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The Presbyterian;

A MISSIONARY AND RELIGIOUS RECORD

OF THE

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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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No. 6, June, 1850.

VOLUME III.

Price 2s. 6d. per annum.

CHURCH IN CANADA*

PRESBYTERY OF MONTREAL.

At Montreal, the 1st day of May, 1850, on which day the Presbytery of Montreal met and was constituted. The Rev. James Anderson, Moderator.

The minutes of last meeting were read. The minutes of *pro re nata* meeting of the 26th day of March were also read and sustained.

The Rev. Mr. Wallace having resigned his office as Clerk of the Presbytery, the Rev. Mr. Simpson was appointed to the same for the present year.

A call from the Congregation of St. Louis in favour of the Rev. James Thomson Paul, Preacher of the Gospel, together with the other necessary documents, and Mr. Paul's letter of acceptance, was laid upon the table and read.

The call was sustained. Mr. Paul having delivered, in the hearing of the Presbytery, the several trial discourses, prescribed to him by the Moderator at last meeting, sustained the same; and the Presbytery appointed the Rev. James Anderson to preach at St. Louis on Sabbath the 5th of May, and to serve the edict upon the Congregation. It was further resolved that the Presbytery meet at St. Louis, on Wednesday the 5th day of June at the hour of eleven o'clock, A. M. for the purpose of ordaining the Rev. J. T. Paul to the pastoral charge of that Congregation; the Rev. Dr. Mathieson to preach and preside upon the occasion; and also for transacting any other business that may come before it.

The Rev. Dr. Mathieson reported, that the Congregation of St. Eustache,

having requested him to dispense the ordinance of the Lord's Supper to them and the time not admitting them to apply to the Presbytery for permission, he took it upon himself to comply with the request. The Presbytery then approved of his kindness in meeting the wishes of St. Eustache Congregation, by administering to them the memorial of their Redeemer's love. A memorial from Sorel accompanied by a letter from Mr. Dougal, Montreal, was referred to the French Committee.

QUEEN'S COLLEGE.

PRIZE LIST AND COURSE OF STUDY,
SESSION 1849-50.

DEGREES.

On Thursday, 25th April, the Senatus Academicus of the University of Queen's College unanimously conferred the following Degrees:

MASTER OF ARTS.

JOHN CAMPBELL, A. B., Kingston.

BACHELORS OF ARTS.

JOHN HUGH MCKERRAS, Cornwall,

DONALD CAMPBELL, Glengarry,

DAVID WATSON, Williams,

JAMES McLAREN, Nelson,

GEORGE WILLIAM MALLOCH, Brockville.

PRIZE LIST.

Class of Oriental Languages.

JOHN CAMPBELL,
KENNETH MCLENNAN,
WILLIAM JOHNSON,

DUNCAN MORRISON,
DONALD MCLENNAN,
FREDERICK P. SIM.

MORAL PHILOSOPHY CLASS.

Essay on the Moral Sense. David Watson, Williams.

SENIOR GREEK CLASS.

Third Year Students.

Greek Prose Essay—"On the Life and Character of Socrates." John Hugh McKerras, Cornwall.

Translation from English into Greek—Hume's History of England, the "Battle of Flodden," and "Story of Canute." George W. Malloch, Brockville.

Translation from Latin into Greek—Quintus Curtius, Book IV., chapters 25 and 26. Alexander George Fraser, Glengarry.

English Essays—"National Character of the Athenians." J. H. McKerras.

"Theatre of the Greeks." Donald Campbell, Glengarry.

Essay on "Greek Prepositions." David Watson, Williams.

Second Year Students.

Translation from Latin into Greek—Robert Douglass, Donald Watson, Township of Williams.

Translation from English into Greek—James McEwan, Ireland.

English Essays—"Theatre of the Greeks." Peter Lindsay, Ormestown, C. E.

"Greek Prepositions." } Aug. Thibodo, Kingston,
} Geo. Ferguson, Montreal.

"Character of the Athenians." James Gordon, Township of Nelson.

SENIOR LATIN CLASS.

Latin Verse, Hexam.—"Columbus." James Gordon.

Latin Prose—"De Gloria." J. H. McKerras.

English Verse—Translation of Horace, Odes, Book III., Ode 24. James McLaren, Nelson.

English Essays—"On the Subjunctive Mood." David Watson.

"Comparison of the Ancient and Modern Languages." Peter Lindsay.

Making Latin Verses in Class—Henry Macpherson, Kingston.

General Merit in the Senior Classes—J. H. McKerras.

JUNIOR GREEK CLASS.

Translation from Latin into Greek—Part of the second Oration against Catiline. George Pringle, Cornwall.

English Essays—Historical and Geographical Exercises on Greece. John Lindsay, C. E.; Arthur Purkiss, Osnabruck; Alexander Muir, Scarboro; Robert Sutherland.

Tabular Paradigm of Greek Verb—James Grant.

JUNIOR LATIN CLASS.

Latin Verse—"Ætna." Peter Watson, Williams.

Translation from Greek into Latin—"The Death of Panthea." Arthur Purkiss; Farquhar McGillivray, Glengarry; Robert Sutherland, Jamaica.

English Verse—Translation of Horace, Odes, Book II., Ode 3. James Rollo, Seymour.

"Arctic Regions." F. McGillivray.
English Essay—"Comparison between the Roman Senate and British Parliament." James Rollo.

"Metres of Horace." George Pringle.
"Derivations of Nouns, Adjectives, Verbs and Adverbs." Robert Sutherland; J. A. Grant.
General Merit in the Junior Classes—Robert Sutherland.

JUNIOR MATHEMATICS.

Best Geometricians—1. Peter Watson, Williams. 2. Arthur J. Purkiss, Osnabruck; James Grant, Glengarry; John Lindsay, Ormestown; Robert Sutherland, Kingston (equal).

Best Algebraists—1. John Lindsay. 2. Arthur Purkiss, James Grant, Robert Sutherland.
General Merit—1. George Pringle, Cornwall. 2. Farquhar McGillivray, Glengarry. 2. Alexander Muir, Scarboro.

SENIOR MATHEMATICS.

Junior Division—1. Peter Lindsay, Ormestown. 2. Donald Watson, Williams. 3. Henry Macpherson, Kingston.

Best Exercises in Trigonometry—Peter Lindsay.

Senior Division—1. John H. McKerras, Cornwall. 2. Donald Campbell, Glengarry; David Watson, Williams.

NATURAL PHILOSOPHY.

Essay on the Applications of Mathematics to Physical Science—1. Donald Campbell. 2. J. H. McKerras.

Essay on Electricity—1. Augustus Thibodo, Kingston. 2. James Gordon, Nelson. 3. James McIntosh, Kingston. 4. Donald Watson, Williams. 5. Alexander Fraser, Glengarry.

Essay on the Advantages of the Steam Engine—George W. Malloch, Brookville.

Diagrams—1. Donald Campbell. 2. Robert Douglass, Nelson.

Essays, and General Merit during the Session—1. Thomas Miller, Nelson. 2. George D. Ferguson, Montreal.

Good Conduct—Clarke Hamilton.

LOGIC AND RHETORIC.

Logical Analysis of Paley, V. 2, 3—James McLaren, Nelson.

Essay on Bacon's Classification of Idola—J. H. McKerras.

Poem—"The Dream." David Watson.
Poem—"The Junction of the Atlantic and Pacific at the Isthmus of Panama."

Historical Essay on the Conquest of Mexico by Cortes—J. H. McKerras.

COURSE OF STUDY.

Theology.

SYSTEMATIC THEOLOGY.

Recapitulation of the previous part of the Course. Creation of Man. Fall. Federal Character of Adam, and Original Sin. Covenant of Grace, and the Appointment of a Mediator. Sacrifice and Atonement of Christ. The Priestly, Prophetical and Kingly characters of Christ, Regeneration, Justification, Adoption, and Sanctification.

One or more discourses by each of the Students.

EXEGETICAL THEOLOGY.

Lectures on the first eight chapters of the Epistle to the Romans.

Exercises by the Students.

ORIENTAL LANGUAGES.

1. HEBREW. Elements of the Grammar. Read from the Books of Genesis, Numbers, the Psalms, the Proverbs, Ecclesiastes, and the Song of Solomon.

II. CHALDEE. Elements of the Grammar. Read from the Book of Ezra.

CHURCH HISTORY.

Recapitulation of the events of the first three centuries; after which the study and examination of the Fourth century, and the succeeding centuries to the end of the Ninth, were minutely entered upon and concluded.

Readings and daily examinations on prescribed portions of Mosheim's Church Histories.

Lectures three times a week, and on alternate days Readings from Dr. Campbell's Lectures, Milner and Neander, with copious remarks.

Exercises by the Students once a week.

NATURAL PHILOSOPHY.

Lectures on properties of Matter, Statics, Dynamics, Hydrostatics, Hydrodynamics, and Pneumatics, Heat, Optics, Electricity, Voltaic Electricity, Magnetism, Electro-Magnetism.

Earnshaw's Statics.
Examination on Herschell's Astronomy, and Arnett's Physics.

Weekly Essays, and Exercises on subjects of the course.

MORAL PHILOSOPHY.

Text Books—Wayland's Elements of Moral Science; Paley's Moral and Political Philosophy. Lectures each alternate day.

Subjects of the Lectures and Examinations.
Laws of Association, Habit, &c.

Different theories as to the Moral Faculty, and Nature of Virtue: Dr. A. Smith's, Hume's, Paley's, Hutcheson's, &c.

Conscience, Moral Law, Moral Quality of Actions, Moral Obligation.

Human Happiness. Self-love, its nature and relative rank.

Imperfection of Natural Conscience; necessity of additional light. Connection of Natural and Revealed Religion.

Essays, composed and read by the Students, on subjects connected with the course.

LOGIC AND RHETORIC.

Whately's Logic: Whately's Rhetoric: Examinations: Logic: Analysis of Arguments of various forms, and of passages from different Authors.

Essays and Exercises on various subjects.

MATHEMATICS.

Junior Class—Euclid, First Six Books: Plane Trigonometry, and Logarithms, Algebra (Hind's), to Cubic Equations inclusive. Daily and Weekly Exercises in Algebra, Geometry, and Trigonometry.

Senior Class—Euclid, Eleventh and Twelfth Books. Mensuration of Planes and Solids. Analytical Plane and Spherical Trigonometry (Snowball), with application to Geodetical and Astronomical Problems, and the use of Instruments of Observation. Exercises in Plane and Spherical Trigonometry.

Third Class—Application of Algebra to Geometry: Conic Sections: First Section of Newton's Principia: Differential and Integral Calculus: with numerous Exercises.

SENIOR LATIN CLASS.

HORACE.—The fourth Book of the Odes. Carmen Seculare

The First Book of Satires. Satires 1, 5, 6, 9.
The Second Book of Satires. Satire 8.

The First Book of Epistles. Epistles 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16.

Reading Odes *ad aperturam libri*.

CICERO—*Oratio pro Lege Manilia*.

QUINTUS CURTIUS—Parts of III. and IV. Books, *ad aperturam*.

Roman Antiquities and Geography, Prosody and Versification.

Daily Exercises of different kinds. Latin Prose and Verse.

Translating from Latin into Greek and *vice versa*.

Latin Phrases, Idioms, and Synonymes.

Lectures on subjects connected with the course.

SENIOR GREEK CLASS.

EURIPIDES—Hecuba, v. 1 to 96. v. 444 to 481. v. 893 to 937.

Medea, from v. 1 to v. 1245.

HOMER—*Iliad*, the Fifth Book, v. 1 to 420.

Part of the First Book of the *Iliad*.

XENOPHON.—Portions of the *Memorabilia*.

Daily written Exercises, translating from English into Greek. Grecian Antiquities and Geography. Prosody. Occasional Lectures.

JUNIOR LATIN CLASS.

HORACE—Odes, Book I. 38 Odes.

— Book II. Odes 2, 3, 6, 7, 9,

10, 12, 13, 14, 15, 16, 17, 18, 19, 20.

— Book III. Odes 1, 2, 3, 4,

5, 6, 8, 9, 11.

CICERO—First Oration against Catiline.

Part of *Oratio pro Lege Manilia*.

VIRGIL—Sixth Book of the *Æneid*.

Revising Latin Grammar.

Derivation and Composition of Words. Rules of Prosody.

Roman Antiquities and Classical Geography. Daily written Exercises, translating from English into Latin.

JUNIOR GREEK CLASS.

Extracts from various authors, 70 pages.

LUCIAN—Eighteen Dialogues.

ANACREON—Fourteen Odes.

Part of the Gospel according to St. Matthew.

Repeated revisions of the Greek Grammar.

Daily written Exercises, translating from English into Greek, and from the first part of Dunbar's Exercises.

After the distribution of Prizes to deserving Students, the Reverend Principal MACHAR closed the Session with the following Address:—

GENTLEMEN.—The hour of separation is now come, and I should not detain you for a moment, did not the occasion seem to present me with an opportunity, too precious to be lost, for impressing upon your minds a few things which we can, none of us, be too deeply concerned to have in remembrance. The close of a Session of College is not witnessed, either by Students or Professors, without strong emotion. It were vain to deny that we lack greatly in sympathy with one another, and yet occasions are often occurring to show us that we have more of it than we had given ourselves credit for. We dwell together for a length of time without being sensible, it may be, of any special interest in each other; yet, when the hour arrives that is to part us, we feel that the interest is not small; we say, Farewell, reluctantly; and there breathes in our last words and looks a kindness and fellow-feeling which, when contrasted with the many hours of cold indifference we have spent in one another's society, would be incredible to us if it were not matter of actual experience. It is thus that the parting words of friends and associates are treasured up with a miser's care, and make an impression so much stronger than anything, however important, that may have passed between them at any period of a protracted companionship.

