beyond ten years of age. I do not know whether this is a fact or not. I do not know whether it is absurd to expect children to remain at school after ten years of age or not, but I know that it is absurd to expect in our present condition the

moral and social elevation of the people, if children are not to remain at school after they arrive at the age of ten years. (Cheers). Just suppose children sent to school, perhaps for one, or two, or even three years, between the ages of five and ten, and suppose farther that they are then withdrawn from school, and that from ten to fifteen their education is utterly neglected, attending no school, in all probability attending no church, I ask you to consider how much of that education which they received during the previous three or four years, they will retain when they reach eighteen or twenty? However, even following out that view, which I cannot consent to do except for the sake of argument, and striking off the whole number of children above ten years, and making other necessary deductions, it appears from Dr. Strang's own showing that the number of children between five and ten not attending any school was reduced to 6,000 or 7,000. Now I have asked what has been done to remedy the present state of things, Scotland having rapidly outgrown her means of education and religious instruction? I do not mean to say that the plan which we advocate is the only one which can be adopted; other parties must co-operate with us, other parties must assist us; the legislature must assist us, municipalities must tender their aid, and I rejoice that the municipal power of this city has been conscientiously of late directing its energies, as I trust they will continue to be directed, to the remedying of one great evil of our country, I mean the vice of drinking. I do trust these exertions will be supported by the public feeling and sentiment of the citizens of this great city (Cheers). I trust also that the Legislature may to some extent assist us, but I am bound to say that the evils, which we all deplore, can never be put down by mere force of statute. Such measure of repression are not consistent with our constitutional views of the liberty of the subject. In a constitutional monarchy we go on the broad principle of moral and social improvement, on moral and religious education, as the one grand and only basis on which sound social progress can be made. (Cheers). We hold that the various Churches of Christ must take up this work, that Christianity, of which the Church is the great agent in the world, must be brought to bear on the great masses of the population, and that through the thorough organisation of all the powers and all the various parties that compose the Christian Church. What we want is, that the energetic exertions of the Christian churches should be brought to bear by the thorough and complete organisation of their members upon the masses of society in all its three great divisions of the family, the school, and the church. (Cheers). And for this organisation a Presbyterian Church admirably fits us. It is now many years ago since the great and good Dr. Chalmers earnestly endeavoured to put into operation the machinery of a Presbyterian church upon a given district in this great city; and the recollection has not yet died away from many of us, and will not die away from the memory of future generations, with what eminent success, both in a moral, spiritual, and physical point of view, these exertions were brought to bear on the parish in which he was the minister. By the active exertions, not only of the minister, but of the laity, and his eldership, and by an agency almost peculiar to the Presbyterian Church of Scotland, it was the intention of Dr. Chalmers to bring the message of the Gospel into every single house, to every single family, and by the energy and exertion of individual love thus brought to bear on each single parishioner, to bring them out of the depths of the spiritual and moral degradation into which they had been unfortunately sunk by the neglect of previous generations. But, although Dr. Chalmers did work this system most admirably, we do not owe it to him but to the original founders of our Church, who have given us that organisation which it will be our own fault if we do not effectually work out, by the Divine blessing, in the elevation of the masses of this and the other cities of Scotland. Now I have said that I conceive

the energies and exertions of the Christian Church ought to be brought to bear not only in the pulpit, not only in the family, but likewise in the school; and I conceive this to be perhaps the most important of any, because in the school we take care of the rising generation, who in a few years will furnish the bone, sinew, and muscle of the labouring population of this great city.

We regret much that we cannot afford space for the noble Chairman's admirable exposure of the absurd views of the Secular Educationists as these are propounded by Mr. George Combe in his pamphlet "The Comparative Influence of the Natural Sciences and the Shorter Catechism on the Civilisation of Scotland." Suffice it to say that it was frequently applauded by the dense auditory. We give the excellent peroration:—

Let me earnestly recommend to you this Endowment Scheme, as in itself the most important which you can take up, and as resting on principles the most practicable and at the same time the most sacred that can be urged on your attention. I recommend it to you, gentlemen, as Christians who have a sincere faith in the power and energy of that Christianity which you all profess—remembering what high sanction it gives to every motive of benevolence, what nerve and energy it adds to every work of love. I recommend it to you also as members of our own Church, who have an intelligent knowledge of the organisation which that Church has placed in your hands, and of the great purposes which it may serve if you work it with zeal, with faith, and with energy. I recommend it to you also as citizens of a city which is rapidly rising to be one of the greatest and richest on the surface of the globe, and whose highest interest and whose greatest pleasure it ought to be to throw light on that spiritual darkness which is never so dense as in the midst of light, and to alleviate that load of poverty which is never so oppressive as in the midst of the accumulation of great wealth.

The noble Duke resumed his seat amidst great cheering.

The Rev. Professor ROBERTSON, Convener of the General Assembly Endowment Scheme, then addressed the Meeting at great length in most earnest and eloquent terms. We can afford space for little more than the exordium and conclusion.

My Lord Duke,—Having regard to the object for which we have met together this evening—not, I trust, with other feelings than those of deep and heartfelt gratitude to God, do I see your Grace in that Chair, and look round on the numerous and influential assemblage now collected in this place. To meet for the purpose of deepening our mutual sense of the duties which we owe to our God, to our Sovereign, and to all classes of our countrymen—to meet for the purpose of provoking one another to love and good works, and especially with a view to the raising-up of all such in our land as are destitute and bowed-down—is a proceeding becoming the high privileges which we enjoy, and calculated by the Divine blessing both to confirm those privileges and to give effect to the requirements of our Most Holy Faith. The proceeding is calculated, I say, to confirm our privileges as free-born Britons, and I say so because at the present juncture in particular it is of vital importance that we keep steadfastly in view the foundation on which, under God, these privileges are established. They are secured to us directly by our vindicated claim of rights, and especially by our admirably balanced constitutional Government. But this, though the venerable and never to be sufficiently prized structure of our liberties, is not the foundation on which they rest. That foundation is in the people themselves, powerfully consolidated,

no doubt, by the institutions which have been erected upon it, but still not deriving from these institutions all that is essential to its abiding stability. Beyond whatever can be thus supplied, a continuous work of reparation is indispensably requisite, for which we must look solely to a living, restorative power in the basis itself. In the absence of such a power no form of constitutional Government, how well balanced soever its several departments may be, will be long equal to the task of making adequate provision for the maintenance of liberty. (Cheers.) Of the utterly unstable character of a Government so situated, and of its equal liability to be overturned by the assaults, whether of anarchy or despotism, memorable and painful illustrations are unhappily of recent occurrence; and they have occurred too in certainly one of the most enlightened and civilised states of the European family. Recognising then the necessity, to the due maintenance of a well regulated liberty, of a power of moral organisation in the people themselves, am I not justified in regarding the meeting now assembled, in view of its object, as one of a class or category of agencies, of deep and vital moment to the stability and progressive development of our most valued institutions? We render to our common country and to ourselves a service, neither mean in itself, nor to be otherwise adequately performed, when we thus meet together to strengthen the things which remain, that are but too often ready to die. (Cheers.) In particular, to recognise to ourselves the obligations imposed upon us to leaven with Divine Truth the neglected masses of society, and to devise and carry into effect the measures through which those obligations may be efficiently discharged; unquestionably, more by such means than by any other are solid guarantees to be obtained by us for the stability and integrity of all our institutions, for establishing on a deeper and broader basis in the hearts of her subjects the throne of our beloved Sovereign; for securing to our nobles their ancestral honours and distinguished yet constitutional privileges; for a wise legislature; for an incorrupt bench; for a gallant yet patriotic army and navy; and, in fine, for an intelligent, virtuous, and industrious commonalty. Happy is the people that is in such a case; yea, happy is that people whose God is the Lord. With what profound gratitude to the Sovereign Disposer of all events should our hearts be filled, when we reflect on the distinguishing services which we this day enjoy, that, while it has seemed good to Him that the liberties of other peoples should be crushed, their energies paralysed, and their dearest and most sacred rights trampled under foot, we should be indulged with a still further opportunity, in the exercise of a freedom that leaves nothing to be desired, of building again the old waste places, and of raising up the foundations of many generations! I trust that in proof of our gratitude, it is now our resolute purpose, in the strength of Divine Grace, to improve this opportunity by a course of manly, generous, and self-sacrificing action to the glory of God, and the good of our spiritually destitute brethren. Hence it has arisen that almost everywhere the standard of Christian requirement has been arbitrarily accommodated to preconceived notions or likings; and that in general nothing higher has been so much as aimed at than a mere outward compliance with the precepts of the Gospel, interpreted often on the very narrowest principle, or an equally restricted and formal imitation of the sublime pattern which it holds up for our example. True! the precept has been obeyed; men, for instance, have glorified God with their substance; they have contributed for the diffusion of the Gospel perhaps five shillings, or even five pounds. They are therefore satisfied with themselves, never once adverting to the truth, that, did He really dwell in them, who gave Himself for us, the just for the unjust, that He might bring us unto God, they would reckon, having regard to the affluence with which they have been blessed, fifty, a hundred, or even a thousand pounds, but all too mean a sacrifice to be made by them to promote the honour of His name.

Christ in very deed thus dwells in His people, then must every professing Christian, as occupying the particular sphere which Providence has assigned to him, regard himself as bound to supply in that sphere a self-evidencing representation of his God and Saviour. In every case his rule of duty will be, to do that which the anointing of the spirit of Jesus shall teach him would have been done by Jesus Himself in the like circumstances and relations. The sent of Christ, he is to have no will of his own, but to do implicitly the will of Him that sent him; even as Christ, the Sent of the Father, came not to do His own, but His Father's will. Need I say that this view of our relations to Christ emphatically demands of each of us a personal ministry of love, co-extensive with his means and opportunities, a ministry of untiring assiduity, not seeking its own, not easily provoked, rejoicing in the truth, bearing all things, believing all things, hoping all things, and enduring all things. Once firmly established in a living apprehension of our oneness with the Saviour, no other question in relation to duty would have to be solved by us than that which should have for its object to ascertain how he would have acted, had he been in our place, who went about continually doing good, and healing all that were oppressed of the devil. Looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is now set down at the right hand of the throne of God, it will be our steadfast aim, as labouring in the same ministry, to walk in every relation of life in his self-sacrificing footsteps, and even to rejoice in the sufferings by which we may be called upon to fill up that which is behind of the afflictions of Christ in our flesh, for His Body's sake, which is the Church. The anxious inquiry of the living spirit within us will ever be, "Lord, what wilt Thou have me to do." No sacrifice, therefore, will we refuse, no sacrifice, indeed, will we fail gratefully to offer, by which, in, through, and by us, the will of God may be more perfectly accomplished. It is true, indeed, that the Church has often been reduced to a very small remnant, that she has often been involved in perplexing depths and straits, and that often for a time she had to walk in darkness, having no light. But it is equally true that, wherever in these circumstances the Truth has been faithfully made manifest to the consciences of men, her numbers have been increased, she has been extricated from her perplexities, and the glory of the Lord has risen upon her and depelled her darkness. In proportion to the devotedness and integrity of the testimony which amidst afflictions and trials has been borne to the Truth, has ever been the magnitude of the joyful deliverance by which that testimony has been followed. Let me with heartfelt awe and reverence solemnly remind you that the ever memorable day, which dawned upon the Church amidst the very blackness of darkness, was closed in a sunset of unutterable light. Its morn beheld the Faithful and True Witness treading the wine-press of His Father's wrath alone, when of the people there was not found even one to sympathise in His testimony; its evening twilight saw death abolished, humanity redeemed, and the full revelation of life and immortality. My concluding word briefly is, that this city is pre-eminently called upon to take a prominent part in the work in which we are engaged. Here, it is now nearly forty years since, the cry of spiritual destitution from over-crowded lanes and alleys first found an entrance into the ear of Christian benevolence. Here, at the time which I have mentioned, to an apparently dreamy yet penetrating eye, the deep wretchedness and desolation, at once moral and physical, into which great masses of the population of our large towns had been suffered to sink, first revealed themselves. From not a few of the judgements of the truly distinguished man (Dr. Chalmers) to whom I have alluded, most—I may say all—of us have thought we had reason to differ; but where, when, or by whom, has there ever been disputed, either the largeness of his heart, or the clearness of the

intentions of his genuine Christian spirit? He might err in the selection of means, and in this we believe he did err; but in the ends, objects, and vast designs of love which he proposed to himself, assuredly we believe not less firmly that he was invariably right. Where the heart had to speak he was always himself, an ideal of all that is good and great. It is but lately, in perusing the records of his life, that I have become fully acquainted with the course of his ministry in Glasgow; and I will say that I know not that I have ever read in any memoir of the kind a more intensely interesting and beautiful chapter. That ministry, viewing it apart altogether from the unrivaled powers of eloquence which it displayed, and regarding it simply in its inexhaustible fervour, and in the provisions of profound Christian insight which it made for calling into harmonious labours of a widely extended parochial agency, that ministry, I say, has stamped him, to my mind at least, as one worthy to take his place among the great benefactors of the human family—(applause)—among those who have been in very deed burning and shining lights in the Church of Christ; and it is particularly by his ministry in Glasgow, restricted as I have said, and to be successfully imitated, therefore, by men of ordinary talents, provided always they may be men of his spirit, that, though now dead, he now speaks to us this evening. For the erection of ministries of the like character to the extent required by the spiritual wants of the country—of ministries that shall thus associate with the labours of the pastor in the cultivation of the waste places of his parish, those of his devout parishioners of all classes, this great man pleads now by the example which he has left us, certainly not less impressively, and I trust it may be found from the result, far more successfully than, while he was yet with us, he ever pled with the living voice. Are there not recollections in this place which forbid us to doubt that, especially as addressed to the citizens of Glasgow, the pleading of the mighty dead will be found to be a word spoken in season? The Rev. Professor then moved the following Resolution, and resumed his seat amid applause:—

"That this meeting, being deeply convinced of the extensive prevalence of spiritual destitution and moral degradation among the poorer classes of their fellow-countrymen in Scotland, and impressed with a sense of the social and national evils thereby engendered, desire to recognise the duty, incumbent on them as Christian men and good subjects, of exerting themselves to obviate these evils, and to remove the causes from which they have arisen."

