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The Presbyterian.

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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 OF MONTREAL.

"The Fear of the Lord—that is wisdom."

VOL. IV.

MONTREAL:
JOHN LOVELL, PRINTER, SAINT NICHOLAS STREET.

1851.

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The Presbyterian;

A MISSIONARY AND RELIGIOUS RECORD



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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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No. 1, January, 1851.

VOLUME IV.

Price 2s. 6d. per annum.

CHURCH IN CANADA.

ST. ANDREWS' CHURCH, MONTREAL.

REV. ALEXANDER MATHIESON, D.D.,
MINISTER.

As this elegant structure is rapidly approaching completion, we think our distant readers would be gratified by the sight of a pictorial representation of it; and we accordingly trust that the accompanying Engraving will prove acceptable. It will be at once observed, that the attempt to transplant to this side of the Atlantic some of the features of the Ecclesiastical Architecture of the older world has in this instance been most successfully made. The Cathedral of Salisbury, which is perhaps the noblest example of this style in England, supplied the model, and the architect, Mr. G. H. Smith, has ably carried out the design. The site on which it is erected, "Beaver Hall," is elevated. The Church is built of the limestone so commonly used in this vicinity, which is a most handsome as well as durable building material. The tower is to be surmounted by a spire, which will rise together to the height of one hundred and eighty feet from the ground. The entrances to the Church by the tower are from a flight of steps and a ter-



race on each side, while at the opposite end is another entrance from the street. The interior is lofty and imposing, and the ceiling, which is spanned by open timber work painted oaken, traversing it like ribs, rises in the centre to the height of 46 feet, and is in strict accordance with the style of the building. The galleries are placed across the ends of the building. The gallery fronts and the pulpit are also of rich Gothic work; and the effect of the whole is heightened by the rich mellow light afforded by the stained glass windows. The interior dimensions are ninety feet by sixty-five exclusive of the transept. The seating is arranged so as to accommodate about nine hundred and fifty people. Beneath the Church are School and Lecture Rooms, upwards of sixty feet square and sixteen feet high, which are entered by an arched door in the base of the tower. The beauty of the style of the building and its admirable structure render it an ornament to the City. We understand the Church will be opened for the first time for public worship on the 12th instant.

The seats will be put up for sale and lease on Monday the 13th instant. See advertisement on last page.

ST. PAUL'S CHURCH, MONTREAL.

Many of the Congregations of our Church annually collect and appropriate to Missionary purposes large sums; but the distribution is so unostentatiously made that few ever hear of it save the members of the Congregations themselves. We are aware that this mode of action is in strictest consonance with the principles of our Holy Religion as regards the practice of private individuals; but we are of opinion that the efforts of the various Congregations, which united form our Church, should through the columns of some periodical be laid before the members of the whole Church.

Such details would enkindle zeal, and stir up to renewed and increased efforts, and by presenting a connected survey of the operations of our Church lead the various Congregations to take a livelier interest in Missionary labours. We have been led to these reflections by perusing in the *Home and Foreign Record of the Church of Scotland* an acknowledgement of a remittance to the India Mission from St. Paul's Church, Montreal, and the Church under the Ministry of the Revd. Mr. Wallace at Huntingdon. We were very much pleased to learn, also, that at a recent meeting of the Temporal Committee of St. Paul's Church a resolution had been come-to, appropriating £20 from the collections to the erection of Bursaries in Queen's College. This is as it should be; and we hope that the Congregations from one end of the Province to the other will yet be induced to Bursaries for the support at College of deserving young men, who may be anxious to enter the Ministry. We trust that the excellent example set by St. Paul's Church will be extensively followed, for we have long had the establishment of Bursaries in Queen's College warmly at heart.

A third annual remittance of £20 in aid of the India Missions, and in support of two native teachers, has been received from St. Paul's Church, Montreal, under the Ministry of the Rev. Robert McGill. Such contributions afford the most gratifying evidence, not less of the missionary zeal of our brethren in the Colonies than of their kindly remembrance of the Church of their fathers.