On this account—believing that in these moments when the solemn adieu is just going to pass from heart to lip, and when it may be true of

some of us that we shall see each other's faces no more upon earth—believing that at such a time the words I speak to you may receive a place in your minds, which better words had failed to win under different circumstances—I am led to offer you some brief counsels for your future guidance. Without speaking words that will be deemed unsuitable by those who have favoured us with their presence on this occasion, I may venture to remark that the examination which you have undergone during these two days has been in a high degree satisfactory, showing that during the session now closing you have been worthily employed. Let me now urge it upon you to have always a worthy object of pursuit: and, having such an object, to pursue it with befitting earnestness. This is very much what is contained in that precept of the wise man, which he enforces so solemnly, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

Have always a worthy object of pursuit. Your hand must find something to do; for work is the law of creation. The stars rest not in their courses, nor the insect in the sunbeam. You were not made for rest, but for work. This you might have learned from all nature; but God hath come and taught it to you, saying, "Go, work in my vineyard." You must have some object of pursuit; see that it be a worthy one. Here the Bible—the Book of books—the Book of God—must be your guide. It must be so, because its directions are alone infallible, embracing the whole extent of our existence, and the full range of our relations. You will learn from it that your first and highest object should be to please Him who is your Creator, Preserver, and Judge—to seek the kingdom of God and His righteousness; and that, unless this be sought after by you, your application to anything else will be the veriest vanity. The Bible will teach you, however, that this first and highest object may be pursued in the discharge of a vast variety of employments corresponding to the variety of our circumstances and relations, and to that variety at successive stages of our existence. We may please God—we may seek His kingdom and righteousness—everywhere, and in all things; and in taking our principles of action from the Bible, and following the lights and leadings of Providence in a lowly and reverential spirit, we cannot fail of discovering the very calling in which God would have us to engage—our hand will find the very thing in His vineyard He has for us to do; for "the meek He will guide in judgement, and the meek He will teach His way." Your lines of things will be different, your departments of exertion various; but, walking humbly with your God—in the light of His word, and under the direction of His Providence, it will be His work, and the portion of His work for which you are best fitted, that you will find to do; you "will be about your Heavenly Father's business"; and this will ensure your object, whatever it may be, being a worthy one. You have not, I trust, lived so far from God hitherto as to be destitute of the blessed feeling that He has thus far directed your steps. By the young, alas! as well as by the old, the rule, "In all thy ways acknowledge God," is but too much neglected; and it may not be that all of you were consciously directed from above to apply yourselves to the cultivation of your talents and the enlargement of your knowledge in such a course of education as you are now passing through; but some of you, I may venture to hope, were so. Some of you can say, I am applying to my present work because it was made plain to me, after much examination and prayer, that it was God's will that I should become a Student; and, if it be so, your work here among the worthiest in itself, is worthy in you. One worthy object of pursuit at least you already have. But mere students you are not always to be; mere students, indeed, you can at no time innocently be, because to study is but one of your obligations. Already there are presented to you other objects, the worthiness of which, as well as

your call to them, must be painfully scrutinized by you; and these objects will enlarge as life opens up, and your relations extend. In all cases you will be guided to a proper determination, if you acknowledge God: setting Him before you, your paths will be directed; your hands will find what they should do, because they will find what God gives them to do; and you will proceed on as securely as if you were hearing a voice from Heaven, saying to you, 'This is the work to which I appoint you.' Of this direction you may be assured because it is promised by Him who cannot lie.

Having a worthy object of pursuit, pursue it with befitting earnestness. "Whatsoever thy hand findeth to do, do it with thy might." I have indicated the circumstances in which the pursuits of a student would be worthy in you; I have expressed my hope that these circumstances are yours—that, if you are intermeddling with all wisdom and cultivating your intellectual powers, as but few of our race are privileged to do, you have the feeling that this, in your case, is according to the will of God. Truly if your work here, through your call to it in Providence being plain, is worthy in you, it is in itself pre-eminently worthy. If regard be had to the high objects with which you are here brought acquainted, and to the fitness which the studies and discipline of this place will give you for the discharge of distinguished employment in the service of God, and for the good of your fellow-men, your present pursuits are indeed noble; and well then might we expect to see you giving yourselves to them with your might. Undoubtedly it is befitting that your work, as the Students of a College, should be done with the heart, with good will, with the deepest earnestness you can feel; let us hope that this work will be so done by you, and that, as you advance, your course will be marked by a more settled determination, by a growing enthusiasm, in study. I feel the importance, my young friends, of your now studying with your might; I feel that your present opportunities are unspeakably precious, and that they demand that you should strive to make the most of them. But you are not to be always Students; you will soon have to use what you have acquired; thinking must be succeeded by acting. Other objects than those which are pursued by the light of the midnight lamp, will soon be presented to you; far sooner, perhaps, than you think. Already even are you in the midst of such objects; and from one and another portion of the vineyard of the Lord is there a call coming to you, "Why stand ye idle, since here is work for you to do?" It is not therefore in reference to your pursuits as Students merely, however worthy these may be, but in reference to all those pursuits in which God is now calling or may hereafter call you to engage, that I seek to press upon you the giving of yourselves to them with earnestness. Not in regard to one thing only, but in regard to whatsoever thing you do, would I urge you, in the words of Solomon, "to do it with your might".

Earnestness in your work is indispensable to your success. It was said to Reuben, "Unstable as water, thou shalt not excel;" and a commentator, writing upon this, quaintly says, "Men do not thrive because they do not fix." Nothing is more true. No one can thrive in anything without vigorous and sustained exertion; all things may be done with strength and fixedness of purpose; without them, nothing. Pre-eminently is this true of study; especially in this age, so remarkable for activity and competition. Let the young Student not forget this. Let him take it along with him, that more needful in these days than in any before them are fervour and fixedness of purpose; that attainments and training, which might have succeeded heretofore, will not succeed now; that, consequently, Students must feel more intensely, and work more industriously than their fathers, if they would not encounter the shame and disappointment of sinking beneath their fathers' level.

Earnestness in your objects of pursuit is as indispensable to your happiness as to your success. What has just been said, shows this; for how can a man be happy, who must always be trembling under anticipated failure? But the blessedness of industry is seen from every point at which it can be viewed. While sloth withers the strength both of our mental and corporeal frame, industry preserves a healthy mind in a healthy body. Labour, though it bears upon it the stamp of the curse, has, in the wisdom and goodness of God, been converted into one of our chief blessings. The life of the industrious, if only God be acknowledged in it, is a continual feast. The life of the idle, on the other hand, is a continual vexation; insomuch that persons, who have looked forward to a retirement from active life as the summit of their ideas of enjoyment, have then only, for the first time, learned what it was to be truly unhappy.

Without earnestness in your work you cannot please God. It is not the sluggish and cold that He seeks to serve Him; His servants must be fervent in spirit; only such can be acceptable in His sight. If our eyes were open, we should receive confirmation of this from every quarter. The laws impressed upon creation—the claims of God upon our service—the nature of that service—and the difficulties amidst which we have to render it—all would proclaim in our ear that in the listless and supine God can have no pleasure, that in the zealous and laborious only can He take delight.

In fine, without earnestness in your work you cannot be prepared for the rewards of eternity. Time flies; we shall soon have done with all here; soon have to lay ourselves down and die. But should this grieve us, when this voice has been heard from Heaven, "Blessed are the dead which die in the Lord; yea, saith the Spirit, for they rest from their labours, and their works do follow them?" Yet let us observe these words. The blessed, of whom they speak, are persons who rest from their labours, and whose works follow them. This looks ominously for the hopes of those who are not labouring, who are not working; who, when their Master in Heaven has a work for them to do, either pass by on the other side, or, if they approach it, come to it with a cold heart and nerveless hand. Will a servant of this kind be pronounced a servant at all? Or, if he is, will it not be an unprofitable servant, and will he not receive the unprofitable servant's doom? Let this be reflected on. Let it convey a timely alarm to those who have ever thought that they might spend life on the lap of ease, yet lay hold of the prizes of immortality. Ease,—what have we at least to do with ease? Work—blessed work—is our calling. Who would not wear out rather than rust out, even if there were no hereafter? But there is. Meantime our vocation is work, and arduous work too; for it is to strive against sin—to be at enmity and war with the diversified forms of moral evil in ourselves and in others. "It were in vain," says Foster, "to seek to escape from the condition of our place in the dominions of God. A mind of wandering and melancholy thought, impatient of the grievous realities of our state, may at some moments almost breathe the wish that we had been a different order of beings, in another dwelling than this, and appointed on a different service to the Almighty. In vain! Here still we are to pass the first part of our existence in a world where it is impossible to be at peace, because there has come into it a mortal enemy to all that live in it. Amidst the darkness that veils from us the state of the universe, we would willingly be persuaded that this our world may be the only region [except that of penal justice] where the cause of evil is permitted to maintain a contest. Here perhaps may be almost its last encampment, where its prolonged power of hostility may be suffered in order to give a protracted display of the manner of its appointed destruction. Here our lot is cast on a ground so awfully pre-occupied; a calamitous distinction! but yet a sublime one, if thus we may render to the Eternal King a service of a

more arduous kind than it is possible to the inhabitants of any other world than this to render Him; and, if thus we may be trained, through devotion and conformity to the Celestial Chief in this warfare, to the final attainment of what He has promised in so many illustrious forms to him that overcometh, we shall soon leave the region where so much is in rebellion against God. But we shall go where all that pass from our world must present themselves as from battle, or be denied to mingle in the eternal joys and triumphs of the conquerors."

Go then, my young friends, and work now. Go, and work with alacrity and with your might—glad, notwithstanding all that there is around you to sadden and depress, that you have such a Master to serve, and such work to do. You are young; but be not guilty of the folly of saying, "It is too soon to meet the requirements of my Heavenly calling." It may soon be too late. Work while it is day; the night cometh—cometh fast, perhaps suddenly—the night when no man can work, and when, if the day has been lost, no tongue can speak, no heart conceive—eternity only can disclose—that loss.

CHURCH IN SCOTLAND.

CHURCH OF SCOTLAND SABBATH SCHOOLS.

We extract from the *Glasgow Constitutional* the ensuing article, as well as the account of the important meeting of the friends of the Sabbath Schools of the Church of Scotland in Glasgow.

That there is a downward progress in vice—so distinctly marked that each step may be counted—is a truth admitted in all theories, and proved by all experience; and it is a truth which equally holds with reference (if the distinction be allowable) to mental as well as to moral depravity. The youthful prodigal did not all at once reach the lowest depth of wretchedness. His downward course was progressive. It began with discontent with his earthly lot—discontent induced impatience of paternal control—and this impatience led him to that far country, where, unheeded and unbridled, he ran his race of licentiousness, till, under the concurrent woes of want, slavery, and moral prostration, he was fain to feed on "the husks of which the swine did eat." Just so of the mentally depraved. Corrupt the young mind with secular, apart from religious instruction, and this—gainsay it who may—is just subjecting it to the teaching or "counsel of the ungodly." That first step is the fatal one. With a distaste for what is holy, he will covet the company of the profane, or "stand in the way of sinners;" and the transition is easy to the final step, which lands him in "the seat of the scornful," himself a teacher of infidelity. How different where religion is the basis of education. How surely will faith lead to virtue, and virtue to knowledge—that knowledge which, first directed to the Maker of the Universe, will enhance and purify the pupil's growing acquaintance with all that is commonly known as classical, or scientific, or secular education.

We have been led to these reflections by the perusal of the able and interesting addresses delivered on Thursday evening at the third annual meeting of the Sabbath School Association in connection with the Church of Scotland. We are not content with merely congratulating the Church of Scotland upon this demonstration, although every member of that Church will hail it with much gratification and thanksgiving. Moral and religious education is not a denominational thing; and we call upon every friend of the destitute and neglected children of our native land—and especially those of our larger communities—to bestow upon the proceedings of this Association their careful and close attention. Here is an Association commencing upon a limited scale with the single object of establishing and encouraging a friendly intercourse and co-ope-

tion among those who labour in connection with the Established Church in teaching poor children of our city in Sabbath schools. As it grows in number it grows in usefulness—for a good work contains in itself the principle of extending, or expansion. Soon we find the Sabbath teaching extending to kindred objects—secular week-day tuition becomes included—juvenile missions are founded—church attendance is secured—the cause of Sabbath observance is earnestly supported—a teacher's mission to carry Gospel Truth to dark places is established; and, exactly in the same degree as the Society expands in usefulness, so does it grow in numerical strength, for it could report to its friends at its third anniversary, on Thursday evening, that it numbered 444 teachers, giving instruction to 5,014 pupils, having during last year increased by no less than 80 teachers. But let us do justice to our friends of other denominations, for a prominent feature in Sabbath schools is the catholicity which pervades all the teachers. The Church of Scotland claims no higher merit than that of forming a component part of the "Sabbath School Union of Glasgow," comprising, as mentioned from the chair on Thursday evening, a membership of 2,400 teachers, and not fewer than 34,000 scholars! Ah, ye legislators upon education, ye who would make frail men perfect by means of scientific or classical knowledge, giving the Bible a secondary place—by way of apology for giving it no place at all—come here and yourselves take a lesson in the humble Sabbath schools of Glasgow.

One word, before we conclude, in the ear of our friends of the Established Church particularly of that class—not a large one—who are not behind their neighbours in enthusiasm, but who give it a wrong direction, contenting themselves with a sort of chivalric feeling, which expends itself in eulogising "the Church of our Fathers," and depends on the Church as an abstraction, apart from its members, for advancing works of usefulness. This is a mistake. The Church of Scotland deserves every laudation as regards its constitution; and, as justly stated by the Chairman, you will never judge of her upon her principles, or try her according to her standards, without being satisfied that in these respects she is all sound. But it was also stated, and should never be forgotten, that, to have a church in earnest, the members which compose that church must be earnest themselves in faith, in zeal, in works of righteousness. Let all, therefore, ministers, elders, teachers, and people, rally round the Church in an earnest working spirit, till, by God's blessing, she "stands forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

The Third Annual Meeting and Soirée, of the Glasgow Sabbath School Association in connection with the Church of Scotland, was held on Thursday evening, the 23d of February last, in the City Hall. The Meeting was very numerously attended. Adam Paterson, Esq., President of the Association, occupied the chair.

The Rev. Dr. Paton opened the Meeting by prayer. After the service of tea and coffee, a thanksgiving hymn from the 33d Paraphrase was sung, the precentor of St. Andrew's leading.

The Chairman then rose and said—Ladies and Gentlemen, my Christian friends, I have to congratulate the Sabbath School Teachers' Association in connection with the Church of Scotland upon the vast assemblage that has been gathered here together in honour of their third anniversary. I think we may hail this as a token for good. There is no one more forward to admit than the Sabbath school teacher that a religious home is the best Sabbath school, and that pious parents are the best Sabbath teachers. But, alas! are all homes religious? are all parents pious? It is a sad and a mournful thing that we have only to look around us in the world to find the practical verification of that Scripture truth, that parents may often forget or forsake their own children. And sad and mournful as this may be,

why should we not hail that other Scripture truth—than which there is none more beautiful or more touching—"If my father and mother forsake me, then the Lord will take me up." I do venture to affirm, that, if we regard the agency that is at work and fulfilling this word in the world around us, towards the poverty-stricken and forsaken children of our land, we must claim a place, and no mean place, and that agency just for the humble Sabbath school. (Cheers.) I need scarcely add that, holding these views of Sabbath schools, it must be with feelings of real refreshment, and I hope feelings of humble gratitude, that we find all evangelical churches pushing forward to claim a share in this great work. (Cheers.) Can there, I would ask, be a more goodly sight than the Sabbath School Union of Glasgow—comprising in its membership which is gathered from all evangelical denominations, not fewer than 2,400 Sabbath school teachers and not fewer than 34,000 scholars? (Cheers.) Can there be a greater cause for gratitude than to find that our own Church of Scotland is also coming forward and participating in this alliance? (Cheers.) The time was—and, indeed, it is not long bygone—when our Church endured a season of weakness, and when the part she took in Sabbath schools was not extended as it now is. The part she holds now in Sabbath school agency, you will learn from the Report, but I think, at the risk of repeating what I said before, if we look at this vast assemblage gathered together here this evening, on the meeting of our Sabbath School Teachers' Association, we may at least reckon that the Church is in earnest about this matter. (Cheers.) The change in the position of our Church with reference to Sabbath school teaching appears to me to suggest both instructive lessons and also interesting reflections; and I doubt not that to many of these our friends, who are to address you this evening, will direct your attention. To one only of these considerations would I advert before I sit down—and it is this—that, wherever the members of the Church of Scotland are found faithful to their Church, and faithful to Him who is that Church's Head, no want of vitality will ever be found chargeable against the constitution of our Church itself. (Loud cheers.) Let us, then, who are members of the Church, show ourselves earnest in faith, and in the peaceable fruits of righteousness, and, if we do so, we will find it inevitable that our Church will show herself a church in earnest—(cheers)—for, with respect to her constitution, I will venture fearlessly to state that our Church, judged upon her principles, and tried according to her standards, is as pure as durable—as indestructible as any portion of the Church of Christ upon earth—(cheers)—and the reason why, I consider to be merely this, that, like that Church of which she forms a part, her foundation is the Rock of ages—her Saviour Lord is her Head—and her standards are in conformity with the Word of God. (Loud cheers.) I have now the pleasure of calling on Mr. Campbell, our Secretary, to read the Annual Report and the Treasurer's Statement. (Cheers.)

