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The Presbyterians

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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VOLUME IV.

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CHURCH IN CANADA.

NEXT MEETING OF SYNOD.

"The Synod appointed their next Meeting to be held in St. Andrew's Church, in the City of Montreal, on the First Wednesday in July, 1851, at Seven o'clock, P.M."—*Extract from Minutes of 1850.*

The time appointed for the Meeting of Synod is fast approaching; and it is hoped that all, who have business to bring forward, will be prepared in time. It is very desirable that there should be a full attendance of both Ministers and Elders: and it should be borne in mind that liberal contributions to the Synod Fund, and to the Synod's French Mission Fund, are expected to be forwarded by every Congregation.—*Communicated.*

In making this announcement, we warmly recommend to our readers the prayerful perusal of the article in our present number from the *Edinburgh Christian Magazine*, headed, "Prayer in behalf of the Church of Scotland." We are persuaded that many, who may peruse the article in a right frame, will be induced to lift up, not only their hearts but their voices in prayer to the Giver of all Grace for His abundant blessing on the ministers and elders, members and hearers, of that portion of the Christian family in this Province, to which, as a Church, we belong.

COMMISSION OF SYNOD.

The Commission met to-day. There were eight members present. Mr. Duncan Morrison, Theological Student of Queen's College, appeared before the Examining Committee, and underwent a thorough examination in the subjects pre-

scribed by the Act of Synod. The Committee were fully satisfied with his attainments, and unanimously agreed to furnish him with the necessary certificate, that he may be taken on trials for license by the Presbytery of Kingston without delay. No other important business was taken up.

TORONTO, May 21, 1851.

PRESBYTERY OF BATHURST.

The Ordinary May Meeting of this Presbytery took place at Perth on the 14th inst. There was a good attendance both of Ministers and Elders, all the Ministers being present except two.

The Presbytery had the melancholy duty to perform of recording the death of their much esteemed and worthy brother, the late Rev. John Smith, Minister of Beckwith.

In putting his death upon record, the Presbytery expressed their sympathy with the widow and family of the deceased, and with the congregation of Beckwith, on the removal of one so worthy of their tender and affectionate regards. They also felt called on to testify their own sense of his talents and usefulness, of his sincere and humble piety, of the many amiable qualities possessed by him as a Minister and a man, of the regard which they individually entertained for him, and their deep regret at the loss which the Presbytery and Church have sustained by his death.

Mr. McLaurin, Elder of the Beckwith Church, was present, and laid on the Table of the Presbytery a Petition from the Elders, Members and Adherents of the Church, adopted at a congregational meeting recently held, in which they ex-

pressed great regret at the loss of their late much beloved and excellent Pastor, and requested the Presbytery to grant them supplies of preaching, and to direct and aid them in getting a Minister as speedily as possible, that they may have restored to them the precious privilege, as they express it, of having the Gospel preached, and the Ordinances of Religion dispensed to them. Mr. McLaurin produced to the Presbytery a Subscription List for stipend to a Minister in course of being signed by the congregation. From the number of signatures then attached to the List and the liberal sums subscribed, the congregation felt that they would be able to offer to a Minister an adequate stipend in connection with the manse and glebe possessed by them.

The Presbytery highly approved of the spirit and conduct of the Petitioners, and agreed to give them every encouragement and assistance in their power.

The Presbytery appointed Mr. Bell to preach at Beckwith and administer the Sacrament of the Lord's Supper on the third Sabbath of June, Mr. Anderson to preach on the third Sabbath of July, and Mr. Mylne on the third Sabbath of August.

The Rev. D. Shanks of Valcartier having duly received and accepted a call to the United Congregations of Cumberland and Buckingham, the Presbytery appointed his induction to take place on Wednesday, the 18th June next, Mr. Mylne to preach, Mr. Evans to address the Minister, and Mr. Spence, the Congregation.

A call was laid on the Table of the Presbytery at its last meeting by the United Congregations of McNab and Horton in favour of the Rev. A. Mann of Pakenham. The importance, however,

of Mr. Mann's field at Pakenham, and his attachment to his people there, have made him feel it to be his duty to decline the call.

The Congregation of McNab and Horton form a large and interesting charge. They are strongly attached to our Church, and most anxious to obtain a Minister. They are prepared to guarantee an annual stipend of £100, and a free manse.

The Rev. J. Mc'Morine, of Ramsay, stated to the Presbytery that business of a private nature, connected with the recent death of a brother, required his presence in Scotland, and requested leave of absence for this purpose for three or four months. The Presbytery acceded to this request, and in token of their regard for their respected brother agreed to supply his Pulpit almost every alternate Sabbath during the period of his leave of absence, Mr. Fraser agreeing to preach on the second Sabbath and Mr. Bain on the fourth Sabbath of June, Mr. Evans on the first Sabbath of July, and Mr. Spence on the fourth, Mr. Mann on the second Sabbath of August, Mr. Mylen on the fourth, and Mr. Anderson on the first Sabbath of September.

Mr. Fraser was appointed to preach at Brockville on the first Sabbath of June, and to declare the Church there vacant.

The Presbytery entered into consideration of the plan sent down by Synod to Presbyteries last year for the better carrying out of Presbyterian Church Government. The Reports of Sessions were called for, when it was found that of the Sessions, whose Ministers were present, three were not prepared with Reports, three reported in favour of the proposed plan in all its provisions, and regarded its adoption as strongly called for by the present state of the Church, and two reported in favour of several parts of the plan.

The Presbytery adjourned to meet at Cumberland on the eighteenth day of June next.

It may be remarked that this Presbytery have no less than five vacant Churches at present within their bounds to supply with preaching. The members of Presbytery give as much service to these Churches as they can, consistently with their duty to their own congregations. But what does all that service amount to, a Sabbath only in six or eight weeks! How lamentable this state of things! "The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest".

PRESBYTERY OF MONTREAL.

At Montreal, and in Saint Andrew's Church, the eleventh day of May, 1851, on which day the Presbytery of Montreal held its regular Quarterly Meeting,—

Twelve Ministers, and Two Elders, Members of Court, were present.

The Minutes of last Meeting were read and sustained.

Mr. Simpson resigned the office of Clerk, and Mr. Wallace, of Huntingdon, was appointed thereto.

Inter alia,

A communication was read from the Presbytery of Bathurst, intimating that that Presbytery had resolved, and now did dissolve the pastoral relation between the Revd. Thos. Haig and his late charge, the congregation of Brockville.

The Presbytery took into consideration certain papers, laid before it at its two last ordinary meetings, respecting the translation of the Revd. D. Shanks from Valcartier to the congregations of Buckingham and Cumberland, within the bounds of the Presbytery of Bathurst. Parties having been called, and no appearance made on the part of the congregation of Valcartier to oppose the removal of Mr. Shanks, the Presbytery considered itself warranted to hold them as consenting thereto, and expressed its willingness to concur with the Presbytery of Bathurst in said translation.

A notice was read from the Presbytery of Kingston of its intention to apply to next meeting of Synod, for leave to take on trials for license Mr. John Campbell, Student of Divinity, Queen's College.

A Memorial from the congregation of Beechridge, accompanied with a Subscription List, was laid before the Presbytery, said Memorial praying that the Presbytery would take such steps as would, with as little delay as possible, secure that congregation a pastor.

Also, a Memorial from the Presbyterian inhabitants of Nowalton, requesting the Presbytery to meet in Nowalton, and take such steps as are necessary in order to form them into a congregation connected with this Church.

The Presbytery, having taken both of these Memorials into its serious consideration, expressed its warm sympathy with the people in the various localities from which they had been forwarded, and the pleasure which will afford in being able to any extent to further their views; and, in order to carry out as far as possible the wishes expressed in their prayer, resolve to hold a Special Meeting at Beechridge on Wednesday, the 21st instant, at half-past ten o'clock, and in Nowalton, the same day, at five o'clock in the afternoon, Dr Mathieson to conduct Divine service at the former of these places, prior to meeting of Presbytery, Mr. Wallace at the latter.

The Revd. Jas. Thom, of Three Rivers, read a Memorial from the Kirk Session and Congregation of Three Rivers to the Colonial Committee of the General Assembly of the Church of Scotland, praying for aid to assist in building a New Church. The Presbytery, being satisfied with the very laudable zeal manifested by the members of this congregation, and the liberality displayed, agreed to transmit this Memorial to the Synod, with the recommenda-

tion that the Synod urge the application of the Memorialists upon the favourable consideration of the Colonial Committee.

The Presbytery appointed the Revd. R. MacGill to dispense the Sacrament of the Lord's Supper to the Congregation of Saint Eustache at such time as will be convenient to him prior to the next meeting of Presbytery.

The Clerk was instructed to give copies of certain Documents in his possession, which were applied for by the Presbytery of Glengarry, respecting Mr Ferguson, formerly a Licentiate of the Church of Scotland.

It was also arranged that several members of the Court should proceed to Melbourne, and hold a Presbyterian Visitation of the Congregation there, as well as to inquire into certain matters brought before the attention of the Presbytery by several Documents forwarded from that Congregation; said Visitation to take place on Monday, the second day of June.

At Beechridge, the 21st day of May, 1851, on which day the Presbytery met (after Divine service had been engaged in, Dr Mathieson preaching from Psalms 12, 2), and was constituted.

The Minute of last Meeting respecting Beechridge case was read.

The Memorial forwarded to last Meeting of Presbytery being duly authenticated by the People present, the Presbytery advised the People, that, in order to secure the services of a Pastor, who should labour alike among the Gaelic and English part of the population, they should request some one of the Ministers of the Province, possessing a knowledge of both languages, to preach to them with the view of afterwards giving him a call; and that, if they should fail in this matter, they should then forward a Memorial, as numerously signed as possible, to the Colonial Committee of the Church of Scotland, praying that a Clergyman, possessing both the English and Gaelic languages, might be sent out to labour among them in the Lord. The People were at the same time informed, that, did the former suggestion fail, and it were found necessary to adopt the latter course, the Presbytery would then give them all the assistance in its power, and strongly recommend their case to the very favourable consideration of the Colonial Committee.

The Presbytery afterwards met in the Village of Nowalton, where, after service by the Revd. A. Wallace from 2, Chron. 6, 18, the Presbyterian inhabitants were formed into a Congregation in connection with our Church under the care and within the bounds of the Presbytery of Montreal.

The Presbytery expressed its sincere gratification at the progress that had been made in securing subscriptions towards the erection of a suitable place of worship, and resolved, that, so soon as the necessary documents had been completed, it would strongly urge the claims of this Congrega-

tion to the Christian care, sympathy, and assistance of the Colonial Committee of the Church of Scotland.

THE LATE REV. JOHN SMITH, BECKWITH.

Died on the eighteenth day of April last, aged fifty years, the Rev. John Smith, for seventeen years Minister of the Presbyterian Church, Beckwith, in connection with the Church of Scotland. The Rev. John McMorine, of Ramsay, by the appointment of the Presbytery of Bathurst, preached his Funeral Sermon. He chose for his text 2d Tim., i chap. 10 verse, last clause of the verse. After exhibiting the various proofs of the soul's immortality supplied by reason and the Scripture, he concluded with the following tribute to the memory of the deceased, which, by request, is now offered for insertion in the "Presbyterian."

"The voice of your pastor will no more be heard in this place but you know that his object was ever to carry your view forward to a blessed immortality; and he spoke as one who had himself chosen the same glorious portion. Had he not, what would all else have been to him now? Prematurely cut off in the midst of his usefulness, leaving a disconsolate widow and a young and helpless family behind him, how dark, how sad would have been his fate! But the character of his life, and the circumstances of his death give us strong ground to hope, that he is now enjoying that immortal bliss, which he loved to describe and recommend while on earth. There are many here who are better able to trace his history, and pourtray his character than I am. It required close inspection to see and to estimate his worth, for no man was more thoroughly void of all ostentation and pretence. He was modest and silent with respect to himself, even to a fault. The deep-toned piety of his heart came out only incidentally, and never by design. For myself I knew him not till I heard him pray. There was a richness of sentiment,—an unction in his prayers which bespoke a man of religious experience, who has felt the power of the Truth, and who was living under its influence. It was a pleasure to hear him pray in the family and in the church; for he left upon the mind an indelible impression of sincerity. I have seldom heard him preach, and am not prepared to give the character of his discourses. But I doubt not they exhibited the same earnestness, and the same sound sense that appeared in all that he said or did. In his own family he was peculiarly amiable and affectionate, and in his intercourse with his people he was, I have been assured, their companion, counsellor and friend, interested in their welfare, and in his own quiet and noiseless manner, ready to do them good. In his transactions with the world he was scrupulously upright,—he was out and out a man of truth. On his death-bed he gave every symptom of a mind relying on his Saviour. For a moment, the first apprehension that death was near cast a shade over his spirit. But soon the passing cloud disappeared, and the sun of hope shone fully upon him, so that he was enabled to rejoice even in the midst of tribulation. He spent the whole time of his illness in prayer, much of it intercessory, and by those who were with him, it was felt to be a privilege to hear him. As in life he was a man of peace, so his death was calm and peaceful, leaving on his countenance a marked expression of meekness and benevolence even after life was extinct. 'Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours, and their works do follow them.'"

LADIES' MISSIONARY ASSOCIATION OF ST. ANDREW'S CHURCH, KINGSTON.

We have much pleasure in laying before our readers a copy of the Report recently made by Mr. Morrison, the Missionary employed in the vicinity of Kingston. We know not which to admire more—the zealous and munificent spirit evinced by the Ladies of Kingston in raising the needful supplies for the support of a Missionary—or the faithful and efficient discharge of his duties on the part of the gentleman employed. We should be delighted to see the example, shown by the Ladies of Kingston, extensively followed by other Congregations throughout the Province.

Excellent as the Missionary Report is, it is but fair to state, that it was prepared hurriedly in the intervals of duty, and without a view to publication. We are indebted, in fact, to a staunch friend at Kingston, for inducing Mr. Morrison to consent to its publication in our columns.

REPORT of the Missionary of the *Ladies' Missionary Association of St. Andrew's Church, Kingston* since his appointment in May, 1850, Read at a Meeting of the Congregation on the evening of Wednesday, 16th April, 1851.

It is known to the Congregation that the object of the *Ladies' Missionary Association* is to extend the Gospel to the more destitute parts of the surrounding country in our immediate vicinity, especially with the view of meeting the spiritual wants of our own people.

In entering on my duties in May last, I found that I could not do better than follow up with vigour and perseverance what had been so well begun by the Rev. Mr. Mowat, my much esteemed predecessor. To a great extent every thing was prepared to my hand. Preaching-stations had been established in Barriefield, Portsmouth, Wolfe Island, Pittsburg and Glenburnie, where Meetings for Divine Service were regularly held. Occasionally, also, meetings had been held in other neighbourhoods, and assuredly it was no small joy to me, at my outset, to find crowds of pious worshippers collecting in those places to wait on the Ordinances of the Gospel—to see tender youth and feeble old age provided with the means of grace at their very door, and to think that there were so many hearts in our Congregation, beating high with Christian love, engaged in a work so sacred and so becoming as that of supplying the spiritual wants of our less favoured brethren and kindred after the flesh.

Besides the regular stations which had been established at Portsmouth, Barriefield, Wolfe Island, Pittsburg and Glenburnie, I have succeeded, in consequence of having nothing but the country to attend to, in establishing regular stations also at Ballynahinch, Cedar School-house, Mrs. Reid's, the South of Wolfe Island, and at the fingerboard on the Gananoque Road; so that, altogether, there are eleven different neighbourhoods enjoying the benefits of your Mission, and thousands of our countrymen privileged with the means of grace, who but for the *Ladies' Missionary Association* might be left in comparative ignorance and destitution.

