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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. 9, September, 1849.

VOLUME II.

Price 2s. 6d. per annum.

THE CHURCH IN CANADA.

MEETING OF SYNOD.

We have much pleasure in submitting the subjoined synopsis of the proceedings of the Synod of our Church, with which we have been kindly favoured by the Reverend Clerk of that body. The utmost pains appear to have been taken to ensure its correctness, and to give as clear an idea of the nature and objects of the several measures before the Synod, as the limits of such an abstract would permit. The Acts and Proceedings of the Synod will very shortly be printed in full, from which we will take occasion to extract, and present in future numbers of the *Presbyterian*, some of the more lengthy reports and deliverances.

The Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, met at Kingston, on Wednesday, the 11th July, at seven o'clock, P. M. The attendance of members was respectable, but not so good as on some former occasions at Kingston, considering its central situation.

The meeting was opened with an excellent and appropriate sermon on Acts xi. 26.—“The disciples were called Christians first in Antioch,” by the Rev. John Barclay, A. M. of Toronto, the Moderator of the previous year. The Moderator then took the chair and constituted the Synod with prayer; after which, Presbytery Rolls having been called for and given in, the Synod Roll was made up by the Clerk, and read over.

The Moderator, Mr. Barclay, then proposed, as his successor in office, the Rev. James C. Muir, Minister of Georgetown; which having been moved by Dr. Mathieson, and seconded by Mr. Urquhart, Mr. Muir was unanimously elected Moderator and took the chair.

The first business was the election of three Trustees for Queen's College, according to the terms of the Royal charter. The Rev. Hugh Urquhart, the Rev. George Romanes, and the Rev. John Barclay, the three retiring Trustees, were re-elected, and their names placed at the top of the Roll.

A Committee of Bills and Overtures was appointed to receive all papers, and arrange and prepare all business, to come before the Synod.

Arrangements were made as to the hours of meeting and adjournment during the Synod's sitting.

On Thursday, after the devotional exercises, the Committee of Bills and Overtures made a Report of the business likely to occupy the attention of the Synod.

The Minutes of last year were read over—as also the Minutes of the Commission of Synod, the proceedings of which were approved—and a Committee appointed to revise the Records of the Synod and report. Presbytery Records were also called for, and Committees named to examine them.

The usual leave was given to Presbyteries to meet in Kingston, during the Session of Synod, at such hours as the Synod might not be in session.

An acknowledgment of the Synod's Address to the Queen of last year having been laid before Her Majesty, and gra-

ciously received, was laid before the Synod;—when a Committee was appointed to draft Addresses to Her Majesty the Queen and the Governor General.

A Committee to attend to the Financial concerns of the Synod was appointed;—and arrangements were made for the public services of the Sabbath.

The Synod had laid before them a statement from the Clergy Reserves Commissioners, in regard to the state of the Fund under their control, and having examined the same, the Synod expressed their fullest satisfaction therewith.

The Rev. Dr. Mathieson and the Rev. Hugh Urquhart, the retiring members of the Board of Clergy Reserves Commissioners, according to the Regulations adopted at last Synod, were unanimously re-elected, and their names directed to be placed at the bottom of the list.

The Rev. Walter Roach, William Edmonstone, Esq., and Hugh E. Montgomerie, Esq., the retiring members of the Board of Managers of the Ministers' Widows' and Orphans' Fund, in conformity with the provisions of the Act of Incorporation, were unanimously re-elected, and their names ordered to be placed at the head of the list of ministers and laymen respectively.

The draft of an Address to the members of the Church on Parental Responsibility, as ordered to be prepared by last Synod, and approved of by the Commission of Synod, was laid before the Synod, and ordered to be printed and circulated.

Reports from the Committees in charge of the French Mission,—and from the Managers of the Ministers' Widows' and Orphans' Fund, were given in, the read-

ing and consideration of which occupied the Synod a considerable length of time. The Minutes finally agreed to, in regard to them respectively, which are somewhat lengthy, will be given in full in a future number. In the meantime, it may be briefly stated in regard to the French Mission, that the Synod recorded their thanks to the members of the Committees,—directed some parts of the Reports to be printed,—re-appointed the Committees,—and passed some very decided Resolutions, as to the duty of carrying on the enterprise, and the duty of increased diligence and liberality on the part of Ministers and Congregations, (and especially those in arrears,) in regard to raising funds for the support of the Mission.—And in regard to the Report on the Widows' and Orphans Fund, the Synod recorded their thanks to the Managers,—ordered the Report to be printed,—adopted a minute containing an appeal to Sessions and Congregations,—and gave directions to Presbyteries in regard to giving vacant congregations an opportunity of contributing, and dealing with Ministers who neglect the injunctions of the Synod in this matter.

On Friday, after the opening of the Court, and the usual devotional exercises, the Synod was for a length of time occupied in considering the Act of last year anent the Examination and Reception of Students of Divinity, and Ministers and Probationers coming from other Churches not in connection with this Church; and in discussing several amendments which had been proposed. The Act, embodying those amendments which had been agreed to, was then adopted as an Interim Act for one year, and ordered to be transmitted to Presbyteries that their opinions may be sent up to next meeting of Synod. A large Examining Committee was then appointed, consisting of several members from each Presbytery, the Moderator of Synod Convener; and it was agreed that the Committee should meet on the following day, for the examination of such candidates as might appear.

The Presbytery of Bathurst then brought forward the application of Mr. Solomon Mylne, a licentiate of the Presbytery of Belfast, to be received into this Church,—also his presbyterial certificate of licence, and certificates in his favour from several Ministers in Ireland,—together with the Presbytery's favourable deliverance on the same—all which having been considered, the Synod agreed to remit Mr. Mylne to the Examining Committee.

The Bathurst Presbytery also brought forward a similar application for admission, on the part of the Rev. Alexander Luke, lately of the Presbyterian Church of Canada. His certificates and papers were read, and he was heard at length. The Synod deferred coming to a decision until further information was obtained in

regard to his separation from the Body with which he had been connected;—and the commission of Synod, to be appointed, was fully empowered to decide finally in his case.

Mr. Joseph Lowry, Student of Divinity, from the Presbyterian Church in Ireland, also appeared, on the ground of the application made on his behalf last year;—and was, by the Synod, remitted to the Examining Committee.

On an Overture from the Presbytery of Montreal, the Synod gave instructions to the Clerk in regard to the early printing and distribution of the Minutes.

On Saturday, the first business was the consideration of an application from the congregation of Brock, Reach, and Mariposa to the General Assembly's Colonial Committee for aid towards completing their new Church—together with the necessary papers from the Presbytery of Toronto. The Synod agreed to sanction the same, to the extent of a grant of £20.

The Synod was next occupied with an application from the Rev. Alexander Lewis, of Mono, in regard to his Clergy Reserve allowance. From the representations made to the Synod, in the course of the discussion, it appeared that, in consequence of some former proceedings in regard to the state of his congregation and his discharge of pastoral duty, he had been in the receipt of only a missionary allowance, being somewhat less than that usually allotted to settled Pastors,—and that on an application to the Clergy Reserves Commissioners for the full allowance, he had been, by them, referred to the Synod. The result of the discussion was, that the Presbytery of Toronto, together with three members of the Hamilton Presbytery, as assessors with them, viz. Rev. W. King, Rev. A. Bell, and Rev. J. M. Smith, were enjoined to hold a visitation meeting in Mono, and enquire into the whole state of the congregation there, and report to the Commission of Synod;—and it was agreed that the case of Mr. Lewis lie over until the Report of the Presbytery be received, and the Commission of Synod shall have decided thereon.

The Synod adjourned at an early hour to allow of a full meeting of the Examining Committee.

On Sabbath, according to the appointments made on a former day, the Rev. Alexander Spence, of Bytown, preached in St. Andrew's Church in the forenoon, the Rev. John Malcolm Smith, of Galt, in the afternoon, and the Rev. Thomas Haig, of Brockville, in the evening. The Rev. John M'Laurin, of Martintown, and the Rev. Peter Ferguson, of Esquesing, also preached, in Gaelic and English, at two different places on Wolfe Island.

On Monday, the Synod had under their consideration the Act, of last year,

anent the Course of Study to be pursued by Students for the Holy Ministry,—as also an amendment to the same proposed by the Board of Trustees of Queen's College, to the effect that a departure from the established Curriculum of Queen's College, by shortening the length of the Sessions and increasing their number, as contemplated by the Synod's Act of last year, should take place only in the case of such Students, as were specially recommended thereto by their respective Presbyteries. The Synod, without adopting the proposed amendment in the meantime, agreed again to adopt the Act of last year as an Interim Act for one year, and ordered it to be transmitted to Presbyteries, that they may send up their opinions thereon to next meeting of Synod.

The Synod next had before them an Overture anent devising and recommending some uniform mode of raising funds for various purposes, especially the stipends of Ministers, in all our congregations. The Synod remitted this matter to Presbyteries for their consideration, with instructions to report fully to next meeting of Synod on several points specified in the Minute, which also sets forth the duty, in regard to this matter, of all who are connected with the Church and deriving privileges therefrom.

The Synod appointed Dr. Mathieson and Dr. Cook, to correspond with the Brethren of the Synod of New Brunswick in regard to a closer connection and correspondence between the two Churches,—if practicable, to attend the next meeting of the Synod of New Brunswick, as a Deputation from this Church,—and to invite some of the said Brethren to attend the next meeting of this Synod.

A considerable portion of this day was also occupied with a meeting of the Examining Committee, who at length reported, that, on all the subjects appointed for examination by the Synod, they were satisfied with the appearances made by Mr. Mylne;—when the Synod instructed the Presbytery of Bathurst to proceed in his case, in regard to his admission as a licentiate, according to the laws of this Church.

On Tuesday, "An Overture anent the encouragement given to Popery by the Legislature," was introduced, and, after some consideration, withdrawn.

A copy of the Bill introduced into Parliament at last Session, anent a Corporation for holding Church Property, was laid before the Synod. After some discussion, the Synod agreed to instruct the Commission of Synod, in conjunction with the Managers of the Widows' and Orphans' Fund, to get a Bill for a similar purpose introduced into Parliament at its next Session,—and in the meantime Ministers are to make themselves acquainted with the views of their Congregations in regard to the said Bill,—and Presbyteries

are to send their opinions thereon to the Commission of Synod, so that they may be enabled to get a Bill introduced, embodying the views of the Church generally.

The Reports on the Records of the Synod and Presbyteries were given in,—and the several Records were ordered to be attested.

Information having been given to the Synod by one of the Clergy Reserves Commissioners, that the Government, having been unable to pay them in money, had offered them payment in debentures at three years, the Synod recorded an opinion that the Commissioners should accept the same, in the event of their deeming it prudent to do so.

It was agreed that the Presbytery of Glengary be allowed to depart from the ordinary rule, and issue circular letters intimating their intention to take Mr. W. A. Ross, Student of Divinity of Queen's College, on trials for license, and that Presbyteries report on said circular letters to the next meeting of the Commission of Synod;—that the Principal of Queen's College shall hear the discourses he has yet as a Student to deliver, and that the Examining Committee be instructed to examine him, when requested by the Presbytery of Glengary to do so.

On an overture from Dr. Mathieson the Synod appointed a large Committee (M. George, of Scarboro, Convener) to correspond with Presbyteries, to consider and report to next meeting of Synod the more efficient working of our Church Government;—and in the meantime Presbyteries are enjoined, by Præbiterial visitation or otherwise, prudently and affectionately to see to this in all the congregations under their jurisdiction.

The Form of Procedure in the calling and settling of Ministers was again remitted to the Presbytery of Montreal as a Committee of the Synod, with instructions to perfect the same as far as practicable in accordance with the opinions of the several Presbyteries sent in to them, and report to next Synod.

An Act was passed regulating as far as possible the times for making collections for the Missionary and other operations of the Church; that for the Widows' and Orphans' Fund to be made on the first Sabbath in January—for the French Mission on the first Sabbath in May—for the Synod Fund on the first Sabbath of October—in each year. It is provided that when anything prevents the making of the collection at the time specified, it is to be made on some convenient day within a month;—and it is also provided that in case of any congregation preferring to raise the contributions required of them in any other way, as by subscriptions, or to furnish them out of any fund under their control, they are to be at liberty to do so. Ministers are enjoined, on a Sabbath previously, to ex-

plain and advocate the object for which the collection is to be made,—and Presbyteries are, at their meetings next after the times specified, to enquire and take account of how far Ministers have attended to the injunctions of the Synod in giving their congregations an opportunity to contribute, and to deal with those who have disobeyed, unless a sufficient reason be given. This Act is intended to prevent the evils resulting from the irregularity in making these collections in many congregations, whereby several collections are sometimes unduly crowded together within a short space of time, to the inconvenience of the people, or else altogether neglected.

The Finance Committee reported as to the state of the Synod Fund,—the amount paid in, and by what congregations,—the claims against the Fund,—the amount of the contingent expenses of the Synod for the year, &c., &c. The Synod directed the said claims to be discharged, and steps to be taken for the immediate collection of arrears. The Synod, also, at the suggestion of the Committee, directed a statement of the receipts and expenditure for the year to be printed in an appendix to the Minutes.

The Synod had several papers transmitted to them from the Board of Trustees of the University of Queen's College—viz: 1. A Paper in regard to the course which ought to be pursued by the College and by this Church, in consequence of the University Bill passed by Legislature at last Session. This was remitted to the Commission of Synod. 2. A request from the Board of Trustees that the Synod and the Church at large would aid them in putting Queen's College on a more efficient footing. This was also remitted to the Commission of Synod. 3. A copy of a Resolution, adopted by the Board of Trustees, to make an effort again to obtain the services of Dr. Liddell, as Principal of the University. The Synod cordially approved of this Resolution—and also agreed to assist the Trustees in increasing the resources of the College, by recommending the same cordially to the several congregations, and endeavouring to obtain their co-operation. 4. An application from the Trustees, that, if it should be found necessary to employ any of the Ministers of this Church in carrying on the work of instruction during the ensuing Session of College, leave of absence should be granted for that purpose. The Synod instructed Presbyteries to grant leave of absence to such Ministers for such time as may be necessary, and to take steps for the supply of their pulpits.

The customary Addresses to the Queen and to the Governor General were agreed to by the Synod, and signed by the Moderator.

It was unanimously agreed that the thanks of the Synod be given to Dr.

Machar and the members and the friends of the Church in Kingston, for the hospitality extended to the members of Synod on this occasion.

The Commission of Synod was then appointed, with the usual powers and instructions;—to meet in St. Andrew's Church, at Kingston, on the second Wednesday in October next, at noon,—in St. Andrew's Church, at Montreal, on the first Wednesday in February next, at noon,—and in St. Andrew's Church, at Toronto, on the second Wednesday in May next, at noon.

The Synod appointed their next meeting to be held in St. Andrew's Church at Toronto, on the first Wednesday in July, 1850, at seven o'clock in the evening.

The business being concluded, the Moderator addressed a few remarks to the Synod, premising, that, fatigued as the members were with a long sitting, it would be out of place for him to say much. He remarked that the members of the Church in this country had been followed with the same privileges, both religious and educational, which they had enjoyed in their native land, and showed the duty of not only improving these, but also labouring to perpetuate the enjoyment of them. The latter part of his address was chiefly in regard to the University of Queen's College, and he urged the duty of the Church to make every effort to uphold it and extend its usefulness. He remarked that although its beginning had been but small, and it had to struggle against much opposition and with many difficulties, yet it was steadily and surely advancing, and there was no doubt but that, under the blessing of God, it would yet become a plant of renown, and that our children and our children's children for many generations would sit under its shade and enjoy its blessings.