Mr. LOCKHART, M.P., seconded the Resolution.

The Rev. NORMAN McLEOD, of Barony Parish, rose amid great applause, and said; My Lord Duke—The more immediate object of our meeting this evening is, as has already been fully explained, to deepen among the well-wishers of the Church and of the people of Scotland an interest in the endowment of our chapels. I do not mean to occupy precious time in defending what has been settled for all practical purposes by competent authority—our right to possess those chapels. Instead of going back upon that ground, we assume the fact that they are our property. Not our personal property—not the property of this or that presbytery—nor yet of this or that General Assembly—for, if it belonged to us or to any of those reverend bodies, we or they could give it away to others in a fit of generosity, or terror, or good-natured, unprincipled ennu. But that property belongs to the Church of Scotland—not the Church which is merely, but the Church also which I trust, shall be, and which shall minister through those chapels to generations yet unborn, when the disputes and difficulties, legal and moneyed, connected with their building and endowing, their emptying and their filling, have long passed into oblivion, and been forgotten by all parties in the common thankfulness for the unchanged and unchangeable blessings of the glorious Gospel. (Loud cheers). These chapels then are ours; and, seeing that we have accepted of the responsi-

bility which the possession of them involves, let it be ours also, by the grace of God, prayerfully to endeavour that these shall in no instance longer be as empty vessels lying in our harbour, but that they shall be wisely manned, bravely navigated, and freighted with ten thousand blessings for the whole community. (Applause). Now, if the sole question, which we had to determine in reference to our chapels, was the securing of such a provision for them as would entitle their ministers to become members of our Church Courts, then, in spite of all the real or supposed advantages arising from such a position, I for one would never help to give £120 per annum for the honour to myself or any other. I should much rather, had I the sum by me, give it for a missionary to some needy district at home or abroad, and permit my reverend fathers and brethren to govern me and legislate for me. Nor, moreover, would I agitate the country for the sole purpose of securing to a minister £120 rather than let him take his chance of raising this sum voluntarily, if nothing but his own personal comforts were involved in the measure. The question of endowments, I apprehend, goes a little deeper than this, and involves in it matters of more importance to the Church and country than the ecclesiastical status or personal comforts of ministers. It is a question with which the people are much more concerned than the clergy, and that because it is a question which involves the maintenance, not of a Christian minister merely, but also of a Christian congregation in the poorer localities of our cities, and of the poorer districts of our country—a congregation of faithful men, which is the grand institute appointed by Jesus Christ, the Governor of the world, for the Christianisation and consequent civilization of men. It is this truth—the duties of the congregation to whom the minister belongs, which I wish to impress upon the meeting. For it is one of my deepest convictions that, unless the members of our churches rouse themselves from their apathy, obtain enlightened views regarding their responsibilities as church members, their callings in the world, their duties to society, and resolve to discharge them, come what may, the question of endowments will be settled for us by the Legislature, while Papists and infidels will come in for a share of the spoil, and rejoice over our ruin. What are we to do with the masses which are increasing around us? That is an immense social problem, and never was there a period in the history of the world when it was met with more intense earnestness by all classes of the community than at this moment. The Queen upon the throne hardly excites more interest than the beggar on the dunghill. (Applause). I question if our admirable Prince Albert has not his thoughts equally divided between his love for the one as a husband, and his compassion for the other as a Prince. (Cheers.) With all our evil, it is a brave time, depend upon it, when Peers of the realm are busy about lodging-houses and cottages and schools for the poor, and debate about the best method of reforming thieves, instructing artisans, and of draining back lanes, and ventilating pestilential alleys. (Cheers). I do not wonder at this; indeed, I rejoice in it. The question of the physical and moral condition of the increasing masses is one of profound interest. It is one affecting the temporal well-being of society, the eternal well-being of millions of immortal men. I do not wish to indulge in any exaggerated language regarding the state of the masses in our large towns and manufacturing districts. I am not ignorant of the good which exists amidst the abounding evil; and of the noble-hearted Christian men and women with whom one occasionally meets in the most miserable and wretched localities. Yes—

There are in this loud, streaming tide
Of human care and crime,

With whom the melodies abide,
Of the everlasting chime;

Who carry music in their heart,
Through dusky lane and wrangling mart—

Plying their daily task with untired feet,
Because their secret souls a holy strain repeat.

(Loud applause). But alas, there are others—thousands—whose ignorance and degradation are much lower than any but those, who come into personal contact with them, can have any idea of. Thousands who are ignorant of their duties to God and man—some of them infidel or socialist—but the vast majority too brutalised, too dead, to be either! Miserable men and women! living and dying without knowing God who made them, or Jesus who died for them. Miserable families! growing up to follow the base footsteps of their parents. (Hear). What are we to do for these our fellow-men? Let no one here say in his heart that he has nothing to do with them. It was not Christ, but Cain, who said, 'Am I my brother's keeper?' What have you to do with them? They will answer that question perhaps in a way that you do not expect. You may be directly be struck down with the fever or plague with which they have saturated the atmosphere by their low habits and vile dwellings; and, when you are plague-smitten by them, and the deadly disease they send you enters your dwelling, saying, 'This is what you have to do with us!' In a moment of political excitement, when some ignorant wretches rise up, and, as I have seen them do, rush through your streets, break into your shops, and destroy in a few hours what would endow most of our Glasgow chapels for ever—every such hour of riot cries, 'That's what we have to do with you!' (Hear, hear). Yes, God in His wise providence has linked us by a million-linked chain with our fellow-men. Their burden must be ours; their sorrow, our sorrow; their evil, our evil. But not by self-interest only are we linked to them. We are one with them in the sympathies of Jesus Christ. For I ask you—what does Jesus Christ think of this state of things around us? He sees it all. He knows it all. Every scene of profligacy, every haunt of iniquity, are open to His piercing eye. Every cry of agony from the oppressed, every outburst of ungoverned passion or of blasphemy, enter His ear. And what, I ask, does He think of all this? We can answer the question with the very same certainty which we have in the facts of His personal existence and character. If that same Jesus lives and unchanged, who wept over impenitent Jerusalem, who invited the weary and heavy-laden to come to Him for rest, who had compassion upon the people because they were as sheep without a shepherd, He whose proverbial saying was, 'I am more blessed to give than to receive,'—then certain are we that He still abhors as much as in Glasgow now as much as a Christian loves the good in Jerusalem, and that the yearning of a Christian's heart over the ruins of fallen humanity, and his intense longing to renew it with the prodigal of holiness, and his joy in receiving any prodigal to his Father's home, that all this is but a dim reflection of the feelings and wishes of Jesus Christ, man's Creator and Redeemer. If He then has to do with those multitudes of men and women, if He is concerned in their well-being; and this is but a Christian truism; surely, then, it ought to be a Christian truism also, that the Christian Church, Christ's representative on earth, has to do with them. The Church of Christ is not a church of official ministers and priests. It is a church of Christian people, each believer being a member, each believer being a priest. To put this in another form. What, I ask you, is the duty of a man when he receives the Truth? Is it to keep it to himself as if he were a moral miser? Is he to put the light under a bushel? No; he is to give the Truth to others, to let his light shine before others; his doing this is made an essential condition of his being permitted to possess the True Light. And what is the duty of many Christian men when united together as members of a congregation? Is it not a duty to be a treasury of moral wealth to the community—a lighthouse in the district, and in the world? A Christian congregation has a twofold function—the first is that of the nourishment of itself, the other is that of the nourishment of others, just as a steam-engine supplies itself with water and fuel, but this is in order that it may turn the wheels of

the factory. But, alas! how far are our congregations generally from realising this idea; and their not doing so, I feel convinced, no small cause of the want of triumph of the Gospel among the masses in our country, and the reason why the blessings of a church, and of endowments as the means of its maintenance, are not more appreciated. To what has the sublime idea of a Christian society—a Christian brotherhood been reduced in our day? To so many persons spending a portion of each Sabbath in what is termed sitting under a minister—sitting, perhaps sleeping, under him. (Laughter). These respectable persons have the clearest insight into a minister's duty. They see how right it is that he should visit the sick, and visit every house, and reform the profligate, and instruct the ignorant, and educate the congregation every Sabbath with something new, something interesting. The minister ought to do this and do that, and be the proxy of the congregation for every duty. They will no doubt assist him. They will give him money—good; and tracts—good, but perishing and broken-hearted men are crying out for themselves, and ministers echo their cry. Yes, I say, Christian men and women, this is what the world asks and what Christ asks—Yourselves. A few shillings or pounds are good, but you yourselves are worth more than your most liberal subscriptions. Tracts are good; but the best tract ever written on Christianity is a Christian, and there never was a description of love equal to a loving eye, a loving word, and a loving grasp of the hand. The man, who cannot read a tract or his Bible, can decipher the tokens of the living epistle written by the Spirit of the Living God, and his heart will burn within him as it talks to him by the way. If ever the world is to be Christianised, it is through living Christians. God, who, in a high and peculiar sense, manifested Himself to man in the person of Jesus Christ His son, in a real sense still manifests Himself to man in the persons of His sons. Now, I repeat it, it is this which we desire each congregation to apprehend, that it is the will of Jesus Christ that it should be a body, a society of Christian men, a holy brotherhood, a family united in the bonds of Christ, for the grand purpose of bringing all men into it to share in its blood-bought and eternal blessings. I am convinced, I repeat it, that it is the want of this unity of the members of each Christian congregation, of this blindness to the very end of its existence as an institute of Christ, this want of consecration of the several talents of its members to Christ's work, this miserable decline, as it is with many, into a mere human meaning—it is this which has been the chief reason why the Gospel has not made more advances than it has done. Only think of the power existing in any one congregation to do good, if such power was concentrated and wisely applied! Think only what could be done by all the varied talents and gifts of its members being organised into a living system, and filled with the spirit of Jesus!—when no one member could say to the other, not even to the most lowly, I have no need of thee, but when the whole body would increase by that which we in part supplied! What ample scope would its labours afford in elevating man—for the energies that are now lying waste, or wearing themselves out in that which doth not profit—for feelings and emotions, sympathies and affections that are now fed by the exciting novel only, or by the excitement and follies of society—or spent in the froth of angry disputation. (Hear, hear.) Oh! what steam is blowing on at the funnel head, which, if duly concentrated upon the engine of the Christian Church, would revolutionise the world! (Applause.) And what effect would it have upon working men? The very presence of Christians in their homes, Christian men and women entering their abodes with love would tell upon them more than any mere professional visit of a minister. But, more than all this, the prodigal to be reclaimed must find a home in Christian hearts. We invite the outcasts to come to hear sermons, but that may be an invitation to a poor feast, but we ought to be able to

invite him to become a member of a family—a society—a brotherhood—where he was sure to find brothers, sisters, sympathy, and love, all the days of their life, and in every circumstance of their life. It is the want of this sublime feature of the Christian Church which has weakened its advance in the world. One reason of this defect may be in the want of that, or in want of organisation; but the chief cause lies in want of Christian life and its essential feature of self-sacrifice. Men are not prepared to take up Christ's cross, and to live in the spirit of Him who, though He was rich, yet for our sake became poor; who died that we might live. How ardently did the great and good Dr. Chalmers labour for this consummation! nor is there any district, with which I am acquainted, in which it is more accomplished than in his favourite West Port parish, under the practical and devoted Mr. Tasker. But not the practical and devoted Mr. Tasker. But not only do congregations in our day require to be roused to the conviction of their calling in the world, but they must also, I apprehend, take a wider view of their duties in society. The common idea at present is, that the whole function of the Church is to teach or preach the Gospel; while it is left to other organisations, infidel ones they may be, to meet all the other varied wants of our suffering people. And what is this but virtually to say to them, the Church of Christ has nothing to do as a society with your bodies, but only with your souls, and that but in the way of teaching. Let infidels, then, give you better houses or better clothing, and seek to gratify your tastes and to improve your social state; with all this, and a thousand other things needful for you as men, we have nothing to do. What is this, too, but to give these men the impression that Christ gives them truth merely on Sabbath through ministers, but that He has nothing to do with what is given to them every day of the week through other channels. Whereas the Christian congregation or society ought not to consider as foreign to itself any one thing which its Living Head, Jesus Christ, gives to bless and dignify man, and desires man to use or to enjoy. We must not, then, separate ourselves from any important interest of our brethren of mankind, calling one class of blessings spiritual, and accepting of these as the special trust of the Christian Church, and calling another class temporal, and recognizing them as a trust for society given to the unbelievers. In so doing we give Satan the advantage over us. Let congregations take cognisance of the whole man and his various earthly relationships—let them seek to enrich him with all Christ gives him—let them endeavour to meet all his wants as an active, social, intellectual, sentient, as well as a spiritual being, so that men shall know through the ministrations of the Body, the Church, how its Living Head gives them all things richly to enjoy! Every year seems to me to demand this more and more from the Christian Church. I see no way of meeting Socialism but this. I see no sufficient way of meeting Popery but this. Organisation is one stronghold of Romanism; self-sacrifice for the Church is another. Protestantism cannot meet either by dogma merely—it must meet both by organisation and government with Christian liberty, and above all by life. It must be able to show the world that the Truth as it is in Jesus, perceived by the spiritual mind, received into the conscience, can produce a unity unseen in the Papacy; that love to Christ can do more, and endure more, than any love to Antichrist, than any other love which earth originates and absorbs. Now the reason why I value endowments is, that, before we can accomplish the end which we have in view, and which I trust, the Church will seek more and more earnestly to attain, it is necessary that the society shall be formed and preserved in the poorest localities, and be fixed in a parish as the given sphere of its labours; and, before it can be so, it is necessary that there be adequate provision made for the minister. To obtain a good minister, and to secure year after year the services of one in a parish, it is, as a rule, essential that there should be an endowment. (Cheers.) Now