A short notice of each of these places may not be uninteresting to you:

1st. BARRIEFIELD. Here we have a meeting every fourth Sabbath with an audience varying from 40 to 70 persons of all ages and denominations. Last summer the attendance was very small, and altogether this station was very discouraging; now, however, it is very different. There are few in the village, it is presumed, who do not avail themselves of the benefits of your

Mission, and it is humbly hoped that God has some precious souls in this place.

2nd. PORTSMOUTH. This is the only place where I have been unable to prosecute my work regularly. It had been intended, in conjunction with the Rev. Wm. Burns, to provide Divine service for the people every second Wednesday evening. In pursuance of this object I went regularly last summer till I had to give up from want of an audience; and this winter, owing to the want of a proper meeting-house, I have had no better success. This want, however, no longer exists, a most commodious building, free to all denominations, having been erected by public subscription, and where, according to appointment, I should meet with the people this evening for the first time.

3rd. MRS. REID'S. This is a neighbourhood lying some four miles N. E. of the City. No other Missionary visits this place, and it is not likely to be, since the people are very poor, and but few in number. We meet in a dwelling-house, where I have sometimes as many as fifty; at first, I could scarcely get half-a-dozen. It is cheering to see how fond many of those poor people are of the Gospel. One cannot contemplate them without emotion, when it is remembered that, previous to the establishment of the Mission, some of them had been for years without ever hearing its glad tidings proclaimed, or having their feet within a house of prayer. We meet here every fourth Sabbath.

4th. CEDAR SCHOOL-HOUSE. This place lies about eight miles west of the City, and has but lately been established as a regular preaching-station. Hitherto it has only been occasionally visited by other Missionaries. This is by no means so pleasant and so encouraging a place as Mrs. Reid's neighbourhood. A great portion of the settlers consists of neglected Methodists, who seem to regard our services as a very light thing. My audience to a considerable extent is new every time I visit them. Still I have good hopes concerning this place, I see many coming from a considerable distance to our meetings, and the attendance has been steadily increasing, till we have now as many as our little School-house can hold.

5th. BALLYNAHINCH. This is a Free Church station, visited regularly by their excellent Missionary, Mr. Smith, every fortnight. We have some eight or nine families here, and on their account, as well as others, we have meeting regularly in Ballynahinch every eighth Sabbath—too long an interval, certainly, to expect much success; still the people come out in great numbers and ought not to be neglected by us.

6th. PITTSBURG FRONT ROAD. Here we have meeting every second Sabbath, when I have seldom less than 50 hearing me. Last Sabbath there must have been 70, mostly professing adherence to our own Church. Here there is also a Bible Class, which promises to be attended with much good to the rising generation. There are, it is fondly hoped, some here in whom a work of grace is begun, and which the Lord will carry on until the day of our Lord Jesus Christ.

7th. PITTSBURG BACK ROAD. Here we have also meeting every second Sabbath, but the attendance is nothing like so good, or so regular as in the former. However, our own people attend very regularly; the fluctuation arises from the attendance or non-attendance of other denominations. Here a Sabbath school has been established, at which nearly all the youth in the neighbourhood attend.

8th. FINGERBOARD. This promises to be a highly interesting station, I had upwards of 100 in attendance the last Sabbath I was there. There is a strong feeling amongst the people that they could support a Missionary themselves; and they are somewhat divided as to what course they should pursue in this matter, some looking to us for what help we can give them, while others will not be content unless they receive the undivided labours of a Missionary or Catechist. I have been receiving pressing solicitations from the people to give them service every second Sabbath, which, I believe, would satisfy them;

but, according to my present arrangements, I cannot go oftener than once in four weeks.

9th. **GLENBURNIE.** This is the most delightful of all our stations. The audience is chiefly Presbyterian. Unlike some of the places which I visit, much decorum is apparent at the meetings. You no sooner enter their place of worship than you find that you are in the presence of those who have been accustomed to regard the worship of God with becoming solemnity; and in no place, so far as I am aware, is the Sabbath better observed than in Glenburnie. There are some good old men here who have not forgotten the sanctity with which it was observed in the land of their birth, and have not been backward to frown on every attempt at its violation in the land of their adoption. We have meeting here every second Sabbath, and the meetings are very cheering, seldom having less than 50 in attendance, and sometimes as many as 70 or 80. They have been steadily on the increase for some time back, and some are found coming regularly who never used to be seen at a meeting at all.

10th. **WOLFE ISLAND, SOUTHERN PART.** I have been struggling now for nearly twelve months to bring the people out to the meeting, and more than once I have been thinking of giving it up in despair; the people are so utterly careless that they know not, and care not when the day of meeting comes. Yet it is for such that we ought chiefly to feel and toil and supplicate, and, accordingly, I have spent a good deal of time and labour in this part of the Island. There are about 16 Presbyterian families contiguous to the place of meeting, all professing adherence to our Church; yet I am not aware of having ever seen more than four of them attending Divine service at once. No other Missionary visits this part of the Island. The people are as sheep having no shepherd. There is no Religious tie amongst them, which keeps them together as a distinct people. Their children seem to think it strange for me to prescribe lessons in the Bible for them. As yet, we have no hold upon those poor people. It would be a great matter to get them into a church-going habit, and to get them to maintain something like a bond of unity amongst themselves. The ignorance which prevails is melancholy; many never heard a sermon preached, some never heard the Scriptures read, and one young woman, lately married to a Presbyterian, declared that she never heard a prayer in her life. Oh! these are sad disclosures, and ought to kindle up our Christian activity and Christian charity, if by any means we can chase away so foul a reproach from our doors.

11th. **WOLFE ISLAND, GRANT SETTLEMENT.** Here the meetings are good and cheering, and by the assistance of Mr. Campbell, of Queen's College, I have hitherto been enabled to hold them once a fortnight. There are few, it is presumed, who do not avail themselves of the benefits of our Mission in this neighbourhood, and there is good reason to believe that our work here has not been in vain in the Lord. It has been my pleasing duty on more than one occasion to give directions and encouragement to anxious and awakened souls. It is cheering also to find that other denominations, as the English Church and the Methodists, are now extending their regards to this place, so that this neighbourhood, which so shortly was a moral wilderness, is now made to rejoice and blossom as the rose.

These are the eleven stations which we are at present occupying, and the following Table will give you some idea of the claims which these places have upon us:—

There are belonging and adhering to us in			
Barrielfield	12 families,	in all	50 souls.
Portsmouth	13	"	51
Mrs. Reid's	9	"	36
Cedar-School	6	"	25
Ballynahinch	8	"	42
Pittsburg, Front	22	"	100
Pittsburg, Back	12	"	50
Pittsburg, Fingerboard	Not Ascertained.		
Glenburnie	10	"	40
Wolfe Island, South	16	"	80
Wolfe Island, Grant Settlement	38	"	182

Making an aggregate of 148 families, and 656 souls, all looking up to us for spiritual instruction, and professing, at least, adherence to our Church, and who, together with their neighbours of other denominations, who enjoy the benefits of the Mission, must make up a population of several thousands. To all these the Gospel has been brought to their very doors—to their very firesides. And let it not be supposed that our public exhortations, delivered at the appointed time in all these stations, are the whole, or even the chief part of our Missionary operations: nearly all these families have been visited and catechised for the second time, and at present are preparing for a third visit. It is, perhaps, one of the most cheering features of our Mission, that in these less favoured places of our Zion our young people are thus becoming familiar with the great truths of the everlasting Gospel, that they are thus constrained to attend to their much neglected Bibles and Catechisms, that in every family belonging to us there is such a sacred influence at work bringing their minds in contact with heavenly wisdom, and that not a few are thus attaining the elements of a sacred religious education, who were but lately sunk in the most melancholy ignorance. In simplifying the great truths of the Gospel for easier infusion into the youthful mind I do not lose sight of the parents, being well convinced that they often stand as much in need of instruction as their children. In this way their hearts may be reached when a more direct method would fail.

There is also another sacred influence which we have at work, and which I must also bring before you, viz, Religious reading. Having been furnished with an excellent assortment of tracts for adults, and little books for children, I have been enabled to leave some of these sweet Missionaries of the Cross in almost every family. In this way many a precious lesson has been conveyed, much valuable seed has been scattered, and, doubtless, many a salutary impression made. These silent messengers of the Cross are often received and attended to when the living instructor is neglected and despised. Like the drops of dew in the "womb of the morning," they scatter blessings wherever they fall. I have also been furnished by a lady of the Congregation with a library of the Religious Tract Society, which promises to do much good among the more ignorant and destitute around us, so that altogether, by means of religious reading, public exhortations, private instructions, and preparations for catechetical examination, we have almost every influence at work which we can command.

Wolfe Island is doubtless the most interesting part of our Missionary field. Here a considerable amount of time and labour has been expended. Last winter I spent some weeks in it, and travelled over the whole Island, visiting our people from house to house with the view of extending to every one, professing adherence to our Church, the blessings of our Mission. It will be seen from the foregoing Statement that there are upwards of fifty families adhering to us in the Island, making an aggregate of 262 souls. The most of them I have visited twice, and many of them three times during the last year. It is humbly hoped that the reading of the Scriptures to those poor people, praying with them, and exhorting them at their own firesides, will be attended by the blessing of God, and be the means of "turning some from darkness to light, and from the power of Satan unto God."

There are several encouraging circumstances connected with the Island, worthy of notice. One is the increasing number that attend our meetings, and who, professing to adhere to us, are desirous of enjoying the benefits of our Mission. A year ago only eleven families were known to belong to us; now that number has increased to fifty or upwards. The attendance at the meetings was small and discouraging; but now it is large and steady. In the Grant Settlement the meetings are very cheering. On the last occasion there could not be less than eighty present. Another cheering circumstance is the better observance of the Sabbath. Another is a very general desire for the prosperity of the Mission on the Island. But the chief encouragement to me, at least, is to

find the youthful portion of the people preparing faithfully and carefully those lessons which are from time to time assigned them. At this moment, over the whole Island, they are preparing for examination the III chap. of the Romans, together with certain portions of the Mother's and Shorter Catechism. This a great change to these poor people, some of whom never saw a Minister enter their dwelling; and many never had their feet within a House of prayer.

But in the face of these there are certain discouragements which we would not conceal from you. One is, the extreme and almost hopeless ignorance of a considerable number of the people. Another is, the awfully wicked examples with which they are surrounded, encompassed as they are by neglected Roman Catholics and others who are living in a state little better than heathenism. This to the youth is very pernicious. Another is, the progress of Infidelity and Universalism, which last has found a footing in the Island by one of its preachers and his publications. Another is, the general, and in many cases the extreme poverty of the people, the most of them holding their land on lease. Another is, the transient nature of the population. Every year crowds are coming into the Island, and crowds leaving it to make way for them. These are serious difficulties, but certainly they ought not to deter the Ladies' Missionary Association from prosecuting their works of faith and labours of love amongst these destitute people, since they may look for the blessing of Him, concerning whom it is written "Prepare ye the way of the Lord; make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight and the rough places plain."

Now I would not have it understood that I have confined my exertions exclusively to our own people. Wherever I have met with an invitation, wherever I have found a case of severe sickness or destitution, I have never scrupled to extend my services, being well convinced that in thus carrying the Gospel to every man's door, and "warning every man," as I had opportunity, I was best carrying out the design of the Mission. I believe that testimony will be borne to me that I have never shunned to wait upon the afflicted or the dying, whatever their religious creed might be, when informed concerning them. In doing so, no reason has been given, I trust, for bringing upon us the charge of proselytism. Were this our object, it would be easy to swell the number of our nominal adherents; but, guided by better, and, I trust, holier motives, I have ever been more desirous of spreading the blessings of the Gospel to those who are perishing for lack of knowledge than of increasing our numbers. It is not the part of a Missionary Association, or of a faithful Missionary of the Cross, to deal out the treasures of the Gospel with a timorous or exclusive hand, but with a beneficence which overlooks the "beggarly elements" of this world, and the denominational distinctions and jealousies with which we are surmounted, to pour forth these treasures on every creature.

It is to be regretted that most of those Ministers, who have hitherto visited Wolfe Island, should not have been able to penetrate further into it and spent more time in visiting the families. A mere random visit at the "landing-place" is not the kind of service which will do much good. They require to be visited and awakened up at their own firesides. They are scarcely in a position to reap much benefit from pulpit ministrations, apart from catechetical instruction. They require the milk of the Word to be administered to them in the simpler form of household instruction. Without a well sustained system of such instruction we cannot hope to do much good in Wolfe Island. It is only in this way that we can reasonably expect to bring those poor careless people into a church-going habit, and prepare them for the ministrations of the Sanctuary. It is not here as in many places, when the visit of a Gospel Minister operates as a charm in bringing the people from their houses and occupations to hear the glad tidings of the

Gospel; for in many cases they neither care nor are prepared for such things. Hence it is not surprising that sometimes distinguished ministers can scarcely get a dozen of hearers to attend them, while hundreds in the immediate neighbourhood of the Meeting-place may be spending their time in idleness and dissipation. Such then is the great and increasing field which we are at present occupying, and in this age of denominational folly and noisy contention it must be matter of gratitude to all who love the Lord Jesus, that a single congregation of no very ample resources can be found quietly prosecuting a work so great and so holy,—that a few Christian Marys amongst us, animated with that piety which “wept at the Cross and was early at the Sepulchre,” have espoused this work and made it all their own; and who with offerings, no less precious than the sweet spices of the Sepulchre, are spreading joy and gladness throughout all our borders. It bids much both for the temporal and spiritual prosperity of a people, when with warm hearts and liberal hands, they extend their Christian regards to their less favoured brethren around them. The Church of Christ in its very nature and constitution is Missionary, and never does it prosper more than when it is most Missionary in its operations. So true is this that it may be laid down as an axiom, “that in every age it has flourished or declined in proportion as it has maintained that character.” We all know that the period of its first and greatest activity was the season of its greatest prosperity. Physiologists tell us that life radiates, or acts from the centre outwards, and that in ceasing to expand it ceases to exist. So also with a Church; the more it pours forth the life-giving rays of Divine Truth upon those who are sitting in darkness and the region and shadow of death, the more will Spiritual light and life circulate amongst its members; and, whenever it ceases to do this, it must wither and decay; and he who would turn away from supporting Missions on the ground that the congregation to which he belongs is in straitened circumstances, is not the most likely person to distinguish himself in relieving it, or in the best state of mind for receiving the blessing of Him, who, though He was rich, yet for our sakes became poor, that we through his poverty might become rich. He is giving way to that cold selfishness which eats out the very heart and core of piety, and, like a deadly mildew, blights and shrivels all the graces of the soul. Persons sometimes complain of darkness and desertion; such should seek to abound more in the graces and the charities of the Gospel; then there would be less room for such complaints. This is no vain fancy that I am now propounding, but the full experience of every right-hearted man. Nay, it is the solemn testimony of Scripture itself, “If thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity and thy darkness be as the noon-day, and the Lord shall guide thee continually and satisfy thy soul in drought, and make fat thy bones, and thou shalt be like a well-watered garden, and like a spring of water, whose waters fail not. And thou shalt be called the repairer of the breach, the restorer of paths to dwell in. Isaiah, lviii, 10, 12.”

UNIVERSITY OF QUEEN'S COLLEGE.