After prayer by the Moderator, the Synod joined in singing the three last verses of the 122nd Psalm, and was then closed with the Apostolic Benediction.

CHURCH IN THE COLONIES.

MISSIONARY TO NOVA SCOTIA.

REV. ROBERT MACNAIR, A.M.

Mr. Macnair, who was ordained on Thursday week, as missionary to Halifax, Nova Scotia, was introduced into the ministerial office on Sabbath last, by the Rev. Mr. Fowler, of Ratho. Mr. Fowler preached in the Abbey Church in the forenoon, and delivered a very powerful discourse, having a special bearing on missions. He spoke of his own experience in our Canadian Colonies, described the destitution of ordinances as most lamentable; and remarked, that on that very day two years, he had dispensed the sacrament of the Lord's Supper to upwards of 6000 of their colonial brethren. He rejoiced that such an one as Mr. Macnair had offered himself for the work; and he felt persuaded, that a young man of such talents and piety, would be the instrument of much good in the quarter to which he was about to proceed.

Mr. Macnair preached in the same place in the afternoon.

He chose for his text:—

Eph. iii, 8.—“Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.”

His discourse he divided into the two following particulars:—

1st.—The Apostle's humility—“unto me who am less than the least of all saints”—humility becoming in man—in the Christian—Christ our example—Paul also in this grace—his humility conspicuous, notwithstanding on his high character and attainments—first as a Jew—then as a Christian, and one honoured to bear Christ's name among the Gentiles.

2nd.—Dignity of Apostle's office—“That I should preach among the Gentiles the unsearchable riches of Christ.” His office to preach Christ's riches—Christ rich in every attribute, specially in mercy, which makes others available for purchase of salvation—his riches purchase what had else been in vain searched for—Paul's office to preach among the Gentiles, in whose view Christ's riches are seen to be still more rich.

On these he enlarged with great ability and earnestness; and concluded as follows:—

And now, my friends, you may naturally expect me to make some allusion to the peculiar circumstances in which I appear before you this day, as having been ordained and set apart to preach the unsearchable riches of Christ among those of the Gentiles who are our brethren according to the flesh, our brethren in the colonies, of the same common stock with ourselves, and many of them from our native country. I have chosen these words as the subject of my discourse on the present occasion, because, if I know anything of the state of my own heart, they express the feelings with which I would like to enter upon my ministry, and which, I trust, do in some measure animate me in engaging in it. It may seem presumption in me to take the words of the great Apostle of the Gentiles, and apply them to my own case; but surely there can be no harm in having a high standard before us. Christ himself is our example, and Christ's Apostle and servant may be also to us an example of how we may serve Christ. And if, in anything, we have need to copy Paul, we have need in humility; and this grace will be strengthened by considering his own great exertions in the cause of his Master, and reflecting on our own sloth and indifferences, our continual neglect and shortcomings; and, while I am called to exhort others to put on humbleness of mind, and to be clothed with humility, I trust I shall not be found forgetful myself that before honour is humility, and that by the same path of humility, by which others must enter, by the same I must myself approach, if I would find an entrance into the Kingdom of Heaven. In Christ's gospel there is not one doctrine for the initiated and one for the uninitiated, but one doctrine for all; and that which Christ's Disciples heard in the ear, they were commissioned to preach on the house-top; and that a man must humble himself and become as a little child, if he would be exalted and reign with Jesus, is a truth for teachers, as well as for taught. And this humble state of mind I desire more and more to cultivate, because in its exercise most effectually do I hope to discharge the duty which has been laid upon me. In myself I know that I am not worthy to be made an ambassador for Christ; but I go not a warfare on my own charges. Christ will make his grace sufficient for them that trust in him, and be with his disciples in preaching the gospel to the end of the world; and as it is of the grace of God that such as I should be permitted to labour in his vineyard, so when I do labour, it is not I, but the grace of God which is in me; and if through my instrumentality, any fruit be reaped, the glory be to God.

And as in humility I owe zeal and devotedness, I should wish that I could make the great apostle of the Gentiles my pattern. I enter upon my office with some sense of its importance, and desire that such should be increased. While I

feel myself unworthy to proclaim this message of salvation, I yet regard it as a message most worthy of being proclaimed. I feel that it is all important for those to whom I am to speak, to be acquainted with the unsearchable riches of Christ, because, without these, all other riches are perishable, and far from satisfying. And of the importance of this message I am convinced, because I feel myself to be rich only in proportion as I partake of these riches, and Christ becomes formed in me the hope of glory; and yet so hopeless would my own case have been without a dying, and yet ever living Saviour, that the same hope which I cherish, may be cherished by all who will trust that Saviour, take him at his word, and resolve, by his grace, to part with their sins.

And further, as even the apostle magnified his particular office, that, namely, of preaching among the Gentiles rather than the Jews, so I think I am justified (and you will believe me, after what you heard in the forenoon,) in viewing with a peculiar interest that field upon which I am about to enter. It is a field, in a manner, of my own choosing; but yet one, in cultivating which, I can look for a blessing. And if the mind of the Lord is to be gathered from any outward circumstances, then, surely, the spiritual destitution which *there* exists, and the many and urgent calls from our expatriated countrymen to come over and help them, are a token that He who said, “pray ye the Lord of the harvest, that he would send more labourers into his harvest,” wills that labourers should enter upon that part of the field, and cultivate it. And while I would not say that God is pointing to all our oblationers to go over and preach the gospel in America, I cannot help seeing that there is work to be done, and yet a want of workmen; and if none more suitable can be found, I am willing and happy to go, if to do God's work. And yet I feel that I am consulting my own interest, and this in accordance with God's word, where His service has the promise of the life that now is, as well as of that which is to come. For, by the change of scene, and the new characters and acquaintances I shall meet with, by the change of work presented to me, and the visible fruits, in some quarters, of early religious training, and the painful effects, in others, of the want of a gospel ministry, I hope to have my own faith confirmed, my gratitude increased and strengthened, and my love to my Saviour inflamed and quickened, so that, if he spare me to return and labour in my native country, I may do it with greater earnestness and success; and if not, I may gladly spend and be spent wherever I am called to labour in his service.

But I should ill discharge the duty which has been laid upon me of preaching the unsearchable riches of Christ, if, on this, the first opportunity afforded me after the laying on of the hands of the Presbytery, I were not, however shortly, to point you to these riches as what must purchase your happiness. Without Christ you, as well as others, are wretched, and miserable, and poor, and blind, and naked, and therefore to you may be addressed Christ's words, as well as to the Laodiceans, “I counsel you to buy of me gold tried in the fire, that ye may be rich, and white raiment, that ye may be clothed. Buy of Christ. His riches are abundant, and they are offered without money and without price. Buy these riches on these terms, and you will be rich indeed. And, oh! may God who is rich in mercy to all that call upon him, pour down more and more abundantly of His spirit, to make us long more and yet more for these riches, and to fill us with the good things of His word, that our souls may first hunger and thirst after righteousness, and may then be abundantly filled, that we may be satisfied with the goodness of His house, even of His holy place, that so Christ's riches may not be diminished, but we may add to His glory, and in the rescuing of our souls from death, the extent of His riches may be yet more extensively known.

He preached also in the High Church, on behalf of the Sabbath School Association, on the same evening.

His text was—

Mark xvi, 15, “And he said unto them, Go ye into all the world, and preach the gospel to every creature.”

On which he spoke under the following heads:—

1st.—Circumstances in which the command was given—when the disciples were desponding—and yet after the Saviour had risen.

2nd.—The duty enjoined—to preach the gospel—God's glory manifested in man's eternal welfare—not to make a gospel, nor to make people accept the gospel—but to make it known.

3rd.—The extent of the obligation to fulfil it—very extensive—equally so with the “be fruitful and multiply.”

We may all do something to fulfil it, and one way is by aiding (specially by personal exertions) Sabbath schools. The work will be gradual but it is certain—good done by Sabbath schools.

The Sabbath School Association were certainly fortunate in securing the services of such a preacher for their annual sermon. Not only did he commend himself to them by his general talents and piety, but also by the warm and disinterested part which he has taken from his earliest years, in Sabbath School labours. As to Mr. Macnair's qualifications for the work which he has undertaken, there exists but one opinion. His abilities, his piety, his unostentatious manner, and the spirit of humility which pervades all his conduct, seem peculiarly to fit him for a mission in which these characteristics are almost indispensable to due success. May his success be commensurate with his eminent deserts!—*Renfrewshire Advertiser, July 14.*

REV. ROBERT M'NAIR, A. M.—To-day, this young and accomplished missionary leaves Liverpool for the New World, by the steamship *America*. Prior to leaving his native town, he presided in the ordinance of baptism and marriage, and last Sabbath he assisted his brother at Ludgerwood, in dispensing the sacrament of the Lord's Supper—thus discharging all the duties incumbent on an ordained minister of Christ. He also preached the evening sermon—his last, previous to crossing the Atlantic, and engaging in that work to which he has devoted his Sabbath and his youth. His ministrations last Sabbath were regarded, we believe, with deep interest by a very large congregation. We fervently wish him God-speed in his missionary enterprise, and shall be delighted to hear, from time to time, of the success of his sojourn in this new and important sphere of duty.—*Id. July 28.*

Mr. M'Nair embarked at Liverpool, and after a *America* steamer for Nova Scotia, and after a short and pleasant passage of little more than nine days, arrived in this city on Tuesday morning. We believe he intends to commence his public ministrations in this Province, in St. Matthew's and St. Andrew's churches, next Lord's day, and after spending a few weeks in this city, he will then proceed to the Eastward in fulfilment of the duties of his important appointment. As soon as the arrangements are completed, we shall be enabled to announce the route he intends to follow, and the time he expects to spend on a first visit, in each of the districts within the boundaries of his Mission.—*Hatfield Guardian, August 10.*

THE REV. ROBERT M'NAIR, A. M., OF THE CHURCH OF SCOTLAND.—This very promising young Clergyman arrived in the *America* last week, and made his first appearance in the pulpit of St. Matthew's Church, in this city, last Sabbath morning. The entrance into the pulpit of so youthful a minister of Christ, contrasted so strangely with the hoary heads of many of the audience; an expression of deep anxiety was depicted upon every countenance as the youth of twenty-one summers stood up to give out the first psalm, changing to that of astonishment and delight, to hear the Psalm and beautiful Prayer

THE CHURCH IN SCOTLAND.

QUOAD SACRA CHURCHES.

PRESBYTERY OF GLASGOW.—The usual monthly meeting of the Presbytery was held in the Presbytery House, Tron Church, on Wednesday—the Rev. Dr. Leishman, Moderator. The Court having been constituted in the usual manner, the members proceeded to hear trial discourses from several students, which occupied a considerable time. The Moderator, as Convener of the Committee on the Glasgow Church-Building Society's Churches, reported that all those churches, including Ladywell, had now been restored to the Church of Scotland; that the whole of the remaining debt had been paid by friends of the Establishment; and that, having been freed from all pecuniary responsibility arising from their former connection with those churches, the members of the Free Church had formally ceased to have anything to do with the management of them. He was happy that since the beginning of last month there had been public worship every Lord's day, at the usual hours, in five of them—Laurieston, Bridgegate, Springburn, St. Mark's and St. Peter's. The attendance in these places of worship was much better than, in the circumstances, might have been expected. There could not be less, he was told, in one of them last Sabbath, than 700 people. The use of Chalmers' Church has been allowed, in the meantime, to the congregation of St. John's, as their church is undergoing some repairs. For the same reason, the congregation of St. Matthew's has been permitted to occupy St. Stephen's for a few Sabbaths. A strong desire was expressed by various parties residing in the neighbourhood of Bridgeton and Camlachie to have those two churches opened for public worship. Arrangements have accordingly been made for having service in them on an early day. The others will be opened as soon as ministers or licentiates can be obtained to officiate in them. It afforded him very great pleasure to add that a benevolent nobleman has declared his willingness to give £80 for two years at least, if necessary, towards the support of Bridgegate Church, that the poor inhabitants of that destitute locality may be invited to worship there, and to hear the gospel preached, without money and without price. In accordance with his Lordship's view, that locality has been visited, and will continue to be visited weekly, by thirty active, intelligent, and zealous laymen, with a view to induce such as at present go to no place of worship to avail themselves of the privilege now placed within their reach, by those who are more concerned about their salvation, than, unhappily, they themselves are. As to the amount of the fund now raising for the endowment of the society's churches, and for erecting them into parish churches, that has now reached £12,000, exclusive of subscriptions under £50. This may be considered by many a large sum; but he might be allowed to say it was not so much by one-half as he expected it would have been by this time. The comparatively small amount, however, of the sum subscribed might be thus accounted for—that only four or five of the ministers of Glasgow had as yet made any return of the sums contributed by their respective congregations. It was exceedingly gratifying to find the readiness and the cordiality with which in numerous instances applications for subscriptions in aid of this fund had been responded to. From what he had himself witnessed, he considered himself warranted in saying that all the money necessary to endow the whole of these churches would soon be obtained, could a sufficient number of influential individuals only be induced to apply to the proper quarters, and solicit it. Professor Hill stated, in reference to St. Thomas's Church, which had been some time in a rather ruinous condition, that the committee on the subject, appointed by the General Assembly, were ready to report that the church should be sold.

QUOAD SACRA CHURCHES, GLASGOW.—On Sabbath last, Laurieston and St. Peter's quoad sacra Churches, which have been recently vacated by the Free Church congregations, were opened in connection with the Establishment. Laurieston was opened, in the forenoon, by Dr. Leishman, and St. Peter's by Dr. Craik. The attendance, in point of numbers, was highly respectable. Dr. Leishman, towards the close of his discourse, made a few observations regarding the chapels. He said, that for a few years past, they had been occupied by a party for whom they were never originally designed. For several years, the Establishment had been loaded with heavy reproaches; the views which, as ministers and members of the Church of Scotland, they had held, and the position which they had held as a Church of Christ, had been misrepresented and misunderstood by those who were once their friends and fellow-worshippers. But they need not wonder at this; for their Divine Master himself was loaded with reproaches and abuse when on earth. They had been charged with disowning the Headship of their Lord and Master. They were shocked at this charge, which they regarded with loathing and horror. The doctrines preached in this church would be those only found in the Sacred Scriptures, and in the recognised standards of the Church of Scotland; and if any unfaithful minister should preach any other doctrine than that contained in the Word of God, according to the Confession of Faith, that man could never plead that he was either permitted or appointed to do so. He would do so at his peril; and ere long he would see that he was not to be allowed to poison the minds of the people with error. He who obeyed not the divine laws and statutes, in preference to any earthly superior, was not of the body of Christ. The Rev. Dr. trusted that ere long a stated pastor—a man according to God's own heart—would be appointed for this place; and that his labours would be blessed in drawing many from darkness unto light, and from the power of Satan unto the living God. He trusted that the time was not far distant, when the unhappy divisions and dissensions which had existed, would terminate; and that, as there was only one Shepherd, so there would be only one sheepfold. Before pronouncing the blessing, the Dr. intimated that on the same evening, Chalmers' Church, in Claythorn Street, would be re-opened by the Rev. Mr. Gillan, of St. John's; and next Sabbath, Bridgegate Church would be opened by Dr. Muir, of St. James'; St. Mark's would be opened by Dr. Black, of the Barony; and Springburn Church would be opened by Principal Macfarlan. All these churches would be supplied occasionally by ordained ministers, or licensed preachers of the church, until stated pastors were appointed for them.—*Glasgow Herald.*

ST. PAUL'S QUOAD SACRA CHURCH.—This case, the argument in which was heard on Friday before the First Division of the Court of Session, and was adjourned till next day, was again brought before their Lordships on Saturday, when the Dean of Faculty applied for delay in consequence of the desire of parties to hold some communication on the case. Lord Jeffrey asked when the parties would be able to report the result of their communication, which, he said, would require to be made this session. The Dean stated, in reply, that he could not specify any particular time, as it would be necessary, among other measures, to have a meeting of the Presbytery of Edinburgh. The Court then granted the application.—*Edinburgh Scotsman.*

LATE RELIEF CONGREGATION OF CUPAR.