upon this point we differ extremely little from other branches of the Church of Christ in our land. Upon the value and importance of an endowment as a means of upholding a proper ministry we are at one with the Free Church. Nor, as far as I know, do Voluntaries in principle object to a voluntary endowment of churches by Christian men, such as we are now trying to raise, and, whatever success may attend churches in this land, which are in want of such an endowment, we have more than cause to suspect, that, where the experiment has been tried on a comparatively large scale in the United States, the results have not been such as to make us underrate our present system. Let me read to you an extract from the work of one of the most distinguished men in America, a new edition of whose works is now being sold by our booksellers, I mean Dr. Mason of New York. He says in his essay on the Church, and in that portion of it which refers to an adequate provision for the ministry—

"The ministry is little better than a starving profession. Not a man in twenty, were he compelled to live upon the salary allowed by his congregation, could escape from beggary and rags. The certain effect is, on the one hand, to deter young men of respectable talents from the ministry altogether; and, on the other, to discourage, depress, and finally to ruin those who are in it already.

That degree of talent which fits one, so far as intellectual endowments go, for a useful minister of the Gospel, is much rarer than many seem to imagine; and, humanly speaking, has its temporal prosperity in its own power. When other pursuits invite by the promise of not only a maintenance, but of gain, and even of opulence, it is idle, it is unreasonable, to hope that youths of talents, without fortune, whatever be their piety, will serve the church of God at the expense of devoting themselves to infallible penury, and all the wretchedness which belongs to it. They may desire, they may wish, and, in some instances, from that simplicity which never calculates, or which flatters itself that something favourable 'will turn up,' they may venture: but in general they must turn away with a sigh from the employment after which, of all others, their hearts most long. Let us not hear of self-denial, spiritual-mindedness, and a heroic indifference to worldly things, as characteristic of the true minister of Christ. Self-denial does not mean starving. The spirituality of the father will not stop the cravings of his children when they cry for food; nor is there any heroism in preferring tatters and a hovel to decent clothing and lodging, when they may be had. It is very convenient, no doubt, for men, who are adding house to house, field to field, thousand to thousand, to harangue in a religious style on the necessity of a minister's imitating his Master, 'who had not where to lay His head,' when the practical inference from all this is in favour of their own pockets. They are wonderfully concerned for spirituality and self-denial to be practised by their ministers, but as to their own share of the virtues, as to their parting with a pittance of their pelf to render him comfortable—why—that is another affair. It is one of the most wicked forms of hypocrisy to plead for the cultivation of a minister's heavenly-mindedness by way of an apology for cheating him out of his bread. The sin of the neglect complained of is not equally gross in all. In some it proceeds from thoughtlessness; in others from incapacity to make a right estimate; but in most, it is the fruit of downright covetousness! There has been on this subject an absurd squeamishness in those whom the Lord has authorized 'to live by the Gospel.' They have borne and forborne; they have submitted to every species of sacrifice rather than disoblige their people; and their only reward has been an accumulation of injuries and cold-blooded contempt. It is time for them to claim their due in a modest, but manly tone; and throw the fearful responsibility of expelling an enlightened ministry from the Church upon those who were able, but not willing, to support

it honourably. We say an 'enlightened' ministry, for we have no conception that niggardly provision will soon strip her of everything in the shape of a minister. You cannot place the pecuniary recompense so low that it shall not be an object for somebody. Fix your salaries at fifty dollars a-year, and you shall not want candidates. But then they will be fifty-dollars-men. All genius, all learning, all high character, all capacity for extensive usefulness, will be swept away; and rudeness, ignorance, and vulgarity will become the religious directors of the nation. The man is blind who does not see matters fast hastening to this issue in the United States. The population of our country is increasing with unexampled rapidity; very incompetent means are used to furnish an efficient ministry; and the people themselves are throwing the most fatal discouragement in the way. All denominations seem to be engaged in a practical conspiracy to starve Christianity out of the land. Let them tremble at their deeds; let their loins be loosed, and their knees smite together, at the bare possibility that they MAY SUCCEED." (Loud applause.)

And now, my Lord Duke, I am compelled to bring my remarks to a conclusion, both out of regard to myself, to the meeting, and to your Grace. Let me beseech all here present to help in this work. Let every congregation be pulled and a united effort made by the pence of the poor, as well as by the pounds of the rich, to accomplish this end. We might do it in one year easily with system, and with heart—while we never should cease until the wants of the country are supplied—and after this push on for the conquest of the world! Let the friends of the Church of Scotland bestir themselves. Let no one be so blind to the spirit of the age he is living in as to suppose our Church must continue to exist because either endowed or established. Let no one trust to hold parchments in those days of revolution. The Church of Christ exists, established or dis-established, not for the clergy but for the people, and for the grand end of educating men to glorify God and to enjoy Him for ever! This work we may do, and we must do; and, if so, it is sufficient to load us with onerous and with unspeakable labours! Let us lean upon our prescriptive rights—let us trust to any arm of flesh; let us become cold, dead, and selfish, and we must perish, and ought to perish! But let us love Jesus Christ and our fellow-men, and in the spirit of Christ go forth to save them—then must our Church be great because good! Instead of wearying ourselves with abstract speculations about the possible freedom which the Church should possess, let us, in Christ's name, use the freedom we have, and a fraction of which we have not yet exhausted. Let us use the uncontrolled freedom to preach the Gospel to every creature—to be united in the bonds of love with ourselves and all Christians—to visit the widow and fatherless—to educate the ignorant—to feed the hungry—to clothe the naked—and to pray without ceasing. Let us do what we can—or a tythe of what we can—and depend upon it that we shall have the blessings of all the pious men in other Churches—we shall have the reverence and love of the people—we shall be protected by the nation, for it will not be able to do without us,—(applause) and the spirits of just men made perfect, who in our city and country have helped to rear those very chapels, if they behold our labours, will smile upon us, and wish us God speed. But, whatever comes of our Church as an institution, let us quit ourselves like men. Systems may perish when they have served their time, but faithful men never! Should our Church in the mysterious, or, if she prove faithless, in the righteous providence of God, be reduced to a handful of men, and should that handful be the skeleton of a grand army destroyed by snow and frost, or retreat before the foe; oh, let those few be brave, self-sacrificing, and, like good soldiers, never yield; and, if they prove the rear-guard of the Establishment, they will prove the advanced guard of another army which will conquer the

world, and usher-in the Millennial day. The Rev. gentleman then concluded by moving the following Resolution:—

"That, in the opinion of this meeting, the means adapted for attaining these important ends will be found in the extension of the parochial economy of Scotland, so as not only to provide, but permanently to secure, for every destitute locality in our land, the invaluable blessing of a faithful and efficient Christian ministry."

MR. FORBES, of Callender, M. P., seconded the Resolution, which was carried by acclamation.

The Rev. Mr. Stevenson, of Dalry, in very appropriate terms moved the last resolution.

[The whole except the address of the Rev. Norman McLeod, of Barony Parish, considerably abridged from the *Glasgow Constitutional*.]

ST. COLUMBA'S CONGREGATION, GLASGOW.

At the usual Monthly Meeting of the Presbytery of Glasgow on Wednesday, the 7th of January, the Rev. Dr. McLeod, Minister of St. Columba, appeared, and laid on the Table the legal documents showing that St. Columba had been erected into a parish-church under Sir James Graham's Act. It was found that the proceedings had been regular and satisfactory; and, the Clerk having been instructed to add Dr. McLeod's name to the Presbytery Roll, he received the right hand of fellowship. One of the Rev. Members afterwards took the opportunity of remarking that—

"It was a most anomalous circumstance to find that one, who had occupied the Moderator's Chair of the General Assembly, should not be a member of the Church Courts; and his return to them was an event which marked the advancement of the Church of Scotland in that solid, compact, and beautiful re-arrangement, that would issue in its greater prosperity still."

Dr. McLeod briefly detailed the procedure by the successful issue of which the Church of St. Columba has at length been erected into a parish-church; and, in illustration of the necessity and advantages of endowments under peculiar circumstances, we give the concluding portion of the Doctor's interesting address:—

"We therefore retained our £1800 and commenced our subscriptions, at the head of which stands the name of our beloved Sovereign; and, having obtained from the Endowment Committee a grant in aid of our subscriptions, we succeeded in securing what will yield in all time coming, not merely the minimum, required by the Act of Parliament, of £120, but the handsome sum of £203 sterling, arising from heritable property, irrespective of seat-rents and church-door collections. Having provided this sum, we entered the Court of Tienda, and obtained the decree which I have this day the pleasure of laying upon your Table. Now surely, Moderator, here is one substantial advantage arising from our endowment, the securing of such a provision in all time coming for the administration of the Ordinances of Religion; and, moreover, it is provided in that decree that no set of managers can at any time, now, or hereafter, attach any debt whatever to that church. It may be asked, where is the advantage of all this to the people who worship in that church? In answer to this I remark, that in a pecuniary sense I derive no benefit whatever from the endowment. I am otherwise sufficiently provided for from the ordinary revenue of the church; but it is determined by and by, when all the expenses connected with this measure

shall be defrayed, that the seat-rents shall be reduced; and there is a special provision in the Act of Parliament, and embodied in our constitution, that no less than one-tenth part of the whole sitings of that church shall be allocated gratuitously to those who cannot pay, and the same number of seats let at such moderate rates as you, the Presbytery of Glasgow, may determine. Surely, then, in all this there are substantial benefits arising from the chapel having been erected into a parish, and endowed as required by law. Allow me now only to add, that the grand advantage arising from our new position is the security afforded for the permanency of that place of worship. No better illustration can be given of the value of endowments for securing the permanency of a place of worship, for a population such as the majority of those who attend St. Columba, than the history of such a city as Glasgow, abounding in wealth and population, the Voluntary system will succeed. And I may venture to say—and I do say it with pleasure—that under no system can there be found more respectable congregations, or more able and devoted clergymen, than are to be found in the churches of the Voluntary system in Glasgow; and I believe that in no church are the clergy more generously provided for. But I say it without hesitation that the Voluntary system will not secure the permanency of chapels built for poor Highlanders coming to Glasgow in quest of employment. Ingram Street Gaelic Church was for a long period the only one in the city, and it flourished for many years; but they gradually got it involved in debt. That debt was always increasing, and, had it not been for the value of the ground on which it stood, it would, the course of a few years, have had no existence. The next Gaelic Church that was built was that in Duke Street. For many years it was attended by a numerous and a respectable congregation, and had the advantage of very able and excellent ministers; but, owing to various circumstances, it became so involved in debt that it is, I am sorry to say, entirely closed, and brought to sale to defray the heavy debts so incurred. It has died for want of an endowment. A third Gaelic Church was opened on the south side of the river, and the services of an admirable clergyman secured; and while he officiated all went on flourishingly, but on his removal matters took a different turn. His successor was not so acceptable; the chapel was closed and sold. It died also for want of an endowment. The fourth Gaelic chapel was that in Hope Street, a very handsome and substantial edifice, attended by a large congregation, and favoured time after time with excellent ministers. What the state of its funds are at present I know not, nor am I entitled to ask; but in the year 1836 the debt was little short of £3000, and from the paltry sum which, I understand, it could for giving it over to the Free Church, it would not be deemed worth much; and, if there was not a temporary endowment arising from the Sustentation Fund, I can scarcely understand how it can be maintained a self-sustaining church, and its permanency secured. From these facts I think it is obvious that without an endowment the whole church here, or, I may add, throughout the whole Highlands, could be maintained. I feel, Moderator, that I have trespassed too much on your time, but I hope that I have succeeded in showing that the status, which I have this day acquired as a parish-minister, is not the gratification of personal feeling. I have secured an independent kirk-session; I have secured security for the independence of the clergyman and the permanency of the church? I have secured the patronage of our own congregation, free seats for a large portion of my hearers, and cheap seats for as many more. I have cause to be very thankful that the scheme, which I had so much at heart, has so well succeeded, and that I have lived to see my church and congregation in the position which we have this day acquired. Craving your indulgence for having obtruded so long upon your time and patience, I sit down by again tendering you my best thanks.—*Glasgow Constitutional*.