The public Examination and Distribution of Prizes in this Seat of learning, which is now one of the first in the Province, took place on Wednesday and Thursday last in presence of the College Senate, a number of the Clergy, and other inhabitants of the City. The Students went through a great variety of exercises in a manner highly creditable to themselves, and showing the efficiency of the Institution. The second day was chiefly occupied with the reading of Poems and Essays, some of which displayed great merit. After the Distribution of the Prizes

to deserving Students the Rev. Principal Machar closed the Session with the following Address:—

Gentlemen:—The parting hour at the breaking up of a College Session, the hour when we look, it may be, for the last time upon those with whom we have been for a length of time associated, is never an hour of indifference; and I am sure that I have no need to bespeak your earnest attention to the few words I am going to address to you. Situated as you now are, just about to rejoin those loving and beloved ones with whom it cost you so much to part, and with whom it will be so delightful to renew your intercourse, the present must needs be a moment of joy. And yet it is a chastened joy. Your emotions are of a mingled kind; you are glad to go; but there is that too in your circumstances to arrest your steps, and to cause you to cast some lingering looks behind. The walls that have witnessed your toils and triumphs as Students; the Teachers from whose lips you have drunk in the words of wisdom; the chosen associates with whom you have taken sweet counsel,—all have taken a hold upon you, which it costs a painful wrench to loosen. I feel then that I am not speaking to uninterested ears. You will not receive with indifference the parting counsels I now give; they may have an influence with you which, if delivered under other circumstances, they would have failed to secure.

You have just passed through a most precious season, precious for the opportunities you have enjoyed, and precious too for the improvement which, as these days of review have shown us, many of you have made of them. A season, which might be scarcely less precious, now lies before you; but, in order that it may be really so to you, you must resolutely keep up those habits of sustained activity and vigorous thinking which you have succeeded in establishing while you have been here. I say, *resolutely*, because without such resolution there is danger of these habits being let down. Let me not be misunderstood. Do not suppose that I would be for denying you those days of relaxation at our breaking up which you have so well earned by your diligence in study during the past months; for such days of relaxation you ought to have. And do not think that I would count it an advantage to any of you if in the fine season, that is now hastening forward, you should not largely indulge your sensibility to natural beauty, drinking in amidst those lovely rural scenes, to which you are returning, the glories of land, and lake, and sky. I only seek to warn you of a danger to which you are exposed at this time of sudden and entire release from the toils and restraints to which your College life is necessarily subject. You must beware of such a relaxation from your studies as would render it irksome to you again to resume them; and, highly important as it is that you should cultivate a taste for natural beauty, you must never forget that your calling as Students, while it excludes not this, but gives it its due place, does nevertheless demand from you a sterner and severer mental discipline. To forget this in your present circumstances, at least for any length of time, could not but be most disastrous to you. It were in fact to rob yourselves in a great measure of the fruits of your labours during the Session. It were to pull down with your own hands what your own hands have been painfully uprearing. Be it your care then, as soon as you are settled in your quiet homes, to lay down a plan for the proper distribution of your time during the summer; and, having laid down your plan, let nothing short of an invincible necessity be permitted to break in upon it. As there must be specialties in the case of each of you rendering what might be expedient in one case the reverse of expedient in another, I of course abstain from recommending to you any particular plan; but I may be permitted to suggest to you two objects which you might find it of the greatest importance to embrace in the plan you adopt, whatever it may be, the review

of your studies during the past Session, and the enlargement of your reading. Your studies during the past Session should be carefully reviewed; there is perhaps no employment, in which you could engage, that would be so profitable as this. You may have gathered many precious things on the ground you have passed over, but many more remain to be gathered; and it is only by digesting and arranging and perfecting the acquisitions you have already made that you will be prepared for those ulterior and higher efforts which will be demanded of you in the ensuing Session. But you should also devote a very considerable portion of your time to the enlargement of your acquaintance with books. A rich and inviting field here lies before you. Excluding Fiction, which a Student really in earnest will soon learn to shun as enfeebling the mind, and unfitting it for any noble undertaking, how rich is this field? There are History, and Poetry, and Philosophy—all inviting you to appropriate their priceless treasure. Let each of them have a share of your attention; History, for it will enlarge your acquaintance with men and manners; Poetry, for it is powerful, not only to delight but to ennoble and purify; and Philosophy, for it will supply you with rich materials of thought, and strengthen in you that power so essential in a Student, the power of analysis and discrimination. It were long to name to you the Authors in these several departments, whose works might profitably engage your attention; but, passing over History, where the writers are so many, you will permit me to say that some summer hours spent with Milton, and Coleridge, and Wordsworth, might in after years be remembered with delight, and that the student in your circumstances, who passes his youth without acquainting himself with Reid, and Stewart, and Brown, inflicts upon himself an injury, which he afterwards only does not bitterly deplore because through his neglect he cannot adequately estimate it. Whatever may be thought of Brown's Metaphysical System, the first reading of his Lectures on the Philosophy of the Human Mind will be remembered with delight by every Student who has any admiration of what is subtle in analysis, or any taste for what is eloquent in language, or pure and beautiful in sentiment.

In supposing you have a plan for the conduct of your Summer Studies, and to embrace in this plan the objects which I have indicated, I take it for granted that you have made up your minds to study in earnest, to aim not at little but at great things in following out the high calling of one who is really entitled to take a name so distinguished as that of a Student. It is something very different from superficial knowledge, the possession of a few facts wherewith to dazzle the un instructed, which may be gotten any day and at small cost, that is your aim. A writer of brilliant powers as an Orator, almost equally distinguished as an Essayist, a Poet, and a Historian, undertook, some years since, to put forth the doctrine that there was not that danger in superficial knowledge which had been supposed; and, as might have been expected from the speciousness which Mr. Macaulay was so well able to throw around it, this doctrine met with some acceptance. But the fallacy contained in it was soon exposed. The Professor of Natural Philosophy in the University of Edinburgh in an Essay entitled, “The Danger of Superficial Knowledge,” showed that there is deep truth, truth which it really much concerns men to understand, in the sentiment of Pope, the sentiment by the way of a greater than Pope, Bacon having uttered it, only in a phraseology somewhat differing from the couplet of the poet,

“A little learning is a dangerous thing;

Drink deep, or taste not the Pierian spring.” I take pleasure in believing that those, whom I address, think with the poet and the philosopher. It is not superficial but solid knowledge that will satisfy you. It is not your ambition to be empirics in science, but scientific; to be dabblers in literature, but learned. Principles, not mere naked facts, are what you aim to grasp; and that,

because you have learned that hard mental training, not the mere storing up of a few results got at in any way, is the real object of education. For your own sakes, Gentlemen, for the credit of our rising University, which, I know, will be ever dear to you, and for the good of our country, of which some of you may yet be the distinguished ornaments, I venture to express my confidence that we are altogether at one on this point; and hasten to close with a few summary practical suggestions, which, I know, will not be unwelcome to you.

Be persevering; let it be the last thing you think of, to give up. Difficulties you will meet with in your studies; all have met with them. But do not faint under them; formidable as they may appear, do not suppose that they cannot be conquered. Remember that what has been done by others may be done by you; and that all things are possible to him that believes. Let me add, Be not sorry that you have difficulties. They are painful things at the time; but many have lived to number them among their greatest blessings, as evolving in the outset of their course a strength which had otherwise remained dormant, and as thus giving them a preparation for the trials and conflicts of life, which they would never otherwise have acquired.

Be self-denying. A Student, like a good soldier, must endure hardness. If pleasure courts you, and you are not proof to its fascinations, or if sloth craves indulgence, and you yield to its importunity and waste the best and freshest hours of the day in bed, your rising to eminence as a Student is hopeless. And can you with such a certainty before you consent to come under a bondage so ignoble? If Seneca could say, "I am greater, and born to greater things than to be the slave of my body," much more surely might we expect to hear such language from the lips of a Christian Student.

Cherish a habit of deep attention. It is related of the great Newton, that it was the attention he gave to the sight of an apple falling from a tree in his garden that formed the first link in that chain of thought which enabled him to unlock to our view so many of the secrets of the material universe. This shows the value of a habit of deep attention. The sources of knowledge are continually open to all, observation, reading, conversation; but the attentive only draw from them, and this in proportion to the degree of their attention.

Cherish a deeper sense of the value of time, and sacredly gather up all its fragments. This advice I feel to be especially important to those of you who are to be Teachers during the summer. If you are faithful in this employment, it will be but fragments of time only that you will be able to give to your own studies. But do not therefore cast these fragments away; but diligently gather them up; and they shall be blessed to you beyond your expectation. It is not they, who have most time, that thrive best; but they who make the best use of the portion they have. Mason Good of London, and Abercromby of Edinburgh, were both of them professional men so much in request that fragments of time were all that they could possibly have devoted to their studies; yet both left enduring monuments in authorship to their fame.

Be doers as well as learners. Go and practise in your homes, and, wherever God gives you opportunity, the love which is of God. There may be a clear head where the heart is cold; but be assured that your heads will not be less clear that your hearts are loving. With all this let unceasing prayer be poured out to Him, without whom nothing is strong and nothing holy, for a blessing upon your studies. This implies your having acquainted yourselves with God; and how valueless a possession is all the knowledge you can acquire if there be not included in it the knowledge of the Only True God and Jesus Christ whom He hath sent. We, who are Teachers, have, failed in a part of the Ministry which God sent us to accomplish within these walls, if we have not given the distinctest utterance to the

sentiment, that "the fear of the Lord is the beginning of wisdom," and if our bearing among you has not been such as to give weight to this sentiment in your eyes. We think that we have learned to distinguish between what is essential to a subject and what are merely its accessories; and, when you go forth from these walls, you will be able to say, that not in a single instance were your consciences tampered with in regard to Denominational peculiarity, and that what we impressed upon you were in no case exterior and secondary matters in polity and discipline, about which the churches of Christ are as yet unhappily divided, but only and strictly those matters of faith and practice in which they are happily one. But in regard to this you will be able to say that we never lost sight of it—never gave you cause to think that it was regarded by us as a light matter. We could never have done this with a spark of faithfulness to your souls, or save in utter forgetfulness of the claims upon us of those who committed you to our trust. The personal piety of our Students cannot but be an object to us of the deepest solicitude. For only let your relations with God be right; and it will communicate a tone of health to your College life that will have the happiest influence upon your studies, that will make it delightful for your Professors to instruct you, and delightful for you to learn from their lips; and thus also will you have an active preservative of your moral purity, without which our University, with all the literary or scientific advantages it might possess, could never have the blessing of God, or enjoy the confidence of the country. I am perfectly sure that sectarianism in Religion will be utterly eschewed by the Professors in the Faculty of Arts; but I am equally sure that there will ever be seen in them a constant practical recognition of "the principles of the Christian Religion, for the education of youth in which," conjointly with Science and Literature, we were erected into a University by the Charter of our Gracious Sovereign. It will be our endeavour that you never forget the infinite preciousness to you of piety and truth; motives to this press upon us to which, woe were it, if we could be insensible. You come to us from a mother's knee, a father's hearth; and you come bringing with you in many cases the faith, and hope, and love, which, notwithstanding the evil times on which we are fallen, are still incalculated, we believe, in many of the homes of our land. This faith, and hope, and love, it must be ours to feed and foster. We cannot but direct you to that good part without which scientific power and intellectual cultivation are after all but poor and pitiable boons, leaving you destitute of a guide to direct you through the intricacies of your path, and of a support to bear you on through its thickening trials. In this calm retreat there are cares and anxieties that can scarcely be expected to reach you; and God forbid that they should reach you too soon, to bring a cloud over the morning of your days. But even you cannot but know something of the nature of the time. Its aspect is ominous in the extreme; calculation in the wisest is at fault; upon all beyond the present rest clouds and darkness. The stablest thrones, having parted with portion after portion of that which only could give them stability, are tottering to their fall; and no human arm can save them from coming down. What may await our own long-favoured nation, we know not; if she hold fast the faith of her Lord and do not deny His Name, she may still be a Goshen, unsmitten by the hail, and sheltered from the storm. We have indeed dishonoured God, and to His Truth we, its possessors, have been untrue; nor is it wonderful, when we look at these things, that the hearts of many should be failing them for fear of those things that are coming upon the earth. But God may be better to us than our fears. He may grant us some respite, and send us better days than the sober-minded and thoughtful at this moment anticipate. Should it be otherwise; should the day, dark now, grow darker still, yet fear not ye; for, if you acknowledge God, He will direct your paths, and amidst the thickest

darkness you shall hear a voice saying to you, "This is the way; walk ye in it." Nor think your doom so hard in being thrown upon such a time. God gives strength for the day of His children; and, if you shall have harder trials, yet if you are faithful in the midst of them, the righteous Judge will give you a richer reward, and place upon your brows a more glorious crown.—*Kingston Chronicle and News.*

UNIVERSITY OF QUEEN'S COLLEGE.

PRIZE LIST AND COURSE OF STUDY, SESSION 1850-1851.

DEGREES.

On Thursday, 24th April, the following Degrees were conferred by the Senatus Academicus:—

BACHELORS OF ARTS.

Peter Lindsay, Donald Watson, Henry McPherson, George D. Ferguson, James Gordon, Alexander Mair, Augustus D. Thibolo, Robert Douglass.

PRIZE LIST.

ORIENTAL LANGUAGES.

Senior Class.

Duncan Morrison, Kingston; John Campbell, Kingston; Kenneth MacLennan, Glengarry; Donald MacLennan, Glengarry; Frederick P. Sim, Quebec.

Junior Class.

J. H. McKerras, Brockville; Peter Lindsay, Ormestown.

Junior Greek Class.

1. David Ward, Perth, C. W. 2. Hugh Plunkett Bouchier, Kingston. 3. Thomas Miller, Flamboro West.

Junior Latin Class.

1. Hugh Plunkett Bouchier, Kingston. 2. William Smith Ireland, Kingston. 3. Thomas Miller, Flamboro West.

David Ward, Perth, C. W.—Essay on the Ancient Mysteries, and Translation of a passage of Shakespeare into Greek Anacreontic verse.

Hugh Plunkett Bouchier, Kingston—Essay on the Olympic Games and Translation of a passage of Shakespeare into Greek Anacreontic verse.

Thomas Miller, Flamboro West; Alexander Sprout, Esquering—(equal)—For the best Translations and Analysis of passages from Anacreon, Tyrtæus, and Herodotus.

John Benson, Kingston—For Essay on Olympic Games and Greek Translations.

Charles Bonner, Quebec—Essay on "The Character of Mahomet."

John T. Mackenzie, Toronto—Essay on "The Character of Mahomet."

Second Greek Class.

Robert Sutherland, Jamaica; John Lindsay, Ormestown, C. E. (equal).

Second Latin Class.

Farquhar McGillivray, Glengarry. Robert Sutherland, Jamaica—For General Merit, adjudged by the vote of the Students.

Robert Sutherland, Jamaica—Scanning of Choruses in Sophocles' Antigone.

John Lindsay, Ormestown—Essays on Character of Mahomet, and on "The Domestic Life of the Athenians"; likewise a Translation from Euripides' Phœnissæ

Farquhar McGillivray, Glengarry—Poem on the Martyrdom of John Huss.

Thomas Benson, Kingston—Poem on Destruction of Nineveh.

Peter Watson, Williams—Poem on the Martyrdom of John Huss.

Third Greek Class.

Peter Lindsay, Ormestown, C. E.

Third Latin Class.

1. Peter Lindsay, Ormestown, C. E. 2. Henry McPherson, Kingston.

Peter Lindsay, Ormestown, C. E.—Translation into English Verse of a Choral Ode of Sophocles' Antigone, and of a passage from the "Phaenissa" of Euripides.

Donald Watson, Williams—Translation of English into Greek Prose, and a Translation from the Latin of the "Oedipus" of Seneca into Greek Iambic Trimeter.