We are instructed to say, that the Committee have had much pleasure in acknowledging the receipt of this sum, and in conveying their thanks through the Convener, to the Minister and Kirk-session of St. Paul's. We have also to notice, that, last year, there was received through the same channel the sum of £7, 13s, 9d. from the church at Huntingdon, Canada East, the acknowledging of which in the *Record* was at the time overlooked.

REV. JOHN WHITE.

We learn from the following extract that the Rev. John White, whose appointment as a Missionary we recently noticed, had sailed from Glasgow, and has, no doubt, ere this entered upon his labours under the superintendence of some one of the Presbyteries of our Church:

"We notice the departure, in the *City of Glasgow* on her last trip from Glasgow, of our townsman, the Rev. John White. This popular young clergyman has been appointed by the Colonial Committee of the Church of Scotland to an important station in Canada. He was about a year ago licensed by the Presbytery of Ayr, and has since that time been employed as a missionary at Maybole. In this capacity he has earned for himself a high reputation as an eloquent preacher, and a zealous worker in the vineyard of the Lord. We could have wished such talents to be secured to the Church at Home; but it was his own desire to devote his services to his Master in a foreign land. Strange that the flower of our Halls are found eager and foremost to rush into the distant missionary field! How much learning and devotedness has been wasted across the deep by our Herbmanns, our Andersons, &c.; and now the name of John White must be added to the number of those noble spirits who have left the endearments of their fatherland to become the Heralds of the Cross on far distant shores. All honour to the glorious band! It has often struck us as a thing desirable that more of our young men could be induced to labour a certain number of years in the colonies—to be again brought back, with the benefit of their experience, to occupy the pulpits and parishes of our own land. That something like this has been considered of in the higher councils of the Church, we are fully aware; and much good, we are confident, would result from it, if put in operation. Could patrons see it their duty to prefer to benefices only those who had some previous experience in the field of missions, we should soon behold a greater impulse given to foreign evangelization; and no less zeal and earnestness in pushing the business of the ministry into our parishes at home. To the truth of this latter statement we call upon the parishes of Caputh, and of Dunfield, of Monkland and of Lochmaben, of Glasgow and of Brechin, to speak—parishes whose pastors have all enjoyed the advantages of a foreign training. We do not despair of yet seeing some measure of this sort adopted by the Church. Were our probationer obliged to serve five years only on foreign services before being eligible to a living at home, a very short time would suffice to show the good effects of the scheme in the Church universal. We need not say Mr. White is followed by the prayers of all for the blessing of Heaven on his devoted labours.—*Ayr Advertiser*.

LAY ASSOCIATION.

The Annual Meeting of the Lay Association in support of the Presbyterian Church of Canada in Connection with the Church of Scotland was held in the basement story of St. Paul's Church on Monday evening, the 16th instant, at 8 o'clock. The Chair was taken by the President, the Hon. P. McGill, and the proceedings were opened with prayer by the Rev. A. Mathieson, D. D., one of the Chaplains to the Association. The Annual Report was read by the Recording Secretary as follows:

The Board of Officers beg leave respectfully to submit the following as their Annual Report to the Lay Association.

Immediately after their election they entered upon the duties of their respective offices; and they have since continued to give their attention to the various matters entrusted to them. On glancing at the retrospect of the 5th year of the Association's existence there is ground for encouragement and perseverance, while there is also necessity for increased exertion. During the year no applications for assistance were presented from poor congregations; and consequently the only appropriation, that has been made from the funds for this purpose, has been the payment

of £10 voted by their predecessors as a grant towards paying off the debt due upon the Church in Camden, C. W., over which the Revd. H. Scott has the pastoral charge. In another and very important of the Association's objects, that of assisting deserving young men to enter the Ministry, some progress has been made; and the sum of £30 has been paid in Bursaries of £10 each to three students of Queen's College who purpose preparing for that Sacred Office. The following are the names of the successful candidates.