PRESBYTERY OF CUPAR.—This Rev. Body met on Tuesday last, Mr. Cook, of Kilmarny, Moderator. An extract minute of the deliverance of the late General Assembly, in reference to the case of Dr. Craig, and the Relief Congregation of Cupar, approving of their admission into con-

delivered in a clear, manly voice, and collected and solemn manner—and they were listened to with breathless attention. The ability with which the very interesting and instructive discourse was delivered from the 2nd Corinthians, 13th chap. and 14th verse—"The grace of the Lord Jesus Christ; and the love of God, and the communion of the Holy Ghost, be with you all, Amen," at once confirmed the high expectations entertained from the accounts which preceeded Mr. M'Nair's arrival.

In the evening Mr. M'Nair preached to a large congregation in St. Andrew's Church, from Romans, 8th chap 1st verse, and were it possible to Judge from the manner in which the discourse was listened to, we should say the impressions made in the forenoon were more than confirmed. We have great pleasure in giving it as our opinion, that the good people of Picton, Wallace, and Prince Edward Island, amongst whom Mr. M'Nair is to preach alternately, will consider it a very high privilege indeed, to have the services of so promising and able a minister of the Gospel.—*Halifax Colonist.*

REV. WILLIAM DONALD.

REV. WILLIAM DONALD.—We learn that letters were received by last English Mail, announcing that the Rev. William Donald, who was recently appointed by the Colonial Committee of the Established Church of Scotland to the Pastoral charge of St. Andrew's Church and congregation in this city, had taken passage with his family in the fine fast sailing ship *Themis*, which vessel was to sail from Liverpool for this port on or about the 15th inst. The Rev. gentleman may therefore be expected soon to arrive among us, to assume his highly important Ministerial duties in his new field of labour, and we earnestly trust that the connexion may long continue a united, happy and prosperous one to both pastor and people.—*St. John Observer.*

On Tuesday last, the Rev. William Donald was introduced into office as pastor of St. Andrew's Church and congregation in this city. The Rev. John Ross, of St. Andrews, preached and presided on the occasion, and addressed both the pastor and congregation, explaining to them, in an explicit and impressive manner, their respective duties and responsibilities. The Rev. J. M. Brooke, of Fredericton, and the Rev. John Cassils, of St. Patrick, members of Presbytery, were also present.—*St. John's Observer, July 17.*

SAINT ANDREW'S CHURCH SABBATH SCHOOL.—The Scholars in connection with this institution met on Wednesday afternoon in the body of the Church, and passed a highly creditable examination on the different subjects given them by their Teachers to study for the occasion. The male and female Bible classes appeared to be quite conversant with the subject on which they were examined, viz: the office of the Priesthood under the Jewish dispensation, and the manner in which they answered the numerous questions put to them by the Rev. Messrs. Hunter and Donald, must have been highly satisfactory to these gentlemen, as well as gratifying to the teachers and the parents of the children who were present. The Testament classes likewise acquitted themselves in a masterly manner, their subject being the *Life of John the Baptist*; they readily repeated the different passages in the New Testament relating to this extraordinary personage; they were then questioned—and the answers were immediately and correctly given. The examination was well conducted and sustained throughout, and it must have been gratifying to the parents and friends of the children who were present, to witness the amount of information that the youth of Sabbath Schools acquire on subjects relating to their welfare.—*St. John's Telegraph.*

nection with the Church of Scotland, was read. The Presbytery then unanimously authorised Dr. Craig to officiate within their bounds, and, being present, they signed the formula in the usual manner. The following memorial of the late Relief Congregation to the Presbytery was then read:—

"That as your memorialists constitute the last and sole Relief Church in existence, they are necessarily the sole and rightful proprietors of all funds and properties belonging to the Relief Church, and held or claimed as being held upon the tenure of adherence to the principles and constitution of the Relief Church and Synod.

"That as your Reverend Court has given its sanction to the reception of your memorialists into the full communion of the Church of Scotland, and as in submitting to this process your memorialists neither violate the principles nor depart from the constitution of the Relief Church and Synod, so they forfeit no claim to their rights and titles to whatever funds and properties may be held or claimed as being held on the tenure of adherence to the principles and constitution of the Relief Church and Synod.

"That as your memorialists are henceforth to be one and indivisible with the Church of Scotland, so they are also desirous of transferring and devising, and they hereby do transfer and devise and make over to the Church of Scotland, through your Rev. Court, their whole properties and rights, and titles, to all funds and properties, which as the last, and sole, just, and legal representatives of the Relief Church and Synod, they can lawfully and justly claim, and to which they are lawfully and justly entitled, and they have appointed the following of their members, viz.—The Rev. Dr. Craig, Messrs. William Patrick, John Hood, William Murray, and Thomas Shepherd, and the survivors and survivor of them (a majority of those alive and acting at the time to be a quorum)—as Commissioners for the congregation, with power to them or him to conclude all necessary arrangements, as between the congregation for the general Relief body, and the Presbytery of Cupar for the Church of Scotland, and have given and granted to the said Commissioners or Commissioner, full power to make over the whole funds and properties of the Relief body to the Church of Scotland, and to sue and defend to all actions respecting the same until the same shall be permanently vested and secured to the Church of Scotland, and they have instructed the said Commissioners or Commissioner to make over and to sue and defend accordingly.—Signed in name and by appointment of the congregation by

WM. PATRICK, Preses.
JOHN HOOD, Clerk."

Mr. ANDERSON moved that a Committee be appointed to consider this memorial, and to report on it to next meeting. This was unanimously approved of, and the Moderator, Dr. Wordie, Dr. Anderson, Mr. Williamson, and Mr. Anderson, were appointed the Committee

SOCIETY OF SONS OF THE CLERGY.

GLASGOW SOCIETY OF THE SONS OF MINISTERS OF THE CHURCH OF SCOTLAND.—The fifty-ninth anniversary of this interesting benevolent society took place on Thursday the 29th instant, on which occasion the members, accompanied as usual by the Lord Provost and Magistrates, attended divine service in St. George Church. The Rev. Mr. Gillan, of St. John's, delivered an appropriate and excellent discourse from the text of John xi. 35, "Jesus wept," concluding with a powerful and touching appeal on behalf of the society and its objects. The collection amounted to about £60, which, added to the revenue from the society's capital for the present year, made up a fund exceeding £450, which the society allocated among the recipients of their aid. In the evening the Lord Provost and Magistrates honoured the members with their company at dinner in Carrick's Royal Hotel—the Rev. Laurence Lockhart, President of the Society, in the chair, and Adam Paterson, Esq., the Secretary,

croupier. The proceedings of the day were mixed up with many feeling allusions to the loss which the society had sustained in the decease of a number of its members during the past year, especially the late venerable Archd. Lawson, whose membership extended over the long period of fifty-seven years, and William Peebles, Esq., who long held the offices of Secretary and Treasurer of the Society, and of whom it was well observed, in a tribute recorded to his memory, on motion of the Very Rev. the Principal of Glasgow College, that "his amiable and affectionate disposition led him to enter fully into the spirit of the institution, while his exemplary fidelity and assiduity in the management of their affairs, and his zeal for their success and efficiency, contributed, in no small degree, to the prosperity and usefulness which have attended their labours." Office bearers for 1849:—John Couper, Esq., *President*; Council, the Very Rev. the Principal of Glasgow College, the Rev. Dr. Hill, the Rev. Dr. MacLeod, Robert Lockhart, Esq., Robert Knox, Esq., Hugh M'Janet, Esq., William Auld, Esq., Thomas Logan, Esq., Alexr. W. Auld, Esq., Adam Paterson, *Secretary*, William Auld, Esq., *Treasurer*.

CHURCH INTELLIGENCE.

KILSYTH.—The Crown has been pleased to present the Rev. Alexander Hill, of Glasgow, to the Church and Parish of Kilsyth, vacant by the death of the Rev. Henry Douglas.

DUNFERMLINE.—On Friday last the Presbytery of Dunfermline met, according to appointment, for the purpose of ordaining the Rev. David Nicol, late assistant at Mertoun, to the pastoral charge of St. Andrew's Church.

WOODSIDE.—The Presbytery of Aberdeen met on Thursday week, at Woodside, for the purpose of ordaining the Rev. James Williams, the pastor of the Chapel of Ease there. The Rev. Mr. M'Taggart, of Greyfriars' Church, preached and presided. The attendance was good.

THORNTON.—The Bible classes, in connection with Thornton Church, Fifeshire, have presented their pastor, the Rev. Geo. McCulloch, with a very rich gold finger ring on the evening of Tuesday last, as a mark of respect for the care and attention paid to them in religious instruction. These classes consist chiefly of adults who have it in view to come forward soon and join as members of the Church, and are well attended. As an instance of the interest taken in them, several persons join these classes who are already members, and have been so for some time past, and seem anxious to avail themselves of such opportunities. Mr. McCulloch, on receiving it, hoped that the instructions would be blessed, and prove beneficial to them in future life, both as regards this world and a world to come.

KENNOWAY.—The erection of a new parish church, which has been long delayed, has now commenced, and is to be prosecuted with vigour. The plan, which is very tasteful, has been designed by Thomas Hamilton, Esq., architect, Edinburgh.

INDIA MISSION.—Mr. M'Callum, of the Glasgow Religious Institution Rooms, has received £100 in aid of the funds of the Indian Mission of the Church of Scotland, which the generous, but unknown, donor wishes to be entered among the receipts of the mission as the contribution of "Reciprocity, Renfrewshire."—*Glasgow Constitutional*.

BURNTISLAND.—This parish having recently become vacant, the attention of the congregation was turned to the appointment of a pastor, and their unanimous choice having fallen upon the Rev. John Robin, of Musselburgh, an application was made on his behalf by the Magistrates and Town Council to the Crown, through their respected Member, Colonel Fergusson, of Raith Her Majesty having been graciously pleased to comply with the request of the applicants, a presentation was speedily issued in favour of Mr.

Robin. His call was moderated on the 5th of June, when it was signed by almost all the Heritors, by the Magistrates, members of Session, and those of the congregation present. It was afterwards signed by those of the congregation who were unavoidably absent. On the 29th June, Mr. Robin was formally inducted by the Presbytery, the Rev. Mr. Bowie, of Kinghorn, the Moderator, officiating on the occasion, by whom the duties were ably and satisfactorily discharged. After this ceremony, Mr. Robin received a most cordial welcome from the congregation over whom he had been thus appointed to preside. The Presbytery, Mr. Robin, and several friends were afterwards entertained at dinner in Mackay's Inn; the chair was occupied by William Young, Jun. Esq., of Grange, in consequence of the unavoidable absence of William Young, Esq., of Duncarn, the Provost of the burgh; Bailie M'Kendrick officiated as croupier. Mr. Robin was introduced to his new congregation on the 1st July, by the Rev. D. H. Weir, of Gourrock, who preached an excellent and appropriate discourse. In the afternoon Mr. Robin delivered an eloquent and impressive sermon. On both occasions the church was crowded by a most respectable audience. Nothing could exceed the harmony that has prevailed throughout the whole of the proceedings of the congregation, and the settlement is one calculated in a high degree to promote the interests of religion and the Church in this district.—*Edinburgh Advertiser*.

PRESBYTERY OF GREENOCK.—A *pro re nata* meeting of this Presbytery was held on Tuesday, in the Sheriff Court Hall; Rev. Mr. Kinross, of Largs, Moderator. Mr. M'Callum, writer, from Port-Glasgow, laid on the table a presentation from the congregation of Newark Chapel, in favour of Mr. Dunipace, along with that gentleman's letter of acceptance. Mr. Dunipace having delivered a discourse before the Presbytery, they agreed to sustain the presentation. He was, therefore, appointed to preach in the chapel on Sabbath the 2d July and before the Presbytery on Monday, 23d, and the Rev. J. Hutchison was appointed to intimate the same to the congregation on Sabbath first. The Presbytery then agreed to meet in the chapel, on Friday, the 3d August, to moderate in a call to Mr. Dunipace, the Rev. Mr. Moffat to preach and preside on the occasion.

PRESBYTERY OF DUMBARTON.—This Presbytery met at Dumbarton on the 1st instant. Mr. Paterson, of Kilmarnock, was chosen Moderator, and occupied the chair. After several reports had been submitted, the Clerk read a letter from John Hope, Esq., of Edinburgh, intimating his intention to present to every minister of the Church of Scotland a copy of Mr. Angell James' recent work:—"An Earnest Ministry the Want of the Times." The Clerk was instructed to convey to Mr. Hope their acknowledgments, and acceptance of his gift.

PRESBYTERY OF TAIN.—A meeting of the Presbytery was held on 16th July, at which, *inter alia*, the trials of Mr. John Carmichael, A.M., and schoolmaster of Rosskeen, were completed; and his examinations being sustained as highly satisfactory, he was licensed to be a preacher of the Gospel, in connection with the Church of Scotland.

BANFF.—Mr. John Watt, of Banff, a gentleman lately deceased, has bequeathed several large sums of money to the Established and Free Churches of Scotland, the produce to be paid over yearly to the charitable schemes connected with the Churches.

GLASSERTON.—At a meeting of the Presbytery of Lochmaben, on the 6th June, the Rev. Mr. Nicholson, of Whithorn, as a Commissioner from the Presbytery of Wigtown, laid on the table a presentation from the Crown to the church and parish of Glasserton, in favour of the Rev. Archibald Stewart, of Moffat, also a call from the parish of Glasserton, subscribed by all the heritors, all the elders, and a large por-

tion of the parishioners, being in communion with the Established Church. The Presbytery agreed to take the usual steps towards Mr. Stewart's translation.

MOFFAT.—The Rev. Archibald Stewart, who has ministered in this parish since the Disruption of the Established Church of Scotland, as assistant and successor to the venerable Father of the Church, the Rev. Alexander Johnstone, with more than ordinary acceptability, being about to leave the present sphere of his labours to fulfil a call from the parish of Glasserton, his native place, and which is now to be the adopted scene of his future ministrations, the inhabitants of Moffat adhering to the Establishment, and others, resolved on presenting him with some testimonial to attest and acknowledge the enduring value of all his services among them; and with this intention a subscription was got up, and a very handsome service of plate purchased, value about £60, one part of which was inscribed to Mr. Stewart, and the other part to Mrs. Stewart, and both presented to the worthy and reverend gentleman, this evening, in the pump room, David Jardine, Esq., of the Union Bank, officiating as presenter for the subscribers.

The Presbyterian.

NATIONAL CHURCHES.

THE CHURCH IN THE UNITED STATES.