James McEwen, Ireland—Essay on "The Domestic Life of the Athenians."

Augustus J. Thibodo, Kingston—Essay on "The Character of Oliver Cromwell."

Robert Douglass, Nelson—Translation of a passage from the Oedipus of Seneca into Greek Iambic Trimeter.

James Gordon, Nelson—Translation into Greek Sapphic verse of a passage from Wordsworth: "O that our lives which fleet so fast," &c.

James McEwen, Ireland—For General Merit.

Junior Mathematics.

Best Geometricians. 1. George Levack Mowat, Kingston; David Ward, Perth, (equal). 2. Alexander Sprout, Esquising. 3. Charles Bonner, Quebec. 4. Andrew Bell, Dundas.

Best Prize Exercises. George Levack Mowat; David Ward.

Best Algebraists. George Levack Mowat; David Ward, (equal). 2. Alexander Sprout. 3. John Benson, Kingston.

Best Prize Exercises. 1. George Levack Mowat. 2. Alexander Sprout. 3. Charles Bonner.

Exercises in Geometry and Algebra. John McKay, Bytown.

Senior Mathematics.

Second Year. Peter Watson, Williams; John Lindsay, Ormestown, C. E., (equal).

Best Exercises during the Session. 1. John Lindsay. 2. Robert Sutherland, Kingston.

Third Year. Peter Lindsay, Ormestown; Donald Watson, Williams; & Henry McPherson, Kingston, (equal). 2. James Gordon, Nelson.

Logic.

Best Exercises and Examinations. 1. Peter Lindsay. 2. Henry McPherson; George D. Ferguson, Montreal.

Essay "On the Socratic Dialogue as a process of Reasoning." George D. Ferguson.

Poem, "The Arctic Regions." Peter Lindsay.

Essay, "Sketch of the History of Canada from its first Settlement." Henry McPherson; James McEwen, Belleville.

Analysis of Whewell, Book IV. Chap. 1. Robert Douglass, Nelson.

Moral Philosophy Class.

For Excellence in Class Exercises, Examinations and Essays. 1. Peter Lindsay, Ormestown, C. E. 2. George D. Ferguson, Montreal. 3. Donald Watson, Williams.

Natural Philosophy.

Second Class. Essays and Examinations. 1. John Lindsay. 2. James Rollo, Seymour West.

Third Class. 1. Peter Lindsay. 2. Henry McPherson

Essay, "On the Evidences of the Being and Perfections of God derived from Physical Science." 1. Peter Lindsay. 2. James Gordon, Donald Watson.

Essay, "On Pneumatics." 1. Thomas Benson, Kingston. 2. John Lindsay.

Essay, "On Railways and their Advantages." 1. Augustus J. Thibodo, Kingston. 2. James Rollo.

Essays and Poem. Farquhar McGillivray, Glengarry.

Drawing in Mechanics. Thomas Benson.

COURSE OF STUDY.

THEOLOGY.

Systematic Theology.

I. *Sanctification*, discussed in its various doctrinal branches, in a somewhat full course of Lectures.

II. A Series of Lectures on the duties which man, as a creature, owes to his God:—and what he owes to God in Christ as a redeemed creature: and lastly, the duties which he owes to his fellow-men.

Exegetical Theology.

Lectures on the ninth and eleventh chapters of the Epistle to the Romans.

Hebrew Classes.

I. *Senior Class.* Read from the Books of Exodus, Judges, 2d Kings, Proverbs, Isaiah, Jeremiah, Habakkuk, and Daniel.

II. *Junior Class.* Elements of the Grammar, both Hebrew and Chaldee. Read from the Books of Genesis, Numbers, The Psalms, The Proverbs, and The Song of Solomon.

A Critical Dissertation from several of the Students.

Church History.

Second and Third Year Students: Recapitulated the events of Eighth and Ninth Centuries; after which the study and examination of the Eleventh Century, and the succeeding Centuries to the end of the Thirteenth, were minutely entered upon and concluded.

First Year Students: Studied and were examined upon the first Four Centuries and part of the Fifth.

Lectures five times a week; with Readings from Dr. Campbell's Lectures and Dr. Milner's Church History, with copious Remarks.

Written Exercises by all the Students once a week on defined Epochs from the Old and New Testament Histories.

Natural Philosophy.

Lectures on the properties of Matter, Statics, Dynamics, Hydrostatics, Hydrodynamics, and Pneumatics, Light, Heat, Electricity, Steam Engines, Fixed and Locomotive.

Earnshaw's Dynamics. Examinations on Arnot's Physics.

Weekly Essays and Exercises on subjects of the Course.

Moral Philosophy.

Text Books. Whewell's Elements of Morality. Paley's Moral Philosophy. Bishop Butler's Sermons.

Occasional Lectures on subjects connected with the Course.

Class Readings from the Philosophical Works of Stewart, Brown, Morrell, &c.

Class Examinations each alternate day.

Weekly Exercises and Essays by the Students.

Logic.

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

Essays and Exercises on various subjects.

Mathematics.

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

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

Third Class. Application of Algebra to Geometry: Conic Sections; First Section of Newton's

Principia; Differential and Integral Calculus; with Numerous Exercises.

Junior Latin Class.

Virgil. VI. Book of the *Aeneid*.

Cicero de Amicitia.

Horace. The First Book of the Odes.

Livy's Roman History. The First Book, 30 chapters.

Frequent Written Exercises in Translation from Latin into English, and from English into Latin.

Construction of Verse.

Roman History, Geography, Archæology.

Junior Greek Class.

Edinburgh Academy Greek Grammar, carefully gone over, and repeatedly revised.

Edinburgh Academy Greek Delectus. Read the larger portion of it.

Anacreon's Ode to Cupid, Tyrtæus's Song on Warlike Bravery and Extracts from Herodotus.

Xenophon's Anabasis. Nine chapters of the First book.

Homer's Iliad. Book X., 300 lines.

Dunbar's Greek Exercises for junior Students.

Grecian History read every morning.

Written Translations from Greek into English, and from English into Greek.

Grecian Antiquities, Geography, &c.

Occasional Lectures.

Senior Latin Class.

Horace. The Third and Fourth Books of the Odes. The Epodes. The Carmen Seculare. The First Satire. The First Book of the Epistles. Epistles 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14.

Cicero. Dialogus de Senectute.

Livy's Roman History, Book XXI.

Passages from various Latin Authors, dictated to the Students, from Terence, &c.

Exercises twice a week by the Students in translating from English into Latin, and from Latin into English. Latin Versification, Geography, and Archæology. Lectures.

Occasional Essays by the Students.

Senior Greek Class.

Xenophon's Anabasis.

Xenophon's Historia Græca, Passages dictated from Homer's Iliad, XVI. Book.

Sophocles' Antigone, verse 1—929

Thucydides' Lysias. Passages in Collectanea Græca Majora, Vol. I.

Pindar. Portions dictated from Pindar's Nemean Odes.

Frequent Written Exercises in Translation from Greek into English, and from English into Greek.

Dunbar's Larger Exercises.

The Eleventh Session of Queen's College will begin on the first Wednesday of October (1st October), 1851, 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 *Aeneid* 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 7 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 superintendence of the Professors.

All Students must produce a Certificate of

moral and religious character from the Ministers of the Congregations to which they respectively belong.

A number of Scholarships will be awarded at the commencement of the Session. The Scholarship 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 follow:—

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 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.	
	} £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 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*,
MALCOLM J. SMITH,
Secretary to the Senatus.

ST. ANDREW'S CHURCH, FERGUS.

On concluding the Book of *Ecclesiastes*, in the elucidation of which the Revd. Dr. Mair, of Fergus, has for the last eighteen months been more or less engaged, he was presented by the members of his Bible Class, with a copy of *Layard's Nineveh*, as a small mark of their esteem and regard. His reply to the communication of this expression of respect is subjoined; and to those immediately concerned is not only valuable, as showing that their revered Teacher fully appreciates their feelings, but that he is ready, as hitherto, to spend and be spent in his endeavour to bring them to an intellectual as well as, by the blessing of God, to a practical acquaintance with the Holy Scriptures.

Besides the portion of the Sacred Record referred to, the Reverend Doctor during the period specified has investigated with his class various doctrinal topics, as well as several of the more prominent errors of Popery: a course, which, we understand, he intends pursuing, when he resumes the class, contrasting the Romish with the Scriptural or Evangelical Doctrine.

It is with heartfelt gratification that we observe in the attendance at these lessons of professing Christians of various denominations, that a spirit of Christian Charity has been kindled, which, we trust, may burn brighter and brighter, till all see eye to eye through the inculcation of those great truths which are universal in their application, and the accompanying blessing of the spirit of God on the exer-

tions of His faithful servants, labouring steadfastly in Word and Doctrine.

Fergus, April 26, 1851.

To ALEX. D. FORDYCE, Junr.

MY DEAR SIR,—Your kind note, accompanied with "*Layard's Nineveh and its Remains*," I yesterday received, and, but for circumstances uncontrollable, would have forthwith responded to it.

And now suffice it to say, that, though such a volume came most unexpectedly, it yet came very opportunely; and, considering the quarter whence it came, and the motive which doubtless prompted it, it is to me, I can assure you, invested with a value inestimable; and will not fail to operate as a *memento* of what to myself shall be ever pleasing and delightful. I beg leave therefore to request you to assure those whom you represent, that I duly appreciate their expression of kindness, and consider it as a genuine, unsophisticated token of regard; and hope to be able in some measure to reciprocate such by renewing the labours of the Bible Class, and prosecuting assiduously, untiringly, and faithfully, that work of love, which, under the blessing of God, may issue in results and accomplish ends, that may tell felicitously upon our best interests in time, and unutterably upon our destinies in eternity.

That we may therefore be conducted in the path of Truth under a Guidance that is unerring, and be enabled to explore with more interest, satisfaction, delight and profit than ever, the field of a pure and a lofty Revelation, that our motto may be *upward and onward*, that we may all reach the same Heaven, participate in the same joys, associate with the same society, encircle the same Throne, gaze with rapture on the same Lamb, and sing with transport the same sublime and everlasting song,—is the heartfelt desire and fervent prayer of one who is now, and hopes for ever to be, your true and faithful friend,

HUGH MAIR.

CHURCH IN THE LOWER PROVINCES.

ST. ANDREW'S CHURCH LAY ASSOCIATION,
ST. JOHN'S, NEWFOUNDLAND.

Having on several occasions earnestly recommended to the friends of the Church of Scotland in Canada the formation of Branch Lay Associations for her support and extension, we have been so gratified with the proceedings at the Meetings held for the formation of two such Associations in Newfoundland and Nova Scotia, that we have been induced to give space in our columns to the entire account.

At a Meeting of the Office-bearers, members, and friends of the Congregation of St. Andrew's Church, held in the School Room on Wednesday evening, the 16th inst., for the purpose of forming a Lay Association in connection with the Church of Scotland, James J. Grieve, Esq., was unanimously called to the Chair, and Allan Fraser, Esq., appointed Secretary. After the Meeting had been opened with prayer by the Rev. John Martin, the following Resolutions were moved, seconded, and unanimously adopted as the Constitution of the proposed Association:

Resolved; That a Society be now formed in this congregation, to be denominated the "*St. Andrew's Church Lay Association*."

Resolved; That the objects of this Association shall be the support and advancement of Religion and Education in this Congregation, and among the Presbyterian population of this Island, by procuring funds for the purchase of Religious periodicals, books for the Sabbath School Library, prizes for the most deserving scholars in the Day School, and for Missionary purposes in aid of the various Schemes of the Church.

Resolved; That every person approving of its principles, and subscribing five shillings annually to its Funds, shall be a member of the Association, and entitled to deliberate and vote at all the Public Meetings.

Resolved; That the business of the Association shall be conducted by a President, Vice Presidents, a Treasurer, Secretary, and a Committee of six persons, to be elected annually from the members of the Association:—Five of whom to be a quorum. The President, Vice Presidents, Treasurer, and Secretary to be *ex officio* members of the Committee.

Resolved; That the Association shall hold Quarterly Meetings for the management of its affairs on the first Wednesday in February, May, August, and November; and that the Meeting in February shall be considered the Annual Meeting of the Association, when a Report of the proceedings of the past year shall be submitted, the Treasurer's Account passed, and the Office-bearers for the ensuing year elected.

Resolved; That the Committee shall have the power of framing such By-laws and appointing Sub-Committees as they shall deem expedient for carrying on the business of the Association.

Resolved; That the Committee shall open up and continue a regular correspondence with the Lay Association in Nova Scotia, and other kindred institutions, and with the Colonial Committee of the Church of Scotland, with a view to procure as much useful information as possible for the members, and to promote the influence of Religion and Home Missions, as far as their funds will permit.

Resolved; That, as this is strictly and properly a Religious institution in full connection with the Church of Scotland, and for the promotion of the interests of the Truth and practical piety, all its Public Meetings shall be opened and concluded with devotional exercises.

After adopting the above Resolutions as the Constitution of the Association, the Meeting proceeded to the election of Office-bearers, when the following gentlemen were appointed for the current year:—

JAMES J. GRIEVE, Esq., *President*.
ANDREW MILROY and } *Vice Pres-*
KENNETH M'LEA, Esqrs. } *idents*.
PATRICK TASKER, Esq., *Treasurer*.
ALLAN FRASER, Esq., *Secretary*.

Committee:

MESSRS. J. BOYD, D. STEELE, T. GLEN, W. F. RENNIE, R. RODGEE, H. FLEMING.

A Subscription List was then opened, when 23 members entered their names in the books, and subscribed the handsome sum of fifteen guineas to the Funds of the Institution.

The business of the Meeting having been completed in a most satisfactory and harmonious manner, a vote of thanks was given to the Rev. John Martin for the valuable assistance and information he had afforded; and to James J. Grieve, Esq., for his kindness in presiding on the occasion; and the proceedings closed with prayer and the Apostolical benediction.

JAMES J. GRIEVE, *President*.
A. FRASER, *Secretary*.

—*St. John's Times.*

LAY ASSOCIATION, PUGWASH.

The friends of the Church of Scotland residing in and about Pugwash, having met for the purpose of forming themselves into a Lay Association in connection with the Church of Scotland,

and also for the more immediate purpose of nominating and appointing Trustees and a Building Committee for the erection of a Kirk of Scotland, Samuel Mitchell was called to the Chair, and William Cooper appointed Secretary. Whereupon it was moved, seconded and unanimously resolved; That the interests of the Church of Scotland in this place would be better protected and regulated by the Lay Members in connection with the Church of Scotland forming themselves into an Association to be designated the "Pugwash Branch Lay Association in support of the Church of Scotland," and that the following Rules and Regulations be adopted for our Government.

Resolved; That in accordance with the 3rd Rule the following gentlemen be elected for the ensuing year:—James McNab, Esq., *President*; Mr. Angus McLeod, *Vice President*; Mr. William Cooper, *Secretary*; Mr. Angus Campbell, *Treasurer*; Messrs. John Ross, John Michie, Neil M'iver, Donald McKenzie, Donald McKinnon, Angus M'Pherson, Angus Beaton, *Committee*.

The President having taken the Chair, it was *Resolved*; That the friends of the Church of Scotland in this place should without any further delay erect a suitable building for the public worship of Almighty God in this Town; and that Angus McLeod, James McNab and William Cooper, be, and are hereby appointed and duly constituted Trustees for the erection of said Building, and are hereby empowered to purchase land and materials, and to make all necessary arrangements for the completion of said Church as soon as possible.