Mr. J. A. Campbell, Secretary, then read the Report, of which the following is an abstract:—It defined the object of the association, and stated that there was already evidence that the object was being realised. Of the Sabbath Schools in Glasgow, belonging to the Church of Scotland, were the following:—Schools, 72; male teachers, 243; female teachers, 201; in all, 444. Average number of male scholars, 2433; of female scholars, 2581; in all, number of male scholars, 2433; of female scholars, 2581; in all, 5014. These numbers, compared with statistics of the similar period of the previous year, presented an increase of 4 schools, 80 teachers and 499 scholars. It was stated that three of the schools were connected with recently opened *Quoad Sacra* Churches. The Report proceeded to detail the measures pursued in carrying on the Sabbath school work. It made especial mention of teachers' meetings for prayer and preparation, and urged their institution wherever they have not

already been adopted. It acknowledged the liberality of the West of Scotland Bible Society in giving grants of Bibles and Testaments to the schools. After referring with brotherly good will to the similar association in Edinburgh, and also to the Glasgow Sabbath Schools Union, it alluded to the present important movement in several quarters of the Church, to call the attention of the General Assembly more prominently to the subject of Sabbath schools. The Report then referred to the work of the Sabbath school being one of a spiritual nature, and concluded by requesting the prayers of the Church both for scholars and teachers.

The Rev. Dr. Barr.—This meeting will anticipate not only the motion which I have the honour to propose, but a large proportion also of what I am about to say in its recommendation. The Report we have heard reflects high credit on all the parties concerned in it and connected with it, whether as authors in preparing the materials of which it consists, or as agents in conducting the operations which it records. It contains a vast amount of information with regard to the principles and details of Sabbath-school teaching, and it presents an example of well-directed and successful industry in promoting a most important object, the contemplation of which must be alike gratifying to the patriot, the philanthropist, and the Christian. (Cheers.) The circulation of your Report, Sir, is calculated to be of most essential service in promoting the cause of Sabbath school instruction, by the excellent model which it proposes—by the judicious regulations it prescribes—by the appropriate motives which it adduces—and by the useful suggestions in which it abounds. (Cheers.) The members of every religious denomination may be expected to hail it with high satisfaction as the record of a movement fraught with the happiest results to the interests of our common Christianity, whilst the members of the Church of Scotland, in particular, will welcome it with delight and gratitude as a most precious token of the Divine favour to our beloved Zion, giving her a stronger claim to national confidence and attachment, by rendering her more extensively the instrument of national improvement and prosperity. (Loud cheers.) But the most important feature in the Report we have heard, is the tone of deep spirituality which pervades it from beginning to end. It points out the true way to ensure the improvement of the scholars—that is, by promoting piety in the teachers. The frequent meetings for prayer and for conference are, through the Divine blessing, calculated to produce the most salutary and beneficial effect in cherishing the principles and feelings which the work of Christian teaching expresses and calls forth into exercise, and without which it could neither be a source of comfort to the teacher nor benefit to the taught. Such societies as this confer a twofold benefit—it is a mercy twice blessed, not less to those that dispense the benefit of instruction than to them that receive it. (Cheers.) The motion which I have the honour to propose is conceived in these words—“That the Report now read be adopted as the Third Annual Report of the Glasgow Sabbath School Association in connection with the Church of Scotland, and that it be printed and circulated as the Report of this Association.” I may observe, in announcing this motion, that the Report whose adoption I have moved, gives the most gratifying account of the success of your institution. It has now, we find, completed the third year of its existence; yet, although still in its infancy, it has discovered the wisdom, and put forth the energy, and achieved the work of age and experience. (Cheers.)

In detailing the proceedings of the past year, the Report has assigned the most substantial grounds of thankfulness and encouragement. The present state of your Association is calculated to afford high gratification to the friends of Christ and to the friends of the Church of Scotland—not so much from the evidence it affords of past success as from the confident expectation it warrants of future extension and advancement. (Cheers.) Can I look at the assembly now before me with-

out being convinced that this association will grow and advance? It has in itself the elements of growth and prosperity, and that its progress during the year we have now commenced will be at least equal to that which attended and distinguished it during that which has concluded, may be confidently predicted. (Cheers.) But, Sir, the whole depends upon the conduct of those who carry on its affairs, and do its work in the capacity of teachers. Let them recollect the Report they have heard. Let them cherish the spirit of piety which it breathes. Let them exemplify the principles which it enjoins, in the sacred work to which they are called, by cultivating personal piety in the first instance—by labouring in simple dependence on the blessing of God for ability and success, prosecuting their work with arduous, diligence and fidelity—and then every returning year in the history of this Association will surpass its predecessor in tokens of the Divine favour, and in the gratifying results of successful industry and application. I beg to move the adoption and printing of the Report. (Cheers.)

Mr M'Haffie.—I have great pleasure in seconding the motion, which has been made by Dr. Barr, for the adoption and printing of the Report. I think I am only expressing the feelings of this large assemblage, when I say that I never listened to a more interesting, a more delightful, or a more encouraging Report than we have now heard from Mr. Campbell. (Cheers.) There is just one part of it on which I would make a remark—where it alludes to what is going on in the Church courts in respect to Sabbath schools, and I do hope ere long we shall have a sixth Scheme, emanating from our General Assembly for the management and support of Sabbath schools. (Cheers.) I am quite sure that such a scheme will be well received and encouraged by every member of the Church of Scotland. (Cheers.)

The motion was unanimously agreed to.

The Rev. George Alexander of Wishaw.—I claim your indulgence only for a few minutes. I rise for the purpose of congratulating the members of this Association upon their success, and upon their happy choice of the Sunday schools as a field of labour. That a true Christian is bound to labour for Christ will in this assembly be readily admitted. It is not to be supposed that men are hired into the Lord's vineyard to be idle—they are hired to work—to bear the heat and the burden of the day. And in the first place they are expected to keep their own vineyard—to cultivate their own hearts, and then, in the generous spirit of that religion they profess; they are required to assist in reclaiming the wastes around them, and in extending to their fellow-men their advantages and principles. (Cheers.) Monopoly is foreign to the genius of Christianity. I envy not the Christian principles of the man who never looks beyond the narrow circle of his own walk. That Christianity which prompts to no labour and constrains to no sacrifice may well be questioned. Freely every Christian has received—it is his duty freely to give. The truth is, every genuine disciple of Christ feels himself under the strongest possible obligations to exert himself in His service. When he thinks of the love, the toils, the prayers, the tears, and the blood of his Redeemer, the question rises spontaneously in his breast, Can I do nothing—can I sacrifice nothing to express my gratitude? Lord! what wilt Thou have me to do? Now, it appears to me that the members of this Association have felt this obligation—have been constrained to put such a question—and have been happy in finding an answer. “Feed My Lambs” is the answer that Jesus has returned. He has directed them to the streets and lanes of this crowded city to bring the little wanderers to His fold and arms; and the gratifying Report which has this night been read, shows how cheerfully they have gone—and how successfully they have laboured. I beg again to congratulate them, I congratulate the members of this Association on their success, I congratulate them that they have caught some spark of

their Saviour's love, and breathed something of the generous spirit of genuine Christianity. I rejoice to meet with those who are willing to deny themselves—and to exert themselves in doing good, who have a religion which bears fruit, which does not evaporate in wishes, nor exhaust itself in professions. (Cheers.) I cannot but think that the members of this Association have been peculiarly happy in selecting the Sunday School as a field of labour. None is more interesting—none can be more inviting. It is a field which God has blessed, and will bless. No one who reads the Bible can doubt that God manifests the most tender concern for the interests of the young. The promise “Suffer little children to come unto Me, and forbid them not”—may convey to the heart of every teacher, engaged in Sunday Schools, the assurance that he will not labour in vain. ‘Tis hard to sow and not reap—to plant a vineyard and not eat of its fruit—to miss your mark and to beat the air: but for such mis-spending of strength and such waste of labour the teacher needs not be afraid. While God loves little children, and while Jesus desires to fold them in His arms, and to bless them, he may labour on in happy trust that if he has not already reaped—and we learn from the Report you have reaped—he shall yet have his reward. (Cheers.) Not only will the blessing of God prosper the exertions of this Association, but the very children themselves encourage you to persevere. Their glances of love—their looks of trust and confidence—invite you forward. They are too humble to cawil, and they are too lowly to sneer. Care has not yet traced its furrows on their brows, neither has sorrow dimmed the lustre of their eyes. Bad passions indeed may be rising, but they have not yet gained ungovernable ascendancy. ‘Tis evidently the teacher's time to be up and doing. Very soon there will be a change. These children, if left to themselves, will become hardened; the anxieties of life will grow up to choke the seed, and many opposing obstacles will withstand the advancement of this Association. Then how difficult is it to check a habit that has become inveterate—to curb unruly passions—and to tame the proud spirit. The trickling rill of the mountain may be turned at pleasure; but turn it who can when it has swelled into a river broad and deep. (Cheers.) A lion as a cub may be tamed, but who will lay their hands on his mane when he steps fierce and full-grown from his native forest? (Applause.) Much may be done in mastering the habits and passions of the soul in the feebleness of infancy; but who will grapple successfully with them when they have attained a giant's strength? (Cheers.) Let the teachers then seize the golden opportunity, and do, through God's grace, what they can. (Cheers.) Bunyan, when he was conscience-stricken, on account of his oaths and blasphemies, longed to return to the happy innocent days of childhood. “I wish,” he said, “with all my heart that I might become a little child again, that my father might teach me to speak without this wicked way of swearing.” Now what Bunyan wished himself to become, the children in the Sunday schools actually are. The teacher communicates the principles of Revelation to understandings eager and inquisitive,—he proclaims the terrors of the Lord to consciences tender and impressible,—he proposes the truths of faith to minds humble and trustful,—he directs to the path of duty those who have not yet strayed far in the path of error,—he makes his appeal to hearts that are soft, and to judgments that are unbiassed, and he tells the story of Redeeming Love to those whose affections are still warm. It is evident that he stands on high vantage-ground,—he sweetens the stream of life at the fountain-head. Compared with the instructions of riper years he has the advantage. He embraces the natural seed-time, and sows in spring; while the Christian minister has often to struggle on sowing the seed in autumn, and amidst the frosts of winter. (Cheers.) In the Sunday school he trains the tender sapling of youth, while in the pulpit the Christian minister

has to bend the stalwart stem of manhood, and the withered trunk of age. (Cheers.) I would not limit the grace of God; but, humanly speaking, the Sabbath school teacher has the greater prospect of success. (Cheers.) There are many sceptics on this point. There are even parents who doubt very much if young people can be sobered into the seriousness of devotion—if they can be made really to comprehend and feel the truths of religion. Have these parents ever made the experiment in their own families? We fear they have not. Had the father who doubts told his little ones of a kinder Father in Heaven, who watches them with an eye that never sleeps, and upholds them with an arm that never wearies; and, if the mother who objects told them of One who loves them with an affection stronger than that which burns in her own breast, both would have found that their merry-hearted romping children had heads to think and hearts to feel. We appeal to experience. Did Timothy do injustice to the faith of Lois and Eunice—did Samuel disappoint the prayers of Hannah—and might not Hophni and Phineas have acted otherwise if Eli had discharged to them more faithfully a parent's duty? We appeal, therefore, from such careless parents, even to the members of this Association. We refer you to the Report, which tells you that its teachers have been eminently successful. And of a truth, Sir, the members of this Association have chosen to themselves a blessed task. To teach the rudiments of a thoroughly religious character—to labour for the good of those whom God and Jesus love—to pour grace and truth upon lips where deceit and falsehood might otherwise have found a resting-place—to find worthy thoughts for busy active heads, which otherwise might have been plotting mischief—to make little hearts swell with big emotions—to pick jewel after jewel for the Saviour's crown from what was considered the rubbish of Glasgow—to arm an immortal spirit for the struggle on earth and plume it for its flight to Heaven—to be instrumental in saving the souls and advancing the kingdom of Christ, is an employment worthy of Angels. (Cheers.)

Mr. J. Tawse, president of the Edinburgh kindred Association, seconded the motion, and gave some interesting details connected with the progress of that Institution. The motion was carried unanimously.

The Rev. Mr. N. McLeod, of Dalkeith, who was received with much cheering, said—I have had the honour of addressing more than one meeting in the City Hall, but I confess I never addressed any that has filled me with such high feelings of gratification as that I now see before me, and this arising from the consideration of the object that has called you together. As a minister of the Church of Scotland, I have in my own name, and I could say I think for all the clergymen of the Church of Scotland—I have to return you my most hearty thanks for the manner in which you have cheered our hearts and strengthened our hands by your labours of faith and love. Your Report on Sabbath schools will cheer the heart of many a lonely minister when he sees what has been done by the friends of the Church in this great city. It will cheer the heart of many a missionary abroad, and many a labourer amidst the woods and wilds of Canada. I address you as a brother Sabbath school teacher. (Cheers.) I commenced teaching a Sabbath school a long time ago, I am afraid to mention how long, certainly more than 20 years ago, and ever since I was an ordained minister it has been my regular Sabbath work. (Cheers.) I do feel a very deep and sincere interest in it. It has been suggested to me that I should offer a few remarks on the connection between the Church and the School. The Church of Scotland ever since the Reformation has had in its mind the great idea of the inseparable connection between the Church and the School; and it is the only Church in the world which not only had the idea but realised it. I confess I do not like the phrase the Church and School. It does not ex-

press the idea. We have always looked on the Church as the great teacher—the schoolmaster of the nation. So we would describe the Church as a great school, including what we term the congregation and the school—the school the young congregation—and the congregation on Sabbath the old congregation—the young and old congregation being included under the one term the Church. We have recognised it, therefore, as a function of the Church that, as national schoolmaster, she shall teach the old; but, in order to teach the old efficiently in the big congregation, it is absolutely necessary to begin by teaching the young school in the week-day congregation. This is our theory—we have worked it out, and, I take it, you may have all the theories you please, and try to put them into practice, but I greatly mistake the feeling of the Church of Scotland, if any consideration in this world will ever tempt her ministers, and I hope and pray nothing will ever tempt her people, to cause a separation between the two, the Church and the School. (Loud cheers.) I have seen a little of the working of other systems—I have seen the school severed from the Church in that part of America, which is perpetually appealed to as an example—Massachusetts—where it has got notoriously under Unitarian influence. I have seen it in France, where it has got under socialist and republican influence. I have seen it in Prussia, where, unfortunately, it has fallen under rationalistic influence. In Scotland alone, notwithstanding all the attempts which have been made, it has never been taken from sound evangelical influence. So it has been for 200 years, and it has made Scotland what it is, or nothing else has. One word, in point of theory, in reference to Sabbath schools. I look upon the congregation as having a double function or work—first, in reference to its own members, communicants, further, to those without, not communicants. That double work may be compared to the action of a steam engine, which has sometimes to supply itself—its own fuel and water, which I call its inward work, and then to turn the wheels of the factory, which I call its outward work. In the first aspect, the Church has its spiritual work, in supplying its own people; in the sacred Evangelistic work—bringing in those who don't belong to her. Parallel to this, I regard the Sabbath school as part and parcel of the congregation—the congregation in miniature. It has to do an inward work. It is bound to see that the baptised members of the church receive a Christian education. When a child is baptised, it is introduced as a ward into the society of the church or the society of the congregation. Being thus introduced, it should be looked after; and if that theory were practically followed out, one great blessing arising from Christian baptism would be more felt than it has been hitherto. But I hold further that the school has a missionary work, in order to bring in those who do not belong to any church—to give them a religious education, and fit them for members of the Church. My practical conclusion is this, I do not think the Sabbath schools in any case should be separated from the Church. I have ever held fast, and acted on that principle. They ought to be strictly in connection with the ministers and elders of the Church. They are the Sabbath schools of the congregation, and I would as soon hand over a portion of my congregation to be taught by any one that pleases—when, where, and how he pleases—as I would the Sabbath schools. I, therefore, most cordially sympathise with the movement which has been referred to by a preceding speaker (Mr. M'Haffie), that the Church, as a church, should take up the whole question of Sabbath schools, not for the purpose of making new collections, but to give them a right church organization. I heartily wish that movement may succeed. Let me say a word, before I conclude, to Sabbath school teachers. I know the difficulties they have to encounter. Their duty is an arduous one. It requires no self-denial to sit down at home and write criticisms on the state of a city—to look into this street and that

wynd—and profess horror at the dreadful state of the poor, thus disclosed. But it requires some pluck and energy—some principle—day after day, and month after month, year after year, to try and remedy the evil. The Rev. gentleman proceeded at some length to expatiate on the difficulties attending the duty of Sabbath school teachers, the encouragements they had to persevere, and the reward which awaited their exertions. We regret we have not room for the remainder of his eloquent and impassioned address, which he concluded as follows:—