It may seem improper to speak of the Church in the United States under the head of National Churches, as the people of these States make it their boast that they have among them no National Church. But as a Nation they call themselves Christian, and beyond all controversy, God has called them to receive Christianity as their religion, and become subject to Christ, in every way, whether as individuals or a Nation, that any people can, or ought to be subject to Christ. The bonds of the New Covenant have been laid upon them, they have been called to receive its blessings, and by its terms will God judge them, whether as individuals or a Nation. As has been too much the case hitherto in all nations, the Law of Christ has not received that homage, nor exercised that influence in their National Councils, which rightfully belongs to it among men calling themselves Christian. Yet neither has the Law of Christ been rejected from their National Councils, nor appeals to it spurned at, and despised as a foreign jurisdiction, to which no allegiance was due. In words, they own the authority of Christ as King of Nations, as other Nations calling themselves Christian are wont to do; and of what Nation can it yet be said that his authority is owned indeed and in truth? In the late war they undertook against Mexico, if our recollection do not greatly fail us, they appealed, in the person of their first Magistrate, to the God of the Bible, for the justice of their cause. Days of national thanksgiving, humiliation and prayer, when signal national blessings, calamities or necessities, seem to dictate the propriety of such united appeals to him who bestows the one, and

alone can relieve the other. These things seem to us a national acknowledgment of Christianity, a claim on behalf of the nation to be considered a part of the Church, for they surely amount to the admission, or rather assertion, that their Kingdom is become a part of the Kingdom of Christ. But this binds them as a Nation to do all they can and ought to do for the Church, of which they claim to be a part. How far they fulfil, or fail to fulfil this obligation, we do not know and do not propose to enquire. We do not set ourselves up as their teachers or reprovers in this matter. It may be, that, in not securing endowments to the Church by a general law of the land, they are acting as a Nation professing Christianity, in their circumstances, ought to do. They may, in abstaining from ordaining anything by law in this matter, be acting as much in accordance with the mind of Christ, as we believe, the statesmen of Scotland did, when they regulated it by a law. We do not believe the duty of the State on this point to be in all circumstances the same. It was their duty as a Nation, to decide upon their own course of action in the matter, and they have decided. To us it does not belong to arraign the righteousness of that decision. To their own Master they stand or fall. The voice of the Church within the limits of their Empire, we believe, not only acquiesces in this decision, but approves of it, and proclaims, that in their circumstances, state interference would not be beneficial but hurtful to the cause of religion. In their own case, we bow to their judgment, for they have the best means of forming a just one. But when they generalize their opinion, and pronounce that their way alone is the right way, adapted to all times and all places and situations, we do demur to their judgment, for we are persuaded the Reformed Church of Scotland would not have done its duty to Christ, and to the people committed to its care, if it had not called upon the very parties, on whom it did call, to furnish the means of supporting both churches and schools: even as we cannot conceive of the Churches in the Slave States of America as so much as attempting to do their duty, while they do not call upon the owners of slaves to plant among them both schools and churches, and pay both the school-master and the minister, for it were a cruel mockery to say—leave their support to the contributions of the slaves. But there is another question, and a still more important one for the Church in every nation to answer, than that about the way in which the support for the ministry is to be raised. Besides the question about the nature of the system adopted for the support of the ministry, there is the question, as to the efficiency with which the system is brought into opera-

tion, and how far it secures the doing of the work on account of which it has been instituted. It will not be denied that it is the duty of the Church in the States, to do whatsoever her hand findeth to do, towards instructing the whole body of the people in the truth as it is in Jesus, and bringing men of all ranks and degrees to the obedience of Faith in his name. No American will say, that less good is to be expected from his people, in any department of human exertion, than has been accomplished by the foremost nations of the earth. The people of the States are in the daily habit of boasting, that, in the conduct of both civil and ecclesiastical affairs, they have reached a point of perfection which the world never saw before in the ages that are past, and which is no where else to be seen in the present day. The Church in the States therefore may be bound both to do, and to aim at doing, much more than could be either aimed at, or done, by the Church in Scotland, and though she should go beyond her measure, may have nothing whereof to glory, but if she boasts, and comes short, surely such glorying is not good. Now the Church in Scotland laid it down as her bounden duty, to see, as far as in her lay, that every individual in the realm, from the highest to the lowest, should acknowledge Christ as the rightful governor of this world, and be fully instructed in the obedience, which, as such, he requires of all men, in their several degrees, offices, and relations. Was this too much for the Church to propose to herself to aim at? Who will venture to say that it was? But does the Church in the States propose this to herself, as an end to be kept always distinctly and steadily before her, and give herself no rest till she find how it may be accomplished? Perfection either in the ends aimed at, or in the means by which it was sought to accomplish them, we do not claim for the Church of Scotland. But to make Christ known to every man throughout the length and breadth of the land, to see that his authority should be owned by all ranks and degrees, to labour and pray that his spirit might pervade all hearts, and rule in all the affairs of the people, public and private, were all things which she could not shrink from attempting without being found unfaithful to God. Nor did she content herself with an empty profession of her faith on the subject, an idle acknowledgment of her duty. She did not merely proclaim them in her formularies as things to be believed, but set herself with such wisdom and skill as she had, to avail herself of every influence, which the circumstances of the times and the situation of the country afforded her, for embodying them in her practice as things to be done. She thought it her duty to see that every child born within her borders should,

from the first dawn of reason, be instructed in the truths of Revelation. That concerning such, by the very circumstances of their birth, God in his providence had declared that they were born under the promises of the covenant of grace, had a title to the enjoyment of all the means by which they could be made partakers of them,—that their parents and guardians were bound, as men professing godliness, to employ for this purpose all such means as were in their own immediate power, and early to teach them, and use their legitimate authority to constrain them, diligently to wait upon, and endeavour to profit by, all such means as might be afforded them, in the school and the church, for growing in grace and the knowledge of God and of Jesus Christ—that the State in making provision for the education of youth, should not neglect to take care that they instructed from the Bible, as the only rule to direct us how to glorify and enjoy God—and that the church as the general parent and guardian of all, should see that none of her children were neglected or become cast-aways through the fault of any but themselves. She taught therefore, and bound it upon herself as her reasonable service to labour to bring it about, that there should be a church in every house, in which should be daily heard the word of instruction from the scriptures of truth, and in which should be daily offered up the sacrifice of prayer, and praise, and supplication, and thanksgiving to the Giver of all good, through Jesus Christ the only Mediator between God and man—and that every family should form a Sabbath-school, and the parents, Sabbath-school teachers of the whole household. Did the Church of Scotland stretch her line too far, when she made it reach to every inhabitant of the land, with the children who should be born unto them? Does the Church in the United States feel herself thus bound to all who, in the providence of God, are thrown within the sphere of her influence? We could point to many things which seem to indicate that she does not feel her obligation to them, in the same distinct and lively way that it was felt by the founders of the Church of Scotland. Nor do we think they act in the spirit of it, in the same determinate and persevering way that they did. We have met with many inhabitants of the States, who have been born among Protestants, and within the reach of Christian teaching, who seemed to think that they stood very much in the same relation to the Church, as if they had been born among heathens. They did not seem to feel that, in their circumstances, the not having received Christ amounted to a rejection of him. They seemed to have some strange notion about their right to choose their religion, as if neither God nor man had any authority to lay any obligation upon their con-

science, and that it was even wrong in parents to enjoin anything of the kind, and that for them to command their children to fear the Lord, was domestic tyranny, and as to the Church using any voice of authority in the matter, that this was only to revive the spiritual despotism of the dark ages. Now all who are acquainted with Scotchmen, and their ways of thinking upon these subjects, will be aware, that they all feel that this question of religion was early forced upon them, that from the earliest time they can remember, they were compelled to feel that they must either receive Christ or reject Him, and that now if they are not Christians, they have apostatized from the faith. It was not till we became conversant with the natives of other lands, that we became aware of the extent to which the Church of Scotland, amid all the declensions and imperfections to which every institution administered by man are subject, had succeeded in impressing upon the minds of a whole people, that the vows of God were upon them, and that they must cast them off at their peril, and as they should answer to him at the great day. To the mind of the careless American, the question seems to present itself in this form—before I become a Christian, I must get a reason why; but to the mind of a Scotchman of the same description, it rather comes up in this form—before disowning Christianity, I must give a reason why.

That the Voluntary principle of supporting the Ministry is a Christian principle we have no doubt, but we do not think that the method adopted in Scotland was in contradiction to it. It will not be denied that the followers of Christ are bound to Him to support His ministry. This was the obligation which the founders of the Church of Scotland endeavoured to fasten upon the conscience of those to whom they appealed for its support. That this appeal is made by the Church in the States, on terms more agreeable to the mind of Christ, we do not think a point worth the trouble of a dispute. We rejoice to think that our forefathers did well, and were blessed of God in their deed, and shall never, we trust, be sorry to hear that others are doing better, and receiving a double blessing on their labours. But however excellent may be the Voluntary principle as understood in the States, it is not the excellency of a principle, nor the vaunting it in words, that will justify the holders of it. What principle of Christianity more excellent than faith, yet faith without works is dead! To us it appears that a great majority of the admirers of what they call the Voluntary system, admire it chiefly under the notion that it secures them a liberty to withhold without reproach, and not that it lays them under an obligation freely to give, and that without boasting. If there be no support for the Ministry, there will be no Ministry, and if no Minis-

try no due propagation of the Gospel, for so God hath ordained, that by the foolishness of preaching the world shall be subdued to Christ. A voluntary penny is just a penny, and will purchase only a penny's-worth of bread for the minister. No principle will in this world make it pass for a pound. Here, in settling such affairs as cash accounts, the minister, like other people, finds that all logical arguments, metaphysical theories, and moral principles, however good in themselves, are set down cyphers on the left-hand of the sum, as adding nothing to the amount. Nor do we believe it is much different in the world above. A penny given here will just be set down as a penny there, unless, indeed, like the widow's mite, it has been given out of the contributor's penury. But if it have been given out of the abundance that should have contributed a pound, the penny, because willingly given, will not be accepted instead of the nineteen shillings and elevenpence, through unwillingness withheld. The willingness of the giver is no doubt weighed in the balances of the sanctuary; but it may be worth while for those who have to give, to consider whether the same balances will not also try the weight of the amount given. Suppose also that some weight, that great weight is to be given to the principle on which a good work is done, is the doing of the good work itself to be of no account in the reckoning? It is objected to the founders of the Church of Scotland, that they did not place the support of the Ministry upon a proper scriptural basis, but it cannot be denied that under this system the work of the ministry was very efficiently done. They found Scotland sunk in barbarism, and wholly devoted to Popish superstitions, and ignorant of the Bible, as people in such circumstances usually are, and in little more than one generation the whole nation became remarkable for their knowledge of the Scriptures, and Popery vanished from the land, except in some remote districts to which the benefits of the Establishment were not extended. It is remarkable, too, that Popery has re-appeared and made increase, and along with it ignorance and irreligion, chiefly in the large towns, which have greatly outgrown the provision made by law, both for schools and churches. Born and brought up in a town, and among the poor, we are fully persuaded that had teachers and preachers been maintained in sufficient numbers and in proper localities, either by law, or the steady and sufficient voluntary contributions of the rich, neither ignorance nor irreligion would have prevailed to the extent that now they do.

It is alleged that they have adopted a far more Scriptural method of supporting the Ministry in the States. We will not dispute it, but to what extent does the ministry thus supported meet the require-

ments of the work to be done. In a theological periodical published in the States, we find an article headed, "Romanism and Barbarism." It is a review of a sermon, whose title is—"Barbarism, the first danger to our country."

Both the Sermon and the Review of it shew that there are men in the Church in the States who understand her duty, and are able to point it out, and enforce it; and we trust will yet rouse her resolutely to set about doing it. Still it is made very evident that she has been slumbering over her work, and that both Romanism and Barbarism have not only increased to a fearful extent around her borders, but begin to threaten all their best institutions, civil and sacred, if not with an overthrow, yet with a very serious trial of their strength. We share with these advocates of the Protestant principle,—the word of God against all the wisdom of this world and all the devices of Satan, in the conviction that this cause has nothing to fear from the assaults of enemies. But it cannot be denied that there is great remissness in maintaining it on the part of those who call themselves its friends. Nor can we help saying, that to us it appears that the Voluntary Church in America has neither done its part so wisely nor so well as the Established Church in Scotland. Those who have chosen to stay by the stuff, and remain at home to sow and reap, and buy and sell, and make gain, have shewed no willingness to share fairly in the good things of this life, with those whom they wished to go forth to the war. We have noticed the operations of Christian Societies for many years, and whether the field of their operations was Home or Foreign, whether the work were that of a Missionary or a Settled Ministry, we have never known them seriously impeded by any thing but lack of funds. We hear indeed sometimes vague complaints, that Ministers or Missionaries do not come forward in sufficient numbers, but when you find almost every society that is to support them, in difficulties about money, or in debt, it is easy to see where the Voluntary system really halts. When we hear the managers of such institutions complaining, that they have more money on their hands than they know what to do with, we will believe that the work of the ministry is not straitened through the covetousness of those whose duty it is to support it. The Church in the States could have teachers and ministers wherever they are needed, if they would pay them, and the members of these Churches could easily pay what would be esteemed a sufficiency, without one tenth part of the sacrifice that they are ready to require at the hand of him who undertakes the work of the ministry. As to the kind of population that has grown up in the United States under the operation of the Voluntary system, however sound

the principle of that system may be, we shall quote one or two short passages from the article above alluded to.

"Western character has many powerful and promising qualities, but it wants the salt of religious virtue, the sobriety of discipline, and the modesty of intelligence. A very large portion of the Western community, it is well known, are already so far gone in ignorance, as to make a pride of it, and even to decry education as an over-genteel accomplishment. They hold of course their manhood in the will, not in their understanding, which is the same to say that law is weak and passion strong. Hence, the many public murders, committed in the Newer States of the West and South, which are never legally investigated, or perhaps you will even see an ambitious young city mustering itself in a military mob, to murder an inoffensive Christian Minister and citizen, and, when it is done, when the fit of passion is over, the law, instead of rising up to reassert its rights, still sleeping in its violated majesty. Or if you will discover how near it is possible to come, and within how short a time, to a complete dissolution of civil order, you may see the executive power of a Sovereign State standing by, for six months, to look on as a spectator, while two organized military parties of its own citizens are prosecuting an open war, one to defend, the other to capture an American city.

* * * * *

A society, in this condition, is prepared for any form of error which may overtake it, whether it be Infidelity, Mormonism, or Romanism.* * *

But the great danger of Romanism, the only danger of any moment, is from the multiplication of a class who have no private judgment to lose; and it is a real danger. Man is a religious being, and if he cannot come to God through his intelligence, he will come to what sort of God his superstitions will offer him. Nothing is necessary to make room for Romanism, but to empty us of all opposing qualities, and it will not take a long period of ignorance, and religious anarchy, to do that. When, therefore, I consider, how certainly an ignorant soul is prepared to superstition, remembering also the vast amount of ignorance that prevails among the Western people, I want no other proof that superstition has already a wide and terrible sway over the Western mind."

As the above picture was drawn with the laudable intention of rousing his fellow Christians to exert themselves to the utmost, and without delay, to supply the want pointed out, the writer, no doubt, endeavours to place the necessity for their help in as strong a light as possible.

There can be no doubt, however, that in these Western States the destitution of the regular means of religious instruction is very great, and that, in consequence, ignorance, and what he calls "religious anarchy," prevail to an alarming extent. They can hardly, however, be more deeply sunk in ignorance, barbarism and superstition, than were the people of Scotland at the commencement of the Reformation.

Now, if the advocates of the Voluntary system will only allow, that whether the Establishment system be the best that could be devised or not, that at least there was nothing so bad in it as to prevent God from blessing the labours of those who wrought under it, we will freely admit that we do not think there was any peculiar charm in this system to draw down a peculiar blessing. The same things, if done with the same zeal and

discretion under the Voluntary system, would effect as much, or even more good.