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.]

ADDRESS TO THE MEMBERS OF THE PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.

When you look around the different Sanctuaries in which you meet from Sabbath to Sabbath, it is well for you, my friends, to ask yourselves: Why is it, that these houses of God have been reared, and pastors set apart to feed the flock committed to their charge? It is because the assembling of ourselves together for the purpose of religious worship under a stated ministry, and the support of these Ordinances of the Gospel, and the diffusion of its benefits to others, are duties of high and sacred obligation. The regular assembling of ourselves together on the first day of the week is an appointed duty, as is evident from the command of the Apostle, "not to forsake" its performance, and from the repeated intimations of the practice of the Primitive Church in this respect in the New Testament, as well as in Christian and other writings of the same period. The office of the Ministry also has been instituted by Christ Himself as a standing Ordinance in His Church. He has given "pastors and teachers," that so the Gospel of the Kingdom might be proclaimed in all the world. And these Ordinances of the Gospel are not only of Divine appointment but, as indeed appears from that appointment itself, necessary means of grace by which men may be brought from darkness unto light, and from the power of sin and Satan unto God, and made meet for the services and the blessedness of the Sanctuary above. This is the promise of God: "In all places, where I record My Name, there will I meet with thee, and there will I bless thee." And again it hath "pleased God by the foolishness of preaching, to save them that believe."

God in His providence for the redemption of fallen and sinful man, as well as in its ordinary course, acts by the use of appropriate means; and we can conceive of none at all likely to make all men everywhere acquainted with the Gospel of Christ, and carry His people forward in their Christian course, except the setting apart of those, whose special office it shall be to make it known to them, and press it upon their reception and obedience, "Whosoever shall call on the name of the Lord shall be saved; but how shall they call on Him, on 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 be sent?" Accordingly in the New Testament we read of Evangelists, whose

office it was, as Missionaries, to go forth into different countries to proclaim the glad tidings of Salvation, and of Ministers being ordained and Churches formed in various parts of the then known world for the spread of the Gospel, "for the perfecting of the saints, for the work of the Ministry, for the edifying of the Body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ." And how inestimable are the blessings which have thus flowed to those, who have been saved from their sins through the foolishness of preaching, through faith in the Cross of Christ, "the wisdom of God, and the power of God unto salvation," which it sets forth! Who can estimate the untold worth, beyond that of ten thousand worlds, of those many souls whom it has been the means of restoring to holiness and peace with God, not to speak of those many signal, reflex benefits which it confers on the land in which its elevating and purifying influence is felt?

Such are the grounds on which the obligation of the general duty of assembling together for public worship under a stated Ministry rests. And from this general duty it follows, that it is the duty of the people of a particular locality and congregation to provide for the administration of the Public Ordinances of the Gospel among them by the erection and maintenance of a suitable place of worship, and by the due support of the Minister, and aiding him in his labours by every means in their power. The particular duty of the erection of a suitable building, where the whole number of those who are united as a portion of the visible Church of Christ may assemble together, is inculcated by the whole tenor of Scripture, and follows from the very necessity of the case; and the duty of liberally supporting the Minister placed over you in the Lord is explicitly enjoined in the Word of God. When Christ sent forth His disciples to preach the Gospel, He bade them make no provision for their temporal necessities, for "the labourer," said He, "is worthy of his reward," and would receive it from those who really prized the blessings of the Gospel. And again the Apostle Paul says: "Who goeth a warfare at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof?" "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" And again he says, "Let him, that is taught in the Word, communicate unto him, that teacheth, in all good things."

The erection, therefore, when necessary, and the maintenance, when it is erected, of a proper building for the meetings of the Congregation for public worship, and the support of a stated Ministry, are duties of a very high and solemn kind,

and which we all, as individuals, and as professing members of the Church of Christ, are bound according to our ability to perform; and that they are not oftener spoken of, and the subject of our thoughts, that they are not more frequently and seriously considered, is not certainly, if we would reflect for a moment, because they are not of the highest obligation and importance. It is true, that it is neither the Church, nor the Minister, it is neither the regularity of our attendance in the house of prayer, nor the fidelity and zeal of the pastor, that saves, that can convert and sanctify the soul. But the Spirit of God works by appointed means, and He makes use, and has ever made use, in an especial manner, both for our own salvation, and for that of others, of the good seed of the Word read and heard, and of the labours of the Ministry. And, therefore, considered with reference to this end, the due support of the Ordinances of the Gospel may be said to be as necessary and important as the end itself for which they have been ordained. And need we remind you, how unspeakably momentous and blissful is this end, the deliverance from the guilt of sin, the loving fulfilment of God's holy, and just, and good law, the enjoyment of His favour, and the only real happiness of our nature which it includes!

But, although the support of the Public Ordinances of the Gospel is a duty of a most sacred kind, and we can never divest ourselves of our individual responsibility for its performance, this performance ought never to be regarded by us as a hard service, but as a privilege and a pleasure. Shall God have given His own Son for our redemption, and appointed all that instrumentality through which the benefits of His salvation may be conveyed to us, and entrusted to us the high honour of being fellow-workers with Him in this heavenly work, and of providing the means by which His gracious designs may be accomplished both in ourselves and in others, and shall we not give to that cause, for which He has done so much, which is our own, and the cause of men, our earnest efforts and prayers, and our cheerful and liberal aid? Has God permitted us to enjoy the blessings of a preached Gospel all our lives long, and are we still permitted to hear its sound? Have we partaken of its warnings, its instructions, and its comforts? Then, freely as we have received of God, freely let us give. Let us willingly give our endeavours, our supplications, our money, and our influence for the furtherance of His Gospel. In speaking of money, we know that it may be reckoned difficult by some to speak of pecuniary exertions in cases where "He that lendeth lendeth unto the Lord;" but we feel no difficulty in speaking of them to the Christian wisdom and feeling of many of you. We use not to the living the threats of an impiously assumed spiritual power,

we appeal not to the superstitious fears of the dying; but we speak as unto wise men, judge ye, what we say. And shall we, whom God has blessed with the light of His Word, while the resources of idolatry and superstition are so ample and employed with such unwearied effort for the overthrow at once of our religion and our liberties, be less liberal and active in the promotion of the Gospel among ourselves, and its diffusion among our fellow-men?

We have thus spoken, my friends, of the duty and the privilege of the liberal support of the Ordinances of the Gospel in so far as you are concerned, because it is a subject which it is of importance for us all seriously to consider, not because this duty has not been deeply felt by many among you, and the most praiseworthy exertions have not been made in many instances in its performance, which ought to call forth the grateful recollections and the cordial thanks of every member of our Church. But let every member of every Congregation go, and do likewise. Let your engagements with your pastor be faithfully fulfilled. If any debt be still on your church, seek to have it extinguished as speedily as possible. Endeavour to have a manse provided for your pastor, if you have not one already, and that manse free of debt. It must be evident to all, that it will be a great advantage for a Congregation to have one, in order to form an additional and proper inducement for a Minister of the highest qualifications to undertake the labours of its charge. Let there be annual meetings of the Congregation for the special purpose of receiving a Report of the state of the finances from year to year. And with all we would earnestly desire to see Annual Meetings of Presbyterian Associations in every Presbytery for the purpose of hearing Reports of the Missionary operations connected with the Presbytery, in order that all may be made acquainted with the wants and destitution of localities, with which, as we at present scarcely know them, we can only vaguely sympathize, and thus may be awakened to a deeper interest in the spiritual prosperity of the Church with which we are connected.

X. Y. Z.

(For the Presbyterian.)

HISTORY OF PRESBYTERIANISM.

THE WORSHIP OF THE PRESBYTERIAN CHURCH. *Presbyterians reject bowing at the name of Jesus.*

Those, who have frequently witnessed the worship of the Protestant Episcopal Church, have no doubt observed, that, when the name Jesus occurs in repeating the Apostles' Creed, there is a sensible obeisance or bowing of the knee, which occurs in pronouncing no other name in the public service. The obeisance is in many cases confined to the pronunciation of the name as it occurs in the Creed. The same name may be pronounced in the other parts of the Liturgy, or in the sermon, without being accompanied with any such act of reverence. Presbyterians have never adopted this practice for the following reasons:

1. We find no semblance of a warrant for it in Scripture. Some Episcopal apologists for this practice, of the inferior and less intelligent class, have cited in its defence Philipp. ii. 10; but this plea has been abandoned, it is believed, by all truly learned and judicious friends of that denomination. Dr. Nichols, one of the most zealous and able advocates of the ritual of the Church of England, expressly says:—"We are not so dull as to think that these words can be rigorously applied to this purpose."

2. It seems unaccountable that the obeisance in question should be so pointedly made at this name of the Saviour, and not at all when His other titles are pronounced. When His titles of God, Redeemer, Saviour, Christ, Immanuel, and even Jehovah, are pronounced, no such testimonial of reverence is manifested. Can any good reason, either in the Bible, or out of it, be assigned for this difference? We feel as if, with our views of the subject, it would be superstition in us to adopt or countenance such a practice.

3. Is not the habit of such observances without warrant, and, as would seem, without reason, plainly adapted to beget a spirit of superstition, and to occupy our minds with the commandments of men rather than with the ordinances of Heaven? It will, perhaps, be said in reply, that we surely cannot pronounce the name of Jesus, our Adorable Saviour, with too much reverence; why, then, find fault with an act of obeisance at His glorious name? True; every possible degree of reverence is His due. But why not manifest the same at the pronunciation of all His adorable and official names? Suppose any one were to single out a particular verse of Holy Scripture, and, whenever he read that verse, were to bow his head, or bend his knees in token of reverence, but wholly to omit this act of obeisance in reading all other parts of Scripture, even those of exactly the same import as the verse thus distinguished,—should we not consider his conduct as an example of strange caprice, or of still more strange superstition?

Such precisely is the case before us. And, if this mode of reading the Scriptures were enjoined by ecclesiastical authority, we should doubtless consider it as still more strange. Even this however is done in the case now under consideration. For the eighteenth canon of the Church of England contains the following injunction:—

"When in the time of Divine Service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed."

This practice of bowing at the name of Jesus was never heard of in the Christian Church, so far as is now recollected, until the *fifteenth century*. Some trace it to the Papal reign of Gregory X., in the thirteenth century. It may possibly have existed then; but the earliest authoritative injunction of it, that is remembered, is that of the Council of Basil in 1435. The deplorable state of the Church at that time, both in respect to superstition and profligacy, will not furnish, it is presumed, a very strong recommendation of a rite which then took its rise. A more worthy origin of it is unknown.

As to the practice of praying towards the East, and that of wearing in the reading-desk, or during the prayers, a white surplice, they are too inconsiderable to be made the subjects of particular discussion. Nevertheless, as it is our intention to give a comprehensive view of the points in which we differ from surrounding denominations, it may not be amiss to say, in passing, that both the practices last mentioned were borrowed from the Pagans. And, although plausible reasons soon began to be urged in their favour, reasons which were made to wear a Christian aspect, yet their heathen origin is unquestionable. True, there is no sin in them. They are little things—too little to be formally animadverted upon. Yet they are among the things which we think it our duty to reject. And, when asked, as we sometimes are, why we do not adopt them, we have only to say, that our desire is to keep as closely as we can to "the simplicity that is in Christ;"

that to indulge superstition in trivial things is as really censurable as in things of more importance, and that "the beginning of evil is like the letting out of water." And especially when we recollect, that three centuries have not elapsed since some of these very things were made terms of communion in the land of our fathers; and some of the most pious and venerable men, that ever lived in that land, were fined, imprisoned, and ejected from office, because, according to the popular language of that day, they "scrupled the habits," or the prescribed dress.

We shall next assign our reason for rejecting the reading of apocryphal books in public worship.

For the Presbyterian.

"Our Lord Jesus Christ asserts and maintains His equality with God the Father." John V. 17—30.

Whether the Jews rightly understood our Lord's words or not, when they said that He made Himself equal with God, there can be no doubt that He perfectly understood theirs, and the nature of the charge they brought against Him. Nor can there be any doubt as to the sense in which the Apostle, who recorded the accusation, intended that it should be understood by the reader. No one will dispute, that John means here to say, that on this occasion the Jews charged His Master with speaking in such a manner as implied that He was equal with God. As little can any one question, that in what follows he designed to set forth the reply in which our Lord met the charge. It is no improbable supposition that, when He proceeded to answer it, the Jews, and possibly the Apostle himself, expected that He would enter into such explanations as would reduce His claims within limits, leaving no doubt about His immeasurable inferiority and entire subjection to the Most High God, however far He might exalt Himself above Moses and all the prophets. Being a good man if He had been a mere man, or anything less than equal with God, we might reasonably have expected an indignant protest against any such meaning being attached to His words, seeing it cannot be pretended that He did not understand what His accusers said. But no trace of any such protest is to be found in His reply. He certainly does not spurn away the charge as a malicious invention of wicked men bent upon His destruction, and seeking to wrest His words into matter of condemnation.

If any one contend that His explanations do not amount to a distinct formal assertion of His equality with the Father, it must be admitted that still less do they amount to any distinct, decided, formal denial of His having said anything that could justly be construed into the meaning put upon it by the Jews, when they alleged that He made Himself equal with God. Nor do we think it possible for any one to read the words of His reply without feeling that these are very strange sayings to come from the mouth of a mere man, or of any creature however highly exalted above man.