“There is no failure
To the good and wise.—what though your seed
falls on the way-side,
And the small birds snatch it? Still the birds are
fed—
And they may bear it far beyond the tide,
To bear rich harvests after you are dead”

Mr. C. H. Murray, after some observations, in which he highly complimented the Rev. Mr. McLeod, and ascribed the origin of the Association to his encouragement and direction several years ago, moved a vote of thanks to Mr. Tawse and the deputation from Edinburgh.

The Lord Dean of Guild moved a vote of thanks to the Chairman, which was most enthusiastically accorded.

After which a portion of the 102d Psalm was sung, and the benediction pronounced by the Rev. Professor Hill. The meeting then separated.

CHURCH INTELLIGENCE.

PRESBYTERY OF EDINBURGH.—A *pro re nata* meeting of this Rev. Body was held on Friday, 15th of March—Rev. Mr. Fraser, Moderator.

The Moderator explained that he had called the meeting to receive the presentation by the Lord Provost and Magistrates of Edinburgh in favour of the Rev. W. H. Gray, M. A., minister of St Paul's Church, Perth, to be minister of the Church and Parish of Lady Yester's, Edinburgh. He stated that he had exercised that authority in accordance with the law of the Church, and that he was anxious to expedite the settlement of that Rev. gentleman in Lady Yester's Church, which had already been vacant for too long a period.

The Presbytery unanimously approved of the conduct of the Moderator in having called the meeting.

The presentation, letter of acceptance, and other documents, having been read by the clerk,

Mr Stewart, Libberton, said that, in accordance with the wish expressed by the Moderator, and with the known desire of the congregation of Lady Yester's Church, that all possible means should be taken to expedite the settlement of Mr Gray in that charge, he would move that the presentation and other documents be sustained; that Mr Gray be appointed to preach in that church on Sabbath the 24th inst. and the following day, intimation of which to be given on Sabbath first (17th inst.); and that the moderation of the call be fixed for the 5th of April—the earliest possible day which they could fix for that purpose. The Rev. gentleman added that he was quite sure the Presbytery would do everything in their power, consistently with the rules and laws of the Church, to facilitate the settlement.

Dr. Steven seconded the motion, which was cordially agreed to.

The Presbytery then adjourned.

PRESBYTERY OF GLASGOW.—On Wednesday this Presbytery met in the Presbytery House, Tron Church—The Rev. Dr. Paton, Moderator.

A letter was read from the Presbytery of Stranraer, intimating that the Rev. Mr. Dill, of St. George's-in-the-fields, had been appointed to the Church of Colmonell. Ordered to be engrossed in the minutes, and Dr. Napier was appointed to declare the Church vacant on Sabbath first.

Dr Muir intimated that Mr. J. Mitchell of Glenshee had signified his willingness to accept a call to the Bridgeton Church; and he therefore proposed that that gentleman should preach in the Church on the 24th inst., and before the Presbytery on the Monday following.—Agreed to.

Messrs. A. Macgeorge, R. M'Haffie, T. Watson, and J. Ritchie, appeared as a deputation from the Church Building Society, and laid on the table a presentation in favour of Mr Henderson to Laurieston Church.

The Presbytery appointed the 21st instant for moderating in a call to Mr Henderson.

The trials of Messrs. Alexander Jardine, Benjamin Brown, James Mackay, A. M., James Macturk, A. B., and Joseph Henderson, A. M., were concluded to the satisfaction of the Presbytery, and these gentlemen were afterwards licensed to preach the Gospel, the Moderator addressing them in appropriate terms.

The Presbytery were then left in private consultation.

PRESBYTERY OF DUMBARTON.—The Presbytery of Dumbarton met on the 29th ult., Mr Dunn, Moderator. Mr Pearson gave in the report of the Committee appointed at last meeting to consider the overture of the General Assembly on the regulations to be observed in receiving students into the Divinity Hall. The Presbytery unanimously disapproved of the overture, and concurred in the suggestion of their Committee, that the attention of the Church should be directed rather to the rendering more perfect the system of examination already in existence than to the introduction of new and cumbrous systems. The Presbytery proceeded to the consideration of the other overtures transmitted by the General Assembly. The overture on the admission of ministers and licentiates of Dissenting bodies having been considered, the Presbytery disapproved of the overture. The overtures on the induction of ministers, and on the prosecution of ministers, were approved of *simpliciter*. A Committee was appointed to watch over any measure that may be brought into Parliament respecting education, with full powers to act as circumstances may seem to require. The Presbytery then adjourned.

PRESBYTERY OF ABERDEEN.—This Rev. Body met on Monday week and agreed to petition against the Marriage Affinity Bill, introduced into Parliament by Mr Stuart Wortley. Some conversation then took place on the present position of the Education question; when Dr Forsyth and several others, objected to the resolutions agreed to by the Commission of Assembly on account of their extreme length, and the peculiarity of the language in which they were framed. It was, however, agreed that in the meantime, no steps should be taken in the matter, but merely to re-appoint the Education Committee, with powers to call a meeting of Presbytery, if they should see fit.

NEWHAVEN CHURCH.—We understand that the moderation of the call by this congregation to the Rev. Mr Graham of Wallacetown, Ayrshire, will take place on Friday the 29th March—the Rev. Mr Fraser to preach and preside.

ARDCLACH.—The Rev. Colin Mackenzie, preacher of the Gospel, has received a call to the parish of Ardclach, as assistant and successor to the Rev. Mr. Macbean. The call was signed by all the males of the congregation present at the meeting, and it has been accepted.

ELDERSLIE.—On Friday the Presbytery of Paisley met at Elderslie, and moderated in a call in favour of the Rev. Mr. Reston to be minister of the *quoad sacra* church there. The Rev. John I. Dickson, Moderator of the Presbytery, preached and presided on the occasion. The call was numerous and respectfully signed, and there is now the prospect of Mr Reston being speedily settled in this district, where he has

already ministered much to the edification of the people.

THORNTON.—On the evening of Monday last a deputation from the Sabbath Class in connection with the Church at Thornton, near Kirkcaldy, called at the Manse, and presented their respected pastor, the Rev. George M'Culloch, with a very excellent copy of Horne's Introduction to the Critical Study of the Scriptures, in five volumes octavo, as a mark of esteem for the careful attention paid to their religious instruction and improvement. This is the fourth time that the Sabbath and Bible Classes have come forward in a similar manner within the last two years. Mr. M'Culloch, on receiving it, made a very feeling and appropriate reply.

The Presbyterian.

THE GREAT CONTROVERSY BETWEEN THE CHURCH AND THE WORLD.

“Had ye believed on Moses, ye would have believed Me, for he wrote of Me.”

These words of Jesus testify that His controversy with the Jews in His day was the same as that between the World and the Church still. What He insisted on, and what they refused, was faith in the Word of God. The contest, however, received a peculiar character from the circumstance, that the parties, against whom it was then carried on, supposed that they did truly believe in the Word of God, and in a certain sense did believe in it, for the same authority says: “Search the Scriptures, for in them ye think ye have eternal life,” and “Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust.”

It is not our intention at present to examine this controversy as carried on, in these peculiar circumstances, but briefly to review some of the changes through which it passed, before it assumed its present shape, when it has to be managed against parties, who neither believe, nor suppose that they believe, nor make any professions to lead others to suppose that they believe, in any written revelation of the will of God: who, indeed, openly deny, that there are any writings in the world, entitled to be called, “The Word of God.”

After our Lord's death, and resurrection, and ascension into Heaven, when the conduct of His mission was committed to the Apostles whom He had chosen, and they began in obedience to His command, under the guidance of the Holy Spirit, to preach the Gospel at Jerusalem, and among the Jews,—the controversy remained on much the same footing as during His life. There was still no question about the fact of a Revelation having been made from God. The Jews received the Scriptures of the Old Testament under that character. So, also, did the Apostles and preachers of Christianity. There was, therefore, no discussion between them about the abstract question of God's communicating a Revelation of His will to man. This, as a general truth, was ad-

mitted on both sides. Neither did they dispute about the right of exercising private judgment in interpreting what was received as the written Word of God. The Sacred Writings were read and expounded publicly in the Synagogues. If they were falsely interpreted by their teachers, and the people were thus led astray, it was, most likely, much in the same way that the same thing is done in many Protestant communities. They might have Doctors and expounders of the Law, whose authority had more weight than was due to their knowledge and understanding in the Scriptures; but they advanced no claim to official infallibility in teaching the Word of God, and did not forbid the people to search the Scriptures for themselves, however much they might have derided and set at nought the expositions of ignorant and unlearned men, if set in opposition to their own. This forbidding to search the Scriptures, and commanding to receive the interpretations of the Church with implicit faith, without doubt, and without enquiry, was reserved for other Doctors, of other days, to give rise to questions as yet unheard-of in the Church. No man then dreamed of saying, that what he admitted to be the Word of God was no safe guide to Salvation. Though the Apostles knew that their countrymen read and heard the Scriptures, and wrested them to their destruction, they did not suggest as a remedy, that the writings of Moses and the Prophets should be burned, and that the people should never more enter the Synagogues where they were read and expounded on the Sabbath day. On the contrary, they recommended to read them more carefully, and search out their meaning more diligently, and see if the things, which they declared had now come to pass, were not there revealed as things which should most surely be done.

If the Apostles also asserted a right to worship God according to the dictates of their conscience, it was by acting upon it, not by clamouring about it. That subject, so far as we can discern, was never canvassed between them and their adversaries, after the manner with which modern disputes have made us familiar. To declare the Truth, and walk according to the dictates of conscience, do not seem to have appeared to them so much to be things which they had a right to do, and which no man had any right to forbid them to do, as things which it was their duty to do, and which they were bound to do, in the face of all danger, and despite all opposition. They delivered their message to the rulers of their people as the Truth of God, which they were bound to speak, and which all who heard them were bound to receive; and, when they were forbidden to speak it any more, they did not answer, “This to the best of our judgement is true, and this our conscience constrains us to say, and in the things of God we must be permitted to judge for

ourselves, and act according to our consciences," but simply replied, "we must obey God rather than man." The direct simplicity of this answer was such as became the singleness of heart, and fullness and sincerity of Faith, under which the Apostles spoke. The silence with which it was received, as an ultimate principle of action the propriety of which could not be disputed, showed also, that, however much under the influence of an evil heart of unbelief their hearers might be, they were not tainted with the unlimited scepticism of modern days. The spirit in which questions about rights of conscience, and liberty of private judgement, are now very generally discussed, too plainly attests that it is not to be taken for granted that there is a God who must be obeyed, and still less, that there is anything made known as His will, to which the conscience and judgement of all men are bound to submit. Among the Jews, however, both these things were generally admitted, and, if the Apostles were to be rejected by these, it would be as false witnesses for God, and not as men giving evidence, in a case, where no human testimony could be received as of any avail. The Apostles of the Lord, therefore, in the presence of the assembled rulers and teachers of their people, boldly asserted, that they acted on an authority, paramount to that on which their judges themselves acted, and without any misgivings appealed to a principle which they could not gainsay, and urged that they were bound to hearken unto God, speaking to them by His Son, even as they admitted that they and their fathers were bound to hearken to that same God, speaking to them by Moses and the Prophets.

When in the progress of their mission being rejected by the Jews, they turned to the Gentiles and began to preach among the heathen the unsearchable riches of Christ, and called upon them to hear their message, and receive the Gospel, the glad tidings of Salvation which they proclaimed in the name of the Lord Jesus Christ, there took place, of necessity, some modification in their manner of discharging the duties of their office, and some questions arose which had not arisen between them and the Jews. The difference was not, however, so great as might have been supposed.

We, looking back upon these times, under the influence of modern ideas, are apt to imagine, that the great question between the first preachers of Christianity and those to whom they delivered their message, must have been about their authority for speaking in the name of God. No doubt, this was the all-important question, and the miracles, which the Apostles were enabled to perform, were designed to answer it. But neither to the Jews nor to the Gentiles, in the times of the Apostles, did it present itself un-

der the aspect which it assumes to unbelievers or undecided enquirers in Protestant countries in our day.