For the three years' Bursaries—Mr. David Watson, William, C. W.
For the two years' Bursaries—Mr. Peter Lindsay, Ormstown, C. E.
For the one year's Bursary—Mr. James Gordon, Nelson, C. W.

It will be recollected that one of the three Bursaries of the Association is this year to be disposed of, the plan which was adopted for their distribution, causing one to become vacant each year.

The Officebearers would earnestly press upon the attention of the Association the importance of this Scheme. Every day's experience more clearly demonstrates that to a Native Ministry we must chiefly look for the supplies of Ministers to our pulpits. The Colonial and Mission field is now so wide and so rapidly extending that the Church of Scotland cannot at once accede to all the pressing demands for aid made to her. Day after day the cry, "Come over and help us," is wafted to her from more distant lands, and though earnestly anxious to comply with these urgent requests, she yet finds herself unable to do so in the measure she would wish: straining every nerve as the Church of our Fathers may do, yet the supplying of labourers for the wide vineyard, which she is called to occupy, is a work of time. With this view of the subject before them and deeply impressed with the importance of the enterprise, the Officebearers earnestly call upon the Lay Association to give a cheerful support to the Bursaries Scheme. It may be some time before the fruits of the effort are seen, but it may hereafter become a cause of deep thankfulness, should the Association be privileged to see a number of faithful, earnest men, enabled by their assistance to enter the Ministry and dispense the words of Life to the neglected and neglectful of what are now the waste places of our Zion. The Officebearers have much gratification in reporting that they have succeeded to a considerable extent during the year in accomplishing another of the objects contemplated to be effected by the formation of this Association, viz. the dissemination of information respecting the Parent Church and the Church in Canada in connection therewith. *The Presbyterian* continues to meet with such a measure of support as evinces that it supplies what was felt to be a want by the adherents of our Church, viz: the existence of a vehicle for the communication of correct information as to the position and prospects of our Church. The circulation has considerably increased during the year; but it is still by no means so large as it ought to be nor are the subscriptions so punctually remitted as they might be, were increased exertions made by its friends. Every member of every congregation in the land should be a subscriber; but, if this is too much to hope for, surely a half of the heads of families in connection with the Church might be induced to subscribe. Still, though the Subscription List of *The Presbyterian* is not what it might be, and though it has not yet become, as fully as it ought to be, a comprehensive record of the various operations of the Church in Canada, yet the Association have every encouragement to persevere in its issue, relying upon the hope that ultimately *The Presbyterian* will become established in the affections of its readers and will be strictly self-supporting. Turning from the pleasing task of recording the continued success of *The Presbyterian*, the Officebearers regret to announce that a sufficient number of names were not given in to war-