Even Unitarians, we presume, will admit that this reply contains very strange sayings, not very easy of explanation on their own theory of Christ's person, and not well calculated in a satisfactory manner to convince His accusers that they were quite wrong in supposing or alleging that He had any intention of making Himself equal with God. We do not say that there are in this reply no hard sayings and difficult to be understood; nor was it to be expected that so great a mystery as the manifestation of God in the flesh could be so explained as to make it easy of apprehension; but, if our Lord meant to deny the odious imputation, that "He, being a man, made Himself equal with God," there ought to have been no hard sayings, no ambiguous distinctions in His reply to it, but a flat contradiction of the words in which the imputation was made, and an indignant protest against His being supposed capable of advancing such arrogant and before-unheard-of pretensions, bringing down Jehovah to a level with the vile gods of the Heathen.

Something there was implied in their accusation as understood by themselves which He does deny, and this He denies distinctly, and contradicts in plainly stated repeated asseverations, so as to leave no room to doubt that He both clearly apprehended the nature of the charge brought against Him, and designed in His reply to it to leave no room for any false misapprehensions on the subject. We cannot suppose that He regarded the whole charge as so entirely groundless, utterly malicious, and destitute of all colourable pretext, in the language He had made use of, as to disdain all answer to it, and leave their own conscience to convict them of bearing false witness against Him. This supposition is inconsistent with the fact, which, we think, cannot well be doubted, that He sought out this occasion to make a public declaration of His claims. Still more plainly is any such supposition set aside by His care to set them right where He perceived they were wrong, and still more by His solemn assertion, "These things I say, that ye might be saved;" for they never could be saved by His leaving them to believe in a lie.

We must then suppose that He intended, in His reply to their charge, to give them all the explanation on the subject that was fitted to guide them into a full knowledge of the Truth, as far as man can receive it. If we find Him then distinctly setting them right as to one inference they drew from His words, and that a very natural one, supposing them to have rightly apprehended His words, while they misunderstood His character, what shall we think of His using at the same time language which, supposing them still to retain their misapprehension with regard to His character, could only tend to confirm them in their delusion as to the

import of His words. Surely, if they were wrong in thinking that He claimed to be equal with God, the short way to put them right was to tell them that they had entirely misunderstood what He had been saying to them. But does He do any thing like this? No; but, instead of this, commences by assuring them that He is not in opposition to God, that He does not set Himself up as a rival to God, that the Father, and He, the Son, now speaking to them, are so entirely of one mind in all things as to exclude the possibility of all opposition or rivalry between them. Such language as this surely could have no tendency to disabuse them of their mistake, if mistake it was, to suppose that He had made Himself equal with God. To say that there is no opposition or rivalry, but the utmost harmony between parties, is far enough from saying that there is no equality. But it was very natural and just in the Jews, if they were right in holding Jesus to be a mere man, on hearing Him claim such authority as belongs only to God, to think that in so doing He set Himself in opposition to God, and made Himself His rival on earth. Nor will it be easy for any one to show that Jesus does not here claim that which seems due to God alone, as, when He says, that "He doeth the same things as the Father;" that "as the Father quickeneth whom He will, so also He quickeneth whom He will;" but "all men are to honour Him, even as they honour the Father;" and that "the hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live."

We do not bring these sayings forward at present as irrefragable proofs that Jesus did claim equality with the Father, but only as very strange sayings to be found in this speech, if that speech were intended to prove that He made no pretensions to any such equality. But we must understand His discourse as designed either to explain and support a claim to this equality, which He had actually made, or to refute the assertion of His enemies, who falsely said that He had done so. The discourse must be viewed as designed to serve either the one purpose or the other. We cannot consider it in any other light than as an answer to a distinctly announced charge of impiety in making Himself equal with God. Those who, like the Jews, think it would have been impious in Jesus to make Himself equal with God, must suppose the main object of the discourse to be to show that He had no such thought, and that to attach any such meaning to any thing He had said was a gross and wicked misapprehension. To perceive the connexion between the charge of the Jews and the discourse which follows, it is only necessary to read the Apostle's account of the whole transaction. This much of it we will quote as sufficient for the purpose.

"Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath, but said also that God was His father, making Himself equal with God. Then answered Jesus and said unto them, Verily, verily, I say unto you, the Son can do nothing of Himself but what He seeth the Father do, for, what things soever He doeth, these also doeth the Son likewise."

We do not here intend to enter into the questions about the subordination of relation, or of office subsisting between the Father and the Son; but to keep our attention fixed on this point, whether Christ uses such language on this occasion as being fairly interpreted, implies an equality in nature between the Father and the Son. Still it is necessary to consider whether one class of expressions, which run throughout this discourse, do or do not imply an essential inferiority of the Son to the Father. No one will say that they carry that force in themselves, and that *giving* and *sending* imply an essential superiority of nature on the one side, or *receiving* and *being sent*, an inferiority of natural attributes on the other.

Here we recal a reflection so just and obvious in itself, and having such an important bearing on the present enquiry, that every one will admit the propriety of carrying it along with us throughout the whole discussion. If it was the intention of Christ to deny the charge so explicitly stated, that He made Himself equal with God, a denial, equally simple and explicit, was easily made, and in the circumstances of the case absolutely required, if He did not wish His followers to think of Him more highly than they ought to think, which is not consistent with respect for truth and the glory due to God.

But, if He designed to reveal so great a mystery as is implied in His being equal with God, we cannot determine so easily how far it might be consistent with the designs of God in His mission fully and clearly to make it known at the time. Besides the very nature of the subject, and the fact that it required to be revealed, or set forth and made known, sufficiently indicate the necessity of elucidations and explanations, to satisfy every mind, that a discourse, vindicating for Himself such a claim, could not be equally short, clear, and definite in its terms, as the denial of such a claim both might and ought to have been. We think He asserts His equality with God both fully and clearly, and in terms so distinct and definite as to admit of no other interpretation. But, as the very object of our enquiry is to ascertain whether He does so or not, we cannot take this as a point that will be granted by every one.

We proceed then to consider those sayings, (and there is a train of them running through the discourse,) which certainly do not assert the speaker's equality with God, which may even seem

to place limitations on the claim, and which are by some considered sufficient evidence that the person who used them never could have advanced any claim of the kind.

Let us then consider the very first of these sayings: "Then answered Jesus and said unto them, Verily, verily, I say unto you, the Son can do nothing of Himself."

Now we ask, does this saying, even taken by itself, amount to anything like a flat contradiction of the charge that He made Himself equal with God? It does indeed distinctly declare, that He does not exercise, does not assert any right to exercise; we see no objection to its being said that it is a plain testimony from His own mouth, that of Himself He cannot exercise any independent power; that the concurrence and co-operation of the Father are absolutely and essentially necessary to the accomplishment of every act from the least to the greatest which the Son may choose to perform. But does this prove that He is a mere man? Does it prove that He is not perfectly equal and essentially one with God. If, indeed, we were to interpret strictly what many say on the liberty of the will in man, we might say that according to some theories of the will, this saying, "the Son can do nothing of Himself," would prove that He had less power of independent action than these assigned to ordinary mortals,—for it often seems to be said that the concurrence and co-operation of the Father are not absolutely and essentially necessary to the performance of every good work on the part of men. But we will not do all, who hold such theories, the injustice of binding them to adopt, or supposing them to maintain every thing that a strict logic may fairly educe from their words. Man cannot speak so definitely on such subjects as not to seem to express either more or less than he truly intends to say. The words of our Lord, however, according to the ordinary use of language, clearly teach that the Son can do nothing of Himself; and this, as the context shows, is to be understood as meaning that he can do nothing without the concurrence and co-operation of the Father. This no Trinitarian will dispute. It is a truth essential to his theory, and is involved in the very first conception of it. It flows indeed from the most distinctly conceived and easily apprehended doctrines on the subject, namely, that in the unity of the Divine nature there is but one mind and purpose, and that the omnipotence of the Godhead is not parceled out into several hands and separate agencies, but remains undivided under one and the same spiritual control.

In these words then, "the Son can do nothing of Himself," we can perceive nothing like an intention plainly to tell the Jews, that they were wrong in sup-

posing that He made Himself equal with God; but they do most distinctly give them to understand that they were wrong in supposing that He designed to set Himself up as a rival to God. If it be supposed that by this saying our Lord designed to rebut the allegation that He made Himself equal with God, it must be admitted that it seems to intimate that the question had its difficulties, though what difficulties a man or any creature could see in the way of saying plainly that He had no pretensions to be equal with God, is a thing hard to understand. Yet, if this be what our Lord intended, it must be supposed that He did not consider that the allegation could be disposed of in a short and simple manner, but required that He should begin at first principles, and make a long detour through intricate explanations and limitations before coming to the point of admitting His essential inferiority to God. Why state so many circumstances of merely formal and official subordination to disprove a charge of claiming an essential equality?

How little it was His intention to lead His hearers directly and distinctly to any such conclusion as that He withdrew all claim to be considered equal with God, may be gathered from the progress of His discourse, in which, after saying "the Son can do nothing of Himself," He goes on much more copiously, and by a variety of special and striking instances, to teach that *The Father doeth nothing of Himself, but doeth all things through the Son.*

It is impossible to understand this discourse as designed simply to disclaim equality with God; how far it plainly asserts such equality on the part of the Son, we purpose, if God permit, to consider on a future occasion.

A JEWISH STORY CONCERNING ABRAHAM.

There is a story told of Abraham, to be found in most editions of the works of Franklin as if he were the author of it, but which is quoted at the conclusion of his "Liberty of Prophesying," by Bishop Taylor, as a Jewish Story concerning the Patriarch. The story is well told, whoever be the author of it, and enforces a very important lesson in a very striking manner, but is at the same time very unjust towards the character of the Father of the Faithful, and is far more frequently brought forward as a libel on those who are heirs of a like faith than for the purpose of inculcating a charitable disposition towards the ungodly, which is the ostensible aim of the apologue. To correct this unfair inference drawn from the fabulous Jewish story concerning the Patriarch, it is only necessary to read a true Bible story concerning Abraham, which presents him acting a part so entirely different that every reader will see at a glance, that the two stories do not agree, and are not applicable to the same char-

acter. Every thing said of Abraham in the Scriptures is in consistency with the Bible story, and nothing there said gives any countenance or colour of truth and probability to the Jewish one. In no one transaction of his life, as recorded by Moses, do we discern the faintest trace of anything sour, churlish, or morose in him who was called the Friend of God. A most gentle, considerate courtesy, joined to unassuming dignity of demeanour, marks all his intercourse with his brethren on earth, as do the most unaffected piety, and calm, steadfast serenity of faith, his intercourse with his Father in Heaven.

We never, therefore, could read this libelous story, whatever be its origin, whether Jewish or not, without a wish to see it branded as a calumny on Abraham, that, if it be worth circulating through the world, it might at least pass under some other name than that to which it has been so unjustly attached.

The alleged Jewish Story is as follows: "When Abraham sat at his tent-door, according to his custom, waiting to entertain strangers, he espied an old man, stooping and leaning on his staff, weary with age and travel, coming towards him, who was a hundred years of age; he received him kindly, washed his feet, he provided supper and caused him to sit down; but, observing that the old man eat and prayed not, nor begged for a blessing on his meat, asked him why he did not worship the God of Heaven? The old man told him that he worshiped the fire only, and acknowledged no other God; at which answer Abraham grew so seriously angry that he thrust the old man out of his tent, and exposed him to all the evils of the night and an unguarded condition. When the old man was gone, God called to Abraham, and asked him where the stranger was? He replied, I thrust him away because he did not worship Thee. God answered him, I have suffered him these hundred years, although he dishonoured Me, and couldst thou not endure him one night, when he gave thee no trouble? Upon this Abraham fetched him back again, and gave him hospitable entertainment and wise instruction. Go thou and do likewise; and thy charity will be rewarded by the God of Abraham."

Read now, how the Bible teaches us charity by the example of Abraham, and if any, professing a like faith with Abraham, need the rebuke administered in the Jewish Story, in reading they may understand, that it is because they have departed from the footsteps of him whose faith we are exhorted to follow.

"And the men turned their faces from thence, and went toward Sodom, but Abraham stood yet before the Lord. And Abraham drew near and said, Wilt Thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city, wilt Thou also destroy

and not spare the place for the fifty righteous that are therein? That be far from Thee to do after this manner, to slay the righteous with the wicked, and that the righteous should be as the wicked. That be far from Thee. Shall not the Judge of all the earth do right? And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. And Abraham answered and said, Behold, now I have taken upon me to speak unto the Lord, which am but dust and ashes, peradventure there shall lack five of the fifty righteous, wilt Thou destroy all the city for lack of five? And He said, If I find there forty and five, I will not destroy it. And he spake yet again unto Him and said, Peradventure there shall be forty found there; and He said, I will not do it for forty's sake. And he said unto Him, O let not the Lord be angry, and I will speak. Peradventure there shall thirty be found there; but He said, I will not do it, if I find thirty there. And he said, Behold, now I have taken upon me to speak unto the Lord; peradventure there shall be twenty found there. And He said, I will not destroy it for twenty's sake. And he said, O let not the Lord be angry, and I will speak yet but this once. Peradventure ten shall be found there. And He said, I will not destroy it for ten's sake.*

MISCELLANEOUS.