Among us the whole Scriptures being generally read, and openly and freely expounded both from the pulpit and through the press, the nature and extent of the demands which the Sacred Writings make upon our faith, the authority which they claim over the conscience, the unbending principles of religion and morality which they prescribe for regulating the entire outward and inward life of man, are well understood. If the Bible be received as the Word of God, it is clearly understood, though not always honestly admitted, that it ought to be used as a light to our feet, and a lamp to our paths on all occasions; but to man who wishes to walk in ways of his own, in ways which are not good, it is by no means agreeable to have the light of such a lamp thrown upon them. The Church of Rome had no great difficulty in taking this lamp from the hands of the laity. The Puseyites may well take courage, when they see that the Bible is a lamp despised in Protestant communities. Man cannot be at rest without some recognized guide in religion, and will be willing to accept almost any church rather than the Bible. Hence, in Protestant countries, there is a great reluctance to adopt either side of the alternative which presents itself. Men are not willing to submit themselves to the guidance of the Bible, neither are they willing to disown the Bible, for that were to discard all religion. Thus, politicians who wish to rule the world, to suit their own notions, and serve their own purposes, say, religion has nothing to do with politics, we need not therefore take the Bible with us when we go to court, or deliberate in council, or debate in parliament; its sacred light was never designed to shine in such profane precincts—its pure principles of morality sent down from heaven can never be applied in the policy of nations. The Bible, therefore, is no light to the feet, nor lamp to the paths of those, who administer the secular affairs of government. Philosophers, who wish themselves to be considered as the lights of the world, of course say, the Bible is no guide in philosophy. We are going near now to say, that it is no guide for instruction of youth, and that neither teachers in schools, nor professors in colleges, can reasonably be required to take the Bible as a light to their feet, and a lamp to their paths. All this may seem right and reasonable, as long as men do not take the Bible as a guide to Heaven. But the instant that a man asks, can I find my hopes of another life upon the Bible, he feels he cannot, unless he take it as the guide of all his ways, the counsellor of all his thoughts, the regulator of all his motives, and the rule of all his actions. It is then felt that to admit the Bible to

be the Word of God is to acknowledge it as the only rule to direct us in all our ways. Hence, in Protestant countries, those who are not willing to be so directed, must deny the Bible to be the Word of God.

The Jews under their peculiar economy had interpreted the types and shadows of the good things to come, with which they were favoured, so as to mean such good things as their carnal hearts desired; and the hopes which they cherished were therefore in perfect conformity with the Faith which they reposed in the Scriptures as the Word of God. All the political aspirations of the patriotic or ambitious Jew, and all the philosophical speculations of the learned and studious Jew, as well as the humbler hopes, and cruder superstitious dreams, of the uneducated multitude, were alike founded upon the undoubting persuasion that God had spoken to their *Fathers* by Moses and the Prophets. They would have died by thousands to attest this. The Jews therefore did not dispute the general truth of God's having revealed His will to man, because all their worldly hopes even were founded upon what they understood to be such a revelation for they never doubted their own interpretations of the Scripture.

The Gentiles, it is true, did not acknowledge those Writings of the Old Testament, on which Christianity is founded, as the Word of God; neither did they receive anything as a Divine Revelation of which the Gospel could be represented as the true interpretation of its mysteries, the genuine development of its principles, the just exposition of its doctrines, and the veritable fulfilment of the hopes and expectations it had raised. They did not even, according to their notions, owe any allegiance to the God in whose name the Apostles and preachers of Christianity addressed them. Nevertheless, in whatever way their conduct is to be accounted for, they did not scrutinize the claims of the teachers of our Religion to be received as messengers from God, nor question the divine authority of their message, with the jealous searching spirit of modern times. One reason of this might be, that the bulk of the people in every heathen Nation entertained no doubt as to the general fact of God's making known His will by Revelation to particular men. When they came to listen to the Apostles and first preachers of Christianity, as professing to have a message to them from God, they did not come saying within themselves as a modern unbeliever would; before I admit this very strange and extravagant claim, I must have some very strong and convincing proof that these men are really in communication with the unseen world. The Heathen only thought, are these men, or those whom I have hitherto followed as teachers sent from God, most worthy

to be received in that character, Accordingly, if the message strongly commended itself to their reason, their affections, or their conscience, they were neither long nor anxiously troubled about the authority on which it was delivered. When the Apostles press the consideration of the point, that their message is from God, it is not so much as a thing that would be doubted or disputed, as one which, while it was admitted, might be forgotten and disregarded. They did not encounter any general scepticism on the probability of their being "Messengers sent from God." The whole question turned on their special and individual claims to be received in that character. They had to maintain their claims in opposition to similar claims already admitted. If their doctrine appeared to be superior to that of the teachers of the old religion, their authority as divine teachers was in a manner decided. Exceptions there were of course. The scepticism of some reached to the foundation of all claims of Divine authority in religion. But those sceptics, who denied either the existence of the Gods, or their interference in the affairs of the world in general, or in this special way of revealing their will by special messengers, were not leaders of public opinion, and had little weight as teachers of truth with the great mass of society. There were Sadducees among the Jews, and Epicureans among the Greeks and Romans; but the common people among both were neither Sadducee nor Epicurean in their creed.

The general belief in such claims no doubt therefore facilitated the reception of the special claim made by the Apostles; but it appears to us that there was another circumstance, which induced many to admit the claims of Christianity as a Revelation from God more readily than they would otherwise have done.

The Heathen nations had been accustomed to exercise great liberty in dealing with the dogmas and traditions of their own fabulous religions. Their creed, so far as the term can be applied to such a farrago of uncertain, contradictory and ever-changing notions, was derived from many sources, from the eternal truths of the Law written on the heart, from the obscure feelings which have seldom been found altogether absent from the soul of man, prompting them to feel after God, if haply they might find Him, from traditions of Truth, whose origin had been forgotten, and could no longer be traced, but which continued to be received, and transmitted from generation to generation, as of Divine authority, together with the speculations of philosophers, the fictions of poets, and the politic inventions of priests and statesmen. Copious as are the remains of Greek and Roman literature, poetical, historical, and philosophical; and imbued as they all are with the spirit of their mythology, no one can make out

what their religious views really were, or frame them into a system of belief. Their religion was not a religion of the book, and was not therefore, a religion of faith and practice, of doctrine and precept, but of rites and ceremonies. Christianity was a religion of the book, but at the time of its introduction among the Gentiles, books were not easily multiplied, and could only be possessed, and continuously perused by the few, who had wealth to purchase, and leisure to read them. There is some reason to believe, that, even of the Teachers of the Church, it was only the more eminent who were acquainted with the whole of the Sacred Writings. The great body of believers had not the means of acquiring an extensive and accurate knowledge of the contents of Scripture. But the Church was very soon filled with professors of Christianity, many of whom were but ill entitled to the name of believers. The more learned of them speculated on the subject of religion with nearly as much license of thought, as had been used among the Heathen, who had no Scriptures either to direct or limit their enquiries. The more ignorant disciples, whose Christianity was rather a profession than a faith, with the usual inattention of such characters, would, of course, carry away very imperfect notions of what they heard in the church, and would be at little pains to correct and improve their knowledge by future meditation and enquiry. We are very doubtful if, before the times of the Reformation, any considerable number in the Church possessed much knowledge of the Scriptures, except such as sought it diligently from a sincere love of the Truth. Multitudes, therefore, from a very early period professed Christianity without knowing what Christianity really is, either in its doctrines or requirements. The enmity of the evil heart of unbelief to the Truth of God was not therefore in these times fully brought out, and impenitent sinners were not driven to the extremity of denying the Bible to be a Revelation from God; because they did not know with what clearness it takes away every excuse for continuing in sin, and in so doing cuts off those, who will not forsake sin, from every other refuge of lies in which to trust, except this one, that the Bible is not the Word of God.

Paganism vanished away like a dream. It had no fixed principles, no well digested system of doctrines, nor any generally recognized truths, nor well authenticated traditions, from which such a system could be framed. As soon as the state ceased to minister to its ceremonies by its wealth, and clothe its priesthood with the official dignity of public functionaries, and present them to the people as the honoured representatives of the national religion, as soon as the state withdrew its patronage and support from the ceremonies, and its countenance and protection from the

priesthood of the old superstitions, and no longer enforced the observance of the one, nor submission to the other, by the sanction and sentence of the law, the whole superstructure crumbled into dust, and was carried away, as by a wind from the desert, to be found no more. But the history of these times shows all too plainly, that many, who thus suddenly found themselves without even the form of a religion, through the vanishing away of the old faith of their fathers, the could not tell how, in seeking for something to supply its place, they embraced the new religion which had come in its stead, with a careless profession, not knowing, nor with any serious anxiety seeking to know what this new religion really taught. The common people took the name of Christians, were baptized into the Christian Church, and listened to the instructions of its ministers, but still retained in their hearts many of the principles of the old superstition, many of whose traditions still lingered in their memories, and haunted their imaginations like the ghosts of the dead. From the lips of their teachers many of these things received a very gentle rebuke, some were even patronized by them, and under their sanction adopted into both the faith and practice of the Church.

It clearly appears from the early records of the Church, that many of the learned men who embraced the profession of Christianity, and many who assumed the character of, and were received as teachers of its truths, indulged in the same unlicensed spirit of philosophical speculation to which they had been accustomed in the creedless systems of heathenism. In these the enmity of the carnal mind to God was not subdued, but its opposition was concealed under a formal and apparent assent to His Revealed Truth, while in many cases that truth was not ascertained, and no pains taken to ascertain it, in many others rejected and set aside, and by all who followed the course of this world it was utterly disregarded, each man walking in the light of the sparks of his own kindling. This liberty, which was assumed of calling themselves Christians, and framing a system of religion to suit their own views, did, no doubt, largely increase the number of nominal disciples of Christ, and fill the visible Church with multitudes who were believers only in name.

But the great controversy between the Church and the world did not cease by the world's coming to profess Christianity, and avow faith in the Scriptures as the Word of God. The controversy was still carried on. It might change its name, but did not change its nature, by being maintained within the arena of a visible professing church, by combatants who, all alike, assumed the common designation of Christians. The war might now be called a war against heresy, in-

stead of a war against Paganism or Judaism, but it was still the same war, which it had been from the beginning, the war of the Word of God against the wisdom and the wickedness of this world. We can clearly trace this characteristic of the contest in the principal phases, which ancient controversy put on. We can discern what were at first mere wild wandering speculations, deviating far from Revealed truths, but not designed to be set in array against it, upon being pressed by the advocates of this truth, by degrees close up into a compact system of error, prepared at all points to meet and resist the attacks of those who should assail them with arguments from Scripture.

At first, false theories with regard to the Godhead, the character of Jehorah, revealed to us in the Scriptures, as the Triune God, floated loosely through the Church, and, like the pestilence which walketh in darkness, seemed to threaten the life of the whole Christian community with the poison of their deadly infection. No man could well discern whence the evil came, and the very elect trembled to think to what extremities it might be permitted to proceed. The disease seemed to break out in the very vitals of Christianity, as if poison had been infused into the fountain of Divine life. Many of their wise men it seemed to make mad, some of their great and good men, as Origen, had their whole spiritual constitution shattered and broken by the severity of its attack, and left in a condition of almost helpless debility themselves, while their assistance was so much required for the strengthening of others. But there was help found in Him, whose strength is made perfect in weakness, whose foolishness is wiser than the wisdom of this world, who bringeth to naught the things which are, by those things which are not. He gave His servants light to see whence the enemy of the Truth came, led them to His strong-holds, and gave them courage to assail him in His citadels of strength, and crowned their efforts with such measure of success, as for the time to Him seemed good. The day and the hour of the final and complete victory of the Church over the world was not yet come; but then, as it always has done, and always will do, the Word came forth, conquering and to conquer.

The false theories about the Godhead, the Creator, Redeemer, and Sanctifier, Father, Son, and Holy Spirit, three persons in one God, which infested the early church, were derived partly from the strange grotesque, enormous tenets of Manicheism from the East; partly from the more elegant, systematic, but still false Theism of Plato and other philosophic speculators of the West. Comparatively few, as we have observed, had access to a full perusal of the whole body of Scripture Truth. Christianity, though a

religion of the book, was known by far the greater number of its disciples, whether genuine or false, only by means of oral communication. If their teachers deceived them, they had no sure method of detecting their fallacies. They were but ill fitted even to decide between teacher and teacher, and determine which taught according to the Truth of God, and which wished to lead them astray by a wisdom of his own. In this way false and true doctrines, false and true teachers were all mixed up in seeming inextricable confusion. The supreme authority of the Scriptures was, however, generally speaking, acknowledged by all who were called Christians. To this authority, therefore, an appeal was made by all who loved the Truth as it is in Jesus, and a separation began gradually to be made between those who took philosophy for their guide in religion, and those who as "new-born babes desired the sincere milk of the Word, that they might grow thereby." The vague speculations of philosophy were gathered into the heresy of Arianism, and assumed the systematic appearance of a formal theory of Christianity. As the unscriptural notions about God, which floated loosely through the Church, were from their collisions with the Word of truth compressed into the theory of Arius, so the unscriptural notions about man were in the same way shaped into the formal theory of Pelagius. The time for disowning Revelation, and denying the truth of Scripture, had not yet come.

CORRESPONDENCE.

THE OPENING OF THE 7th SEAL.

And, when he had opened the seventh seal, there was silence in heaven about the space of half an hour. *Rev. 8 chap.*

Sir, Having never met an exposition of the visions contained in this chapter, but especially of the 1st. verse, which was perfectly satisfactory to me, it would afford me some pleasure if you should feel at liberty to insert the following views in the Presbyterian.

W. Faber and others very properly state the period of the "silence in heaven" to be "an indefinite period of suspense;" but, where it literally occurred or what the nature of it was, they have not correctly shown in my opinion:—

The probable locality and meaning of events like this are best learned, I think, from a careful consideration of their nature and the circumstance with which they are surrounded. "The hour is coming and now is, &c." says the Lord Jesus Christ; but by this hour is meant not a Kalendar hour, but an indefinite season which had already commenced and is not yet ended, as we know; because spiritually dead sinners continue still to be converted by the Holy Gospel, or voice of the Son of God.

The time of this silence, then, I consider to be the period of the interregnum between the reign of Aurelian and that of Tacitus; and the place of it literally, the Christian Church of that time, figuratively called *Heaven*.

I might, indeed, myself consider this opinion an accidental conceit, if there was nothing in Scripture or History to support it; but I think that there is a great deal in both, and that it can be seen by every one to whom it shall be shown.

The suspense in the Church must have arisen from some fearful impending cause; and such a cause at such a time could be no other than the prospect of cruel unholiness persecution. The commencement of Aurelian's reign was rather tolerant to Christianity; but it was well known towards the end of it, that a bloody persecution was meditated by the prince. What then could be more natural than the mute anxiety of the Church during this interregnum to know whether Aurelian's successor would prosecute his bloody designs against it, or not?

Why this interregnum should be considered the time of the silence in Heaven will appear evident, I think, when all the circumstances of the case are carefully examined. The position of the Church at this time was such as to warrant the belief, that she was smitten with that mute foreboding of danger at hand, which is called *silence in prophecy*. The average reign of the sovereigns of this period, especially the two preceding and the three following Aurelian, is, I believe, signified by the word *hour*, and the interregnum by the words, "about the space of half an hour." The average of those six reigns, after deducting 8 months for the interregnum, and 6 months for inexactness of dates, amounts to about 16½ months; therefore the 8 months were about half that average reign, or *hour*. If the Church was anxious at this time, so was Rome too, for everywhere round her frontier the musterings and mutterings of the Barbarian hosts were apparent; and this state of attention and alarm is indicated by the seven trumpeters at the 2nd verse.

In their suspense and apprehension the Christians now betook themselves to prayer, as is shown in the 3rd and 4th verses, where is shown, also, the Angel of the Covenant with His golden censer—perhaps His humanity, full of infinite merit; and with which He sweetens the prayers of the saints to render them acceptable to God. In return He fills the censer with burning judgement, as live coals from the altar of sovereign justice, and casts them into the earthy persecutors of His people and Gospel throughout the empire; and which will surely produce disturbances, invasions and wars, as signified by the voices, the thunders, and earthquakes, verse 5.