rant the publication of the volume of Sermons which it was in contemplation to issue with the view of being used in vacant charges. While they regret that their appeal has not been responded to as they would have wished, they are reluctant to suffer the scheme to be dropped without still another effort being made to supply what would, they trust, prove eminently useful. They would accordingly submit to the Association that this desirable object might be attained by the issue of a Supplement to *The Presbyterian* to be called "The Presbyterian Pulpit," containing a sermon and prayers occupying nine columns such as in *The Presbyterian*. By the adoption of this plan interest might be given to the periodical, while the object sought to be attained by the publication of the proposed volume of Sermons would be in some measure effected, and that too in a shape more likely to secure for it an entrance into those parts of the land, which are most destitute of Spiritual Ordinances. The Officebearers earnestly commend the subject to the consideration of the Association as they confidently believe, that the suggestion will be found practicable. The Officebearers have to record that during the year a correspondence was entered into with the Halifax Lay Association. They trust that in future years such friendly interchange of sympathies will be renewed, and that both Associations will be encouraged to persevere in a friendly and generous course of emulation as to which may in their respective spheres be privileged to be the instrument for effecting most good. The officebearers noticed with interest the formation of a Lay Association in Jamaica. Apart from the pleasure which they feel in observing the establishment of similar Associations, they have been led to take peculiar interest in the Jamaica Society, as the first address of its officebearers states, that they had been encouraged to form their Association by, amongst other things, a knowledge of the successful working of our own. It is indeed gratifying to reflect that, though our appeals to our brethren in this Province to form Associations have not been responded to, and though the amount of good we have accomplished may have been but small, and though the influence which we exert in this Province may be limited, yet friendly eyes have been upon us, and the reflex influence of our Association has encouraged our fellow-colonists in Jamaica to form a Society, having like objects in view with our own. The Officebearers in conclusion would earnestly appeal to the members to make enlarged and increasing exertions to maintain the efficiency of the Association and extend its sphere of action. To stand still is to recede in Associations such as this; and they would consequently earnestly call upon the Association to enter the Home Mission Field, and employ a Missionary who would find abundant openings for usefulness within the District of Montreal; and they confidently believe that the Christian sympathies and the acknowledged liberality of the members of the Association will not only enable their successors in office to labour with pleasure in the successful maintenance of the existing Schemes of the Association, but will permit them to add to its present means of usefulness a Home Mission Scheme. The whole respectfully submitted.

The Treasurer's Report was next submitted. It showed the state of the Funds to be as follows :

To balance from A.H. Armour, late Treasurer, &c:	
Relief.....	£14 14 3
Publication..	25 5 1
	-----£39 19 4
To Collection on a/c of Relief.....	£34 16 11
Publication....	20 11 3
Bursary.....	21 0 6
	-----£75 8 8
	----- £117 8 0

Brought forward.....	£117 8 0
By Publication for Lovell and Gibson on a/c of Presbyterian.....	£38 18 11
Armour and Ramsey.....	7 15 0
" Relief to Camden East Church	10 0 0
" Transfer of Mortgage....	1 5 0
" Bursary Remitted to Queen's Collage.....	30 0 0
	-----£7 18 11

E. E. £29 9 1
 Montreal 18 October, 1850.
 J. MURRAY, Treasurer.

ASSETS OF ASSOCIATION.

City Bank Stock at Reduced value....	£206 5 0
Mortgage on property.....	100 0 0
Cash in hands of Treasurer.	29 9 1
	-----£333 14 1

The amount in the Treasurer's hands has since the expiration of the financial year been reduced by £10 by the payment of that sum to a Catechist employed by the Association among the Gaelic population in Melbourne. It was understood that the continuance of the grant would depend upon the recommendation of the Presbytery.

It was then moved by Hugh Allan, Esq., seconded by John Greenshields, Esq., and resolved :

That the Reports be received, adopted, and printed in *The Presbyterian*.

Some discussion of the two leading features of the Report having taken place, Mr. Ramsay submitted the following Resolution which was seconded by Mr. Dugald Stewart, and adopted unanimously by the Meeting :

That the employment of a Missionary under the superintendence of the Presbytery might prove an honoured and efficient means of accomplishing much good within the City and District of Montreal, and that the Officebearers of this Association be instructed to take steps for ascertaining the practicality of obtaining a suitable labourer in this important field and of providing adequate means for his support.

The proposal to issue a supplement to *The Presbyterian* was then considered, and, as it would increase the expense of that publication considerably, and a considerable amount was now outstanding for subscriptions, it was on motion of Mr. Gibson, seconded by Mr. Blackwood, resolved :

That should sufficient of the arrears of the subscriptions to *The Presbyterian* come in to justify the incurring of the additional expense, the Officebearers be instructed to issue a supplement to that paper in conformity with the plan proposed in the Report.

It was then on motion of Mr. Parker, seconded by Mr. Frothingham, resolved :

That a revision of the subscription lists of *The Presbyterian* be undertaken as soon as possible by the Publication Committee.