Resolved; That the Secretary prepare a book for each Collector containing the Rules of the Association, and that they be directed to collect for the members in their respective districts and to pay the same to the Treasurer on or before each Quarterly Meeting.

Resolved; That the Secretary order two copies of the "Presbyterian" for the Association.

Resolved; That William Cooper, one of the Trustees, be requested to visit Halifax at his earliest convenience, and place himself in the hands of the Parent Association, requesting their aid and assistance towards our new Church.

Resolved; That the Secretary send a copy of our proceedings to the Secretary of the Lay Association in Halifax, requesting that this Association may be recognised as a Branch of the Lay Association in Halifax, and also a copy to the Secretary of the Association at Wallace, desiring their co-operation in the good work now begun by us.

Resolved; That a copy of the whole proceedings be sent to the Halifax *Guardian* for insertion.

The meeting adjourned to meet on the first Thursday of August next.

WILLIAM COOPER, *Secretary*.

NEWFOUNDLAND AUXILIARY BIBLE SOCIETY.

On Tuesday evening last the fifth Anniversary Meeting of the above Institution was held according to announcement. The Hon. William Thomas, President of the Society, took the Chair, and the Rev. George Schofield, at the request of the President, opened the Meeting by reading the 55th chapter of Isaiah, after which the Hon. Chairman addressed the assembly in an eloquent and appropriate speech of considerable length on the subject of Bible Societies. The Rev. E. Brattle, one of the Secretaries, read the Report for the past year, and N. Stabb, Esq., Treasurer, read the Financial Statement of the affairs of the Institution.

From several Resolutions we give the following: *Resolved*; That in the review of the Society's labours, presented this day, many unequivocal proofs offer themselves, that it pleases the Great Head of the Church to accept and crown with His blessing the endeavours made to give a free course to His own Word; and that all the friends of the Society may well feel encouraged and

strengthened to go forward in their undertaking, humbly depending upon the continuance of God's goodness to uphold and prosper the work of their hands upon them.

Resolved; That this Meeting rejoices to learn, that in many countries the wider dissemination of the Holy Scriptures has been greatly promoted through the agency of Colporteurs, and recommends that, as early as circumstances will permit, such an Agency be employed by this Auxiliary, believing that it would be an efficient means of promoting the end which this Institution has in view.

Resolved; That the thanks of this Meeting be respectfully offered to his Excellency Sir John Gaspard LeMarchant for his continued patronage and support.

Several excellent and interesting speeches were delivered by the respective movers and seconders of the above Resolutions, and towards the close a collection was made in furtherance of the objects of the Society, after which the proceedings terminated by singing the Doxology.—*Abridged from the St. John's Courier April 12.*

CHURCH OF SCOTLAND.

CALCUTTA.

ANNUAL EXAMINATION OF THE INSTITUTION, &c.

From this Presidency in India we are furnished with the gratifying intelligence of the successful completion of another of those Annual examinations of our Missionary Institution, which in former years have done so much to attest its importance and usefulness. And on no former occasion has it afforded more ample proof of the able, faithful, and successful labours of our devoted Missionaries. To say nothing of the amount of labour overtaken by so few men in the instruction of the heathen, or of the large range of literature and science laid open to the Hindu mind in the various branches of Secular Instruction, and which, in the proficiency exhibited, would have done credit to the highest of our Academic Institutions, we would dwell with especial gratitude on the fact that in the course of last year more than a thousand of idolaters at Calcutta have enjoyed daily the advantage of a thorough Christian education. That the good seed had been sown with a liberal hand was sufficiently proved in the course of an extended and deeply interesting examination. And why should we doubt the result? To speak of a few converts merely,—though, blessed be God! we can gratefully recal this in the year that is past,—were but in an adequate estimate of the good that has actually been accomplished. Who can tell what doubts and fears, what perplexities and misgivings, may have been stirred up, and are even now working in the minds of many who have not yet avouched their attachment to Jesus? Or who can calculate to what an extent the downfall of Paganism may be hastened in the most benighted land by the gradual diffusion of Christian light into the minds of thousands, who by their position and influence are likely to affect every circle in which they mingle, and every caste to which they belong? Ours, while, indeed, a labour of love in Hindustan, is not less a work of faith, and patience, and hope. Over such a Christian seminary as that which the Church of Scotland strives to maintain at Calcutta, hope is shedding "its select influence," and yet a little while, and in answer to prayer, not ascending from a few, like the voice of one crying in the wilderness, but loud as from numbers without number,—we may venture to anticipate the day when the *Shaster* and *Koran* shall yield for ever to the *racles of Truth*; and India, at one with us in submission to an earthly monarch, shall be at one with us in subjection to the Only Living and True God:—

Extracts from a Letter of the Rev. James Ogilvie to the Convener. Calcutta, January, 23, 1851.

The Session of 1850 was terminated on Thurs-

day, the 9th instant.

You will be glad to have from a man like Mr. Bethune such a decided testimony in regard to the attainments of the pupils, and also to the great benefits which the Institution is conferring on the inhabitants of this land. He has expressed his approbation in the very highest terms. You are aware that he is the President of the Council of Education, the founder and sole proprietor of the celebrated Hindu Female School, an earnest educationist, and a distinguished scholar. His opinion, then, as to the value of the Institution cannot but be particularly gratifying, the more especially as it is the opinion of one who, being at the head of all the Government Colleges, could hardly have been expected to venture to make any favourable declaration at all in regard to a Christian institution, and far less to bear his testimony in so public and so friendly a manner as he has done.

Nor will you peruse with less satisfaction the brief but feeling address of the learned Chief Justice of Madras, Sir William Burton. As to the tone of earnestness, and the spirit of sincerity which it breathes, there can be no mistake.

It is not, perhaps, very common in any country for men of his rank to express their sentiments with such decision and such publicity on the subject of Christianity. But for a Chief Justice to stand in the midst of a large assemblage of Heathens, to pronounce himself to be a Missionary in every sense of the term, and to entreat them with his whole heart and soul to embrace that Religion which was his only dependence,—this is something which, so far as I know, is altogether unprecedented in this land. His address will, I trust, be the means of inducing many of his hearers to think more earnestly on the subject of Christianity than they have hitherto done. So far at least as he is concerned, they will not be able to plead that "none but such as are paid for teaching Religion ever recommend them to embrace the Christian faith."

Sir William's conduct on this occasion has called forth, as was to be expected, the sneers of some writers here, who seem to be displeased that "Judges and rulers should become Missionaries and preachers." I may add that the reason of his being in Calcutta at present is altogether for Missionary purposes. He is collecting materials for a book which he intends to publish under the title of *The State of Religion and Education in India*.

From his talents and piety and also from the care which he is taking to obtain correct information by personally visiting and examining into the state of the Missionary Institutions and other Educational Establishments, it may be expected that his book will be an accurate and a valuable one; and, moreover, it is to be hoped that it will receive particular attention from many persons, both here and elsewhere, as being a book on the religious state of India, written by a man "who is not paid for teaching Christianity."

It will be sufficient to state that Mr. Anderson and myself have earnestly and, we trust, successfully endeavoured to discharge those duties for which we were set apart. To the unusually large number of pupils under our care we have done our utmost to impart a sound, general, and Christian education. Our native teachers, twenty-six in number, have been diligent and assiduous in the discharge of their arduous duties; and, so far as regards the merely educational department, the Institution is certainly in a very satisfactory condition.

A course of nine lectures has very recently been delivered in our own Institution, and in that of the Free Church alternately. The number of young men present each evening averaged from 550 to 700; and at every lecture the greatest attention and the deepest interest were manifested. The Calcutta press have been unanimous in expressing a favourable opinion of these lectures.

At the risk of being tedious I venture to make one quotation more. At the Annual Meeting of the Calcutta Bible Association, held here

a few days ago, Sir W. Burton is reported to have spoken as follows:

"This is the first public meeting I have attended since my first arrival in Calcutta. I mean it is my first public meeting among *Christians*. I have already been present at a very large and prosperous establishment in this city, the General Assembly's Institution. I have also attended its Annual Public Examination. I rejoice I did so; for certainly I did witness many things there which struck me exceedingly. The education, which the Hindus are receiving there, is of the highest order, and the knowledge of the pupils, especially their acquaintance with the Scriptures, is quite extraordinary," &c.

The following account is extracted from the *Calcutta Christian Advocate*:—

THE GENERAL ASSEMBLY INSTITUTION.—We had the pleasure of witnessing the public Examination of the youths of this Institution, which took place at the Town Hall on Thursday, the 9th instant. The number of pupils assembled on the occasion amounted to nearly a thousand.

After the Rev. J. Ogilvie had offered up prayer, the Examination commenced and was taken part in by the Hon. J. E. D. Bethune, the Rev. Messrs Herdman, Dr. Boaz, T. Smith, and K. M. Banerji. The subjects of examination were very numerous; and the questions proposed were of such a kind as fully to test the acquirements of the youth. It is sufficient to say, that as they were called up, class by class, from almost the lowest to the highest, they acquitted themselves in the same admirable manner as on former occasions. We may simply add, that we were particularly pleased with the correctness with which they read and pronounced the English language, and with their accurate knowledge of the Scriptures as well as their grammatical acquaintance with Bengali.

The examination concluded with the reading by the pupils of several essays composed and written in their respective classes, the unaided production of the Essayists. Some of these essays attracted great attention, especially one entitled, "A Statement of some of the reasons which prevent educated Hindus from making an open profession of belief in Christianity." The reasons on which the young man dwelt, were, the want of moral courage—the fear of losing caste—relative affections—attachment to the customs of country—fear of ridicule—the love of pleasure—absorption in worldly business; and lastly he declared that many young Hindus were prevented from thinking seriously of Christianity from what he alleged to be a fact, that none but Missionaries, or such as were paid for teaching Religion, ever recommended them to embrace the Christian faith.

Previously to the distribution of the prizes, the Hon. Mr. Bethune rose and addressed the young men to the following effect:—"I was not aware that the Examination was to take place till I saw it advertised in the newspapers of this morning. I am very glad, however, that I have come amongst you. I have derived great pleasure from the manner in which you have acquitted yourselves; and I feel myself bound to give a public declaration of the satisfaction with which I have witnessed this day's exhibition. In England it is usual, on occasions like the present, to exhort students to diligence in the prosecution of their studies. In this country, however, such exhortations are not so necessary; for it generally happens, that, so long as Indian youth continue at school, they are by no means deficient either in diligence or in perseverance. Let me earnestly recommend to you to continue your assiduity after you leave your respective classes; for it is to be feared that many relax in their application when they are withdrawn from the charge of their instructors. I trust that you will ever conduct yourselves in a manner which will reflect credit on the excellent Institution where you are now receiving so much valuable instruction; and that many, who may afterwards be distinguished as the supporters and the patrons of sound learning, will be able to say,

that they have received their own education in the General Assembly's Institution. Let me also entreat you to remember your duties to your fellow-men, and especially to attend to those duties which you owe to your Creator.

"I have been particularly struck with the essay last read. I mean to have it printed and circulated widely, as it deserves to be read by all Hindus; and many of my own countrymen would, I think, do well to consider some of its statements. I shall place a number of copies at the disposal of the writer of the essay, that he may distribute them among his friends and acquaintances."

Sir William Burton (Chief Justice of Madras) then stated, that he was for various reasons particularly anxious to address a few words to the young men. He said, "My dear young friends, I had yesterday the pleasure of seeing you all, and of expressing my delight with the diligence with which you were all prosecuting your various studies. I now rise to speak to you chiefly in consequence of the essay which we have now heard. That essay is indeed a remarkable one. Amongst other reasons which the young man has assigned for your not becoming Christians, he says, that one is, the circumstance that none ever recommend you to become Christians but the Missionaries, or such as are paid for so doing. Surely this assertion is either a gross libel upon the Christian community of this land, or it is a saddening truth. What! none but Missionaries recommend you to be one Christians? I appeal to my Hon. friend on my right (Mr. Lewis), and to my Hon. friend on my left (Mr. Bethune), I appeal to this most respectable assemblage of Christians around me, whether it can be possible that such a declaration as that now uttered can be consistent with truth? I am a stranger amongst you; but surely the charge cannot be true. Well, my young friends, if no lay-man has ever yet recommended Christianity to you, I do so. I am not an *ordained* Missionary; neither am I *paid* for my zeal; but with my whole heart do I entreat you to embrace the Christian Religion. I believe it from my inmost soul; it is my only dependence—the only ground on which I can rest my hope. You have given what you call a statement of those reasons which prevent you from professing Christianity; but you have omitted the principal reason. I ask you, Have you ever applied with sincerity and with earnestness to Him, who is the Father of Lights, for His guidance and direction? Have you ever approached your Creator in prayer? Have you implored Him to impart to you His grace and strength to enable you to overcome those difficulties which, you say, prevent you from embracing that religion which, nevertheless, you profess to believe? The good seed has been most diligently sown amongst you; but what are the fruits which it has produced? I implore you, my young friends, to consider well the responsibility which rests upon you, to improve to the utmost all the privileges and all the advantages with which you are at present so highly favoured. And once more do I beseech you to embrace that Religion which alone is able to enlighten you, to bless you, and to save you."

The Prizes and Scholarships were then distributed by the Chairman, the Hon. John Lewis.

EXTRACT.

PRAYER IN BEHALF OF THE CHURCH OF SCOTLAND.

We beseech the Members of the Church of Scotland, who may peruse what we are now writing, seriously to consider how far it is their duty and their privilege to unite in prayer in behalf of their Church, especially at this time, when her office-bearers are about to meet in solemn assembly; and what blessings also might be obtained for our Zion, if "those who love her" earnestly engaged in so holy an exercise.

In order to induce all such to pray for the peace and good of Jerusalem at this time, we shall remind them of a few common truths regarding prayers, in connexion with our present necessities.

1. God, who desires us to hold communion with Himself—to trust Himself for every blessing—and to recognize Himself as the giver of every good and perfect gift—has lovingly and wisely connected *giving* on His part with *asking* upon ours. He gives, indeed, out of the richness of His liberality much, even when we ask not; but He also withholds much, because we ask not; and gives little, because we do not desire, and therefore do not really ask more. But, whether or not men obey His commands, or believe His promises, both remain unchangeable; and He hath said, "Ask, and ye shall receive;"—"Be careful for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which passeth all understanding, shall keep your minds and hearts through Christ Jesus."

2. Let our first prayer be for the teaching of His Holy Spirit. This gift He has annexed to prayer. If ye, being evil, know how to give good things to your children, how much more will your Father in Heaven give the Holy Spirit to them that ask Him."

Without the teaching of God's Spirit we cannot, we will not, pray really to God. For instance, God can give us individually, or our Church as a body, such things as are agreeable to His will, or to His character and mind. But we require the spiritual understanding to discern His will, and the spiritual mind to sympathize with it, if we are so to pray that God can grant our petitions. Now it is God's own Holy Spirit alone who can produce this right state of mind in us. "The Spirit helpeth our infirmities; for we know not *what* we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered; and He, that searcheth the hearts, knoweth what is the mind of the Spirit, because He maketh intercession for the saints, according to the will of God."

3. If we thus pray, earnestly desiring to obtain spiritual blessings, which we *know* God, from His character, and revealed will, and precious promises, is prepared to bestow upon all who are prepared to receive, then let us pray in *faith*, honouring Him by strong confidence, resting calmly upon Himself, on His inexhaustible love, never-failing truth, unsearchable wisdom, long-suffering patience, boundless compassion, and glorious holiness, as all uniting to grant such petitions. "This is the confidence we have in Him, that, if we ask anything according to His will, He heareth us."