FREE CHURCH DISCIPLINE IN THE NORTH.—The *Banffshire Journal* contains a long report of the proceedings of the Free Church Presbytery of Turriff in a case between the Minister and Kirk-session of Macduff and Mr. Adam, late banker there. Mr. and Mrs. Adam, having resided some months in another parish at a distance from any Free Church, had attended worship in the Established Church, and found that proceeding brought against them as a sin when they applied at Macduff for their communion-tokens. Mr. Adam thus described what took place when the application was made to the Session:—"We explained what was perfectly known, that for a short time we had been attending the parish-church of King-Edward. The Moderator (Mr. Leslie, the minister of the congregation) said, 'We hold you to have been absent from Religious Ordinances altogether, we hold the Established Church to be no church.' The Moderator, addressing Mrs. Adam most rudely and violently, asked what she had to say for her conduct, and said, 'What has become of your Free Church principles? You were a Free Church person from the commencement I thought.' Mrs. Adam, in reply, said, 'I was unable to come to Macduff, rather than hire a conveyance on the Sabbath-day and keep a person from church, I thought it my duty to walk to the church within my reach; and, were I placed in similar circumstances, I would just do as I have done. Do you think it proper to hire a conveyance on the Sabbath-day?' The Moderator answered, 'Most certainly to come to the house of God.'" The tokens however were granted; but, Mr. Adam having brought the matter publicly before the congregation on the Saturday, the Session withdrew them that night. The Presbytery decided that 'the Session had acted rightly,' and the speakers were unanimous in holding that it was right to hire men and horses on Sabbath, and wrong to appear from a Kirk-session to

a congregation. The *Banffshire Journal* remarks:—"It would appear from the debate that the using of carriages on Sabbath, if employed in order to proceed to church, is not merely a matter to be tolerated, but to be enjoined. We were quite aware that the practice was tolerated, but we never before happened to observe it recommended. We by no means find fault with the recommendation. We merely point attention to it as (shall we say?) an advance in charity.

[We were hopeful that the bitter feeling of hostility against the Church of Scotland, which was engendered during the fiery times of the Disruption, had given place to one of a more tolerant and Christianlike character. It appears from the foregoing extract still to exist in pristine force in the Turriff Presbytery, but, we trust, in no other of the Free Church Courts.]—*Ed. Presbyterian.*

MODERATOR OF THE GENERAL ASSEMBLY.—The report that the Rev. Dr. L. W. Forbes, Minister of Boharm in the Presbytery of Abernethy, will be proposed as Moderator of the next General Assembly, has been confirmed officially.

DEATH OF THE REV. GEORGE ADDISON, D. D.—We regret to record the death of Dr. Addison, one of the most amiable and scholarly Divines of the Church of Scotland, which occurred on Sabbath last, the 4th inst. The Rev. Dr. had attained the venerable age of 82, and for the last 34 years of his life laboured with much acceptance in the neighbouring parishes of Liff and Benvie.—*Dundee Advertiser.*

Mr. and Mrs. Winton were also passengers in the steamship Amazon, which was totally destroyed by fire. Mr. Winton was minister of the U. P. Church, Stirling, Jamaica, and was well known in Glasgow, where he laboured for many years as a teacher in connection with Dr. King's congregation. He was a native of Greenock, and had been settled for three or four years in Jamaica as a Missionary. He returned on a visit to this country about eight months ago, and was married about the beginning of Nov. to Mrs. Winton, who, we learn, was a native of Dundee, but had resided for some time in Edinburgh. She was a member of Mr. Robertson's congregation, Newington, Edinburgh.—*Glasgow Constitutional.*

PERSECUTION IN MADAGASCAR.—From the journal of a Christian witness it appears that the despotic Queen addressed her people in the following terms:—"If any new religion or mode of worship, and especially this worship of yours, be introduced and practised in my country, I forbid it, for it shall never be done. These are the things that are prohibited—the practice of baptism, abstinence from work on the Sabbath-day, forbidding to swear by father, mother, sister or brother, or by the queen; refusing to sacrifice bullocks, or to worship idols of wood or stone. Therefore come forward, all of you that have done so, and confess, that I may determine what punishment to inflict upon you; but, if any one shall wait till he be accused by another, that person shall be punished without mercy." A godly company avowed their faith in Christ and the living God. Five of these confessors were burnt alive, fourteen were thrown over a precipice, and their bodies taken up and burnt also. Multitudes of others were scourged, imprisoned, sold as slaves, or condemned to work in chains for their lives. More than 1600 persons were adjudged to pay, as an atonement for the sin of worshipping the True God, three bullocks and three dollars each; but of which sum one half was remitted. So that it is computed that 1900 persons have suffered various punishments for the alleged crime of having embraced or favoured Christianity.—*London Papers.*

DEATH OF PROF. STEWART.—The following notice of the decease of Prof. Moses Stewart is from a correspondent of Andover:—"A great man

has fallen! A man, who has rendered no small service to the State and eminent service to the Church, is no more! Prof. Moses Stewart died at his residence in Andover on Sabbath night at 12 o'clock, Jan. 4, 1852, in the 72nd year of his age. He was born in Wilton, Conn., March 26, 1780; was graduated at Yale College, 1799; was a tutor in that institution from 1802 to 1804. After having studied the profession of Law, he turned his attention to Theology, and in 1806 was ordained Pastor of the Central Congregational Church in New Haven, Conn. He was called to the Professorship of Sacred Literature in Andover Theological Seminary in 1810, and continued 30 years to discharge his duties in that office. No other teacher in our land ever instructed so many pupils in the department of Sacred Criticism. His writings are voluminous, and some of them highly celebrated. He is justly entitled to the epithet, which he has so long borne, of the Father of Biblical Literature in this country. His death will be deplored by multitudes in all denominations of Christians in our own and in foreign lands."—*Boston Traveler.*

FREE CHURCH SUSTENTATION FUND.—An important discussion on the proposed alteration in the mode of managing and distributing this Fund took place in the Free Church Presbytery of Edinburgh in a meeting held on Wednesday last. Dr. Begg opposed the scheme as one which would in a very short period extinguish the Fund, if it did not altogether lead to the dismemberment of the Free Church. The Rev. Mr. Nisbet concurred with Dr. Begg, as did the Rev. Mr. McKenzie of North Leith, who stated that he would rather go back to the old manse of Dumblane, and sit under the despotism of the Court of Session, than he would abide by the arbitrary enactments of the Sustentation Fund Committee. Dr. Cunningham moved the approval of the scheme; but, on the motion of Dr. Candlish, the debate was adjourned till Wednesday, when Dr. Begg's amendment was lost by a majority of 26 to 17.

GENERAL ASSEMBLY'S EDUCATION SCHEME.—There are at present on the Assembly's Scheme 119 schools in the Highlands and Islands, attended by about 7500 children, and 45 schools in various other parts of Scotland, attended by about 4500 children. In addition to these, there are 13 Female schools, attended by upwards of 700 children. Besides the children who are attending these schools on the week-day, there are upwards of 2000 who attended the Sabbath-schools taught by the Assembly teachers; and there are 1000 children attending the Model Schools attached to the two Normal Institutions in Edinburgh and Glasgow; so that in all nearly 15,000 children were reported as attending during last half-year, and during the whole year fully 16,000 had been receiving instruction at the schools supported by the General Assembly's Education Scheme. At the two Normal Institutions for the better training of teachers during the year, ending in May last, 50 young men, selected by comparative trial from all parts of Scotland, had been admitted, maintained and instructed *gratis*; and not fewer than 109 others, young men and young women, on payment of very moderate fees had been receiving instruction at these Seminaries to qualify them as teachers in Elementary schools.—*Home and Foreign Missionary Record.*

THE EFFORT TO OPEN THE NUNNERIES.—We rejoice to intimate that this important movement is making steady progress. On the 13th of December a large meeting of ladies was held in Edinburgh, when it was unanimously resolved to set to work in getting up a memorial to the Queen, and petitions to both Houses of Parliament on the subject. A president and two secretaries were appointed; and it was even suggested that a deputation of ladies should personally wait upon Her Majesty. Similar movements are in progress at Glasgow, Perth, Dundee, Port-Glasgow, Portobello, Dunfermline, Helensburgh, Greenock, Aberdeen, Kells, Appleby, Cambridge, Frome, Newcastle, Reading, and other parts of England.—*The Bulwark for January.*

* See Genesis, xviii. 22.—22.

The London correspondent of the *Commercial Advertiser* says that a deputation from the Free Church of Scotland had waited upon Lord Granville during the week to make a representation regarding the expulsion of the Protestant Missionaries from Pesth in Hungary, where they had resided in obedience to the laws for ten years. They had committed no offence, and were sent out of the country in the middle of the winter. Lord Granville had promised to take such steps as might be necessary, after communicating with Lord Westmoreland, the English Ambassador at Vienna.

At Covesea, on the 7th Dec., the Rev. ALEX. SIMPSON, minister of the parish of Spynie, in the 65th year of his age, and 26th of his ministry.

PARISH OF TOWIE.—Lieutenant-General Sir Alexander Leith, K. C. B., has presented the Rev. W. A. Smith, A. M., minister of Chapelshade Church, to this vacant charge.

PARISH OF LUSS.—Sir James Colquhoun of Luss, Bart., has presented the Rev. Duncan Campbell of Fossaway, in the Presbytery of Auchterarder, to the church and parish of Luss, vacant by the translation of the Rev. Robert Wright to Dalkeith.

ST. MARY'S CHURCH, DUMFRIES.—The Rev. Mr. Brown, assistant at Kilwinning, has been elected to this church.

KILCREGGAN AND COVE.—The Duke of Argyll has granted a site for a chapel of ease for the accommodation of the inhabitants of the above watering-places. This new place of worship is to be opened in June.

PRESENTATION TO CERES.—We understand that the Earl of Glasgow has intimated to the Rev. Mr. Reid, of Kettle, Moderator of the Presbytery, his intention to present the Rev. Mr. Brown, assistant at Kilwinning, to this living, vacant by the lamented death of Mr. Cook. Mr. Brown is the same individual who was within these few weeks elected to the pastoral charge of St. Mary's, Dumfries.—*Fifehire Journal*.

PRESENTATION.—The elders and communicants of the church of Lunasting, Zetland, on the first day of the new year presented the Rev. James Crichton, M. A., their minister and missionary of the Church of Scotland, with a handsome pulpit gown and a commentary on the Old and New Testaments, as a mark of their sincere esteem and appreciation of the manner in which he has discharged his important duties among them. Mr. Crichton, though he has scarcely been two years in Lunasting, has by his kindness and attention endeared himself to all; and such has been the success in his ministerial labours that at the communion in October last, though labouring under many disadvantages, 64 individuals were added to the church, 60 of whom had never been in communion with any religious denomination whatever.

INDUCTION AT TRANENT.—The Presbytery of Haddington met at Tranent for the induction of the Rev. William Cæsar, late of St. Bernard's, Edinburgh, to the pastoral charge of that church and parish. The Rev. Alex. Graham, of Morham, presided, and, after an appropriate discourse from 2nd Cor. iv. 5, delivered suitable addresses to pastor and people on their respective duties. Although the day was exceedingly unpropitious, a numerous and respectable congregation assembled, and at the close of the services welcomed their new minister with much cordiality. In addition to the members of Presbytery, there were present the Rev. James Cæsar, Panbride, brother of the presentee, the Rev. David Smith, of Tillicoultry, John Gibson, Esq., W. S., John White, Esq., John Marshall, Esq., S. S. C., and other elders and members of St. Bernard's Church. Mr. Cæsar was introduced to his flock on Sabbath by the Rev. Dr. Paul, of St. Cuthbert's, who preached an eloquent sermon to a crowded and attentive congregation from John vi. 35, first clause; and Mr. Cæsar chose as the subject of his introductory discourse, Acts xvii. 18, "He preached unto them

SCOTCH CHURCH, MANCHESTER.—The Rev. Mr. Dunipace, of Port-Glasgow, has accepted the charge of the Scotch Church, St. Peter's Square, in connection with the Established Church of Scotland. He was to be inducted on the 18th Dec., on which occasion the Rev. Dr. Cumming, of London, was to preach.

EVANGELICAL ALLIANCE.—The quarterly breakfast of the Evangelical Alliance was held yesterday in the large class-room connected with the Synod Hall, Queen Street, the Rev. Mr. Wylie, who has lately returned from a visit to Rome, in the Chair. The meeting having engaged in devotional exercises, conducted by the Rev. Dr. Guthrie, Revs. Messrs. Parlane, of Tranent, and Thomson, of Slatford, the Chairman gave a graphic and interesting account of the present state of Tuscany, and the religious persecution to which Protestants in that country are subjected. He was followed by Dr. Camillo Mapei, of Naples, and by Signor Ferretti, of London, both of whom received a cordial welcome from the meeting. The Rev. Mr. Heather, Travelling Secretary of the Primitive Methodist Missionary Society in Ireland, also gave an instructive account of the progress of Evangelical Religion in that country. The meeting, which, notwithstanding the unfavourable state of the weather, was very largely attended, and of a very agreeable character, then separated. We understand that Dr. Mapei, formerly a canon in the Romish Church, and a school-fellow of Cardinal Wiseman, is to lecture to-day in the Queen Street Hall. His subject, "The Religious Condition of Naples," is one most interesting in itself, and likely to have its interest enhanced in the hands of Dr. Mapei. We confidently anticipate a large attendance.—*Scottish Press*.