But neither will the Voluntary principle work as a charm. In order that the work of the Ministry be done under any system, the Ministry must be supported, and supported steadily, and not by fits and starts. It was by means of Churches and Schools, set down amongst the people at convenient distances, and competent Preachers and Teachers, constantly maintained in them, that the founders of the Reformed Church in Scotland proposed to root out Ignorance, Barbarism and Romanism from their country. The great body of the people could do little towards supporting Schools and Churches, and probably were little inclined to do anything; but an appeal was made to the parties who alone could support them, the landed proprietors, and Churches and Schools, were established in every parish, and, with God's blessing, the good work was to a great extent done, and, every thing considered, in no great length of time. The grand feature in the Scottish system was its permanency and regulated diffusion. Those first sent to the work might die or be removed, but the succession was kept up, the vacancies were speedily supplied. The Minister and the Schoolmaster were always in their place. They might not always be the most efficient that could be desired, still they were there and knew what they had been sent to do, and the weakest and the worst made some attempt towards the doing of it. In the succession, good ministers found their way into every parish at one time or another. If at one time the candle burned dim in one pulpit, in a neighbouring one it might be very different; and at another time, the less favoured might come round to display its burning and its shining light, shewing clearly the way to Heaven, and kindling in many hearts far and near a desire to walk in it. Thus as every parish had its minister and had one always, the work of the minister and the work of the schoolmaster was always and everywhere a part of the daily business of life in Scotland.

It was only since coming to this Province, and seeing some neighbourhoods with two or three ministers, others with none, congregations having a minister one year, and then passing many years without one, that we were struck with the vast importance of the *always and everywhere* principle of the Scottish system, when contrasted with the *hither and thither and now and then* desultory system which prevails here. This gives us a thorough understanding of the American doctor's phrase, "religious anarchy," as one of the evils afflicting society in the West. It lets us also into the meaning of what used to appear to us a rather mysterious superstitious horror felt, in the Church of Scotland, for what is there called a *Ministerium Vagum*, which in the

Church of Rome, where humility is affected in names, is called the Order of Mendicant Friars, or the Begging Brotherhood, and which our friends in the States, whose ideas run very much upon trade, call the Peddling Ministry, the homeliest and not least characteristic name of the nuisance.

REVIEWS AND EXTRACTS.

RECOLLECTIONS OF A VISIT TO THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

Our readers will remember, as one of the most interesting episodes in the Proceedings of the General Assembly of our Church, at its recent meeting, the introduction and reception of the delegates from the National Protestant Church of France. These gentlemen, the Rev. Messrs. Grandpierre and Boucher, have since published their "Recollections" of this gratifying visit, and although we have not yet been put in possession of a copy of the pamphlet, the extracts given by those periodicals which have been more fortunate, sufficiently assure us of the value of the publication.

The favorable nature of the impression made on the minds of the reverend delegates by the Venerable Court whose meetings they attended, may be gathered from the following extract, which, as well as the introductory remarks, we take from our esteemed contemporary, the *Halifax Guardian*:

PROTESTANT CHURCH OF FRANCE.

We are happy to find that the friendly intercourse between the Church of Scotland, and the Protestant Churches on the Continent, which was maintained in former ages with so much good feeling and Christian affection, has been again renewed and is beginning to be attended with the happiest results. Our readers will recollect that the Rev. Messrs. Grandpierre and Boucher, two deputies from the Central Protestant Society of France, attended the last General Assembly at Edinburgh, and advocated before that venerable body the cause of Continental Protestantism and the interests of the Central Society of the National Protestant Church of France with such power and pathos as charmed and affected all who were present. The recollections of this visit to the General Assembly of the Church of Scotland, were soon afterwards published in the pages of the *Esperance*, a religious periodical sustained by the Protestants of France, and have since been translated and published in a pamphlet form in Edinburgh, along with the speeches of the Rev. gentlemen in the Assembly on that occasion. The reception which they met with in Scotland was of the most fraternal and affectionate character, and appears to have deeply moved the minds of the deputies. They speak, as almost all foreigners do, in the most lively and glowing language of what they saw and heard in Great Britain, and the account which they have given of the proceedings of the late meeting of the Assembly of the National Church, cannot fail to be interesting to many of our readers:

"Many of the details connected with the meeting of the General Assembly at Edinburgh, forcibly remind those who are acquainted with French Switzerland, and especially with the Church of Geneva, that the reformer of Scotland, John Knox, was the disciple of Calvin, and that

the Church of Scotland is the daughter of the Church founded by that great man at Geneva. The name 'Moderator,' which distinguishes the President of the Assembly—the hymns which are sung in public worship, viz., the Psalms of David—the robe of the minister in the pulpit, and even the costume of the Moderator when not presiding in the Assembly—the three-cornered hat, the bands, the collar, and shape of his coat, the knee-breeches, the black silk stockings, and the large shoe-buckles—all seem to have been imported by Knox from Geneva to Scotland. But above all, the orthodox, Christian, Gospel doctrine of Knox's Master, has been transplanted and immovably rooted in the Established Church of Scotland. To preserve the forms of the Church may, in many cases, be a good work; but to keep by the foundation, to maintain inviolate the precious deposit of the Gospel of Christ, is a far worthier and nobler thing. Thanks be to God, this the Church of Scotland has done!

"We shall not here enter on the examination of the various questions and cases which occupied the attention of the General Assembly during a session of ten days. We shall only remark, that the reports of the various Committees, appointed for the management of the different Educational and Missionary Schemes, in which the activity and life of the Church are at once produced and manifested, as they passed successively in review, were discussed with that solemnity and earnestness which their importance demanded. In general, we were much struck with the dignity which never ceased to prevail in all the deliberations, which appeared to be always in harmony with the solemn prayer and praise, and reading of God's Word, with which the proceedings of every day commenced. This venerable body, upwards of 300 in number, representing more than a thousand churches (exclusive of chapels connected with them,) continually reminded us, by their grave deportment, their sustained attention, and the dignified tone of their language, that they were deeply sensible that they were charged with the interests of the Church of the Lord. The public are permitted to be present at their deliberations; and the galleries, and other parts of the house not occupied by the deputies of the Church, are filled with spectators; but it was quite obvious, that this circumstance has not the smallest influence on the Assembly in creating any undue excitement. Had the debates been carried on with closed doors, they could not have been more calm, dignified and peaceable.

"We entered the Assembly Hall in broad day on the 4th, and as in Scotland the nights in the month of June are short, we departed in daylight on the 5th. Then was poured forth that living tide into the silent streets of the beautiful and slumbering city, wondering to behold, at such an hour, visitors so unlike to those whom the awakening of a large town usually surprises in the public thoroughfares,—venerable pastors, grave and thoughtful elders, and even ladies, who had been enchained to the last moment by their own Christian interest in the imposing solemnities of the high court of their beloved Church."

From another source we present a passage from the eloquent and touching address delivered by Mr. Boucher before the General Assembly on the occasion alluded to. It is appropriately headed

A SKETCH FROM LIFE.

"He was a Parisian by birth, and he had reached the age of twenty, without any outward form of religion, without any inward real concern for his soul. The providence of God brought him into contact with a true Christian minister, a pastor of the Reformed Church, who, on his first visit to him, engaged in prayer. Sir, prayer in the French language he had never uttered himself, and he had never heard from the lips of living man! The very act of kneeling was a novelty to him! So moved was he by this strik-

ing, although but very partial exhibition of Divine life, that he attached himself, as it were, to the individual through whom his soul had, for the first time, caught a glimpse of the invisible world; and on the same day, after hasty preparations, he was travelling with his new friend to spend some time under his roof, to whom the silent language of his inmost soul would already be enabled to say:—'Thy God shall be my God, and thy people my people.' On the following Sunday he entered, for the first time, a Protestant place of worship; for the first time he listened to the beautiful prayer which, throughout all the Established Church, ascends up from every pulpit without exception, and from thousands and tens of thousands of hearts, united at the same hour in the same expression of their sentiments. Allow me, Sir, and you, fathers and brethren, allow me, for the joy and good of my own soul, to make the walls of this hall of the Scotch Church to echo with the very words which your French brethren repeat in their native land:—

"Eternal and Almighty God, our Lord and Father, we recognize and confess before thy Holy Majesty, that we are poor sinners, conceived and born in sin, inclined to evil, incapable of ourselves, of doing any good thing, and who daily transgress in a thousand ways thy holy commandments; having thus brought upon us, by thy just judgment, condemnation and death. Nevertheless, O Lord, we deeply deplore having offended thee, and we condemn both ourselves and our faults with a serious repentance, trusting humbly to thy grace, and supplicating thee to remedy our misery. Have mercy upon us, most gracious Lord, Father of mercy, for the sake of thy Son Jesus Christ; and, in pardoning our sins, grant to us, and increase in us, from day to day, the graces of thy Holy Spirit; so that seeing more and more our faults, and dying to sin, we may apply ourselves with our heart to bring forth fruits of righteousness and holiness, pleasing in thy sight, through Jesus Christ our Lord."

"And now, what were the consequences of the prayer, the preaching, the service—in short, of the breaking in of light upon the young Parisian's mind? The consequences?—Let some of them be mentioned here to the glory of God's grace, and in due justice to that part of the Saviour's inheritance,—the French Reformed Church. The first consequence was his conversion to God, and his joining the Protestant Church. Not only so, but he was enabled to carry into effect his earnest desire to make known to his countrymen the glad tidings of salvation; and his labours were accompanied by signal tokens of his Master's blessing. Led, soon afterwards, by the providence of God, to a neighbouring nation, (Belgium,) he was enabled to plant in the very centre of the country, in the metropolis, an Evangelical Church. Upwards of 180 Roman Catholics, converted under his ministry, were but the first fruits of a harvest which is now daily increasing in that benighted land, where Protestantism had been entirely uprooted for two centuries. In a few years he was permitted to see some of these, his spiritual children, engaged in the holy work of the ministry. Believing that the literary occupation which he had pursued previous to his conversion might be turned to good purpose, under a now quite different impulse, he began to write against Popery and infidelity, and also on more general Christian topics. Many of his books and tracts have been honoured, by being adopted and published by the tract societies of the evangelical world. He then proceeded to learn English, for the purpose of pleading, before the great Protestant nations which speak that language, the cause which he thought too much neglected by them,—the evangelization of the Continent. For this purpose he travelled thousands of leagues, and ten thousands of miles in America and in Europe. And now, Sir, he has come over to plead the same ever-beloved cause before the people of Scotland,—before the General Assembly of their Church! For I need hardly say,

that the Parisian convert of whom I have been speaking, is the humble individual who is now addressing you; and however I might be ashamed to engross so much of your attention with the personal history of one so undeserving of such notice, yet I will hazard exposing myself for the sake of the truth, to suspicions of vanity; and I am willing to appear even deficient in a sense of propriety, if in this way I may be able to shew that my noble Church is not deficient in the desire and power of doing good, nor my dear country in a share of God's spiritual mercies."

THE WALDENSES—A TOUR IN THE PROTESTANT VALLEY OF DAUPHINÉ AND PIEDMONT.

In a series of papers under the above heading, the second of which has appeared in the *Edinburgh Christian Magazine* for June, we recognise the graphic pen of the Rev. Norman M. Leod. Information concerning the descendants of that interesting people, who, in the wild fastnesses of their mountains, maintained, through much persecution, their Protestant principles in defiance of their cruel oppressors, must be attractive to our readers; but it is in this instance rendered doubly so, from the knowledge of the source whence it is obtained.

The following extracts convey a very favourable impression of these peaceful mountaineers.

We left La Roche at five o'clock on a lovely Sabbath morning, in order to be in time for service at Felix Neff's nearest *Alpine* church, at Violins.

Our rugged pathway skirted the sides of the opposite mountain, which, in form, is a giant duplicate of Salisbury Crags. Leaving Chancelas on the left, upon the opposite side of the ravine, we reached, after a two hours' walk, the small village of Palons, the residence of the clergyman of the valley; and crossing a bridge which spans the rapid torrent, another half hour brought us to the humble inn of Fressiniere. We already felt among a new race. The character of these mountaineers was as different from those with whom we had recently mingled, as was the simple grandeur of the scene around, from the cultivated plains of Burgundy and Auvergne. Even their dress was strange and *unique*. It consisted of a cumbersome cocked-hat, made of the coarsest material, with a short coat and knee-trousers of similar quality. The women wore a simple white cap; but in most cases, their tidy appearance and interesting expression, were sadly defaced by *goitre*, which seemed also painfully to affect both their breathing and speaking. We were accompanied from Fressiniere to Violins, by one of five youthful *colporteurs*, who are entrusted with a large district in the South of France, extending from the valleys of Dauphiné to Marseilles and Toulon. He mentioned, that within six months, they had distributed a thousand copies of the New Testament, and eighty of the Bible,—a beautifully simple and effective machinery for scattering "the leaves of the tree which are for the healing of the nations."

Continuing our ascent, we overtook a reverend patriarch wending his way to the temple of Violins. His head was whitened with seventy-four winters, and his tottering step betokened he would be the witness of few more. On making ourselves known as *Protestants*, a gleam of joy gathered over his countenance,—and, resting on his pilgrim

staff, the "semicircular covering" was taken off, he stretched out his withered hand, and welcomed us as "brethren." His eye glistened as we spoke of Neff, whose name is a household word. What a change was observable from preceding Sabbaths! During these we had seen the harvest sickle busy in other parts of France; but in the wild solitudes around, work of every kind was suspended; though the little patches of corn surrounding the *chalets* were ready for the reaper, none such were to be seen. From the elevation we had attained one picturesque "Sabbath train" alone was visible,—a succession of rustic worshippers, as far as the eye could reach, bending their steps along the valley to the little church, whose spire was beginning to peep above the clump of walnut trees which mark the hamlet of Violins. How pleasing were the associations recalled by this spot,—the scene of the remarkable revival of religion under the ministry of the devoted Neff! We could almost realize the spectacle. The poor mountaineers assembling here and there, to hold prayer meetings among the enormous granite rocks which strew the valley, or lingering till nightfall to hear the word of life,—dispersing in the dark with torches, to guide them through the snow to their scattered homes.

On reaching one of the humble tenements, and obtaining admission, a characteristic group was disclosed. The father of the family was seated opposite, attired in the prevailing costume, of the sombre hat and short coat,—beside him, an interesting looking young woman, who had recently married his only son. The latter occupied, along with his mother, the other side of the blazing fire; and, to complete the picture, in the middle sat the clergyman, who was about to perform the morning service. On entering, we were received with hearty kindness, and shared with the pastor the homely fare his friends had placed before him. At ten o'clock we proceeded to the "temple," as they call it, and were greeted by the "*bonjours*" of the flock, who were assembled round the door. The females, as they entered, curtsied; and, as in other Protestant churches in France, sat on opposite sides from the men. As they came to their particular benches, each engaged in silent prayer,—the men covering their faces with their hats, and the women kneeling. The service, in several respects, resembled our own Presbyterian form. Our friend, Jean Isaiah Alart, (whose hospitality we had just received,) acted as precentor and reader. He commenced by singing a hymn—read the chapter, (55th Isaiah,) from which the text was taken, and a short liturgy—after which the pastor ascended the pulpit, and gave a plain, searching sermon. The service concluded with a hymn and prayer. On the dismissal of the congregation, we could not help remarking the unrestrained and happy intimacy existing between the pastor and his flock,—they welcomed and conversed with him as one of themselves; and on his leaving with us, to ascend the path to Dormilleuse, with a primitive simplicity he embraced and kissed a number of them, who seemed to feel no feigned sorrow at his temporary absence.