Hugh Allan, Esq., then brought under the attention of the Meeting the proceeding had in the last Session of Parliament relative to the Clergy Reserves. He thought that the Society as a body of Laity, had a

duty to perform, and he therefore submitted the following Resolution :

That an humble petition be forwarded from this body to Her Majesty the Queen praying Her not to assent to any change in the Clergy Reserve settlement.

John Greenshields, Esq., briefly seconded the Resolution. Hon. Peter McGill concurred in the step proposed to be taken, and the Resolution was then unanimously carried.

The election of Office-bearers was then proceeded to with the following result :

- President.*
 Hon. P. MCGILL.
- Vice-Presidents.*
 JOHN SMITH, J. FROTHINGHAM,
 DUGALD STEWART, H. ALLAN.
- Treasurer.*
 JOHN MURRAY.
- Recording Secretary.*
 ALEXANDER MORRIS.
- Corresponding Secretary.*
 R. BLACKWOOD.
- Managers.*
 JOHN FISHER, HEW RAMSAY, W. EDMONDSTONE,
 N. MCINTOSH, JOHN GREENSHIELDS, T. A. GIBSON, JAMES BIRSS, JOHN CAMPBELL, A. H. PARKER, THOMAS ALLAN, JOHN ARMOUR, ROBERT ESDAILE, JOHN KERR.
- Chaplains.*
 REV. A. MATHIESON, D. D.
 REV. R. MCGILL.

The proceedings of the evening were then closed with prayer by the Reverend Robert McGill, Minister of St. Paul's Church.

ALEXANDER MORRIS.
Recording Secretary.
 Montreal, 17th December, 1850.

PRESBYTERY OF GLENGARRY.—We learn that the Rev. Presbytery of Glengarry at a late meeting at Williamstown appointed Thursday, the 5th day of Dec. ultimo, to be observed by the different Congregations within their bounds as a day of Thanksgiving to Almighty God for His great goodness in regard to the late abundant harvest.

The Presbyterian.

A GLANCE AT THE PRESENT STATE OF THE WORLD.

A long track of this World's History lies behind us, strewed with memorials of various kinds, the relics of the men of former generations, by means of which, as we run our eye backwards through time, we are reminded of many things, on which it much concerns us to reflect, for we are not more the children of our immediate parents than of these past generations of our race. Not one man now living is the same in thoughts, feelings, principles, actions, and situation. He is not in his inward or outward condition the same man he would have been had he lived three thousand years ago.

A long track of the world's history, also, stretches away into the future before us, which will in like manner be greatly modified for those who are to come after, by those who now occupy the stage of life and are writing out the present page of its eventful story. An outline of what shall befall our race in the latter days is traced out in the Revelations of God, in which whoso readeth may understand something of their future fortunes. In that future our own individual fortunes are wrapped up, and will in due time unfold themselves, as our particular page of history is written out in the great Book of Life. Whether it is to be filled up with a record of sin, sorrow and final impenitence under the curse of the law, or of glory, honour and eternal life through the grace of the Gospel, depends on the use we make of present opportunities; and the page of every man's history will be filled up according to the true sayings of the Word of God, to which therefore we would do well to take heed.

A wide world of life extends around us in the present, in which the fate of each is so inextricably blended with the fate of all, and the fate of all with that of each, that every man has an interest in the present condition of all the rest.

In what part of the world, and in whose bodies, the seeds of disease are now ripening into strength, from which at length he shall reap the fruits of physical suffering and death, no man knows. It may be among his neighbours, and at his door, but it may also be among men of a strange aspect and a foreign tongue on the other side of the globe. Who knoweth, also, where, or in what hearts, the moral poison is fermenting, from which his own bosom, so open to receive it, is to be filled with the infection of moral evil; or who can guess in what mind, or in what corner of the earth, God is working for our good, and preparing the messenger who is to bring to us the means of our spiritual healing? None of us may say to the other, what have I to do with thee, or what is there between thee and me? We are all children of one family; and there is between us all a common bond of life and of death, of eternal life and of eternal death. We may all be helpers of each other's joy, or increasers of each other's sorrow.