The time had now nearly come, when the Barbarian hail-storms from the north should begin to chill the Roman heart, and rake the face of the empire; and the holy trumpets stood ready to sound as soon as the moment arrived, verse 6. It was delayed merely that Dioclesian might begin his persecutions, when Dioclesian's master would send the Barbarian on his trail, tracing it in fire and blood, verse 7. The first angel sounds, the Barbarians advance, and pagan Rome—the third part, trees and green grass, or the princes and populace, are burnt up with the fiery spirit of war and persecution against the Barbarians on the one hand and the Church on the other; and this wide-wasting turmoil continues to rage with very little intermission to about the year, A. D. 390. verse 8.

After the Church became Catholic and Imperial by the edict of Theodosius, she formed with the empire that great mountain which threw itself burning with the fire of various passions into the sea of commotions, that rolled its bloody surf over the whole empire, divided now, into Christian Trinitarians, and Antitrinitarians, besides all other schismatics, verse 8. When the Romans began the wars with the Barbarians, they were mostly pagans, and they entered into them with as much spirit and vigour, as of zeal in persecuting the Church; but in the contest they lost that vigour, and *died*, or were separated therefrom as well as from the religion they took into it. So changed are they now in religion, position and policy, (450), about that they are called "Creatures;" and so ruined, that about this time, in the reign of Majorian, the Roman Navy was utterly destroyed: I mean Navy of the Western empire, which was "the third part of ships;" the Eastern empire and the Barbarians forming the other two parts that had ships or Navies.

The third Angel sounded, verse 10. This star, burning as a lamp, must be a Christian, and the Heaven he fell from must be Christianity. Novatian, the first Antipope, for he opposed the election of Cornelius with the view, if elected, of reforming abuses in the Church that gave him great pain,—is, I firmly believe, the star here mentioned, and the Heaven he fell from is the corrupt church of his time; for he left that church at once, and established a pure Gospel Church at her door, which flourished for between two and three hundred years; and that it handed down under persecutions, and different opprobrious names, the pure Gospel to the Reformation, it is believed by many. This star fell upon and impregnated the third part of the rivers and fountains of waters. These rivers signify scattered congregations of Trinitarian schismatics. The fountains of waters are chiefs of the Church, some of whom were converted to his doctrines and discipline. Christianity afterwards consisted of the Roman Church,

the Arian Church, and a great number of heterodox dissenters: it was on these last that the star fell, and they are designated also by the name waters. These waters were made bitter or distasteful to the Lordly Apostles of those times, and to their proud people, for the very reason that they were a wholesome bitter; and, if men, infidels and pagans, died of them, it was a death unto sin, a separation from error, and a conversion to God.

This trumpet calls attention to a little spark, elicited by the Holy Spirit, through the agency of Novatian, from a morbid mass, where it must shortly expire, if not now rescued; but which is preserved to become a light that shall shine brighter and brighter unto the perfect day. It is the light of the holy and precious Gospel of God our Saviour. Novatian flourished about A. D. 250, and it is remarkable that one Novatus, a man of similar stamp, arose at the same time as a reformer in Carthage, without any knowledge of each other.

The 4th Angel sounded, verse 12. Attention is here called to the Imperial Church, whose darkness and corruption in doctrine, in discipline and morals; is indicated by the sun-doctrine; the moon, false church; stars, pastors, being smitten or wounded in the third, or Imperial part of them.

The day and the night of this darkness may, I think, be reckoned from A. D., 306, to about A. D., 1515, from Constantine to Luther. The day would extend to A. D., 909, about where ecclesiastical historians fix the beginning of the Church's night. The dark third part of her day would begin about A. D., 606, when she was made mother and mistress of all churches by the grace of Phocas; and the third part of her night would begin about A. D., 909, and continue to about 303 years, when the Albigenses began to let in a little of the Novatian light upon her, which, in 303 years after, blazed out in the fires of the Reformation.

The Angel flying through the midst of Heaven here, verse 13, through the pure Heaven, or true Gospel Church, is a prophetic messenger uttering three woes against the *earthly* people of the world. The first of them had in view the grant of Justinian to the Catholic Church A. D., 553, confirmed by Phocas, A. D., 606, and its evil consequences, and also the imposture of Mohammed then hatching in the east, and its terrible results likewise. The second woe would begin with the persecution of the Albigenses in the west in the beginning of the 13th. century, and the Turkish irruptions and wars about the same period; but the third woe is reserved to the pouring out of the seven Vials, which, if the calculations of many respectable commentators should prove correct, will commence about A. D., 1896.

QUEENS COLLEGE MISSIONARY ASSOCIATION.

KINGSTON, April 20th, 1850.

SIR,—At a general meeting of the Missionary Association of Queen's College, the following Report and Resolutions were unanimously adopted, which you are respectfully requested to publish.

DUNCAN MORRISON,
Cor. Sec.

REPORT.

Your Committee, in rendering their first Report, would express their gratitude to Almighty God for His goodness in enabling them to found and carry on this Institution under auspices so favourable, and in circumstances so peculiarly interesting.

They have to state that their efforts hitherto have been altogether of a preparatory nature. They entered upon their work without experience, without funds, and without any adequate knowledge of the religious wants and circumstances of the country, without which we cannot move one step in furthering the great object of the Association. They turned to the Records of their own Church, and also to those of other Churches, to see what amount of spiritual provision was making for this extensive land; and beheld, with feelings of embarrassment and deep concern, a vast field of Missionary labour wholly unprovided for—multitudes of their fellow-men who seldom or never enjoy those Gospel blessings with which we are so highly favoured. They found themselves surrounded by a vast and unknown land, in whose deepest solitudes are to be found the dwellings of men, concerning whom little or nothing is known, except this painful fact, that multitudes of them are perishing "for lack of knowledge."

In these circumstances, your Committee, after much serious deliberation, considered it best to publish in *The Presbyterian* a series of questions addressed to all concerned in the promotion of Divine Truth, with the view of eliciting the desired information. This expedient, it is believed, will not be fruitless; but your Committee would recommend that the members of the Association should exert themselves in their respective neighbourhoods, through the ensuing summer, in obtaining information respecting destitute localities. It must be apparent that efforts of a Missionary nature can neither be well directed nor well sustained without an extensive knowledge of the religious state of the country. Resources, however abundant, and endeavours, however vigorous, are of little avail, if expended at random.

Your Committee have also to state that they have opened a correspondence with the Ed. Un. Missionary Association, which promises to be attended with the happiest consequences. They would call your attention to the very interesting and excellent letter which your Secretary has received from them. There is perhaps nothing in this world better calculated to cheer and animate those who are engaged in the high work of diffusing a knowledge of Divine Truth, than such an interchange of sentiments and feelings. There is much in this bleak world to deaden the ardour of Missionary enterprise. There are many influences at work to repress the generous emotions of piety, and to conform us to the cold and selfish multitudes around us. But the influence of such fraternal correspondence, how refreshing! "It is as the dew of Hermon, as the dew that descendeth upon the mountains of Zion."

Your Committee would also call your attention to the state of the Library, recommending you to increase it as much as possible with works of an appropriate character. They have gratefully to acknowledge their receipt of donations of books from the Rev. Dr. Machar and Alexander Pringle, Esq.

Your Committee have much pleasure in stating, that they have unanimously come to the conclusion of recommending you to employ a Missionary. They would accordingly very earnestly entreat the members to exert themselves in their respective neighbourhoods, in collecting money to meet the necessary expense, and also the necessary information as to the most fitting field of labour, in order to enable them to carry out such a laudable measure. While there are many Societies of a kindred nature, your Committee would recommend you to concentrate your efforts upon one object,—to pursue one system of operations which you can call your own. And what could be better than the maintenance of a Missionary?—one whose work of faith, and labour of love, you could identify with your own. To his field of labour you could turn with emotions which no operations of a divided nature could awaken. With what interest could you track his way amid the lonely and neglected dwellings of the wilderness! With what enthusiasm would you peruse the tidings of his progress from time to time! And O! who can tell what blessings may flow from such an undertaking? Without speaking of the joy and gladness with which you would fill the hearts of those who love our Zion, or of the greater joy and gladness which you may diffuse among our neglected brethren, they speak of the blissfully reflexive influence upon ourselves—of the blessedness of giving, compared with that of receiving.

May He, whose work it is to save souls, crown our feeble efforts with success, and at the same time abundantly enrich our hearts with His grace, that both he that soweth and he that reapeth may rejoice together!

KENNETH McLENNAN.
Recording Secretary.

I. *Resolved.*—That the Report now read be adopted and published in *The Presbyterian*.

II. *Resolved.*—That this Association has much cause for gratitude to Almighty God for the religious and social privileges which He has conferred upon its members.

III. *Resolved.*—That we feel in duty bound to give evidence of our gratitude by exerting ourselves more energetically for the advancement of His cause in the world.

IV. *Resolved.*—That, viewing the destitution with which we are everywhere surrounded, we feel it a duty incumbent upon us to employ the labours of a Catechist in such locality or localities, as from the answers which we may receive to our printed queries, shall appear most needful.

V. *Resolved.*—That, in the furtherance of the above objects, it shall be the duty of each member to exert himself in collecting funds for the support of such Catechist.

VI. *Resolved.*—That the thanks of this Association are due to the Principal the Rev. John Machar, D. D., the Professors, and the Rev. John Mowat, for the deep interest which they take in its prosperity.

RELIGIOUS INTELLIGENCE.

FESTIVAL OF JOGONNATH OR JUGGERNAUT.

The particular features of the last festival of Jogonnath or Juggernaut, together with the missionary labours attempted on the occasion, we find from the Home Record were described, as follows, by the Rev. Mr. Lacroix at the monthly Missionary Prayer Meeting held in the Circular Chapel, Calcutta:—

The number of pilgrims assembled this year was, as correctly as he could compute, about 150,000; certainly not less than 130,000. Some years they have been known to exceed two lakhs, while sometimes they have amounted to

only 80,000. The number of Oriyas was at first very scanty, a panic having spread amongst them in consequence of the cholera having broken out among the Bengali pilgrims after the Snan festival, which led them to resolve that they would not resort to Puri till the latter had left the place.

A very ill-omened event occurred a few days before the festival, which, had it been known in time, would have tended very much to have diminished the number of pilgrims. A description of this event will give some insight into the internal doings of Jogonnath's temple. About the time when Jogonnath's eyes were being painted, previous to his car excursion, a human bone (oh! horror!) was found in the temple on the floor of one of the sacred apartments. The whole establishment professed to be terror-stricken at this unheard-of pollution; but the cooking priests, in order to save the Mohaprosad, or holy food of that day, whose sale was expected to realize little short of 2000 rupees, gave it as their opinion, that the bone was not a human bone, but the bone of an antelope, which had been carried into the temple and dropt by a crow. A committee, however, was appointed by the Rajah to examine into this mighty matter, and their report was, that the bone was neither more nor less than that of a man. On hearing this, the Rajah declared that all the Bhog, as the sacred food is also called, of that day was unclean, and must be buried, and that the temple must be purified. In consequence of this decree, the cooking-pandas lost all the prosad they had prepared, consisting of several tons of rice, vegetables, fruits, and spices. The temple-pandas had the labour and expense of purifying the temple, and the pilgrims were left to shift as they best could. This affair created no small stir and ill feeling among those concerned, especially as a strong suspicion existed that the thing had been done on purpose. The account currently reported at Puri, when we were there, is to this effect.

The cooking-pandas, it has already been observed, derive an immense profit from the sale of holy food, besides receiving gifts from pilgrims leaving Puri, that they may give prosad to the poorer pilgrims gratis. As they keep this last money to themselves, their annual profits are very large; and they were in the habit of giving a per-centage to the Purharis and other pandas, which they paid in rice or prosad. But this year it is understood that the temple-pandas doubled their demand, and moreover insisted on their share of the profits being paid in money. To these demands the cooks would not consent; and it was to punish the latter for their contumacy, that the former secretly conveyed this human bone into the temple, by which, as you have heard, the cooks lost their whole day's prosad and its profits. In fact the temple of Jogonnath is a den of extortion and rapacity, every one endeavouring to lay his hand on as much as he can, the Khurda Rajah not excepted.

The Roth festival commenced this year on the 22d of June. The desire of the pilgrims to see the idols on their cars was greatly sharpened by the fact, that the Rajah had not permitted any ingress of strangers into the temple since the Snan Jattrā. This was most galling to the priests, who thereby lost their usual fees, and was doubtless intended to extort money from them. The pilgrims felt the keenest disappointment; and in the course of our labours among them again and again begged us to order the door to be opened.

The cars were drawn up to the lion-gate early on the morning of the 22d, but were then still in a very dirty and unfinished state; and, although the utmost diligence was used by the carpenters to get the work done in time, it became nearly dark before this was effected. The evening proved most unpropitious, a terrible storm came on, the heavens gathered blackness, and a strong westerly wind drove the deluging rain into the pageant show. No contrast can be more striking than that which existed between the excite-

ment of the occasion and the circumstances of utter misery by which it was attended. It may be useful to endeavour to give some idea of the scene, as presented to a spectator in front of the cars.

Ranged side by side at the south end of the Boro Dando, and stretching across the road from the Singh Dwar on the west, stand the gigantic cars. Within the temple area, the idols' bathing terrace, and the roofs of all the temples which rise over the external wall, besides the wall itself, are covered by crowds of officials and of pilgrims. In the mouths of the lanes leading into the road, in the bazaar at the south of the temple, and that on its north side, a mass of human beings is wedged in, hoping from their proximity to the lion-gate to see the whole well. The roofs of all the shops, the verandah and roof of the moth behind the cars, and all the trees around, are crowded. In all the stone moths on the east side of the road, in their verandahs, broad and narrow, on their flat or sloping roofs, above and below, a dense crowd of human beings is stationed. The moths on the west side with their open verandahs and flat roofs present the same sight. All along the broad street, stretching away far to the north, the multitude stands thickly and closely pressed together. Wherever a stone or a log has fallen, it is occupied, and happy is its occupier in being able to see better than his fellows. Above and below, all over the houses, all along the road, men and women huddled together, a hundred thousand in number, stand in anxious and excited attention, waiting for the coming forth of the "Lord of the world." But there is delay. The wind freshens, blowing on the expectant thousands in their scanty, dripping dresses. The rain falls heavier; it pours upon them pitilessly. There is no shelter for this vast outpouring of human life. Cold, hunger, weariness, oppress them; but the eye is fixed, the mind elevated, by the nearness of an event so long looked for. "To-day shall we get the dorson!" The night falls, but brings no relief. The wind blows stronger, the rain patters more heavily, and strikes a deeper chill, yet no one stirs. The living mass is bound together, and, except at the outskirts, none are able to leave it. Now and then a deafening cheer bursts from the impatient crowd, more anxious every moment to see the idol and be gone. Fears increase. "The rainy season has at last set in; the dreadful cholera is already busy." Many a heart sinks at the delay, and doubtless some have entered the crowd to leave it no more alive. Torches are now lighted in various places,—along the houses, near the gate, and upon the galleries of the cars; and their dull flickering light falls upon many a face, wherein, in spite of excitement, fear, weakness, and misery are too plain. Eight o'clock, nine, has arrived, but the idols have not come forth. At length the door opens, and a deafening shout greets the egress of the idol's brother, who is jerked and jolted to his car. Another shout, and the sister is carried forth to her station. Excitement is at the highest pitch, every eye is strained, the torches appear again, and amid blazing lights and waving chouries with a rope round his neck,—bumped along by the officiating priests, and bowing and salaming as he moves, the huge black idol, with his owlet eyes and awful mouth, appears outside the gate. Then arises a frantic cry from every side, "Hori Bol! Hori Bol!" Thousands upon thousands of hands are raised high in the air to salute the hideous block. The women utter aloud their plaintive cry, "Hululu! Hululu!" Before, behind, on the right, on the left, it is "Hori Bol! Hori Bol!" The idol moves round his car seven times, is hauled up, and bound to his throne; but in spite of the priests' care, his red mouth has entirely disappeared. The "dorson" is obtained; so far all the pilgrims' hearts are satisfied, but the weather is severe. In spite of weather, wind, storm, and rain, thousands on thousands are on their way home with the morning light.