In company with M. Masson, the pastor, and young Alart, we commenced our arduous scramble to Dormilleuse,—the highest inhabited spot, and, perhaps, one of the most secluded in Europe. The scenery was very bold. A conically-shaped rock towers at the summit of the valley, and many cas-

cares pour gracefully down on both sides; one of these overarching the pathway. Here we were reminded of the labour of Neff, on the Sabbath morning, to secure a winter passage across the glacier, heading a number of his own flock in cutting with hatchets steps in the ice,—truly no child's play, amid these frownings battlements of rock, which the God of nature and grace has thrown around this "citadel of truth." As we stood on the top of the rugged cliff, by the nearest hut of Dormilleuse, a living page of Church history, extending over 1800 years, was spread before us in the valley beneath. This sterile spot—the home of the tempest and the avalanche—had been the home and sanctuary of the truth when Europe was in darkness. We beheld, in the distance, the precipices on which mothers and infants were indiscriminately dashed to pieces, or cruelly massacred; and we stood on the place where oft and again a mere handful of sturdy mountaineers had defied the chivalry of France and Rome. In their other mountain strongholds, they were frequently dispersed by superior numbers; but Dormilleuse, with its "munitions of rocks," has always been impregnable. No artillery was more effective than the masses of granite they hurled down upon their assailants below.

We found Dormilleuse invisible, till within fifty yards of its first hut. This happened to be Neff's summer residence. From its window, he commanded a bird's-eye view of his own rugged valley, with the villages of Min-sas, Violins, and Fressiniere. This was the first cot we entered; and certainly it abundantly verified the truth of Dr. Gilly's description. We were ushered into a room which amicably domiciled hens, goats, calves, and human beings. The motto of their coming Republic had thus, in stern reality, been anticipated by the Dauphiné mountaineers. "*Equality and Fraternity*" were, at least, placed beyond all controversy. Farther down the village, we inspected the stable where, for many winter nights, Neff shared the miserable accommodation the place supplied, along with mules and cows. In an adjoining hut, we distributed some tracts, which were greedily discussed; the mother of the family skimming them over with great delight, and repeating aloud the parts which most struck her. Amid all the external appearances of semi-barbarism, we found a little girl, of five or six, able to read with great facility. It was strange, indeed, to find so much intelligence and worth in conjunction with the total absence of cleanliness, and insensibility to the common comforts of life. Notwithstanding the efforts of Neff, those cabins, which can boast of both a chimney and window, are exceptions to the general rule; some being destitute of both, and subjected only to an annual cleansing. Public worship was conducted in the chapel by H. Haudcotte, a Methodist clergyman, who purposed labouring permanently there. The little temple was the result of the proselytising efforts of the Roman Catholics, who, some years ago, sent a priest to try and shake the faith of these "tenants of the rock;" but, to their discomfiture, they found it would be as practicable to shake their mountains.

Leaving this supermundane spot, we returned to Violins at seven o'clock, where, in accordance with the kind request of Alart, we had agreed to return for our night's quarters. Our host prepared, unasked, a copious supper. He himself favoured us with his company, and assisted in discussing the primitive viands—simple and compound—he placed before us. It may be mentioned, as a specimen of

the fare, that their rye bread, for common use, is only baked once a-year; and the colossal loaves have to be broken with a hatchet before being steeped. It seems to be the custom, while in their houses, and even at their meals, to sit with the head covered; but Alart, before commencing supper,

"His bonnet reverently he laid aside,"

and, standing, asked, "with patriarchal grace," a blessing on the evening repast. Next morning, at seven o'clock, we left, with regret, this delightful little mansion, with its simple-minded inmates. The father and son had gone to their work at a much earlier hour. We had only time to ask the mother how she did? Her reply was, "*Bien, à la grâce de notre Seigneur,*" ("well, our Lord be thanked.") She bade us "good bye" with a hearty shake of the hand, accompanying it with a "*Dieu conduise!*"—"May God guide you!"

[From the *Edinburgh Christian Magazine.*]

JOTTINGS FROM MEMORY, FROM LETTERS, AND FROM JOURNALS OF TRAVEL.

No. I.—THE ATLANTIC.

As the sun was setting upon a lovely summer's evening in July, 1846, we were steaming it bravely down Channel in one of the superb "Cunard liners." We had, since the forenoon, bid farewell to our friends at Liverpool—glided slowly down the Mersey—passed the Bell buoy—that *erie* and lonely warning farewell and welcome, amidst waves and storms, to homeward and outward bound. We were now almost "fairly out at sea." The Welsh mountains rose like masses of clouds in the east. Westward, a mass of golden light spread over the sky and tinged the waters, while far and near were scattered sails of fishing craft and pilot-boats, with vessels of all rigs and size, on their voyage to, or from, every region of the globe.

There are many little "notes" for the benefit of new voyagers, which I have made from this day's experience; but I need not trouble you with them: to take care, for instance, that the luggage needed for the voyage is not passed down into the hold, and buried fathoms deep beneath trunks, boxes, and portmanteaus,—never to be seen until Halifax is reached; and also to embrace the first moment to secure a good seat at the dining-table, (i. e. as near the door as possible,) for only in the case of a vacancy from permanent sickness, can there be any "translation" during the voyage. I pass over, also, at present, any notice of the splendid vessel, and that, to me, sublime sight, the majestic engine, rolling her, with unhesitating and resistless power, upon her path of 3000 miles, against sea and storm. Nor shall I tell you all my guesses about the country, climate, professions, &c., of the seventy male and female passengers who mustered around the dinner-table—nor all my wonder at the marvellous order and punctuality with which the sumptuous meals were served up. Nor shall I burden you with all my many crowding thoughts, hopes, fears, anxieties, expectations, as I paced the deck alone, and saw the sun—and with the sun, the land—depart, and the clear stars appear, and the first night upon the deep close around, and realized that the voyage had really commenced, which, if God prospered us, was to end in a new world, and amidst a new scene of important, difficult, and highly responsible labours.

We had failed to secure berths in the after-cabin. But you must not suppose the fore-cabin of a Halifax steamer to be the plebeian resort which it is in a coaster. I must save your blushes for our gentility, or your sympathy for our martyrdom, by assuring you, that it is as *expensive* as the after-cabin, and, when in it, quite as comfortable; but the getting to it from the saloon on a dark, wet, breezy, night, is sometimes a very unpleasant, though often a very amusing journey. Not without many a grasp at ropes in passing,

and thumps against hurrying stewards, or busy sailors—slides upon the slippery deck—stumbles over sick passengers—ended, it may be, by a cold bath for the feet and head, from a sea that has broken over the weather-bow—is the fore-cabin at last reached. When one does, at last, enter his "state-room," (as the miserable crib with its beds, is pompously called,) it seems an inextricable puzzle how, for a whole fortnight, two people can sleep, wash, dress and undress, in such a cell. But it seems every day to get larger and larger, until the puzzle, at last, is, why houses on shore have such large bedrooms.

*** When I first entered the fore-cabin, before getting under weigh, the first object which caught my eye was an invalid passenger, who was in a berth next the one assigned to my friend and myself. A single glance told a sad tale. The sufferer was a man apparently about thirty years of age. The sunken, yet hectic cheeks—the skeleton hands—the brilliant eye—the hollow and incessant cough, were symptoms of consumption far advanced, which could not be mistaken. I sat down beside him, and expressed my sympathy for him, telling him I was a clergyman, and would be very happy to be of any service to him. He expressed his thanks, and told me he had no friend, and hardly an acquaintance on board; that his family lived in Boston; that he was in hopes the sea-voyage on his way home would be of service to him. His very hopes made his case to me more sad. I felt assured *his* voyage was near its end; and that whatever was to be done must be done quickly. I began as gently as possible to make him converse upon the things belonging to his peace; and before our steamer was out of the river, he had so far unburdened his mind, as to tell me that he was not indifferent to such subjects, but that he was a Unitarian. This made me the more anxious to improve every hour. Before night set in, we had many short conversations. I read and prayed with him. He was removed at night to a berth near the deck, where there was more air. My friends also read with him.

*** *July.*—The weather has continued beautiful. The sea is calm. We have passed Cape Clear. The Irish hills are fast departing in the distance, and mingling with the clouds. . . . Now are we out on the great deep—

"Nothing above and nothing below
But the sky and the ocean."

There is something very striking in this sight of the boundless sea—the horizon sweeping round and round without any interruption—the blue dome of heaven on all sides resting upon it, with the vessel and its people as the centre, and the only human-like object within the vast circumference. I do not remember having seen this before. In crossing the Channel to and from the Continent, though out of sight of land, it was always hazy, and I never could realize the grandeur and loveliness of this vast ocean view. But, perhaps, my mind was in a mood to receive the most sober and least-gladdening impressions of things.

My poor patient has passed a very restless night. I fear his time is not to be so long even as I anticipated. He grants the Divine authority of the New Testament, and the perfect truthfulness of Christ and the apostles. He is an unbeliever, rather than a *disbeliever* in Christ's Divinity. He is candid and upright; and in such truthful ground, surely, truth must, if sown, sooner or later, bring forth fruit. I have, therefore, read the Scriptures to him. I tried to awaken in him, from a sense of his own wants, a sense of the need of *such* a Saviour as Jesus Christ. I also pointed out to him several of those passages in which the same names, titles, and attributes are ascribed to Christ as to God. I dwelt upon that marvellous combination of the Divine and human, which is seen in all the acts of Christ's life, from His cradle to His ascension. I shewed to him how the Scriptures demand the same supreme love, homage, trust, and obedience to Jesus, as they do to the only living and true God; while He is held out

as the *only* person in the universe who saves men from guilt, from ignorance, and from sin; and I asked, *Who is this Jesus Christ?* Who is this I am to love and serve as God Himself? Who is this who invites a weary and heavy-laden world to come to *Him* for rest?—who promises, though faith in *His* blood, to pardon a world's guilt—who bids learned and unlearned to sit at *His* feet and receive *His* words as eternal life—who commands kings and nations to be subject to *Him*; promising to defend all who trust *Him*, from the power of Satan, and to deliver them from the power of sin; and, finally, to receive them from the dead, save them at the day of judgment, and give them eternal glory, and that, too, because they believed in, and loved *Him*? Who is this into whose hands we are to commit our all, soul and body, in the hour of death, in the persuasion that *He* can keep what we commit to *Him* till that day? Was such a Saviour as this such a person as ourselves?—a man only—a mere creature? or, was he not "that eternal life which was with the Father, and which was manifested to us,"—that life which was the "Light of men,"—that "Word which was God, and which was made flesh,"—"Immanuel, God with us?"

. . . . As I thus spoke, trying, by these and other methods, to make him see, with the help of God's Spirit, the glory of Christ's work as inseparably connected with the glory of *His* person; so that, if we could not be saved without such a Saviour neither could we have such a Saviour without such a person; and as I pressed upon him an *immediate* closing with Christ's offers, he looked up to me, and said, "Oh! how often my mother told me those things!" Were the prayers of a pious mother, (long dead,) which seemed, during her life, to have been unheard, now about to be answered? Were the advices which had been cast upon the waters, though, as if there to sink for ever, now, upon the great deep, to bring forth fruit to God? The day will alone declare it. But I could not but indulge the hope that it was so, as he said to me, when parting for the night,—to him the night of death.—"I see how it is, that one must believe in Jesus the Son of God before he can be saved. I shall turn and pray to *Him*!—good night!"

In the middle of the night I rose and went to see how he did. I found the steward, considerable nurse than that man was! He did everything so cheerfully and feelingly. He read the Scriptures to him, and tried to give him strength and comfort. "The poor gentleman sleeps soundly," he said; "but I think his last sleep is near." In an hour after the heavy breathing ceased, and all was silent.

*** One of my friends and I rose early this morning to commit the body of poor L.—to the deep. The captain asked us to have the kindness to read the burial service over him. We consented to do so. In the judgment of charity, I thought I could commit "the body of this brother" to the deep. My friend, who had also read and prayed with him, was of the same opinion. The morning was gusty. We were breasting a head-breeze, and the ocean was beginning to heave. The coffin, covered by a flag, was placed upon a plank close to the gang-way. Gathered around were the captain and some of the crew, (dressed in their Sunday clothes,) with a few passengers. As the words were uttered, "we commit his body to the deep," the end of the plank was lifted up, the coffin slid down, plunged into the sea, and—where was it? where was it? It was the impossibility of marking, for a single moment, where it was, amidst the foaming waters, which more, perhaps, than anything else, impressed me with a sense of that solemnity of burial at sea, which all who witness it never fail to experience. In the quiet and peaceful church-yard, we can visit the grave; our human feelings, which cling even to the poor material fabric, though we know that all we best loved has passed away from it, are soothed by the knowledge, that "here lies" the body, which is inseparable in our memories with the soul which

gave it life. The green grave thus blends life and death, linking the seen with the unseen. It is, indeed, a family resting-place, where all wait to-morrow. But in that sea-burial there is such a sudden change from the body being with us—a thing we can still call ours—to its being to us nowhere. A momentary splash, and the ship passes on, and leaves it in the boundless, unfathomable, mysterious sea! Yet in the ocean it is as safe as in the lonely churchyard. He who holds the mighty deep in the hollow of His hand, beholds and keeps all that is in it. Like Jonah, the body may be entombed beneath the waves; but, like him, it is watched and guarded until the day of deliverance comes, when the "sea shall give up its dead;" and then the vile body shall be fashioned like His own glorious body, through that power by which He can subdue all things to himself."

Let me add, that we all felt it good to enter upon our labours with so much to sober and to solemnize us. I shall see poor L——'s friends when I visit Boston, and tell them all I know of his illness and death.*

NO. II.—THE ATLANTIC (CONTINUED.)

I must now give you some account of our passengers. We have about seventy. Some of them have not been seen on deck since we lost sight of land. It is amusing to one who rejoices in the sea, and luxuriates in its fresh breeze, to watch the change which takes place in those less accustomed to its waves. During the first day of the voyage—especially when the weather is favourable—the dinner table is crowded. The deck, at evening, is noisy with busy feet, and merry voices. But when the ocean swell sets in, and the giant vessel begins to rise and fall upon its long blue ridges, what a sudden revolution takes place! The colour quite forsakes the countenance of the unfortunate sufferer; he acquires a hue of gravest sadness; he sits down; his eyes are shut; he draws his cloak around him; or, grasping the nearest support, he staggers to some seat selected for him by one who assures him that "it is the best place in the ship." Here he stretches himself, or sits in solitude. He is dead to all the world. No word escapes his lips—no look of friendly recognition beams in his eyes. He abhorreth all meat—and is his only longing. He finally descends to his berth, and amidst the creaking of bulk-heads, the whistling of steam, the rapid thump of paddles, and the dash of the wave against the sides of the rolling vessel, he tries to sleep; or, if waking, seeks in vain to account for his bravery, or his folly, in encountering, for any consideration, such gnawing and helpless misery! Such was the history, for some days, of all the lady, and of most of the gentlemen passengers; so that not a third of the seventy formed our party upon deck during the greater part of our short voyage. Among those who remained, were several of that class vulgarly termed "old stagers;" such as American merchants, who every year cross and re-cross the Atlantic, once at least. We found them, generally speaking, kind-hearted, frank, and agreeable men—full of good-natured fun; entering with much intelligence into the discussion of every question of general interest, whether affecting churches or states. Besides these, we had one or two silent, "aristocratic" and pompous slaveholders from the South; an American missionary returning from India to recruit his health; an English clergyman going to bring home a lady as his wife from Canada, where he had served as an officer of artillery; a Roman Catholic Bishop returning to his American diocese; a Roman Catholic Professor of Theology in Quebec, returning to his College, after a long tour through Palestine, Asia Minor, and Europe; such was the character of our society. The time, I assure you, passed, to me at least, most pleasantly. There was no want of conversation, all day long, upon interesting subjects. The admiral

able missionary, Mr. B——, was full of information regarding the difficulties, trials, successes, and prospects of the cause of Christ in India, and of the mission with which he was connected at Ahmednuggoor, near Bombay; and, like every one whom I have ever met who was really acquainted with the present state of India in relation to Christianity, Mr. B—— was deeply convinced that heathenism is tottering to its fall, and that a breach has been made in its fortress, by which the Christian Church may enter in, if it has only the zeal, faith, and self-sacrifice to do so.