It becomes us then not to be unheeding of the signs of the times in which we live. We have on this side of the Atlantic the slavery question, threatening every moment to produce some fearful explosion. Nor let us say, what is this to us; we may find our temporal peace and prosperity deeply involved in it: but, apart from this, is it nothing, that there should exist anywhere an institution, which dooms one portion of our brethren to such degradation, and lays us under the necessity of regarding another portion of our brethren with feelings of indignation, whenever we think of its abomination? How many social

questions of moral improvement on this continent must all stand in abeyance till that of slavery be settled? The Free Church of Scotland seemed to be placed far out of the way of any connexion with American slavery; yet, having unwittingly come in contact with it, though merely touching it in passing, and in the most casual manner, it infused into her cup of trial not the least bitter of its drops, and one which it was found impossible to sweeten and not easy to cast out. No one knows where the waters of social bitterness will flow, and all have an interest that the whole fountain-head should be thoroughly purified.

Again there is the question about the power and authority of the Pope, and the settlement of the affairs of Italy, and whether the tottering Papal throne shall now be cut down, or restored and upheld. In either event the effect is likely to be felt in convulsions throughout the whole frame of society.

The questions between the Legitimists, the Republicans and the Communists in France, are all discussed with reference, it may be, to one Country alone; but the decision of them will affect a great many, and may reach into all. Then there are the German troubles. Austria and Prussia, and the other states and parties engaged in them, may be all equally selfish in their views; and as parties, it might little concern the world which should lose and which should win. Every one who reflects what principles, both political and religious, some of these parties respectively represent, must be aware that, though the rest of the world may look quietly on so long as each is able to hold its own against the other, yet, the moment the one is found to succumb, a general contest in Europe will ensue.

The Emperor of Russia seems disposed to enter from the first as a party in the strife; and his presence there will seem a sufficient reason for others not to be far off.

The clouds of discord are gathering thick and black round the whole horizon, and no one knows over what lands they will be hurried in their whirlwind course.

We do not suggest these as topics of mere political speculation. Placed here on the very outskirts of the civilized world, revolutions of government in countries so remote may be viewed by us rather as subjects of moral contemplation, as whatever dangers may arise from them we can neither avert nor retard. But the elements which produce these commotions are all seated in the moral and religious nature of man, and have been thence evolved into these threatening clouds, so portentous of evil to society through moral and religious neglects. The same elements are at work among ourselves, and it is only by the sound moral and religious instruction of all the families of the land, that they can be prevented from gathering to a head, and at last bursting forth with the same disastrous results as elsewhere. The

propagating also of the True Religion throughout all the families of the earth, and thus securing the peace and happiness of the whole world, is the only way to secure the power and happiness of our particular part of it; for all are so bound together, that, if one part suffer, the whole must suffer along with it.

WHAT IS TIME?

We now speak of an old year as having passed away and a new year as having come in; but does it ever occur to us to ask, what that is which has slipped away from us, and what it is that has arrived and placed itself within the reach of our hand. Our language concerning the old year which has departed seems to imply that something has gone past us, that will never return; our rejoicings at the advent of the New Year, that something has come to us, of which it may justly be said, it is good we have lived to see it. What then is time?

The sun has risen, the sun has set; day has succeeded night, and night has succeeded day; light, darkness, and darkness, light; and we have seen spring, summer and harvest, followed by winter, pursue their usual course, since we last hailed the coming of a new year; but are all or any of these things time, or only marks by which we measure its lapse? The earth has performed the circuit of her annual revolution, and now faces the sun from the same point as when last we wished our friends a happy New Year! But is this time? Surely not. The earth has fulfilled her appointed course, and still holds on her way, carrying us along in her equable motions, as she has done, since we first lighted on her lap, without stop or intermission. She has not passed us by nor dropt us behind, but still bears us onward in her bosom, as when she received us. There is nothing in this, therefore, of which we can say, 'It has passed from us or come to us; all is as it was before. What then is time? for it is not the circling of the earth round the sun.