4. Let us pray submissively, and beware how in thought we are to prescribe to God *how* the deserved blessings are to be bestowed. God's way is often in the great deep. Clouds and darkness surround His throne. He may first destroy before building, cast down before lifting up, chastise before healing, or lead us through fire and water before bringing us to a wealthy place. We know not what may await our Church. It is our part to wait on God only, and with a single eye to desire His glory.

5. Let us pray perseveringly. God may delay granting His blessing until our faith is tried to the uttermost, and thereby evidenced and made more perfect. But, if we cast away all other confidences and cleave fast to God, we shall not be put to shame. Our Lord hath told us how men ought always to pray, and not to faint. He Himself, when in agony for His Church, prayed the more earnestly, and prayed again and again "with a strong crying and tears," and "was heard in that He feared." Let us not be weary or faint in our minds; "in due season we shall reap if we faint not."

And surely it is unnecessary to prove that the Church of Scotland requires our prayers. It is very certain, that the Christian Church which contains the greatest number of real Christians, and whose members and ministers are seen by God most frequently and most earnestly at a throne of grace, is the Church which is most alive to its duties, most humbled by its deficien-

cies, and most convinced of the necessity of ceaseless prayers, to keep its candlestick from being removed, and to make it a shining light and a glory on the earth.

Without God's blessing on us as a Church, without the countenance of our Saviour, without the constant aid of the Spirit, what must we become?—"A tree whose fruit withereth—without fruit—twice dead—plucked up by the roots!"

But if, as a Church, we are prayerless,—if God, who knows us truly, knows that we are not characterized by earnest prayer for His blessing, or by a constant dependence upon His Spirit, or by a supreme desire rising above all other considerations for His glory, then how can we, how dare we, expect His blessing, or the co-operation of His Spirit, or to be honoured, as a Church of Christ, by glorifying our Redeemer!

On the other hand, if we unite in earnest prayer at a throne of grace, if, failing all other help, we seek the help of God, if, losing honour from men, we seek the honour that cometh from God, if, weak in our worldly relationships, we desire to be strong in faith in the love of God, if, ceasing to make any other end the object of our labours, we desire with a pure heart and a single eye, that, come what may, we shall glorify God,—oh! then, what a blessing might we become to the Church of Christ and to the world! And, just as we, who are members of this Church, would in our prayers sincerely and earnestly pray for a blessing to every part of the body of Christ (remembering that true believers are not a party, but a part); so would we expect others to do unto us as we do unto them. For who will refuse to desire that God's will shall be done, and His kingdom come, either with us or without us, as His own sovereign and loving will appoints?

We will not specify here any subjects of prayer except one,—viz., *For an outpouring of the Spirit of God upon our Pastors.* Upon this point we prefer expressing ourselves in the words of Mr. Angell James even though his admirable volume upon an *Earnest Ministry* has been generously presented to every Minister of the Church by one of its own office-bearers. We plead no apology for the length of our extracts; but express our earnest hope that those imperfect hints may lead to deeper thoughts and serious purposes, and be followed by earnest daily prayers by many Christians during the hours of private devotion in behalf of the Ministers of the Church.

AN EARNEST MINISTRY.

"This, this is what we want, and must have, if the ends of the Gospel are ever to be extensively accomplished—an *EARNEST Ministry*. We have heard much of late about a *Learned Ministry*, and God forbid we should ever be afflicted by so great an evil as an unlearned one. We have been often reminded of the necessity of an *Educated Ministry*; and in this case, as in every other, men must be educated for their vocation; but then that education must be strictly appropriate and specific. We are very properly told from many quarters, we can do nothing without a *Pious Ministry*. This is very true, nor can any truth bearing upon this subject be more momentous; for *all the courses which God ever pours from the vials of His wrath upon a nation which He intends to scourge, there is not one so fearful as ginning them up to an unholiness*. I trust our churches will ever consider piety as the first and most essential qualification in their pastors, for which talents, genius, learning, and eloquence, would and could be no substitutes. It will be a dark and evil day when personal godliness shall be placed second to anything else in those who serve at the altar of God.

But still there is something else wanted in addition to natural talent, to academic training, and even to the most fervent evangelical piety, and that is, *intense devotedness*. This is the one thing, more than any or all other things, that is wanting in the modern pulpit, and that has been wanting in most ages of the Christian Church. In a valuable article in a late number of the *British Quarterly Review* the following sentence occurs: "No Ministry will be really effective, what-

ever may be its intelligence, which is not a Ministry of strong faith, true spirituality, and deep earnestness."

DIVINE INFLUENCE.

"What has provoked the Lord to withhold from us the genial influences of His grace? Instead of being at any time astonished that our Ministry is so much blessed, we should inquire why it is not always so. When we consider what is said, that God "willeth not the death of a sinner, but would rather that he should repent, and turn from his wickedness and live;" when we recollect what He has done for the salvation of sinners; when we add to this, that the Gospel is His own truth, and preaching His own institution, we are sometimes ready to wonder that He does not pour out that influence which is necessary to give effect to the purposes of His own benevolence, and almost to inquire, 'What does the Lord now wait for?' In answer to this it might be replied, 'He waits for the earnest labours of His Ministers, the faith of His Church, and the believing prayers of both.'

"It is quite perceptible that the necessity of Divine influence is rather a dogma of faith, than a principle of practice, both with Ministers and their flocks. Did the people really believe it, was it matter of inwrought conviction, and there were the least seriousness of spirit in their religion, how much less dependence would there be upon men, how much less said about talent, how much less homage paid to genius and eloquence, and how much more looking up to God by intense and persevering supplication. Recollecting that God works by means, and by means adapted to promote the end, there would be no danger of sinking into an enthusiastic and irrational neglect of these, while on the contrary there would be no more constant and serious attendance upon them. The knowledge that preaching, and especially earnest preaching, is the Spirit's instrumentality, would lead men to seek that very instrumentality, in order that they might have the blessing. How highly would it exalt the Minister to consider him as the Spirit's instrument, and how important would it make the sermon to view it as God's means to bless the soul! It is immeasurably to sink both, to view them apart from God's agency; it is to cease to view the preacher as an ambassador for Christ, and, instead of this, to listen to him only as the lecturer on religion. With what sacred awe would he be heard, and with what fervent prayer too, by those who viewed him as the appointed medium of that influence, which, if it be received, would illuminate, renew, and sanctify the soul!

"But, if it be incumbent on the people to remember the dependence of means upon the Divine blessing, how much more so is it the duty of Ministers themselves! It is an article of our creed, it is often the subject of our sermons, and it is acknowledged in our prayers; but, after all, is our conviction of dependence upon the Spirit so deep, so practical, and so constant, as to prevent us from attempting anything in our own strength, and to impel us to be strong only in the Lord, and in the power of His might? Do we conduct the pursuits of the study, as well as regulate the prayers of the closet, by this conviction? Do we, with child-like simplicity, and in the very spirit we inculcate upon our hearers in reference to their own personal salvation, habitually give ourselves up to the guidance and blessing of this Divine Agent? Do we look up for wisdom to guide us in the selection of our texts, and the composition of our sermons? Do the eye and the heart go up to Heaven, as we think and write for the people? Do we go to our pulpit in a praying frame, as well as in a preaching one; praying, even while we preach, for our people, as well as for ourselves? Do we thus clothe ourselves with Omnipotence, and go forth as with the Lord ever before us? Do we recollect that from all that crowd of immortal souls before us we shall gather nothing but human praise or censure, except the Lord be with us; that not one dark mind will be illumined, not one hard heart softened, not one inquiring soul directed,

not one wounded spirit healed, not one uneasy conscience appased, unless God the Spirit do it? Do we really want to accomplish these objects, merely to deliver a sermon that shall please the people, and gratify our own vanity? If the former, how entire, how confident, how believing, should be our sense of dependence upon something far higher than the best and most appropriate instrumentality! Such a feeling of dependence would cramp none of the energies of the soul, would stunt none of our powers, quench none of our fire, repress none of our intensity of manner. So far from this, we should derive from it unspeakable advantage in addressing our hearers; a seriousness, tenderness, and majesty, would pervade our discourses, beyond what the greatest unassisted talent could command; a something superhuman would rest upon us; a Divine glory would irradiate us, and we should speak in power and demonstration of the Spirit.

Nothing is more to be dreaded than a depression of the spirit of devotion, and nothing more intensely to be desired than its elevation. A praying Ministry must be an earnest one, and an earnest Ministry a praying one. Let us then feel ourselves called upon by all the circumstances of the times to abound more and more in fervent supplications. Let us, if we can in no other way command more time for prayer, take it from study or from sleep. We have neither right nor reason to expect the Spirit, if we do not ask for His gracious influence, and without Him we can do nothing. Let us take care lest a bustling activity, and the endless multiplication of societies, should supplant, instead of calling forth, as they ought to do, a feeling of intense devotion. We never more needed prayer, we were never in more danger of neglecting it. There is plausibility in the excuse, that we had better abridge the time of praying than the time of acting. But it will be found in the end, that doings carried on at the sacrifice of prayer will end in confusion and vanity. A public spirit, even in the cause of Religion, however prevalent or energetic, if it be not maintained in a feeling of dependence upon God, will be regarded by Him as the image of jealousy in the temple, which maketh jealous. Our sermons are the power of men, or perhaps, we might say, their weakness; but our prayers are, in a modified sense, the power of God. Let us not slacken in preaching, but let us quicken in devotion: let us not quench a ray of intellect, but let us add to it the warmth of devotion: let us labour as if the salvation of souls depended upon our own unaided energies, and then let us feel as did the Apostle when he said, 'Though I be nothing.' The eternal destinies of our hearers hang not only upon our sermons, but upon our prayers; we carry out the purposes of our mission, not only in the pulpit, but in the closet; and may never expect to be successful Ministers of the New Covenant, but by this two-fold importunity of first beseeching sinners to be reconciled to God, and then beseeching God to pour out His Spirit upon them: thus we honour His wisdom in the use of the means He has appointed, and then His power by confessing our dependence upon His grace."—*Edinburg Christian Magazine.*

DISCOURSE.

THE SPIRITUAL EDIFICATION OF ALL, AN OBJECT TO BE SOUGHT BY EACH IN A CHRISTIAN CONGREGATION.

BY THE REV. JOHN COOK, D. D., QUEBEC.

"For ye may all prophesy one by one, that all may learn, and all may be comforted."—1 Cor. xiv. 31.

To prophesy does not always mean, in the New Testament, to foretell future events. It has a more general import, and sometimes signifies only to speak in a manner edifying and instructive to the Church,—answering very nearly to our word "preach." Assuming that such is the meaning of the word "prophesy" in the text, some have drawn the inference, that in the Primitive Church of Corinth, as established and ordered by St. Paul, there was no restriction on the liberty of prophesying or preaching in the

assemblies of the Christians, and that every believer was at liberty to speak in the Church, subject only to the very simple regulations, which yet the Apostle found it necessary to lay down, that only one should speak at a time, and that not more than two or three should speak on one occasion. And then, assuming, as is very commonly done, that the arrangements of any of the Primitive Churches, especially if known to have been expressly sanctioned by an Apostle, are to be considered as authoritative models, from which we are not at liberty to depart,—the further inference is drawn, that such right of public speaking in the Church belongs still to every believer or member of a Christian Church, and that the better learning, and the more abundant comfort of the Church would be promoted by the exercise of this right on the part of individuals, as God enables them.

It does not fall much in my way to controvert either the first or the second of these inferences. And I have chosen the text for a different purpose, and with a view to a different train of thought, and one more likely to tell practically upon the hearts and consciences of those who hear me. I would not be understood, however, as holding either of the conclusions which I have mentioned. I feel no certainty that the word "prophecy" in the text is equivalent to "preach," and means only to speak in a manner edifying and instructive to the Church. In the 12th chapter of this Epistle at the 28th verse it is said, "God hath set some in the Church, first, apostles, secondarily, prophets, thirdly, teachers." Is it not plain then that there was a distinction between "prophets and teachers?" Is it not certain that the "prophets" did sometimes speak by special inspiration, having, what the Apostle calls at the 26th verse of this chapter, "a revelation?" Is it not reasonable to think that this constituted the very difference between the "prophet" and the "teacher,"—that the former, the prophet, spoke and professed to speak, by immediate Divine inspiration? If this view is taken of the word "prophecy" in the text, then it would follow, not that every man might speak in the Church or Christian assembly, whenever he imagined that he could do so with advantage, and to the edification of the hearers, but only that he might do so, when believing himself specially inspired of God. And the permission in the text, "all may prophesy," was unavoidable in a state of things, in which such special inspiration was granted to some, and claimed by many, whose claim could not be judged of, without their being first heard. If the Church had refused a hearing to any one in such circumstances, it might have been guilty of rejecting a Divine revelation, in one sense of the Apostle's words "quenching the Spirit." But, according to this view, the Apostle's rule in the text, authoritative and obviously reasonable, and even necessary in the case of the Corinthians, has no application whatever in a state of things, in which express and immediate revelation from God, or inspiration as by God, is not claimed at all. Only some outward sensible miraculous token distinguishing the truly inspired from those who falsely laid claim to inspiration, could have authorized a different rule in Corinth from that which the Apostle lays down. But in point of fact the ground of judgement in this case, which the Apostle himself lays down, was the accordance on the part of those who prophesied with Apostolic teaching, and the acknowledgement of Apostolic authority—a ground only cognizable by first hearing them, and therefore implying their right to speak when believing themselves under a Divine illapse. But what has this to do with those who lay no claim to such Divine inspiration or illapse?

Again, I see no reason for admitting the assumption on which the second inference or conclusion proceeds, viz.: that the arrangements of any of the Primitive Churches, even when known to have been sanctioned by an Apostle, are to be considered as authoritative models, from which we are not at liberty to depart. I consider all arrangements, so sanctioned, to have been,—at the

time,—in the circumstances,—for the people, among whom they were established,—and for the ends which were immediately contemplated, the very best arrangements that could have been made. And at all times, and in any circumstances, there may be much learned from the careful study of them. But, unless the Scripture expressly said,—which it does not,—that such arrangements were authoritative models to be followed by people in every age, and in every varying condition of the Church, I could not easily believe that they were designed to be such. The state of a Church newly converted from heathenism, and in the midst of a heathen population,—the members of which had all listened to the personal teaching of an inspired Apostle,—who were without written documents explanatory of Christian doctrine,—among whom miraculous gifts were common, as—not to mention others, which were, as I think, as peculiar, but about which dispute might be raised, the gifts of healing, the power of working miracles, of discerning spirits, of speaking in diverse languages, and interpreting unknown tongues—was so totally different from the state of the Church after at least a nominal Christianity had superseded the old heathenism—after all the Apostles had departed this life—after all miraculous gifts had disappeared, and the only safe and authoritative standard of true Christian doctrine was to be found, not in the memories of persons who had listened to the Apostles, for that they too had passed away, and tradition, according to its nature in all things, had become uncertain and unreliable; but in the writings of Apostles and Evangelists, which writings were in languages not known to all, and for the translation and due exposition of which, even as ordinary books, a peculiar learning was indispensable, that it is inconceivable that precisely the same rules and arrangements should equally suit the Church in circumstances so totally different. It is not, besides, the spirit of Christianity at all to bind men down by express regulation in such matters. It was the spirit of Judaism to do so, and it did it well, did it intelligibly, did it thoroughly. Read the book of Leviticus, and you will see how it did it. But is there anything like the book of Leviticus in the New Testament? any such imperative laws laid down in regard of the external forms and order of the Christian Church? Why, we all know there is nothing of the kind. Christianity imparts, according to Paul, the spirit of a sound mind, and it leaves these matters to the discretion of such sound mind in the Church under the guidance of Christian principles and affections. "Brethren," says the Apostle to the Corinthians in this very chapter from which the text is taken, "Be not children in understanding; in understanding be men." The objects of Church association are plainly enough laid down, and the spirit and temper which should actuate the members of such association. But the special order and arrangements necessary in different circumstances for the attainment of these objects, and for preserving and strengthening such spirit and temper, are left to the wisdom of Christian men. I could not hold therefore that, because the unrestricted privilege of speaking in the Church was granted with the Apostle's sanction to every man in the Church, who thought he could do so to edification,—that therefore, and as a matter of course, the same privilege should be conceded now. It would still, as I think, remain a question to be judged on Christian principles, and having respect to the lessons of experience, whether it were expedient to allow such privilege; and whether, by granting it, or laying restrictions on it, the Apostle's end, "that all should learn, and all be comforted," would in our circumstances best be attained; and this very question has, I do believe, been entertained, judged and decided. And the system which prevails in almost all Christian bodies, and to which bodies, who set out with opposing it, soon tend, is the answer to the question.