The English clergyman possessed the beautiful combination of character, which, I do believe, is found in no church on earth so frequently as in the English establishment,—that of the scholar, the gentleman, and the Christian. The Roman Catholic Bishop of P——, is one of the most learned Prelates in the United States. He was most communicative; and with a meek and benevolent manner, free from all fanaticism or austerity, he discussed, day after day, the points of difference between our respective churches. I have never come in contact with a well informed Romanist, without being profoundly convinced of the vast importance of a far deeper and more scientific study being given to the Popish controversy, than at present obtains at our Divinity Halls, or among the majority (I fear) of our Scottish clergy. It becomes us to know how we shall vanquish Romanism, which defies the outward and historical, without our giving the victory to that marked tendency in our day (a sort of mystical spiritualism) which despises the outward, and wellnigh rejects the historical. But I must not enter here upon such questions: though few press themselves more heavily upon my mind. The Professor had much to say about his travels; but nothing seemed to have interested him so much as his meeting with —— and ——, at Oxford. The sight of their breviaries, and the peep afforded to him, behind the curtain, by traitors to English Protestantism, were sights to him more pleasing than Jerusalem and the Holy Sepulchre. I could not help repeating, as I left them one evening, the noble lines of Wordsworth,—full of faith in their truth:—

"'Tis not to be thought of, that the flood
Of British freedom, which to the open sea
Of the world's praise, from dark antiquity,
Hath flowed with pomp of waters unwithstood;
Roused though it be till often to a mood
Which apurns the check of salutary bands.
That this most famous stream, in boys and sands
Should perish; and the evil and the good
Be lost for ever!"

*** The weather for the last day or two has become chilly. The captain says, we may hourly look out for ice. At this season of the year it passes our track, on its slow voyage to the warm south, where it melts away in the high temperature of the Gulf Stream. Navigation amidst ice is at all times more or less dangerous; whether the ice occurs in the form of icebergs, or in large flat masses, which are difficult to discover, even during the day, amidst the waves.

*** This afternoon we were all attracted to the starboard quarter of the ship by the announcement of "Icebergs." The day was beautiful,—the sky serene,—the sea ruffled only by a pleasant breeze, before which we were running at the rate of about twelve knots an hour with all sail set, and the steam blowing off at the funnel-head. On the distant horizon was seen a white silvery speck, gleaming and sparkling in the sun. By and bye another appeared—a third—a fourth; and the specks soon began to assume more definite forms; and as we rapidly neared them, we found ourselves passing close to towering icebergs. I cannot tell what a strange impression these made upon me; there is something so mysterious in their whole history. When was the keel laid of that huge one, like a hundred decker, which kept in sight so long to-day? Perhaps at the period of the Covenanters, if not earlier! No eye but that of its Maker beheld it in some unknown region between Spitzbergen and the Pole, slowly building beneath stormy blasts and snowy

drifts; then broken off from the glacier bed, and launched into the great deep, to commence its solitary voyage of many thousand miles, impelled by the irresistible ocean tide; at last to disappear and be absorbed into the element from which it was made; and, in its final destruction, to be as unnoticed by human eye as in its early formation. Yet these very icebergs, in cooling the temperature of the air and of the Southern Ocean, perform an essential and important service in God's world. He has made nothing in vain. All His works are still very good.

The scene this evening was magnificent beyond description,—I shall never forget it. The sun descended to the horizon like a huge globe of burnished gold. A few fleecy clouds hung their gorgeous drapery above the departing orb, whose last rays were reflected from the glittering peaks of a majestic iceberg, and lighted up a glowing pathway across the dancing waves, along which we were rapidly gliding with every stitch of canvass spread. As the sun touched the sea-line, it seemed, for a moment, to pause, then slowly sunk, until there remained but a single brilliant speck of gold, which, in a second, disappeared, leaving us in twilight. To add to the striking character of the scene, a large whale near us, ever and anon, lifted his black back above the waves, and spouted his column of water into the air. You will be surprised to hear, that such sunsets are by no means common. One of the passengers remarked, that "he had crossed the Atlantic eight times, and had never seen a good sunset;" the horizon being generally hazy.

*** The brilliant sunset was followed by a day of gloom, and a night of danger. Yesterday a thick fog wrapped us in its cold grey mantle. Immediately before it came on, we hailed a small brig, on her homeward voyage from America to Alloa. She was the first sail we had spoken on the passage. In answer to the question, "Have you met much ice?" we received the unwelcome reply, "Yes, a great deal!" and on further inquiry, we found that we should probably reach, during the night, the latitude in which the brig had encountered the ice in such quantity. This news was followed by the fog; and no "Scotch mist" which you have ever witnessed, not even the densest "eastern haar" which ever visited Edinburgh from the northern ocean, can be compared with the fog upon the banks of Newfoundland. On it came like a great stream of dense palpable cloud, rushing over us. It was no thin vapour, which vanished before your immediate presence. It met your face, and blew into your eyes. Standing at the stern of the vessel it was impossible to see her bow. The ship became dim at the funnel, and was invisible at the bowsprit. It was anything but a pleasant prospect to go plunging on, at full speed, with the darkness of night, added to the darkness of day, through an ocean strewed with icebergs. It was like sailing at midnight through an Archipelago of rock without a chart. To come in contact with the one, would prove as certainly and as immediately fatal to us, as to come in contact with the other. I walked the deck alone, before descending to my berth for the night. Forward at the bow stood the watch on the look-out, peering through the darkness; and as the ship's bell tolled the passing hour, the ear caught their pleasant cry of "All's well!" In the engine-room the swinging lamps, and huge furnace fires, as their burning throats were opened to receive their supply of fuel, shed a lurid glare upon the wonderful machinery which impelled our vessel onward. Day and night, since we left Liverpool, and along a path of nearly three thousand miles, had those valves opened, and polished rods moved, and great levers worked, with unflinching accuracy, driving us, with resistless energy, against wind and waves. Sometimes, when a heavy sea struck the ship, the giant iron arms, which turned the immense paddles seemed to pause for a second, as if to gather all their strength into one effort of indomitable power; and then would they calmly and majestically revolve, and force the gallant vessel, amidst mist and darkness, through the roaring

* We did so, and were able to give them comfort.

sea. When even puny man is wondrous in his works, what is man's Maker! The quarter-deck was occupied by the captain and chief officer only. Under deck the helmsman all alone grasped his wheel, keeping his eye fixed on the compass, which shone brightly beneath the binnacle light. The huge monster, in spite of her 500 horse power, was mastered by his magic wheel; and strange, indeed, it seems, that "the ships, which, though they be great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the steersman chooseth." That same steersman is the very symbol of a Christian. He had nothing to do with how the wind blowed, or how the sea rolled, or whether it was light or darkness without; but to steer in the direction commanded him, and according to the compass before him, on which alone he had to fix his eye; just as the Christian is not to be guided by things as they appear,—by the roughness or smoothness—the darkness or clearness of his voyage. Enough for him if His Captain commands him; and God's Word, as his chart and compass, guides him in the way he should go. What has he to do but to trust both; and

"Argue not
Against Heaven's hand and will; or bate a jot
Of heart or hope: but still bear up, and steer
Right onward!"

And thus, in the end, he will be safely and surely brought to his desired haven!

In passing the windows of the saloon, a striking contrast was presented between the scene without and within. Some of the passengers were playing cards. The few ladies present were knitting fancy work. All were listening to a foreigner who was singing various airs from the popular operas, which he accompanied with his guitar. One could not help feeling how soon and how suddenly all this might be changed for a scene of midnight desolation! Before retiring to rest, I naturally selected for my evening reading those portions of Scripture associated with "perils on the deep," the history of Jonah, the voyage of St. Paul, the 107th Psalm, and the like. How rich is Scripture in affording instruction and comfort suited to every occasion and circumstance of life. Verses and passages which, perhaps, at one time, we almost passed over without any interest in them, become, at another period of our history, so full of meaning, so precious to us, that we wonder why we never saw their rich beauty before. God indeed gives us "our meat in due season," and "liberally" supplies our wants. I lay down to rest, repeating the 23d Psalm; but while preserved from all slavish fear, I confess, that never was my mind more solemnized. Nor did I wish to banish the idea of danger; but rather to receive the good which the realizing of it might bring. I have been more than once in similar circumstances; and who has been so, without noticing how vividly one's whole life comes before them,—how faithfully memory and conscience do their work,—how, then, if at any time, we weigh things in just balances,—how false, how empty every action and state of being are felt to be, which have not been according to God's will, and have not fulfilled His purpose; and how blessed a thing it is, and above all other blessings, to know God as our Father, and as the rest, and peace, and satisfaction of our soul, when we feel ourselves so entirely in His hands, and may, in a moment, be called into His presence! The wished-for morning at length broke. Most welcome were the sun rays streaming into our cabin, which announced another and a brighter day. The first object which caught my eye on reaching the deck, was what proved to be the last of the icebergs. We were sailing towards it, and soon passed within a few hundred yards of it. It seemed to have about an acre of surface. On the windward side, it rose about thirty feet, and sloped down gradually to leeward. The beating sea had scooped out a series of hollow caves in its precipices,—and nothing could exceed the exquisite beauty of the waves, as they rushed into these icy caverns, catching from their transparent walls an intense emerald

green, which mingled with the pure snowy whiteness of their own crested heads.

* * * We sighted land upon Sabbath morning,—but passed it at a considerable distance. It was Cape Pine in Newfoundland. We had divine service on board, as on the former Sabbath. Those services are attended by the passengers, and also by the officers and crew. In the absence of a clergyman, the captain reads the service of the Church of England. After preaching, we found, as on the preceding Sabbath, a great disposition on the part of several of the passengers, to enter into frank and kindly conversation upon the truths expounded. As the subject of one of the discourses was the divinity of Christ, and the inseparable connection between this fact, and our love and obedience to Christ as our Saviour, one or two who had hitherto been Unitarians, discussed with much earnestness the views advanced, and with apparent sincere desire of knowing the truth. I hope those Sabbaths were not without their fruit.

* * * The captain tells us, that he hopes to enter Halifax before morning. We have bid farewell to our American friends, who will have continued their voyage southward, before we can again meet. The passengers drank our healths with many kind words after dinner to day. We have received cordial invitations from several to visit them if we go to the States. The Bishop and Professor joined in the same friendly expressions of good will. There was on board a tall Kentuckian. He wore boots, great-coat, and broad-brimmed hat. He seldom or ever spoke,—but walked the deck in silence, chewing tobacco all day long. He was never absent from meals,—and the only change which ever marked his countenance, was the smile which lasted during the hour after dinner, when the Yankees crowded into the covered place on deck, near the funnel, to sing Old Dan Tucker, and other "Nigger songs" in hearty chorus. I was not a little surprised, when this specimen of the west came up to me, asking, "Spect to visit Kentuck, Sir? Cause if you do, I shall give you three days as fine coon shooting as ever mortal enjoyed!" Though I had no hope of joining him in his sport, I was touched by his kindness.

* * * Amidst heavy rain, we ran up this morning, about five o'clock, to the wooden wharf of Halifax. The ship was discharging her cargo when we came up on deck. At that early hour we were met by friends who then began an acquaintance, which I hope will never end in this world or the next. In a short time we had bade farewell to that splendid steamer,—thankful for our short, but pleasant voyage,—and landed on the shores of a New World, with new duties, new cares, new hopes and fears before us; but also new friends, and new labours of love, and an ever-present God our hope and stay!

A SHORT FIRE-SIDE STORY ABOUT HONESTY.

One evening a poor man and his son, a little boy, sat by the way side, near the gate of an old town in Germany. The father took a loaf of bread, which he had bought in the town, and broke it, and gave the half to his boy. "Not so, father," said the boy; "I shall not eat until after you. You have been working hard all day, for small wages to support me, and you must be very hungry; I shall wait till you are done."—"You speak kindly, my son," replied the pleased father; "your love to me does me more good than my food; and those eyes of yours remind me of your dear mother who has left us, and who told you to love me as she used to do; and, indeed, my boy, you have been a great strength and comfort to me; but now that I have eaten the first morsel to please you, it is your turn now to eat." "Thank you, father; but break this piece in two, and take you a little more; for you see the loaf is not large, and you require much more than I do."—"I shall divide the loaf for you, my boy; but eat it I shall not; I have abundance; and let us thank God for His

great goodness in giving us food, and in giving us what is better still, cheerful and contented hearts! He who gave us the living bread from heaven, to nourish our immortal souls, how shall He not give us all other food which is necessary to support our mortal bodies!" The father and son thanked God, and then began to cut the loaf in pieces, to begin together their frugal meal. But as they cut one portion of the loaf, there fell out several large pieces of gold, of great value. The little boy gave a shout of joy, and was springing forward to grasp the unexpected treasure, when he was pulled back by his father. "My son, my son!" he cried, "do not touch that money; it is not ours."—"But whose is it, father, if it is not ours?" "I know not, as yet, to whom it belongs; but probably, it was put there by the baker, through some mistake. We must inquire. Run."—"But, father," interrupted the boy, "you are poor and needy, and you have bought the loaf, and then the baker may tell a lie, and"—"I will not listen to you, my boy; I bought the loaf; but I did not buy the gold in it. If the baker sold it to me in ignorance, I shall not be so dishonest as to take advantage of him; remember Him who told us to do to others as we would have others do to us. The baker may possibly cheat us; but that is no reason why we should try and cheat him. I am poor, indeed; but that is no sin. If we share the poverty of Jesus, God's own Son, oh! let us share, also, His goodness and His trust in God. We may never be rich, but we may always be honest. We may die of starvation, but God's will be done, should we die in doing it! Yes, my boy, trust God, and walk in his ways, and you shall never be put to shame. Now, run to the baker, and bring him here; and I shall watch the gold until he comes." So the boy ran for the baker. "Brother-workman," said the old man, "you have made some mistake, and almost lost your money;" and he shewed the baker the gold, and told him how it had been found. "Is it thine?" asked the father; "if it is, take it away."—"My father, baker, is very poor, and"—"Silence, my child; put me not to shame by thy complaints. I am glad we have saved this man from losing his money." The baker had been gazing alternately upon the honest father and his eager boy, and upon the gold which lay glittering upon the green turf. "Thou art, indeed, an honest fellow," said the baker, "and my neighbour, David, the flax dresser, spoke but the truth when he said, thou wert the honestest man in our town. Now, I shall tell thee about the gold:—A stranger came to my shop three days ago, and gave me that loaf, and told me to sell it cheaply, or give it away to the honestest poor man whom I knew in the city. I told David to send thee to me, as a customer, this morning; and as thou wouldst not take the loaf for nothing, I sold it to thee, as thou knowest, for the last pence in thy purse; and the loaf, with all its treasure—and certes, it is not small!—is thine; and God grant thee a blessing with it!" The poor father bent his head to the ground, while the tears fell from his eyes, and boy ran and put his hands about his neck, and said, "I shall always, like you, my father, trust God, and do what is right; for I am sure it will never put us to shame."—*Edinburgh Christian Magazine.*

MISCELLANEOUS.