EDINBURGH CITY MISSION.—On Wednesday evening the twentieth Annual Meeting of the friends of the Edinburgh City Mission was held in the Queen Street Hall, Mr. Robert Paul, banker, in the Chair. From the inclemency of the weather the meeting was thinly attended. Among the clergymen and gentlemen present were—the Rev. Dr. Paul, Rev. W. H. Gray, Lady Yester's, Rev. Dr. A. Thomson, Rev. Dr. Innes, Rev. W. Tasker, Sheriff H. Robertson, Bailie Fyfe, Councillors Clark and Gray, &c., &c. After devotional exercises, conducted by the Rev. Mr. Gray, and a short address from the Chairman, Mr. Clarkson, Superintendent of the Mission, read a Statement of the proceedings during the past year, the formal Report being only given in biennially. Although the number of agents of the City Mission Board had not been greatly augmented, yet the necessity for sending missionaries among the ignorant and irreligious masses in the large towns had been of late years more distinctly recognised; and, here, various other parties had sent missionaries into the field, unconnected with the Board. The number of missionaries in this city had never been known to be greater than at present. 23 agents in all were at present employed by the City Mission Board, of whom 21 laboured in defined districts, and chiefly in the Old Town, one went among the Irish Roman Catholics generally, and the other was a missionary to the cabmen. The reports of the various missionaries made it manifest that a large amount of good had last year been effected, although their efforts had not been signalized by any extraordinary measure of prosperity. The Income for 1851 was stated to be £1450 5s. 11d., and the Expenditure £1390 16s. 9d., leaving a Balance of £59 9s. 2d. Resolutions in accordance with the objects of the meeting were advocated by several of the clergymen and gentlemen present, and adopted.—*Edinburgh Advertiser*.

A GOOD EXAMPLE.—A case was brought under the notice of the Town Council of Dundee at their last meeting, which is worthy of all commendation. It was that of a gentleman now holding the office of a Professor in one of the Scotch Universities, who had received part of his College education through means of a Bursary conferred upon him by the Council of the day, and who now returned the money, which he had so received,

with an expression of his sense of the benefit which it had conferred upon him at the time. The act of returning the money to the Fund was highly honourable to the learned Professor, and we trust it will serve as a good example to others who may have derived like advantages. There may be few who have turned their opportunities to so good account as the gentleman referred to; but there are many whose bursary education has enabled them to get on well in the world, and who could without any inconvenience do what has been so properly done in the present instance, thereby enabling some other aspirant after knowledge to tread the same course which has proved so advantageous to them. How pleasant is the reflection which arises from contemplating the instance of successful scholarship which has just occurred! It shows that in this country the path to honourable distinction is open to all who can prove themselves worthy of it. Intellectual superiority and unremitting perseverance may overcome all difficulties. The Chairs of our Universities are not reserved for the rich and the great; but are prizes held out to such as can prove a better title—that which consists in the ardent and successful prosecution of learning.—*Dundee Courier*.

FREE CHURCH FINANCES.—SUSTENTATION FUND.—It has become painfully evident that the system, on which the Sustentation Fund has been hitherto distributed, is not such as will ever land the Church in the position, contemplated and urged by the General Assembly, of paying from that Fund a minimum stipend of £130 to each minister. The stipend, on the contrary has become nearly stereotyped at £120. For a considerable time past, therefore, the more liberal and intelligent friends of the Free Church have been contemplating the necessity of some modification of the system. At last General Assembly the Sustentation Fund Committee were especially instructed to direct their attention to this matter, and to devise a scheme for the better distribution of the Fund. At the last meeting of Commission the fruit of their labours appeared in the plan proposed by Dr. Buchanan, and in which, both in the Committee itself and in the large body assembled at the Commission from all quarters of the country, met with such cordial and almost unanimous acceptance. The scheme throughout bears the indelible marks of Dr. Buchanan's wisdom and caution, and we trust that it will meet with an acceptance in the different Presbyteries of the Church not less cordial and harmonious than it has received at the hands of the Commission. It is scarcely a theme for newspaper discussion, at least in its details; and we are not sure that we could help towards its adoption by a patient and full investigation of these. There are, however, one or two points to which we shall take leave to advert. The scheme proposed to retain within certain limits the plan of an equal dividend, and, so far as is possible, to secure that that dividend shall not be less than it was last year. But, as an equal dividend only ceases to be mischievous on the supposition of an equal effort, or the equitable support of it by the congregation, it is proposed that next General Assembly shall appoint a special Sub-Committee, which, from the information they possess or may obtain regarding the numbers or capabilities of the congregations, shall determine what sum each congregation is to be expected to contribute, in order to afford to each minister an equal dividend of £120, exclusive of the sum payable to the Widows' and Orphans' Fund, or £127 including that payment. If under this arrangement all the congregations reach the standard fixed by the Sub-Committee, the equal dividend will, of course, be £120. On the other hand however, in so far as any congregation falls short of that standard, the equal dividend will be proportionally diminished. For example, say that the Sub-Committee have proposed to a congregation to contribute £127, in other words, to be self-supporting, and that the congregation actually contributes only £100, the sum from which the equal dividend falls to be paid will be £27 less than was contemplated, and the dividend will be about 9d. less than

£120. Suppose that a considerable number of congregations thus fall short of the sum proposed, the equal dividend will of course be proportionally diminished. The deficiencies of a particular congregation, however, will not be visited upon the minister of that congregation, but will be a common loss to all the ministers of the Free Church. It is certain, however, that a considerable number of congregations will contribute not only their equitable proportion to the Sustentation Fund, but will exceed that proportion. The proposed scheme regulates also these surplus contributions. They go, in the first instance, to make up the stipend of the minister to £150; and the remainder, if there be any, is destined partly to form a fund for Church Extension, and partly to supplement the incomes of those ministers in rural districts who left the Establishment at the Disruption. Such are the general features of the scheme.—*Scottish Guardian*.

GENERAL ASSEMBLY'S ENDOWMENT SCHEME.

LIST OF CHAPELS which have been, and are being brought forward, under the auspices, and with the assistance of the Committee.

I. In which Decrees of Erection have been Obtained, constituting them Parish Churches.

- | | |
|--------------------------------------|---|
| 1. St. Andrew's Church, Dunfermline. | 8. St. Columba's, Glasgow. |
| 2. Savoch, Deer. | 9. Gaelic Chapel, Edinburgh, (endowment provided exclusively by Society for Propagating Christian Knowledge). |
| 3. Enzie, Fordyce. | |
| 4. Ardrossan, Irvine. | |
| 5. Houndwood, Chirnside. | |
| 6. Tenantry, Dunkeld. | |
| 7. St. Bernard's, Edinburgh. | |

II. Prepared with Endowments, and ready to enter the Court of Teinds, for erection into Parish Churches.

- | | |
|-----------------------|--|
| St. Peter's, Glasgow. | Glenap, Stranraer, (endowment provided from funds specially appropriated). |
| St. Matthew's, do. | |
| Cumlodden, Inverary. | |
| New Pitsligo, Deer. | |
| Edgerston, Jedburgh. | |

III. In a state of Forwardness.

- | | |
|-----------------------|------------------------|
| Camelon, Falkirk. | Fullarton, Irvine. |
| Pathhead, Kirkcaldy. | Brydekirk, Annan. |
| Gilcomston, Aberdeen. | Newhaven, North Leith. |
| Portlethen, do. | |

LIST OF CHAPELS which have been, or are in course of being erected under Sir James Graham's Act, and the endowments secured out of the free teinds.

- I. Cases in which Decrees have been obtained.
- | | |
|-------------------|-----------------------|
| Shalton, Glasgow. | Teviothead, Jedburgh. |
| Shettleston, do. | Kirkhope, Selkirk. |
| Maryhill, do. | |

- II. Cases in Preparation.
- | | |
|----------------------|-----------------------------|
| St. Mark's, Glasgow. | Buccleuch Church, Dalkeith. |
| Springburn, do. | |
| Ardoch, Muthil. | |

It thus appears, that FOURTEEN NEW PARISHES have been already erected under Sir James Graham's Act, and that SEVENTEEN ADDITIONAL DISTRICTS are in the course of erection, as to not a few of which the Committee entertain a confident hope, that decrees of erection will be obtained at a very early period.—*H. & F. Miss. Rec. for February*.

THE LATE DR. ADDISON, OF LIFF.

Our obituary to-day records the death of one of the most distinguished ornaments and revered ministers of our National Church, the Rev. Dr. George Addison, minister of Liff and Benvie. The Rev. Doctor was a native of Huntly in Aberdeenshire. He was ordained minister of Glenisla in 1803; translated to Auchterhouse in 1805; and thence to Liff in 1817. Throughout his whole life Dr. Addison secured the esteem and friendship of all with whom he was called to hold intercourse. He was distinguished as an elegant scholar, as an excellent theologian, and, more than all, as a preacher of surpassing power

and attractiveness in a style and manner now unhappily becoming rare in most churches. His knowledge of the Christian was correct and profound, and yet this was brought out in the pulpit in language so chaste, so simple, and so appropriate that, while the learned and refined admired, the simplest could easily understand. Nor was the style the only attraction felt by those who listened to him as a preacher. There was a deep heartfelt pathos and tenderness in his manner, kept in severe check by exquisite taste and judgment, and a perfect aversion to all display; and thus the mild, calm, tender accents of his lips were listened to with a thrilling pleasure, and with a deep and abiding impression, which more boisterous preachers generally fail in producing. Often was he importuned by individual friends, and by Church Courts, to commit to the press what they had listened to with so much pleasure and profit; but from this he modestly and sensitively shrunk. Let us hope that a portion of these finished and beautiful discourses, so full of Gospel truth and faithful and affectionate warning and entreaty, will not be lost to the world. Dr. Addison was not so frequently spoken of beyond the sphere in which he moved as many others of less note, because, though he faithfully discharged his duty in Church Courts, he seldom mingled in debate. But the respect for him as a minister, as a scholar, and as a gentleman, entertained by the Church, was lately shown by his being offered the highest honour the Church can confer—the Moderatorship of the General Assembly. As a member of society his company was coveted and duly appreciated, as a pastor he was faithful and most affectionate in the discharge of his duties, as a private friend his kindness was unwearied but always manifested with extreme delicacy. In such a notice as the present we presume not to enter the family circle farther than to say that it was there he was seen to the greatest advantage. He has been called away to receive the reward of his labours at an advanced period of life, and of a long and faithful ministry, and we do not believe he has left an enemy behind him. Nor could it well be otherwise, for perhaps a gentler spirit never breathed, nor a warmer heart ever filled a human bosom.—*Edinburgh Advertiser*.

DEATH OF PROFESSOR DUNBAR.—We have to announce the death of one whose name, we believe, is familiar to most of the scholars of this country—Mr. George Dunbar, Professor of Greek Literature in the University of Edinburgh. The melancholy event took place on Saturday morning at his residence, Rose Park, Trinity. The natural decay, attending even an otherwise green old age, has been for some years aggravated by a virulent internal malady, which at the commencement of the present session compelled him to abandon his Academic duties; and the functions of the Chair have accordingly been since very ably discharged by Mr. Kirkpatrick from Oxford. The serious apprehensions then entertained for him were within the last few days fully confirmed by a series of spasmodic attacks, the violence of which ultimately proved fatal.

Mr. Dunbar was, we believe, in the 76th year of his age, having been born at the village of Coldingham, in Berwickshire, in the year 1774. In early life he laboured for some time as a gardener; but an accident, from the effects of which he was lame during the rest of his days, incapacitated him for so active an employment. His attention accordingly was thenceforward devoted to the literature; and an assiduous cultivation of the Classics, soon developed those faculties of which in subsequent years he showed himself possessed. Coming to Edinburgh about the beginning of the century, the attainments he had already acquired easily procured for him a situation as tutor in the family of the then Lord Provost Fettes. Having been shortly after selected as assistant to Professor Dalziel, he was appointed, on this Professor's death, to the Greek Chair in 1805. The duties of this responsible position he has since continued to discharge with a zeal and an ability which could well be demonstrated by a reference to the many eminent scholars whom our Alma Mater has sent forth. The published works of Professor Dunbar are

too well known to need any lengthened allusion. Shortly after his appointment in the University he published the *Collectanea Majora* and *Collectanea Minora*, both of which attracted considerable attention among educationists at the time, but have been latterly greatly superseded by more recent elementary works. The mention of Dunbar's Greek Grammar, which followed some years after, will, we dare say, awaken among the tyros of that day too painful recollections to render any further allusion expedient. His great work however, and the one which may well be called the object of his life, is the *Lexicon of the Greek language*, which was given to the world with his name in 1840. The desideratum, which this massive tome supplied in Classical literature, is acknowledged on all hands, and, though various other works of a high standard of excellence have since appeared, it is still of high repute and likely to continue so. The author in his preface tells us he was engaged on it for a period of eight years; and the work itself is a most enduring memorial of his assiduous industry and unwearied research. Mr. Dunbar was twice married. The remains of the late professor were interred on Wednesday in Greyfriars church-yard. Nearly all the Professors were present, and from two to three hundred students took this last opportunity of showing their respect for their late Professor by attending on the occasion. The Town Council have appointed the first Tuesday of March as the day for filling up the vacant Professorship of Greek.—*Edinburgh Papers*.