In that system, it is vain to deny that there are disadvantages. It will seldom happen in a

Christian congregation that there are not individuals of more than equal piety with that of the man who ministers in it, and to whom the duty of preaching is specially entrusted. It will very seldom indeed happen that there are not individuals of equal and greater intellectual capacity. And it is a disadvantage that the deepest piety, and the largest intellect, and the most earnest convictions, cannot be pressed into the service of the Church,—the public service of the Church. Nor need there be any doubt, that according to the ordinary rules of the Divine dealings with us, if these were so employed, there would be a corresponding enlargement in the learning and the comfort of believers. To bear which disadvantages, there are two considerations however:—the first, that in a state of the Church, in which all should have the liberty of speaking for the edification of the Church's members without other restriction than that not more than one should speak at the same time, nor more than three on one occasion; it would not always or oftenest happen, that either the men of deepest piety or of most capacious understanding would be allowed to lift their voice, and probably those, who in both fall below the stated minister, would oftener be found engaging the attention of the Church than those who rose above him. And the second consideration is, that in the peculiar training of a rightly educated Ministry, and in the special attention, which a dedication, if at all sincere and hearty, to the work of the Ministry, implies to the study of the Divine Word, and the manner of its application to the souls of men,—there is a compensation for deficiency in qualities which many of the people may have greatly beyond anything to which the Minister can lay claim. In short, that a man taught to preach, and whose work it is to preach, will not always, but generally, not once or twice perhaps, but throughout say the year, preach better, more judiciously, and more to edification, than the man, who, with greater talents and equal piety and principles, has received a professional education of another kind, and is daily and actively engaged in the business of a secular profession.

Then again, my friends, it is to be considered, that our Church meetings are not exactly of the same kind as those of the Corinthians, that is, they are not solely for the edification of believers, and consisting of believers. In most congregations the larger number are not believers in any proper sense of the word, nor do they manifest that they are such in their lives. They do not profess to be such by the appointed pledge to the Saviour, and to the Church, which is implied in sitting down at a Communion Table. Such is the case with a large number in most congregations. They are baptized, to be sure. But then that was done in infancy, without their consent, or co-operation; and it is as clear as anything can well be, that, if it had to be done now, when their consent and co-operation could be asked and given, it would not be given, and not even nominally would they belong to a Christian Church at all. I say this without the least hesitation. For it is plain that Baptism has no higher claim or authority on any man's conscience, who has any faith in the Lord Jesus Christ, than the Lord's Supper has; and every profession which an intelligent communicant must make in receiving the Lord's Supper, and every holy purpose which a right-minded communicant must form and express there—all that a wavering mind, all that an ungodly heart, feels to be repulsive in the Lord's Supper, would stand out equally offensive to it in the Sacrament of Baptism. It would, as a matter of course, be avoided and put off, just as the Sacrament of the Lord's Supper is avoided and put off, and by the very same parties. The public meetings of Christians, and the conduct of them must have regard, therefore, to these, forming so large a number, and standing in need of a peculiar treatment. It may very well be, that an arrangement, which would suit an assembly of believers, all earnest, though all imperfect, and some very much so, as was the case at Corinth,

would not suit an assembly, of which the larger portion were now unreclaimed and unconcerned; and that discourses which might prove edifying to the one class, who could appreciate the spirit from which they proceeded, and the all importance of the truth which they contained, would only give cause for ridicule and railing to the other class.

It is when a number of men assemble together, all of like spirit and views, that such rule as that in the text may in its widest sense, the widest sense which anyone imagines it to bear, be acted on. And this, which cannot well be in our public assemblies, may be, and often is, in smaller meetings, such as our ancestors in Scotland were wont to call Fellowship Meetings, and in which, no doubt, all the members did often learn, and were often comforted by their mutual converse and communion. It is of the nature of men to meet together, and to talk together of things in which they take a deep and lively interest. This holds in Religion as it does in other things. As surely as men who are interested in the government and temporal prosperity of the earthly kingdom, of which they are subjects, talk together of its affairs; so will the men, who are subjects of Christ's spiritual kingdom, meet together, and talk together, in regard of its interests, and its advancement in themselves and others. The prophet Malachi speaks of such communion among God's true servants, and the happy consequences of it: "Then they that feared the Lord, spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before Him, for them that feared the Lord, and that thought upon His name, and they shall be mine, saith the Lord of Hosts, in that day when I make up My jewels." Of such a nature were doubtless the meetings of the primitive believers, especially in the periods of their distress and persecution. Such meetings, not under the restriction of any Church system, but in which there is free communion of mind with mind, and heart with heart, have always prevailed, wherever and whenever there has been a revival of True Religion. That small bodies of Christian people, knowing and having confidence in each other, should so meet, is in no wise inconsistent with devout and profitable attendance on the public worship of God, conducted by a regular pastor, and it is by so meeting, that, as far as speaking is concerned, believers may exert all their powers for the learning and comfort of one another.

One thing too is to be remarked. When we speak now of prophesying or preaching, the words convey to us the ideas of a large house and a large number of people, to whom one is delivering a prepared, at least a long and connected discourse. Now this was not the primitive preaching. It was not so the twelve preached, when they were sent forth in our Saviour's lifetime upon earth. They went as heralds, proclaiming the glad tidings that the kingdom of God was come, and afterwards it was stated to individuals or to multitudes, as they had opportunity. They spoke what they knew, and felt of this kingdom of God. Do you suppose that they to whom they spoke of it, and in whom there was established the faith of it, never spoke to others, as they had themselves been spoken to by the Apostles? Do you suppose that these strangers, who were at Jerusalem on the day of Pentecost, never spoke of the things which they had seen in Jerusalem, and the convictions which they had been led to entertain, when they returned to their own country and kindred? Do you suppose that the Ethiopian, to whom Philip preached the Gospel, and whom he baptized and sent on his way rejoicing, did not become a preacher in this sense to his countrymen, that he told them of the grace of God in Christ? And these Christians in Jerusalem, who were driven away over the world by the persecuting enemies of the Gospel, do you suppose that they could refrain, wherever they went, from speaking of their faith, and commending the great Saviour, in whom they trusted, to the souls of men? Why, in these days, when the religious convictions of

believers were strong and earnest, each man would so preach, and so prophesy; and what hinders any man, whose convictions are strong, now so to speak, as he has opportunity, to those that, if they are Christians, are only Christians in name. For such speaking, if a true man, an earnest and believing man, he needs no license, no ordination, no imposition of hands by prelate or presbytery, and he has work enough to do, and shall have noble fruit of his labours in doing it, without interfering in the least with the special vocation of the Minister, except to further and advance it. Let no man clamour for power to do more, till he has done all in his power now.

The spirit of the rule in the text, as separated from the peculiarities involved in the rule, may be easily seen and felt. It is that all in a Christian body should, according to the powers and gifts given them, seek the Christian learning and well-being of that body. Every member of a Christian Church is not only to seek his own spiritual good, but that of others also, and actively to promote it, as God enables him. God does not enable all to do that in the same way; it is with common gifts now as it was with special and miraculous gifts in the primitive age. "Are all apostles," said Paul, in reference to them? "Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret?" So it is now. No man in a Church can do every thing. But every man can do something if he be right-minded, and would set about it in a right way. Some could speak of the Truth; some could give wise counsel and warning; some could instruct the young; some could specially sympathize with the poor; some could form most just judgements of character; some could manage the temporal interests of the Church with most discretion; all might be doing something, and the good of the whole, and the good of each, is best promoted, when all are doing something. Then would the Church prosper, and present indeed the counterpart of the body, to which Paul compares it: "Many members, but one body; the eyes not saying to the hand, I have no need of thee—nor again the head to the feet, I have no need of you."

I have just said that in a Church no man can do every thing. Now I add, certainly not the Minister. In saying this, I know I tread on delicate ground. It is a cherished privilege of a Scotch congregation, to impute whatever is wrong, whatever is deficient, whatever is imperfect, to the Minister. Why is not he such and such? Why does not he do so and so? I suppose, my friends, that there are few Ministers who might not be greatly better than they are, and do a great deal more than they do; and we can readily enough conceive a Minister, under whom it might seem less necessary for anybody else to do anything in the Church. That is a man who should be able to preach, as if he had nothing to do but preach; no visiting of the sick; no routine and ever recurring duty of baptisms, marriages, funerals; no schools to examine and superintend; no poor to attend to; no need of acquiring general knowledge; no need of relaxation. That is a man who should be found whenever any one wanted him without any one telling him that he was wanted. That is a man who should perform every one duty of a minister, as well and as constantly as if he had no other duty to perform; and withal that should be learned, and eloquent, and pious, and humble, and self-denied. Such pre-eminent capacity and qualifications are very desirable; but, if they ever exist, they are very rare. If you had a man with them all, which you will never have, there would still be a great deal which he could not do,—and with such ordinary men as must be looked for, there will be still more. In a Church all the members should be working for the general good; all should feel an interest in promoting it; all should be active in promoting it; if not by preaching, or prophesying, in some way labouring "that all may learn, and that all may be comforted." If all were so

employed, the Minister himself would be strengthened and stirred up to do more; and, unless all be so employed, whatever he does, much will remain undone. As in the natural body, when in a healthy state every member is active in its proper department, not hands alone, or the feet, but all; so it is with the Spiritual Body, the Church, in a healthy state; all are doing something, every member according to the gifts bestowed on him.

And, as all should be doing something for the general good,—so nothing for the advancement of God's kingdom in the world, and that in special connection with the Christian Church, which is an association for that end, so the duty lies very specially on some, because of their greater power and opportunities. In every congregation, large or small, in town or country, and however composed, there are some who stand forth from among the rest, and are of that congregation the "Notables," as our French neighbours would say. They may be fewer in some congregations, and more numerous in others; but some there always are in every congregation. They are so, because of wealth or acknowledged talent, or acknowledged respectability of character, or as belonging to families that have long been esteemed, or as regular in waiting on public worship, and generous in giving, as necessity requires, for the due and decent maintenance of it. These are the men, who naturally, and often officially, in one way or other, stand forth to the general apprehension when a congregation is thought of. They have great powers, for people look up to them, and are inclined to take their tone from them in regard of whatever may be proposed or done. I have seen such men, so standing out by character, station, and general respectability; I have seen them, I say, in a Presbyterian congregation exercising their powers actively for good. It was not merely that they attended Church, or helped to build a Church, and keep up the regular dispensation of Divine Ordinances in it; but that they zealously aided and co-operated in every good work, and in every religious enterprise. If there was a Sabbath school, they and members of their families taught in it. If there was a prayer meeting, they and their families attended it,—some of them assisted in it. If there could be anything done to bring people, who were careless, to attend Divine Ordinances, they were ready to make the attempt. If there was Church business to be done, they were willing to do it. Is it to be wondered that they prospered as a congregation? prospered both in the low and high sense of the word as applied to a congregation, or that, working themselves, they should have a Minister working wisely and nobly with them. Their just, natural, legitimate influence told on all, especially on the young, especially on young men on whom it had a most salutary effect. Now, suppose the state of that congregation,—I have a particular one in my mind, though it is needless to name it; suppose it reversed,—suppose that every personal effort ceased on the part of these individuals, trustees, elders, deacons, and persons likely to become such from position and general character. Suppose the Minister could not count on one of them taking the slightest charge of a Sabbath class, or countenancing even with his presence a devotional meeting—such devotional meetings being conducted with as great quietness, as great decorum as the public services on the Lord's day, and by the same person; and never taking any direct or active interest in advancing the spiritual good of the congregation; would there not be a deplorable change for the worse? Could ever any Minister's efforts make up for the change? Why, they never would make up for it, and very likely, instead of being stimulated by the necessity to increased exertion, he would be so depressed as to relax his exertion.

It is, I believe, a great error in religious teachers to accuse men of being worse than they are, or than they feel themselves to be. Men are not to be judged merely by their doing or not doing certain things, which yet it is most expedient, most useful, most honourable for them to do,—far less con-

damned on such grounds. There are tastes, there are habits, there are prevailing notions taken up without there or any consideration, which often prevent a man of principle from doing what his principle should dictate to him, and many do not think how much they can do if they please, or consider the evil there is in not doing it. There may be good in a man, and yet that good not productive of all the benefit it might be in the body to which he belongs.

But surely, if there is good in a man, he should show it by doing good, and countenancing good—if he cannot “prophesy, so that all may learn and all be comforted;” he can at least wait on prophesying, and encourage others to do so; if he cannot do one thing, he may do another for the general advantage. There should both be, and appear to be, an interest in each for the good of all. If a man might be a good Christian, which he cannot, without caring for others, whether they be Christians also, and using the means in his power to make them such; would not this be a very low and selfish kind of religion? Is it the religion which the true faith of the Gospel produces—the faith of which it is said, that it worketh by love?

There is a nervous shrinking dislike of making oneself peculiar or conspicuous, which holds back many a one from doing the good he might do, and giving the countenance which he should give, to exercises of piety and enterprises of Christian benevolence. But true principle should overcome this feeling; and it would pass away under any strong and lively sense of the love of Christ.

And moreover, it is monstrous that in any professedly Christian congregation it should make any one of any class conspicuous, that by his personal presence or personal efforts, he countenances the means used for the spiritual good of the whole body. In a Church, at least among its professed members, this should rarely be so common as to leave room for making any one conspicuous. But such means are often most attended to, it is said, by people in whose character and principle there is no great reason for reposing confidence. Say it were so; then let those, who have principle and character, take them into their own hands, and give to Religion the whole weight of the influence which in the Providence of God they possess, and for which God will no doubt hold them accountable. Then would True Religion thrive more in their own souls, and there would be brighter and better days for the congregation to which they belong, and the community of which they are members.

HOW DID GOD CREATE MAN ?

In answer to this question the Scriptures teach us that God made man after His own image by the Word of His power. Many not contented to receive instruction by faith, even on points which cannot be otherwise ascertained, have sought to find out an answer to the question by other means, with what success may be learned from their speculations. To review these speculations is here not to be thought of, and were indeed to engage in a task little less idle or likely to be profitable than the original investigations themselves. They all come at last to the same conclusion that man was not made at all, and has no Creator, but grew up in some inexplicable manner out of the things which are seen. In fleeing from the mysteries of Faith our philosophers never fail to run into still greater mysteries.

Existence, view it as we may, is a great unfathomable mystery. Looked at even under the light of God's countenance

shining upon it, it passeth all understanding. But to contemplate existence apart from God, and endeavour to explain its phenomena without reference to Almighty Power guided by infinite wisdom, is to evoke from the depths of our ignorance a mystery of mysteries in the shape of a vain imagination, and appoint for ourselves in the attempt to solve it, if we may say so, a harder task than Creation itself.