SABBATH PRIZE ESSAYS.

On Monday, the second award of prize essays on the Sabbath by working men, took place in the City Hall, Glasgow, at twelve o'clock. The attendance, though not numerous, was respectable, and comprised a large proportion of ladies. John Henderson, Esq., of Park, occupied the chair. The Rev. Dr. McFarlane, of Eiskine United Presbyterian Church, having offered up an appropriate prayer, the Chairman at some length stated

the object of the meeting, and concluded by introducing D. F. Oakey, Esq. of London, who gave a lengthened statement of the movement now being made on behalf of Sabbath observance, which was listened to with much apparent interest. The Rev. Dr. Craik, of St. George's, then moved the first resolution, which he supported in an able speech—"That this meeting has heard with much interest and gratification the statement now made respecting the Sabbath Prize Essay movement, and would therefore earnestly express their devout acknowledgment of the goodness of God's providence and grace in having so influenced those invited to compete as to have prepared and enabled them to write essays so honourable to themselves, and so hopeful for the nation at large." Mr. Hugh Crawford, one of the competitors, seconded, in a neat address, and Robert Kettle, Esq. ably supported the resolution, which was unanimously adopted. The Rev. Dr. Roxburgh, of St. John's Free Church, next proposed, in an eloquent speech, the second resolution—"That this meeting, rejoicing in the success which has attended the efforts of the labouring classes in defence of their Sabbath rights and privileges, would exhort them to go forward in the work they have thus happily commenced; and wishing them 'God-speed' therein, would hope that their labour of love may be blessed to themselves, and all with whom they have to do." The resolution was seconded by Mr. M. Macfarlane, another competitor, and having been eloquently supported by the Rev. Andrew Thompson, B.A. of Edinburgh, was likewise unanimously agreed to. The successful competitors were then presented to the meeting, and received their essays and their prizes, after which they were suitably addressed by the Rev. J. Jordan, vicar of Enstone. A vote of thanks then passed to the chairman, and Dr. Andrew Symington having engaged in prayer, the meeting separated at half-past four o'clock.

The following are the names of the successful competitors to whom prizes were awarded, with the names of the donors of the prizes:—

Thomas Cockburn, shoemaker, Dundee.—
The Marquis of Breadalbane (Second Prize).
Thomas Bullock, shoemaker, Chcacle.—
The Marquis of Cholmondeley.

James Cowan, shepherd, Dalmaur, Glasgow.—
The Countess of Effingham (Second Prize).

G. M. Turpin, attendant British Museum, London.—
Lord Viscount Newark (Second Prize).

A. M. Y. Turner, book deliverer, Glasgow.—
Lord Blantyre.

Robert King, wright, West Kilbride.—
Sir A. Agnew.

William Dunn, blacksmith, Aberdeen.—
Lady Hannah Thorpe.

John Stewart, storekeeper, Glasgow.—
Mr. Fairrie, of Greenock.

George J. New, journeyman silversmith, London.—
Sir E. N. Buxton, Bart. (Second Prize).

M. Watson, Joiner, Beverly.—
J. M. Hogg, Esq. Newliston.

William Watt, weaver, Alford, Aberdeen.—
Mrs. Thompson, sen. Banchory.

S. H. Weatherdon, compositor, Jersey.—
Committee of Youth's Magazine (Second Prize).

James Peddie, mason, Logie Almond, Perth.—
Dr. Greville, Edinburgh Sabbath Alliance.

William Ross, seal engraver, London.

Robert Rea, warper, Glasgow.—
William Macdonald Macdonald, Esq. Rossie.

John Webb, printer, Cambridge.

Malcolm M'Farlane, cabinetmaker, Glasgow.—
Mrs. Campbell, Tillichewan Castle.

Robert M'Cracken, working dentist, Glasgow.—
George Buchan, Esq.

Francis Bullock, cabinetmaker, Shelton.—
Professor Menzies, Edinburgh.

Eli Walker, compositor, Hull.—
M. J. Rettermeyer, Esq.

George Wilson, smith, Shotts Iron Works.—
Colonel Parney.

William Barr, power-loom dresser, Glasgow.—
George Wilkins, Esq. (Second Prize.)

A. Dunbar, warper, Galashiels.—
Sir J. D. Paul.

John Stewart, pattern drawer, near Dumbar.—
Messrs. Spalding and Hodge.

Thomas H. Day, bookbinder, Birmingham.—
Messrs. Forsyth, Johnstone & Co.

H. K. Atkinson, compositor, London.—
D. Willerson, shoemaker, London.

Kenneth Mackenzie, colourmaker, Dublin.

PRIZE ESSAYS BY WORKING MEN.—Our readers are doubtless aware, that some time since a gentleman offered prizes for the three best essays upon "The Temporal Advantages of the Sabbath to the Working Classes," to be written by working men, and that the result was the production of no less than 1045 essays, written by the sons of toil. One of the ineligible essays (being the production of a female), published under the patronage of Her Majesty, and entitled "The Pearl of Days," has, we understand, circulated to an extent of 30,000 copies, and its sale still continues. By a reference to our advertising columns it will now be seen, that the three principal prizes have just been issued, and that besides the essay itself, they each contain a sketch of the lives of their respective authors. The first, or L.25 prize, is entitled "Heaven's Antidote to the Curse of Labour," and is from the pen of a printer. The second, or L.15 prize, is "The Light of the Week," by a shoemaker. The third, or L.10 prize, is "The Torch of Time," by a machinist or engineer. These books possess a claim on our sympathy irrespective of the important subject on which they treat, and will be read with deep interest by every Englishman, whatever may be his views upon the nature and obligations of the Sabbath. They are unimpeachable witnesses to the mental and moral capacity and stability of our labouring population. They tell philanthropists, who, during the last generation, toiled amidst considerable obloquy in the establishment of schools, mechanics' institutes, and kindred institutions for the working classes, that their labour has not been in vain. And they mark a new epoch in our social history; for hitherto literature has been provided for the labouring classes, and we have witnessed our Legh Richmonds and Hannah Mores, our Broughams and our Lardners, catering to the appetites and tastes of the working millions of our population, but now they write for themselves. One thousand and forty-five essayists are called up from their ranks at the notice of but a few weeks; and they accomplish their task during a few leisure hours snatched from toil. And not only have three essays been published, but we have now lying before us a weekly publication almost entirely sustained by the pens of working men. It is entitled "The Working Man's Charter; or the Voice of the People: Advocating their own Moral and Spiritual Improvement." We cordially recommend these essays to our readers. For the reason we have just stated, they should find a place in every library, as well as upon every drawing room table, as they are beautifully "got up" and tastefully illustrated; while *The Working Man's Charter* may be profitably circulated amongst all classes of the community.—*Edinburgh Evening Post*.

JOHN KNOX'S HOUSE.—For centuries one of the main architectural objects of interest in Edinburgh, was the house of John Knox, the intrepid reformer, and one of the first Protestant ministers of Edinburgh. The zeal, resolution, ability, and consistent devotion of this great person to his principles have rendered his name immortal, and the history of Scotland does not contain a narrative more striking or wonderful than that of his doings during those stormy and troubled years which witnessed the transition of our country from Popery to the evangelical faith of the Reformation. His life, in the times he lived, may be considered as almost a miracle, for as the Regent Morton said, he was often threatened with "dag and dagger," and even here his window was pierced with the bullet of an assassin. No wonder, therefore, if the house in which Knox lived for years—in which he studied and wrote, and from whose windows, as tradition says, he was wont to address crowds hungering and thirsting for religious instruction, should be regarded with a kind of patriotic and religious interest. The old fabric is about to be taken down under a judicial decree, and although we partly concur in the necessity, yet it is not without reluctance that we can say "content" to what almost looks like a desecration. Edinburgh has now but few private residences of a very ancient age to boast of, and those, municipal, ecclesiastical, and eleemosynary, are almost all demolished. Hence we will miss the house of Knox the more. The building is undoubtedly very ancient. It was occupied before Knox's time as the house of the Abbot of Dunfermline, a lord of Parliament in the palmy days of Popery. In April 1560, John Knox entered upon this domicile, where he resided twelve years—here he housed his second wife, the daughter of Lord Ochiltree, and here, on Monday 24th November, 1572, he expired. And from this house the sorrowful cavalcade which conducted his remains to their last resting place in St. Giles's Church, started on a mission doleful to Scotland. We recollect the Vicar of Harrow has a pretty little tract entitled the "Velvet Cushion," in which he makes the cushion of an ancient pulpit tell the history of the several incumbents of the parish, and describe the character of their ministrations. We are apt to invest things inanimate with the faculties of rational beings, as when we speak of ancient events being witnessed by the places where they occurred. This strange determination of the imaginative faculty can find few spots more exciting than the house of the Reformer. What scenes have been enacted within and without that old pile, now almost nodding to its fall. From the windows how often have been witnessed the procession of Romish churchmen—the march of armed men—the frays of rival and hostile factions—the "ridings" of Parliaments, now matter of history, and the fatal cart, often with its distinguished and saintly victims for the axe or the rope of the executioner. And from this spot the beautiful and unfortunate Mary must often have been beheld—the admired of all admirers—but in whose career so early appeared the omens of future humiliation and suffering. Old houses have thus a voice—and their history often unfolds many morals to the contemplative mind.—*Edinburgh Evening Post*.

We regret to announce the decease, at Beauharnois, on the 28th instant, of the Rev. Walter Roach, a true and faithful Minister of Christ. In our next number we shall revert more at length to this melancholy event.

POETRY.

FAMILY WORSHIP.

BY CATARINE PRINGLE CRAIG.

We will not say the former days
Were better than our own—
That softer fell the dews of heaven,
Or the sun more brightly shone—
That the stars look'd down with a sweeter light
Through the depths of the azure sky—
Or that wand'ring zephyrs touch'd the notes
Of a richer harmony;

For we know Jehovah's word is pledged.
For the sunshine and the dew—
The flowers may fade, but the breath of spring
Shall their wasted life renew;
And the anthem of nature's praise is hymn'd
Through changing years the same,
And to countless ages the stars of night
Their story shall proclaim.

But we miss, oh! we miss in the homes of men
The holy song of praise—
The sweet and solemn strain is hush'd,
And we sigh for the former days.
Is the smile of heavenly love withdrawn?
Is the time of blessing o'er?
Have we no more a God in heaven—
A Father to adore?

Not silent are our blessed dead,
Though their work on earth is done,
The struggle and the gloom is past,
And the glory has begun.
The beauty of the sinless land
Shines radiant on each brow,
And a song of joy and happiness
Is the song they are singing now.

Awake, ye children of them who sleep
In the bed of peaceful rest,
And let your voices blend again
With the anthems of the bless'd!
We know ye learn'd at your fathers' hearth
The hymn of love and praise,
Let us hear your song with your children now—
The songs of your early days!

Oh! so sweet on the breath of the balmy air
Shall the sound of such music be,
That passing angels may pause to hear,
And rejoice in the melody!
And soft as evening dews that fall
When no rude wind is stirr'd,
Shall the peace of Heav'n on that home descend,
Where the worship of God is heard.

FRENCH MISSION FUND.

The Treasurer of the Financial Committee of the French Mission begs to acknowledge the following contributions on account of last year's collections, but which did not come to hand till after the accounts were made up:—

Dalhousie Mills; Rev. Aeneas M'Lean..	£2 11 3
Dundas and Ancaster:	
Rev. A. Bill	£4 5 0
Donation from do.	2 10 0
Several small sums, do.....	0 15 0
	<hr/>
Guelph; Rev. Colin Grigor.....	7 10 0
Mount Pleasant; Rev. John Bryning..	1 10 0
Perth, St. Andrew's Church; Rev. W. Bain.....	0 15 0
Ramsay; Rev. John M'Morine.....	1 9 10
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Chatham; Rev. William Mair.....	3 0 0
Hamilton; Rev. Andrew Bell.....	0 5 0
South Gower; Rev. Joseph Anderson..	2 0 0
Lancaster; Rev. Thomas M'Pherson...	0 15 0
Perth; Rev. William Bell.....	2 10 0
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	1 5 0

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SUBSCRIPTIONS TO PRESBYTERIAN SINCE LAST PUBLICATION.

William Don, Montreal, 5s.; John Fisher, Montreal, 2s. 6d.; W. Watson, Montreal, 2s. 6d.; Rev. Isaac Purkis, Osnabruck, £2; Rev. John M'Kenzie, Williamstown, £2 10s.; Rev. J. Bryning, Mount Pleasant, 3s. 9d.

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TWO or THREE YOUNG MEN can be accommodated with BOARD and LODGING in a FRENCH CANADIAN FAMILY, belonging to the French Presbyterian Mission of Montreal, occupying the house, corner of St. Urbain and Dorchester Streets, right side. Reference to the Rev. E. LAPPELLETIERE, No. 72, St. Antoine Street.
Montreal, September, 1849.

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Queen's College.

THE NINTH SESSION OF QUEEN'S COLLEGE will begin on the First Wednesday of October, (3rd October,) 1849, at which date all Intrants and regular Students in the Faculty of Arts, are requested to be present.

The Divinity Classes will be opened on the First Wednesday in November.

Candidates for Matriculation as regular students, will undergo an examination before the College Senate in the first three books of the Æneid of Virgil, the first three books of Cæsar's Commentaries, Mair's Introduction, the Greek Grammar, and Arithmetic as far as Vulgar and Decimal Fractions, inclusive.

The only charges are £1, to cover incidental expenses, and £2 for each class per session, to be paid on entrance.

Accommodation will be provided for Students as Boarders, the expense to each boarder averaging about seven dollars per month. Students intending to avail themselves of this accommodation, will require to bring their own bedding. The Boarding establishment will be under the superintendance of the Professors.

All Students must produce a Certificate of moral and religious character from the Minister of the Congregation to which they respectively belong.

A number of Scholarships will be awarded at the commencement of the Session. The Scholarships for Students of the first year, will be conferred on those who display the greatest proficiency in the subjects of examination for matriculation, together with the First Book of Euclid. For Students of previous years, the subjects of examination for scholarships, will be the studies of former Sessions.

THE PREPARATORY DEPARTMENT or COLLEGE SCHOOL, will be conducted as usual, under the charge of competent Masters. The Fees in this Department, are as follows:

TERMS PER ANNUM.	
For Tuition in English Reading, Writing and Arithmetic, for Pupils under 12 years of age.	} £4 0 0
For Pupils above 12 years of age.	
For Tuition in all the above branches, together with Geography, English Grammar, Composition, the Latin Rudiments, and the use of the Globes.	} 6 0 0
For Tuition in all the above branches, with lessons in the Latin Classics, Greek or Mathematics.	
An extra charge for Drawing.	} 8 0 0
All fees payable quarterly in advance. A deduction of 25 per cent, is allowed on the Tuition fees of parents sending more than one scholar.	

This department is under the superintendance of the Professors, and is visited by them as often as their other duties permit. The course of instruction is conducted so as to prepare the pupils for entering with advantage the Classes of the College.

By order of the Senatus Academicus,
GEORGE ROMANES,
Secretary to the Senatus.

Kingston.

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