What feelings of sadness must not such a sight produce in every Christian heart! Here is a

plain and undeniable fact, that annually 150,000 beings, with immortal souls, assemble from afar, at the expense of much suffering, to worship, some sincerely, some carelessly, all wrongly, a huge hideous block of wood, believing it veritably and indeed to be their deliverer from all evil! What ignorance, what delusion, what debasedness of soul, of understanding, and of conscience, are here! What eternal and hopeless ruin! The idols are not yet utterly abolished! Stocks, stones, and images of all abominable beasts, lead souls yet astray! But should not the sight of these things call forth our sympathy, lead us to effort, direct us to prayer, that everything which fosters such ruinous folly should be at once and for ever abolished?

The next day, owing to the heavy rain, the cars were unable to move. Thousands of pilgrims, however, congregated before them to get a sight of the idol, and to these we did not fail to point out the accident which had deprived their deity of his mouth and injured his eyes. It was with pleasure we noticed, that to the more sensible of our hearers our reasonings were not presented in vain. Subsequently the cars proceeded on their way, and reached the Gondicha temple in five days, but not before two of them had run against two of the principal Moths on the route, whose walls had, in consequence, to be broken down,—another fruit of the quarrels between the Rajah and the officials of Puri.

This year no pilgrims threw themselves beneath the wheels of the ponderous cars; indeed the excessive fanaticism of former days is now wanting; besides which even the priests would be afraid to permit any devotee thus to sacrifice himself, since the magistrate would hold them responsible for his death. But, affecting as such self-immolations have been, it should never be forgotten, that where, self-sacrifice kills individuals alone, the disease and privations of this pilgrimage kill thousands every year.

I now turn to the Missionary labours that were carried on among these deluded masses of idolaters. Puri had never before contained so many Christian labourers as were gathered there at the Roth Juttra this year. We were in all nine European missionaries, and ten native preachers. The native brethren had preceded us one day, and, before our arrival, had begun to preach; but they were soon compelled to desist, as ill usage was not only threatened, but actually perpetrated. Not wishing, however, to lose their valuable help, we resolved on taking them with us, so as to afford them encouragement and protection when they preached. Our plan of operations was as follows.—We divided ourselves into three or four bands; each composed half of European, and half of native preachers; and, during several consecutive days, we proceeded, every morning and afternoon, to the Boro Dando, or High Street, where we chose different stations; and, standing on some elevated spot, addressed the natives in turn one after another. The congregations amounted from three to seven and eight hundred persons, who gathered about the preacher in a half circle, often as deep as his voice, amidst the din and noise around, could reach them. These congregations were addressed on every topic which the locality and our circumstances suggested as most suitable. We dwelt much on the sinfulness of man, his guilt and helplessness,—the vanity and sin of idol-worship,—the inability of a log of wood to save men from the punishment of sin,—and on the fact that the priests of Jogonnath, his constant attendants and worshippers, are nevertheless notoriously wicked. We pointed out an evident proof of the want of power in Jogonnath to cleanse the heart, and to impart inclination to do good. We then dwelt at great length on the person and work of our Lord Jesus Christ—His great love to fallen man—His willingness and power to save even the vilest sinner—and on the blessed fruits in time and for eternity, which result from a sincere faith in Him.

The crowds commonly stood with patience and listened to our message with considerable atten-

tion. This soon aroused the apprehension, and provoked the malice of the pandas; who were at all times parading the streets of the town. They first tried argument, but being foiled, endeavoured then to create a disturbance, in order to draw off the people from listening to us, and did their utmost to drown our voices by loud vociferations of Hori Boll! Hori Boll! and Victory to Jogonnath! in which they made the people join them. This was carried to such a deafening height that we were more than once obliged to pause for a time, and it was not without difficulty that we could resume our discourses. At one place a very stout panda belonging to the first rank of priests, and carrying two canes in his hand, broke through the attentive crowd which I was then addressing, and planting himself before me, with a diabolical face, angrily asked me, "What business have you to address these people? Are they not worshippers of Jogonnath?" I replied, "I am come to Puri to declare to these poor pilgrims the true Jogonnath, the true Lord of the world, who alone can and will save them, whilst your wooden Jogonnath is powerless to do so." "True Jogonnath! True Jogonnath!" repeated he sneeringly several times; "do you know that by preaching your true Jogonnath, you are depriving us of our power and our wealth?" He then walked away. I was glad that the people had heard from the mouth of a priest himself, that their wealth, and not their benefit, was what these greedy priests aimed at. On several occasions, besides being hooted, we had dust and sand plentifully thrown at us; but this we did not mind. The animosity of the priests of Jogonnath was to us a matter of encouragement, since it showed us plainly that they really felt their craft was in danger. It is always when Satan knows that his reign is passing away, that he most bestirs his servants to oppose the Truth.

Some of the native preachers, who in our company were respected and allowed quietly to go on, delivered excellent sermons, and replied to gainsayers in a manner that very soon put them to silence. All our dear Orissa brethren, too, were indefatigable, and addressed, with admirable tact and effect, the crowds of Oriya pilgrims, whose language they speak with great fluency, especially the two seniors, Messrs. Lacey and Stubbins. Mr. Mullens and myself had plenty of work among the numerous Bengalis present, who, to their credit be it said, behaved much better than the Oriyas of Puri and the neighbourhood. In fact they seemed not a little pleased to hear their own language spoken in this distant part of the country. A few we found well acquainted with the leading doctrines of Christianity, which they had heard near their own homes.

When the pilgrims commenced their return home, we all went outside the town to the Atharonala bridge, across which most had to pass, and there distributed our tracts to such as were able to read. Many received them with gladness, and carefully packed them up in their clothes. In the town we scarcely distributed any, as the pandas would of a certainty have obtained and destroyed them. (On the whole we were very much pleased with the success our labours met at Puri, and thankful for the Lord's protection and blessing on our endeavours. Indeed I may safely assert, that the whole town of Puri was this year well saturated with the Gospel, and there were few of the people, from the pandas down to the poorest pilgrims, who were not made fully aware of the fact that Jesus Christ is the only true Saviour; and that through Him alone is redemption to be expected for sinful man. Oh! what a seed unto eternal life this single but all important truth may prove. Indeed from the very lips of an enemy I had evidence that our preaching had been well understood, and our meaning duly appreciated. As Mr. Lacey was preaching, and I was standing by, a panda rushed in, and, addressing himself to the auditors, said, "What are you listening to these words for? All the burden of the talking of these men is, that our Jogonnath is not God, and that Jesus Christ is the only true God and

Saviour." Well, thought we, here is a man who has furnished an excellent epitome of our preaching at Puri, and we derived much encouragement from the incident.

Missionaries do not expect, on occasions like the Roth festival, to make any converts to Christianity *on the spot*. Circumstances are very unfavourable for such a result. But is there, nevertheless, no good done by preaching the Gospel so extensively, and by distributing tracts to so many thousands? Yes, there is much every way; and the fruits of such labours have heretofore been often displayed. Many a poor pilgrim is there, who, we trust, has carried home a remembrance of what he has heard, and, when arrived at his village, will communicate his knowledge to his neighbours. And is there nothing in this for the Holy Spirit to work upon? Witness the many natives in this land who have embraced Christianity from having heard the Gospel at such places of public resort. The good seed was sown there, though it produced the desired fruit only afterwards. Let us hope and pray, that this may be the case with many a poor pilgrim who heard the Gospel at Puri during the Roth festival of 1849.

Such is the scene of superstition and delusion, affording a lively idea of the spiritual misery and mental degradation consequent upon idolatry. The whole proceedings are fraught with the most evil accompaniments and results. Much immorality is found to prevail among the host of pilgrims collected by the occasion; and from the fatigue consequent upon the toilsome journeys which a large proportion require to make in order that they may be present at the festival,—from the scarcity of provisions, and in consequence of exposure to the weather by night as well as by day, disease is apt to make fearful havoc amongst their ranks. The missionaries remark that the mortality was very considerable this year, though less than it has frequently been on similar occasions,—the cholera often raging to a great extent.

We visited two or three places where the dead are laid outside the town, and felt dismayed at the scenes they presented to our view. Near a tank, called Mithani Pukur, we actually counted, within a space not exceeding four acres, 80 corpses which had been thrown there during the preceding day and night, without the least attempt to bury or to burn them. There they lay on the ground in small groups of two, three, five, and even twelve, in all directions, in the water and out of it, without a shred of covering. They were men and women of all ages, many of them not at all emaciated, but looking hale and strong; likely, to all appearance, to have lived many years. There lay, half mangled by the dogs, the corpse of many a father and mother, whose orphan children will long bewail the infatuation which led their wretched parents to Jogonnath! Besides these 80 bodies, more than 200 skulls, with skeletons and countless human bones, strewed the ground of this horrible Golgotha; and close to the tank stood a numerous group of vultures, crows, and dogs, with dull eyes, quite surfeited with their disgusting banquet. But this place is only one out of many in Puri where the dead are exposed; they extend, indeed, along the whole west side of the town, from near the Indrodoum tank to the sea-shore. We visited two others of them,—the one near the Markundo tank, and Sworga-Dwar. Here the strong westerly wind had drifted the sand, and had, in whole or part, covered many corpses; but even then, nearly twenty bodies in the former place, and about thirty in the latter, were seen in

various directions, whilst the ground was whitened with the skulls and bones of those who had died before. Had we gone also to Loknath, the Atharonala, and other places, we should probably have seen not less than 350 bodies in that single day.

But the *misery* and *mortality* of the pilgrims are not seen in Puri only; it is during *their journeys* that they suffer most. In the journey *thither* they manage pretty well, except as to food; their hearts are excited by the novelty of their trip, and the hope of seeing the idol; their burdens, too, are light, being chiefly their clothes, a ghoti, and their money. Few actually die on the road; yet from their feet swelling with the length of the way, and from eating only *chira*, *khoi*, and such like, they arrive at Puri exhausted and sick.

How different with the *journey homeward!* Its many miseries are beyond description, and tell with fearful power upon their little bands. Upon this point I can speak strongly, more strongly even than our Orissa brethren, who in other respects are so thoroughly acquainted with the whole subject. Mr. Mullens, Mr. Bailey, and myself, travelled among the pilgrims, and with them, for six successive days, and had better opportunities than missionaries have usually enjoyed for seeing the thing thoroughly with our own eyes. Weakened by their long stay at Puri, and its many miseries, the rainy season already begun, the roads in a bad state, their previous excitement all fled, their little stock of money greatly reduced, the pilgrims gather themselves again into their little companies, and start for home. Being anxious to proceed, they travel very long stages every day, and often walk on till they drop from sheer fatigue. For instance, the foremost body of jattris reached Bhudruk this year on the *fourth* day after the Roth, having travelled at the rate of 40 miles a-day. It is not an uninteresting sight to see them walking along the road on a fine morning. They form a continuous stream for many miles, men and women, the strong and the feeble, thousands on thousands in number, all pressing on together. But they are no longer light-handed. Almost every one carries a basket containing not only their ghoit and their clothes, but a large quantity of the sacred prosad. These baskets are a heavy burden to the poor women; and so great is the quantity taken away from Puri, that hundreds of "bearers" are employed along the whole line of road to carry it. Many palkis are to be seen in the crowd, containing some of the more wealthy pilgrims, as well as numerous doolies carrying the sick. Many bullock carts too mingle with the throng, belonging chiefly to Hindustani pilgrims from up the country. Many of the pilgrims carry an umbrella, having little Puri canes fastened beneath it, but many only possess a "sarsi," a kind of large cap made of palm leaves, and falling down the back. And thus they trudge on as strength and health allow, day after day, till they reach their own homes.

It is lamentable to be obliged to add, that,—though in the year 1840 the appeals of the Christian public, both in England and India, led the Court of Directors to make a change in their policy with reference to these degrading and demoralizing scenes, abolishing at that period the pilgrim tax, and no longer taking the concerns of the temple under direct control,—yet Government are still guilty of maintaining the worship of the idol by paying for that purpose a large sum of money from the treasury, and by devoting to the temple and priesthood the revenue of some valuable lands. This of course contributes to the prevalence of the delusion, and is most glaringly inconsistent with the profession

of Christianity. Let us trust that a better period is about to dawn, when, by the diffusion of "the Truth as it is in Jesus," the folly of serving idols may become so manifest that the temples will be abandoned, the images deserted, and the worship of them numbered with delusions that have passed away.

EXTRACTS.

THE COMPOSITION AND CONTENTS OF THE SHORTER CATECHISM.

The Shorter Catechism was composed by the Assembly of Divines which was convened at Westminster by order of the English Parliament in the year 1643, and which consisted of one hundred and twenty-five Divines, with thirty Lay Assessors, ten of whom were Lords and twenty Commoners. Along with this Assembly at Westminster was associated a Commission from the General Assembly of the Church of Scotland, consisting of four ministers, namely, Alexander Henderson, Samuel Rutherford, Robert Baillie, and George Gillespie; and three elders, namely, the Earl of Cassilis, Lord Maitland, and Sir Archibald Johnston of Warriston. The greater number of the Divines in this Assembly were clergymen of the Church of England, selected on account of their acknowledged piety, eminent abilities, and extensive learning; and it is generally admitted, that the Christian world, since the days of the Apostles, has never seen a convocation of more learned and judicious, grave and godly men. They held their meetings occasionally in the Jerusalem Chamber, but ordinarily in Henry the Seventh's Chapel; and with little interruption continued their sittings for the space of nearly five years. During this period they completed what are usually denominated the "Westminster Standards," namely, the Confession of Faith, the Larger and Shorter Catechisms, the Directory for Public Worship, and the Form of Church Government; and how deeply they felt their responsibility in this great work may be understood from the solemn vow, which was taken by every member of the Assembly in these words:—"I, ———, do seriously promise and vow, in the presence of Almighty God, that in this Assembly, whereof I am a member, I will maintain nothing in point of doctrine but what I believe to be most agreeable to the Word of God; nor in point of discipline, but what I shall conceive to conduce most to the glory of God, and the good and peace of His Church." This protestation was appointed to be read afresh every Monday morning, that its solemn influence might be constantly felt. In order that business might proceed regularly and expeditiously, the whole Assembly was cast into three equal Committees; the Divines according to the order in which their names stood in the ordinance; and the Lords and Commons into three corresponding divisions, according to their order also. Each Committee chose for itself a Chairman, the first chose Dr. Cornelius Burgess; the second, Dr. Staunton; and the third, Mr. Gibbon. After the Assembly had settled the questions relating to Church Government and the Directory for Public Worship, they directed their attention to the Confession and the Catechisms; and in framing these, while they had less controversy, they appear to have employed no small labour. While the Assembly was engaged in drawing up the Confession of Faith, Committees were appointed to arrange its doctrines in the form of two Catechisms, one of which was intended to form the subject of public expositions from the pulpit, and the other to be used for the instruction of families; these are the Larger and Shorter Catechisms. It is understood that the first draught of the Confession was prepared chiefly by the Scottish Commissioners, and resolutions were subsequently passed that the Catechisms should contain nothing that was not ex-

pressed and settled in the Confession. The most distinguished persons in the Committee, engaged in framing the Shorter Catechism, were Dr. William Gauge, minister of Blackfriars, London, and author of a book of Divinity in a catechetical form; Mr. Herbert Palmer of Ashwell, who became master of King's College, Cambridge, and afterwards published a work entitled "The Principles of the Christian Religion made plain and easy," which is said to bear a considerable resemblance to the Shorter Catechism; but particularly Dr. John Arrowsmith of Lynn, afterwards master of John's College, Cambridge, and the author of several valuable theological treatises, is generally believed to have drawn up the first sketch of the Shorter Catechism for the inspection of that Committee. After being revised and completed in the Committee, it was reconsidered by the whole Assembly, and appears to have been the subject of no small discussion in regard both to its method and matter. Every point of Sacred Truth which it contains was submitted to the most careful examination and conscientious judgement; and every separate portion successively passed before it was finally and solemnly sanctioned by the Assembly.