To say that the existence of all things may be accounted for in a rational manner, by the working of that which is nothing, seems a far harder saying than that all things were made out of nothing by Almighty Power. The latter saying indeed passes all understanding, such knowledge is too high for us, we cannot attain unto it; and, had it been said it is easy to comprehend how this should have been done, we must either have questioned the speaker's truth, or admitted that we fell far short of the ordinary measure of understanding in men, for the matter is far above us and completely out of our reach. We can no more conceive how the Work of Creation was accomplished, than if we had never heard of such a thing with the hearing of our ears. We have often reflected on the subject, but ever with the same result, that nothing could here be known. The hand of God, we felt, cannot be seen; but this left no doubt as to the fact of its Presence, and its Power; the handy-work was sufficiently visible.

We cannot understand how God made the world out of nothing; but we can very easily believe that He did. It surpasses reason, but does not shock faith. But the assertion that the world framed itself out of nothing, or from atoms, which philosophers attenuate till they be reduced to what may be most fitly denominated an impalpable powder of nothing, this is something, which reason, sense, and faith, alike disown. We can no more believe this than we can comprehend it. No man ever saw such a process taking place, no man can conceive how it should have taken place, no man ever seriously believed that it has taken place.

It is a dictate of the ungodly pride of our fallen nature to spurn at admitting the inferiority to God, implied in our receiving anything concerning Him by faith. That there are things concerning Him, which can be received by faith alone, implies inferiority on our part, for, if we could enter into and comprehend all His ways, we should not only be like unto Him, but equal with Him. That we can learn of His ways and be taught something of His doings through faith, and only through faith, if it implies inferiority to Himself, implies also a spiritual nature of no mean order, high raised above all the creatures below us, whose fellowship with us, their fellow creature is far removed from our fellowship with God the Creator of all things.

They cannot comprehend our ways by reason, not even the least of our ways, and can receive no instruction concerning them through faith. A little reflection may satisfy us, that, when we are told, God made us by the Word of His power, we have received all the information on the subject we are capable of receiving, and that it has been open to such communications, and further that the existence of such a channel of communication between us and God is one of the very highest privileges and noblest distinctions of our nature. We cannot sit down in council with God, when He forms His purposes and issues His decrees, we cannot walk side by side with Him, when He comes forth to carry them into execution, nor, when His work is done, can we tell how His fingers fashioned it, or His wisdom guided them in their operations, for His thoughts are not as our thoughts, nor the forth putting of His power like the work of man's hands. Yet we can hear and talk of His great and marvellous doings, and behold His mighty wonders, and see and admire, and tell also to others what the Lord hath wrought, that we, who tell, and they who hear, may rejoice together, yea rejoice with the Great Workman who rejoiceth in all His works, who, though sufficient unto Himself, desireth not to be alone. We seek to rise above Him by reason, and we soar or sink into regions of emptiness; He lets Himself down to us through faith, and our souls are filled with His fulness.

Suppose we were contemplating a statue, the work of the sculptor, a product of human art and skill. Do we comprehend this work of man's hands, and how it has been wrought? Possibly we may. There is no reason why we should not. But what do we comprehend, and how do we attain to the comprehension of it? We know something of what human hands can do, for we have often employed them, and seen them employed. We know something also of the properties of the tools of the workman, and to what uses they may be put by those skilled in their use. We have no difficulty therefore in comprehending how the mechanical part of the work was done, and the block of marble made to assume its new and wondrous shape. But there must have been something else at work than hands and graving tools to make the dead stone look at us in such strange fashion as almost to make us expect to hear it speak. There is something more mirrored in its expressive features than the work of hands, there is a reflection from the artist's soul. There is here indeed a work of the hands formed out of stone, we see the material out of which it was formed, we understand the succession of blows by which the hand fashioned it; but is there not something here also, not of stone; something which the hands did not do? Is there not a Creation? A dead creature

it is true, for man cannot bestow life, but still something set forth to view, which has not its subsistence in the stone, but is an emanation from the spirit of man, and, as to how it came there, as incomprehensible to the beast which gazes on it as to us are the out-goings of the Spirit of God. For who knoweth the things of a man save the spirit that is in man; even so who can search the deep things of God save the Spirit who searcheth all things?

We know how the artist has put expression into the features of his statue; but it is neither from seeing his hands at work upon it, nor from seeing the work when done that we know this, but from our having access to contemplate within ourselves the powers and manner of working of a spirit similar to his own.

We know that the hand would obey his will, that the graving tool would follow the guiding of his hand, and the stone yield to the strokes of the graving tool, and that the mind can conceive and in peculiar cases accomplish such results. But how God forms His purposes, or how He carries them into accomplishment, we know not and cannot know. His works seem to us to have come forth out of nothing, only because they come forth from the hidings of the power of a God whom no man hath seen or can see.

HISTORY OF PRESBYTERIANISM.

THE WORSHIP OF THE PRESBYTERIAN CHURCH.

3. *Presbyterians reject Godfathers and Godmothers in Baptism.*

It is well known that the Presbyterian Church differs from Roman Catholics and Episcopalians in regard to sponsors in baptism. We differ in two respects. First, in not requiring or encouraging the appearance of any other sponsors in the baptism of children than the parents, when they are living and qualified to present themselves in this character; and, secondly, in not requiring or even admitting any sponsors at all in cases of adult baptism. And we adopt this principle and practice for the following reasons:—

1. There is not a shadow of evidence in the New Testament, that any other sponsors than parents were ever admitted to answer for their children in baptism in the Apostolic Church; nor is any text of Scripture attempted to be adduced in its support by the warmest friends of this practice. When the jailor of Philippi was baptized, "he and all his straightway;" and, when Lydia and "her household" were baptized, we read of no sponsors but the heads of these families, whose faith entitled them to present their households to receive the appropriate seal of faith.

2. We find no trace of any other sponsors than parents during the first 500 years after Christ. When some persons in the time of Augustine, who flourished towards the close of the fourth, and the beginning of the fifth century, contended that it was not lawful in any case for any excepting their natural parents to offer their children in baptism, that learned and pious father opposed them, and gave it as his opinion, that in extraordinary cases, as for example, when the parents were dead; when they were not professing Christians; when they cruelly forsook and exposed their offspring; and when Christian masters had young slaves committed to their charge; in these cases (and the pious father mentions no others) he maintains that any pro-

fessing Christians, who should be willing to undertake the charge, might with propriety take such children, offer them in baptism, and become responsible for their Christian education. In this principle and practice all intelligent and consistent Presbyterians are agreed. The learned Bingham, an Episcopal Divine of great industry and erudition, seems to have taken unwearied pains in his "Ecclesiastical Antiquities" to collect every scrap of testimony within his reach in favour of the early origin of sponsors. But he utterly fails of producing even plausible evidence to this amount, and at length candidly acknowledges that in the early ages parents were in all ordinary cases the presenters and sureties of their own children, and that children were presented by others only in extraordinary cases, such as those already stated, when their parents could not present them. It was not until the Council of Mentz in the ninth century, that the Church of Rome forbade the appearance of parents as sponsors for their own children, and required this service to be surrendered to other hands.

3. The subsequent history of this practice marks the progress of superstition. Mention is made by Cyril in the fifth century, and by Fulgentius in the sixth, of sponsors in some peculiar cases of adult baptism. When adults, about to be baptized, were dumb, or under the power of delirium through disease, and of course unable to speak for themselves, or to make the usual profession; in such cases it was customary for some friend or friends to answer for them, and to bear testimony to their good character, and to the fact of their having sufficient knowledge, and having before expressed a desire to be baptized. For this there was undoubtedly at least some colour of reason; and the same thing might perhaps be done without impropriety in some conceivable circumstances now. From this, however, there was a transition soon made to the use of sponsors in all cases of adult baptism. This latter, however, was upon a different principle from the former. When adults had the use of speech and reason, and were able to answer for themselves, the sponsors provided for such never answered nor professed for them. This was invariably done by the adult himself. Their only business, as it would appear, was to be a kind of curators, or guardians of the spiritual life of the persons baptized. This office was generally fulfilled in each Church by the deacons when adult males were baptized; and by the deaconesses when females came forward to receive this ordinance. Hence in the Roman Catholic, and some Protestant sects, the practice was ultimately established of providing godfathers and godmothers in all cases of adult baptism.

4. Among the pious Waldenses and Albigenses in the middle ages no other sponsor than parents were in common use. But, when the parents were dead, or absent, or unable on any account to act, other professors of religion, who were benevolent enough to undertake the charge, were allowed to appear in their place, and answer and act in their stead.

5. If, then, the use of godfathers and godmothers, as distinct from parents in baptism, has no countenance in the Word of God; if it was unknown in the Church during the first 500 years after Christ; and if it was superstitious in its origin, and connected with other superstitions in its progress, we have undoubtedly sufficient reason for rejecting the practice. When the system is to set aside parents in this solemn transaction; to require others to take their places, and make engagements which they never think of fulfilling, and in most cases notoriously have it not in their power to fulfil, we are constrained to regard it as a human invention, altogether unwarranted and adapted on a variety of accounts to generate evil rather than good.

According to one of the Canons of the Church of England "parents are not to be urged to be present when their children are baptized, nor to be permitted to stand as sponsors for their own children." That is, the parents, to whom God and nature have committed the education of chil-

dren, in whose families they are to grow up, under whose eye and immediate care their principles, manners, and character are to be formed, shall not be allowed to take even a part in their dedication to God, nor encouraged even to be present at the solemn transaction! In the Protestant Episcopal Church in the United States "parents shall be admitted as sponsors if it be desired."

"The Prelatical Church," says Lorimer, "is a curious mixture of high claims and mean practices." We have seen much of the first, we may here advert to one of the second. One would think from the way in which Ordination and the Sacraments are spoken of, the exclusive channels of Salvation, if not Salvation itself, that the administration of baptism by any one save a prelatically ordained officer would be shrunk from as sacrilege; but so it is, that the Church of England, following the Church of Rome, recognizes and practises lay-baptism! baptism by commanding officers in the army or navy, who have no holy orders! What are we to think of the consistency of a system which allows any lay-man, however humble, to dispense baptism as validly as the highest bishop; and which at the same time is unchurching nine-tenths of Protestant Christendom, because its Churches have no Episcopal ordination. Is baptism, by many accounted regeneration itself, less important than ordination? Is this the language of Scripture? In England, previous to the Reformation, so established was the practice of lay-baptism that ministers were called to instruct their parishioners how to administer the ordinance in a *decent way*, as all might be called upon to do so. After the Reformation it was a frequent and serious ground of complaint by the Puritans against the Church of England, that women were allowed to baptize. There have been occasional controversies on the subject of lay-baptism, but the Church of England has all along held, and continues to hold its validity.

We shall next state our reasons for rejecting the *sign of the Cross in Baptism*, and the *rite of Confirmation*.

MISCELLANEOUS.

HEATHENISM AT HOME AND ABROAD.—At the Annual Meeting of the Edinburgh City Mission held lately in the Music Hall, the Duke of Argyll, on being called to the Chair, gave a talented and interesting address, from which we extract the following:—

"It is strange to think that we are now in the middle of the nineteenth century of the Christian Era, that for eighteen hundred and fifty years the faith of Christ has been preached in the world, that faith which is ultimately to subdue all nations under it, and that, at this moment, after so long a lapse of years, the millions who believe in Brahma, in Mahomet, and in Buddha, and in the stocks and stones which the Heathen worship, exceed by an immense majority the millions who believe in Christ. Most of you have perhaps seen a splendid work which we owe to the science and enterprise of a distinguished citizen of Edinburgh, I mean the "Physical Atlas of the World," an atlas which contains many maps exhibiting the distribution over the surface of the Globe of many of those phenomena which are the physical sciences and research. There is one map which I think is not contained in that Atlas, but which would strike us with astonishing results, I mean a map of the Christianity of the world. I do not mean that deeper Christianity which no human eye can measure, but which can only be measured by Him who is the Founder and Head of His Church, but I mean that outward and professed Christianity which we can measure, and number, and estimate. What would be the picture which such a map would present? The whole of Africa as black as the colour of her own children; a large part of America the same; ditto the whole of the vast regions, forming almost the half of the circumference of the Globe, which stretch from the Ni-

to the China Seas. But there is one feature in that map which would perhaps, be more striking, perhaps, also, more melancholy still. In those parts of the world which you may suppose to be laid down in the blackest white, those which have enjoyed the purest light of the Gospel, there would be large patches and streaks of dark, shadows as dark and deep as those which lie around the centre of Africa. And where, let me ask you, would those streaks and patches of black be found? In the great centres of our population, wherever there is most wealth, most intelligence, most luxury concentrated, there under the walls of a hundred churches, within sound of the singing of a hundred congregations, and of the appeals of a hundred pulpits, there would these black spots be. And let me ask you, is there anything in the Heathenism at Home which would raise in our minds less sympathy than the Heathenism Abroad, or less sympathy with those Missionaries who devote their labours to lighten this darkness? Quite the reverse. The Heathenism at Home, I say it advisedly, is a worse Heathenism than the Heathenism Abroad. There is much poetry in the life of those who go abroad to preach the Gospel among Heathen nations; there is much of the outward appearance as well as the reality of self-devotion; but there is no such poetry in the life of those who cross the gutter into the dirty lanes and wynds of our cities. Taking all these things into consideration, looking to the Reports of our Missionaries, and the scenes through which they have to pass, daily and hourly, I do not hesitate to declare my deep conviction that there is more of the reality with less of the excitement of self-devotion among those Missionaries who preach the Gospel in the wynds and closes of cities such as this, than in the case of those Missionaries who rear the banner of the Cross under the palms of India.—*Edinburgh Paper.*

NOVA SCOTIA BIBLE SOCIETY.

The Annual Meeting of this excellent Institution was held on Tuesday evening. The attendance was large and respectable. The Chair was taken by the Hon. J. W. Johnston. He was attended on the platform by most of the Clergymen belonging to the City, and by other known friends of the Bible Cause. The proceedings having been commenced with praise, and with an appropriate and impressive prayer by the Rev. Mr. Scott of St. Matthew's, the Chairman addressed the Meeting in a few pertinent and eloquent remarks. The Annual Report of the Committee, which was highly encouraging, was then read by the secretary, Mr. Shannon. It embraced details of the operations both of the British and Foreign Bible Society, and of its Auxiliary in this Province. As this Report will be immediately in the press, we need not at present advert more particularly to it. There was one fact in it, however, which we cannot omit to mention, and which, we are sure, will give great satisfaction to all the friends of the Society. The Parent Institution has continued for another year its grant of £100 to the Travelling Agent, Mr. Smith. The diligence and faithfulness of this officer cannot be too highly commended. Branch Associations have sprung up through his zeal and labours in every district of the Province. The Meeting was addressed by the Rev. Drs. Crawley and Twining, the Rev. Messrs. Hill, Maturin, Nicol and McGregor, Mr. Smith, the Agent of the Society, and Mr. Lynch, in support of the various Resolutions. A vote of thanks having been moved to the Chairman by Dr. Avery, the Meeting was closed with praise and the Apostolical benediction by the Rev. Mr. Uniacke of St. George's. The delightful spirit, which pervaded this Meeting, leads one to wish that there were more of these re-unions in Halifax. At the present time especially it becomes the friends of Christ to rally round the Bible, when its greatest enemy is so bold and persevering. May our Province ever be filled with its Divine light.—*Halifax Guardian.*

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