POETRY ORIGINAL AND SELECTED.

THE EGYPTIANS OVERTHROWN IN THE RED SEA.

The might of Jehovah was felt by the flood,
The billows recoiling like battlements stood,
And the womb of the deep was laid bare to the view.
Then on in their march thro' the wondrous ford
At their leader's command move the hosts of the Lord,
While Egypt's proud squadrons them hotly pursue.

The luminous pillar guides Israel's path,
While darkness, the emblem of vengeance and wrath,
Envelops the foemen as onward they throng.
Neath the all-seeing glance their terrors prevail,
The looks of each hero are ghastly and pale,
As slowly the steed drags the chariot along.

Destruction is menacing that ill-fated host,
Their high hopes are vanishing, their glory is lost,
Till, Israel past, and from danger set free,
Submissive, the waters impetuous bring
Their angry foam upon rider and king:
The lance and the buckler are dashed in the sea.
DAVID WATSON.
Queen's College, February, 1852.

LINES BY MILTON IN HIS OLD AGE.

This sublime and affecting production was but lately discovered among the remains of our great epic poet, and is published in the recent Oxford edition of Milton's Works.

I am old and blind!
Men point at me as smitten by God's frown:
Afflicted and deserted of my kind;
Yet I am not cast down.

I am weak, yet strong;
I murmur not that I no longer see;
Poor, old, and helpless, I the more belong,
Father Supreme! to Thee.

O merciful One!
When men are farthest, then Thou art most near.
When friends pass by, my weakness shun,
Thy chariot I hear.

Thy glorious face
Is leaning towards me; and its holy light
Shines in upon my lonely dwelling-place,
And there is no more night.

On my bended knee
I recognise Thy purpose, clearly shown;
My vision Thou hast dimmed that I may see
Thyself—Thyself alone.

I have naught to fear:
This darkness is the shadow of Thy wing;
Beneath it I am almost sacred, here
Can come no evil thing.

O! I seem to stand
Trembling where foot of mortal ne'er hath been,
Wrapped in the radiance of Thy sinless land
Which eye hath never seen.

Visions come and go;
Shapes of resplendent beauty round me throng;
From angel lips I seem to hear the flow
Of soft and holy song.

It is nothing now
When Heaven is opening on my sightless eyes;
When airs from Paradise refresh my brow,
The earth in darkness lies.

In a purer clime
My being fills with rapture, waves of thought
Roll in upon my spirit, strains sublime
Break over me unsought.

Give me now my lyre!
I feel the stirrings of a gift Divine;
Within my bosom grows unearthly fire,
Lit by no skill of mine.

SONG FOR THE NEW YEAR.

BY CHARLES MACKAY.

LORD! we are thankful for the air,
For breath of life, for water fair,
For morning burst, for noonday light,
For alternation of the night,
For place in Thy infinity;
LORD! we are thankful unto Thee.

For years and seasons as they run,
For wintry cloud and summer sun,
For seed-time and the autumn store
In due succession evermore,
For flower and fruit, for herb and tree,
LORD! we are thankful unto Thee.

For beauty and delight of sound
That float the universe around,
For carol of the happy birds,
For fall of streams, for gush of words,
For music of the earth and sea,
LORD! we are thankful unto Thee.

For sight, for touch, for taste, for smell,
For sense of life ineffable,
For health of mind and strength of hand,
For power to know and understand,
For every joy we feel or see,
LORD! we are thankful unto Thee.

For daily toil that we endure,
For labour's recompense secure,
For wholesome zest of appetite,
For food and drink and slumbers light,
For vigorous health and pulses free,
LORD! we are thankful unto Thee.

For fellowship with human kind,
For pure emotions of the mind,
For Joy, that were not joy sincere,
Unless for Sorrow's previous tear,
For Hope, and Love, and Sympathy,
LORD! we are thankful unto Thee.

For Conscience and its voice of awe—
Thy whisper when we break Thy law,
For knowledge of Thy power Divine,
And wisdom mighty as benign;
For all we are and hope to be,
LORD! we are thankful unto Thee!

SUBSCRIPTIONS RECEIVED SINCE LAST PUBLICATION.

Subscriptions for 1851 received.

Neil McVain, North Sherbrooke, 2s. 6d.; D. McVain, St. Laurent, 2s. 6d.; Rev. W. Simpson, Lachine, £2 15s.; James Wylie, Ramsay, 2s. 6d.; Mrs. W. G. Wylie, do., 2s. 6d.; David Campbell, do., 2s. 6d.; John Gillon, do., 2s. 6d.; John Hemphill, Niagara, 2s. 6d.; Hugh Dickson, Pakenham, 2s. 6d.; Duncan McNicol, do., 2s. 6d.; R. Whyte, do., 2s. 6d.; John Forest, McNab, do., 2s. 6d.; Rev. Robert McNair, Charlottetown, P. E. I., 10s.; Shaw Armour, Cobourg, 2s. 6d.; Andrew Halliday, do., 2s. 6d.; James McDonald, do., 2s. 6d.; Wm. Roddick, do., 2s. 6d.; Charles Dawson, do., 2s. 6d.; W. G. Scott, do., 2s. 6d.; J. Morrison, do., 2s. 6d.; J. Lohead, do., 2s. 6d.; Dr. Helliwell, do., 2s. 6d.; A. McBean, do., 2s. 6d.; Rev. Mr. Gibson, Galt, 2s. 6d.; David Shiel, do., 2s. 6d.; Alex. Allan, jun., do., 2s. 6d.; W. Cowan, do., 2s. 6d.; W. Cowan, jun., do., 2s. 6d.; Wm. Black, do., 2s. 6d.; George Telfer, do., 2s. 6d.; J. M. Fraser, do., 2s. 6d.; Andrew Malcolm, do., 2s. 6d.; Thomas Blacklock, do., 2s. 6d.; John Forbes, do., 2s. 6d.; John McVenn, do., 2s. 6d.; James Pollock, do., 2s. 6d.; Wm. Malcolm, do., 2s. 6d.; Wm. Grassie, do., 2s. 6d.; James C. wan, do., 2s. 6d.; Wm. McConachie, do., 2s. 6d.; Robert Turnbull, do., 2s. 6d.; Malcolm McLaren, do., 2s. 6d.; Peter Haggart, do., 2s. 6d.; Robert Forbes, do., 2s. 6d.; James Fraser, do., 2s. 6d.; Wm. Chapman, do., 2s. 6d.; David Rintoul, Beverley, 2s. 6d.; Thomas McDonald, do., 2s. 6d.; A. H. Armour, Toronto, 2s. 6d.; W. H. Dow, do., 2s. 6d.; John Patterson, do., 2s. 6d.; A. Rennie, do., 2s. 6d.; E. W. Thompson, do., 2s. 6d.; Mrs. Hay, do., 2s. 6d.; H. J. Borthwick, Newmarket, 2s. 6d.; S. Douglas, East Gwillimbury, 2s. 6d.; George Farquhar, do., 2s. 6d.; Rev. Mr. Ferguson, Esquimaux, £2; James Johnston, Stouffville, 2s. 6d.; James Burnett, Woolwich, 2s. 6d.; Donald Cameron, Vaughan, 2s. 6d.; Rev. A. Ross, Bradford, 2s. 6d.; John Patterson, do., 2s. 6d.; Thomas Fergie, Smith's Falls, 2s. 6d.

Subscriptions for 1852 received.

Neil McVain, North Sherbrooke, 2s. 6d.; John Lambie, Etchemin, 2s. 6d.; Wm. Mooney, Kitley, 2s. 6d.; Joseph Montgomery, do., 2s. 6d.; David Graham, do., 2s. 6d.; Wm. Smith, do., 2s. 6d.; James Edgar, do., 2s. 6d.; John Edgar, do., 2s. 6d.; Abraham Johnston, do., 2s. 6d.; Rev. James Thom, Three Rivers, £1 17s. 6d.; Miss Barrett, Montreal, 2s. 6d.; James Heron, Heron's Isles, 2s. 6d.; Rev. W. Bell, Perth, £1 4d.; John Haggart, do., 2s.; Judge Malloch, do., 2s.; John Ferguson, do., 2s.; James Wylie, Ramsay, 2s. 6d.; Mrs. W. G. Wylie, do., 2s. 6d.; David Campbell, do., 2s. 6d.; John Gillon, do., 2s. 6d.; Rev. Professor Williamson, Kingston, 5s.; James Dunbar, London, C.W. 2s. 6d.; Thomas Clarke, St. Philomen, 2s. 6d.; Andrew Ballantine, Lachute, 2s. 6d.; Hon. W. Morris, do., 2s. 6d.; John McIntosh, Laprairie, 2s. 6d.; Rev. A. Mann, Pakenham, 2s. 6d.; Thomas Bowes, do., 2s. 6d.; Rev. R. Macnair, Charlottetown, P. E. I., 10s.; A. H. Armour, Toronto, 2s. 6d.; J. Patterson, do., 2s. 6d.; Adam McKay, do., 2s. 6d.; Rev. J. Barclay, do., 2s. 6d.; Alex. Rennie, do., 2s. 6d.; Mrs. Hay, do., 2s. 6d.; G. H. Wilson, do., 5s.; Quarter Master Serg. Hutchison, do., 2s. 6d.; Mrs. Jacques, do., 2s. 6d.; Mr. Armour, Darlington, 2s. 6d.; W. Mathieson, Rupert, 2s. 6d.; D. McLaren, Goderich, 2s. 6d.; James Galloway, Uxbridge, 2s. 6d.; Adam Elliott, Cookville, 2s. 6d.; James Burnett, Woolwich, 2s. 6d.; Robert Smith, do., 2s. 6d.; Robt. Burnett, do., 2s. 6d.; James White, do., 2s. 6d.; George Leggie, do., 2s. 6d.; Joseph Davidson, Cannington, 2s. 6d.; Rev. A. Lewis, Mono, £1; Neil McDonald, Sutton, 2s. 6d.; Mrs. Alexander Morris, Brockville, 5s.; George Malloch, do., 5s.; Rev. John Whyte, do., 5s.; Rev. Solomon Mylne, Smith's Falls, 2s. 6d.; Robert Mylne, do., 2s. 6d.; John Dodds, do., 2s. 6d.; Robert G. Lamb, do., 2s. 6d.; Wm. Little, do., 2s. 6d.; Robert Hutton, do., 2s. 6d.; Thomas Fergie, do., 2s. 6d.; W. H.

Dow, Toronto, (1850), 2s. 6d.; Hugh Dickson, Pakenham, do., 2s. 6d.; John Forest, McNab, (1850), 2s. 6d.; John Lambie, Etchemin, (1850), 2s. 6d.

JUST PUBLISHED.

A TRIBUTE OF RESPECT TO THE MEMORY OF
A GOOD MAN.

A SERMON,

Preached in St. Andrew's Church, Montreal, on
occasion of the death of

HUGH BRODIE, Esq.

(Late one of the Elders of that Church).

BY ALEX. MATHIESON, D. D.

Printed for Weir & Dunn, Great St. James Street,
and Sold by them—Price 1s. 6d., four copies, 5s.
Of whom also may be had a few remaining copies
of the "Moral and Religious Influences of Au-
tumn," A Sermon in three parts, by the same
Author.—Price 3s.
Also A Discourse, preached on Sabbath, 29th
Oct., 1843—To the First Battalion 71st High-
land Light Infantry,—Price 1s. 3d.

ALEXANDER MORRIS,
ADVOCATE.
OFFICE, No. 2 GREAT ST. JAMES STREET,
MONTREAL.

JUST PUBLISHED.

A BOOK OF
DEVOTIONS AND SERMONS;

Designed chiefly for the use of Mariners;
By the Rev. GEORGE MACDONNELL, Bathurst,
New Brunswick, author of "Heaven Con-
verts to the Worship of the God of Israel."
THE first part comprises Prayers for the morning
and for the evening of thirty-one days, includ-
ing four Sabbaths, together with additional Prayers
for particular seasons and occasionally a Meditation
subjoined. The second part consists of fifteen Dis-
courses expository and hortative, with prayers pre-
ceding and following each of them. Psalmody and
portions of Scripture to be read are also indicated,
so that all the exercises entering into the celebration
of public Divine Service may be easily conducted on
board of any vessel at sea by the Commander or
other suitable person.

PRICE 5s.
ARMOUR & RAMSAY, MONTREAL.
OLIVER & BOYD, EDINBURGH.
CARTER & BROTHERS, NEW YORK.
1851

NEW NATIONAL SCHOOL BOOK,

LATELY PUBLISHED.
THE SPELLING BOOK SUPERSEDED,
or a new and easy method of teaching the
Spelling, Meaning, Pronunciation, and Etymology
of all the difficult words in the English language;
with Exercises on Verbal Distinctions—by Robert
Sullivan, Esq., A.M., T.C.D.
Eighteenth Edition.
ARMOUR & RAMSAY, Montreal; A. H. Armour
& Co., Toronto; and may be had of all Book-
sellers throughout the Province.

The Presbyterian

Is published for the Lay Association, by John
Lovell, at his office, St. Nicholas Street, Montreal.
All communications, and letters enclosing re-
mittances to the Presbyterian, to be addressed
(Post-paid) to "The Editor of the Presbyterian,
Montreal."
Printed by JOHN LOVELL, at his Steam Printing
Establishment, St. Nicholas Street, Montreal.