The Shorter Catechism, which was first completed, was presented to the House of Commons, and printed by their authority in November, 1647; and in July, 1648, after being repeatedly revised and simplified, seriously considered, and found agreeable to the Word of God, it was finally sanctioned by the General Assembly of the Church of Scotland. By various Acts of Assembly ministers are earnestly enjoined to instruct their people in the knowledge of the Catechisms; and Presbyteries are required to "take trial of all the ministers within their bounds," whether they be careful in this respect. It is recommended also to ministers, that, besides their ordinary work of catechising, they also preach catechetical doctrine at such time and in such manner, as they shall find most conducive to the edification of their flocks. In conformity with these enactments, it was formerly a general practice among the ministers of the Church of Scotland to take one question of the Catechism or more, as the subject of discourse, during some part of the time employed in public worship, and to preach catechetical doctrine from that portion; a practice which it would be well to revive, and to render as attractive and intelligible to the people as possible, as one of the most effectual means of presenting a full and connected view of Christian doctrine, and preventing the growth of those crude and erroneous notions, which are so apt to spring up from partial and superficial glimpses of Revealed Truth. In the Reformed Protestant Churches of Holland the Shorter Catechism is divided into fifty-two sections, one of which is prescribed as the regular subject of discourse during the afternoon service every Lord's Day, so that all the parts of the Catechism may be successively explained in the course of every year.

Few treatises of any description have undergone more frequent and thorough dissections, in regard to its general structure and order—its particular terms and statements—its whole force and language. It has been analysed, examined, illustrated in every conceivable way; and, in passing through all these various processes of decomposition and restoration, its substantial excellencies have not only suffered no diminution, but have been rendered more obvious and unquestionable than before.

This little collection of precious truths, both doctrinal and practical, is well calculated both for the instruction of the young and the solace of the aged. To the young, if correctly impressed upon their memories, and carefully explained to their understandings, it may prove a powerful instrument for preserving them from fatal errors in faith, and for recalling them from vicious courses in their practice. And to the aged Christians, when disabled by infirmities both of body and mind, from any active exertion of their faculties either in reading or reflection,

the ready remembrance of their lessons from the Shorter Catechism has furnished suitable subjects of self-examination and soothing meditation in their solitary hours, and on their beds of languishing.

THE SHORTER CATECHISM—ITS HISTORY.

We recently published a Lecture, which set forth in earnest and forcible terms the advantages derivable from the use of the Shorter Catechism, and we now, in continuation of the subject, give insertion to a sketch of the history of that valuable book, which has been compiled for us by a correspondent from the writings of Brewster, and from Hetherington's History of the Westminster Assembly, though chiefly from the former. We conceive we are doing our readers a service in placing before them information of the nature contained in the ensuing sketch, as many of them probably have not opportunities of access to it elsewhere:

MISCELLANEOUS.

LONDON MISSIONARY SOCIETY.—In consequence of some dissatisfaction respecting the operations of this Society, a Committee was appointed, some months since, "to inquire whether any modification of its administration be practicable, which may promote the stronger attachment of its constituents, or increase its efficacy." The investigations of this Committee were particular, and occupied two days. In the result which has just been published, they say it is but an act of justice to place upon record the following resolution:—"That this meeting cannot separate without expressing its deep conviction, as the result of the present investigation, of the integrity and efficiency of the Directors and Officers of the Society generally, and especially of the Rev. Arthur Tidman, their honoured and invaluable Foreign Secretary. Thomas Raffles, CHAIRMAN.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.—The January number of the *Missionary Herald* contains the usual annual summary of what is doing by this important Society. We have only room for the concluding paragraphs.

From the foregoing survey it will be seen that the Board has under its care twenty-five missions, embracing one hundred and three stations, one hundred and fifty-eight ordained missionaries, nine of them being also physicians, five licensed preachers, seven physicians not ordained, twenty-four other male and two hundred and eight female assistant missionaries; making four hundred and two labourers who have been sent forth from this country. Associated with these are thirty native preachers, and one hundred other native helpers; consequently the whole number of persons in connection with the missions is five hundred and thirty-two.

The number of churches, organized and watched over by these different missions, is eighty-seven; and one thousand nine hundred and thirty-nine hopeful disciples of the Lord Jesus Christ have been reported, within the last year, as having been received into Christian fellowship; making the present number of communicants twenty-five thousand six hundred and fifty-seven.

The educational department embraces seven seminaries for the training of native preachers, in which there are three hundred and forty-nine scholars; twenty-four other boarding-schools, in which there are seven hundred and twenty-six pupils; also three hundred and five free-schools, in which nine thousand three hundred and fifty-five children and youth are taught, making the

whole number, directly or indirectly under the instruction of missionaries, ten thousand four hundred and thirty. The common schools at the Sandwich Islands, as they are wholly supported by the natives, are not included in this estimate; though they owe their existence to the Board, and are still dependent for their prosperity and success upon the co-operation of the missionaries.

The present number of printing establishments is twelve; connected with which there are seven type and stereotype foundries, and fonts of type for printing in nearly thirty languages. During the past year 36,061,118 pages are reported as having been printed, making the whole number of pages, from the commencement of the missions, 752,542,318.

THE SIKHS—A Religious Tract and Book Society has been formed at Agra in India, for the purpose of giving the Gospel to the Sikhs. This is a noble enterprise, and it is cheering to see British Christians following so rapidly with the blessings of religion in the footsteps of British conquest.

DIOCESE OF PRINCE RUPERT'S LAND.—Bishop Anderson, late incumbent of All Saints, Derby, after a quick passage arrived at York, Hudson's Bay, in health and safety.

The death of the Rev. E. Bickersteth, an eminently evangelical clergyman of the Church of England, and the author of several devotional and other works of high reputation, took place on the 28th February. He was rector of Wotton, in Hertfordshire, a prominent member of the low Church party, and a gentleman of a most Catholic spirit.

THE GORHAM CASE.—This important case, in which the Rev. Mr. Gorham was the appellant against the Bishop of Exeter, backed by a decision of the Ecclesiastical Law Court, has been decided by the Privy Council in favour of Mr. Gorham. The Bishop would not install Mr. Gorham, because he did not believe in Baptismal Regeneration. The Privy Council have decided, with the exception of one vote (Mr. Knight Bruce), that the Church has admitted those who believe in that doctrine and those who do not, and that Mr. Gorham should be installed.

WESLEYANS IN FRANCE.—The Wesleyan Methodists have, in France, chapels, 48; preaching places, 78; missionaries, 24; Sabbath school teachers, 115; local preachers, 39; full members, 950; Sabbath school scholars, 1,099; attendants on public worship, 6,160.

NINEVEH DISCOVERIES.—Very late and highly satisfactory accounts have within these few days been received from Mr Layard, in Assyria, giving intelligence of new and important discoveries in the Nimroud mound. He has made fresh and extensive excavations in parts of the eminence not yet explored, and the result has been the finding of nothing less than the throne upon which the monarch, reigning about 3000 years ago, sat in his splendid palace. It is composed of metal and of ivory, the metal being richly wrought, and the ivory beautifully carved. It does not appear in what part of the edifice this discovery has been made; but it seems that the throne was separated from the state apartments by means of a large curtain, the rings by which it was drawn and undrawn having been preserved. At the date of his advices (the beginning of last month) Mr Layard was pursuing his researches with renewed ardour in consequence of the astonishing success that has hitherto attended his exertions. No human remains have come to light, and every thing indicates the destruction of the palace by fire. It is said that the throne has been partially fused by the heat.

DR GUTZLAFF, THE CHINESE INTERPRETER.—Dr Gutzlaff is about to visit Europe after an absence of twenty-three years. That long term has been passed in China, or among the Chinese. Perhaps no foreigner of the age has more thoroughly identified himself with the people; their literature, religion, government, history, and social and domestic habits, have been investigated by a mind which finds pleasure in study. Even

in personal appearance the learned gentleman has in a degree become Chinese. We have heard it asserted in North America, that Europeans who live for years among the Indians acquire their expression of countenance, especially a peculiar cast of the eye, which no Indian is without. Sir Henry Pottinger went to the East when a mere lad; he resided for many years at native courts as a political agent of the government, and no person who has seen him will forget his Oriental countenance. Similar influences among a different people may have had the same effect on Dr. Gutzlaff.—*Friend of China.*

THOMAS DICK, L.L. D.—The Secretary of a Society in London that occasionally assists authors of repute has sent a bank draft for fifty guineas for the venerable Doctor's acceptance.—*Scotsman.*

DR ACHILLI.—A public meeting was held on the 7th March at the Exeter Hall to welcome Dr Achilli's return. The great Hall was crowded densely.

Mr. Bevan took the chair. The Rev. Baptist Noel, John Burns, and a crowd of eminent clergymen were on the platform.

Dr. Achilli addressed the meeting in the Italian language, and eloquently described the consolation he had derived from the Bible during his imprisonment. He had sacrificed everything for the cause and was ready to meet death for its sake.

A liberal collection was made, and the proceedings lasted a considerable time.

SOCIETY OF ANTIQUARIES, LONDON.—A very curious paper was read on Thursday night, in connection with the exhibition of Major Rawlinson's Assyrian Antiquities, on the preceding Thursday. It was by the secretary Mr. Akerman, and related to Baal or Bel, whose supposed statue, discovered near Babylon, had been produced. The object was to show that Baal or Bel was not a name, but a designation or epithet formerly applied to the tutelary deity of every important city. After the reading was concluded, notice was given from the chair that Major Rawlinson had kindly promised Lord Mahon to attend again on Thursday next with his original paper casts of cuneiform inscriptions from Assyria. This announcement gave the highest satisfaction, and was received with much applause. It is supposed that Major Rawlinson will enter into some explanation of his mode of reading this not only dead, but extinct, language.—*Morning Chronicle.*

THE CATECHISM IN ARABIC.—An Arabic translation of the Shorter Catechism has been found of essential service by the missionaries in Syria in instructing and evangelizing the young.

DEGREES.—The Senatus of St. Andrews' University has unanimously conferred the degree of D.D. on the Rev. Wm. Ritchie, parish minister of Longforgan, Presbytery of Dundee; also on the Rev. N. M'Michael, Dunfermline, and Rev. John Eadie, L.L.D., Glasgow, Professor in the United Presbyterian Church. The degree of L.L.D. was conferred on Dr. Eadie, by the Glasgow University, about two years ago.

The Senate of the University of Glasgow has conferred the degree of L.L.D. on Mr Patrick M'Kindlay, one of the Classical Masters in the High School of Glasgow; and on the Rev. James Cumming, Rector of the Glasgow Academy.

The Senatus of Marischal College and University has conferred the degree of D.D. on the Rev. James Foote, minister of the Free East Church, Aberdeen, and the Rev. James Bisset, minister of Bourtie, Alumni of the University; and on the Rev. Arthur Tidman, foreign secretary to the London Missionary Society.

The Senatus Academicus of King's College, Aberdeen, has conferred the degree of L.L.D. upon E. R. Humphreys, Esq., M.A. of Merchiston Castle, formerly secretary of the Government Board of Education, Prince Edward Island. The University of Edinburgh had previously conferred the honorary degree of M.A. on the same gentleman.

POETRY.

A WALK IN A CHURCHYARD.

FROM "POEMS" BY RICHARD CHENEVIX TRENCH.

We walked within the churchyard bounds,
My little boy and I;
He, laughing, running happy rounds—
I, pacing mournfully.

"Nay, child, it is not well," I said,
"Among the graves to shout,
To laugh and play among the dead,
And make this noisy rout."

A moment to my side he clung,
Leaving his merry play,
A moment stilled his joyous tongue,
Almost as hushed as they.

Then, quite forgetting the command
In life's exulting burst
Of early glee, let go my hand,
Joyous as at the first.

And now I did not check him more,
For, taught by Nature's face,
I had grown wiser than before,
Even in that moment's space.

She spread no funeral pall above
That patch of churchyard ground,
But the same azure vault of love
As hung o'er all around.

And white clouds o'er that spot would pass
As freely as elsewhere;
The sunshine on no other grass
A richer hue might wear.

And, formed from out that very mould
In which the dead did lie,
The daisy, with its eye of gold,
Looked up into the sky.

The rook was wheeling overhead,
Nor hastened to be gone;
The small bird did its glad notes shed,
Perched on a grey headstone.

And God, I said, would never give
This light upon the earth,
Nor bid in childhood's heart to live
These springs of gushing mirth,

If our one wisdom were to mourn,
And linger with the dead,
To nurse, as wisest, thoughts forlorn
Of worm and earthy bed.

Oh no! the glory earth puts on,
The child's uncheck'd delight,
Both witness to a triumph won,
If we but read aright;—

A triumph won o'er Sin and Death;
From these the Saviour saves;
And, like a happy infant, Faith
Can play among the graves.

The length of the notice of the proceedings at the close of the last session of Queen's College forbids the insertion of any extended remarks. But we cannot, however, refrain from expressing a hope, that, before the next session is held, some general and comprehensive plan will have been devised for aiding Divinity Students, while going through the requisite courses of study. Too often are they arrested by want of means before the course is completed, and forced to engage in other pursuits, perhaps, with the view of ultimately resuming their studies, although frequently immersion in business diverts their attention from the sacred duties to which they aspired. We have often already suggested that a Fund should be raised for the support of Divinity Students, and we trust that eventually the

proposition will be acted upon. Of its necessity we do not entertain a doubt, as we are convinced, that thus many a deserving youth would be enabled to become a labourer in the fields of our Zion.

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Montreal, April, 1850.

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GEO. ANDERSON,

Montreal, 24th December, 1849.

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