We have risen up, we have laid ourselves down, we have slept, we have waked, we have walked about, we have seen many sights, thought many thoughts, spoken many words, done many deeds; we have sorrowed, we have rejoiced, we have toiled and have eaten of the fruit of our toils; many things also have we suffered, for, alas! in many things we have sinned. But none of these things are time, nor have they all passed away; many of them remain with us, and with all of them we may yet meet again. Do we not deceive ourselves in speaking of time as passing by us? Is it not rather we that are going forward through time? It seems to happen to us as to children, who sailing along the shore, or driving along the road in a carriage, suppose other things to be in motion and them-

solves at rest Earth, Sun, Moon and Stars keep their courses, and are all in that very place they last year occupied at this very same time, but is it so with us? Assuredly not, for our course is not like their motion in a circle, never ending still beginning, but a forward progress through ages that are always ages to come. We are neither exactly in the same place nor are we precisely the same persons as this time last year. Both ourselves and our positions are in many things changed since last we welcomed the advent of another New Year.

But what then is time? One meaning of the word is opportunity, and in this sense time comes and goes, and, when once past, it is past for ever, for, though new opportunities may arise, former ones will never return.

We stand on the shore of the vast ocean of eternity, whose waves roll unceasingly towards us; but they do not roll past, they only swell up to our feet, and retire, bearing back in their resorbent waters whatever we have let fall upon them. What we call past therefore is only something which we have laid up for ourselves in the future. The wave, that now washes our feet, brings with it all of good or of evil we entrusted to those which preceded it, something more of good, if we have wisdom to appropriate it to our use, but no less of evil, but while it is within our reach we may seize it, with the hand of repentance and in the power of faith present it to the Saviour who will cast it behind our back to return to us no more. This he can do, and none else can, and this he will do for every one, that thus craves his help.

The Old Year has therefore carried away much both of good and of evil, and the New Year brings it all back. Let us then see that we redeem this time, that is present opportunity, to the getting rid of evil and storing up of good to be found after many days.

THINGS WHICH WILL HAPPEN.

One year has past, and another has come, and the year that has come is likely to pass as others before it. Day and night, seed-time and harvest, summer and winter will succeed each other for some time longer; for there are some things to happen before these revolutions cease, which have not yet taken place. All that are now alive will die, for none of us are likely to see that time when some shall not die but only be changed. The Gospel will be preached to all ends of the earth. The outcasts of Israel and the fulness of the Gentiles will be brought into the Fold of Christ. The time will come, when the Gospel shall have been preached to the last sinner who will repent and believe and enter into life, and to the last who will refuse and rebel, and choose death rather than life, cursing rather than blessing, and then

the Gospel will be preached no more, and it will be said, he that is Holy let him be Holy still, he that is filthy let him be filthy still, and he that is unjust let him be unjust still, as the tree has fallen so let it lie.

The angel shall lift up his hand and swear by Him, that liveth for ever and ever, that time shall be no longer. The last trumpet shall sound, and, as the blast of terror rings through the universe, the heavens grow pale and the earth tremble at the dread note of their final doom. The dead shall awake and see the Son of Man coming in the clouds as Judge of all flesh. The great white Throne will be brought forth, the judgment-seat, and the books opened, and all the sons of Adam assembled to receive their sentence of eternity. This too will come to an end. This scene will also pass away. The judge will rise up to depart, the great White Throne will be rolled back into its place, and the whole assembly will disperse each to his appointed place. The great nations of the Redeemer will enter together into the joy of their Lord in the place prepared for them. As they walk about the streets of the New Jerusalem in the new heavens and the new earth, and look forth from the place of their glory, so former things will all have passed away; the former earth, the former sea and sky, will have vanished from creation; far as they can view there will be no sight to offend the eye, no sound will reach them that can wound the ear, nothing to hurt or to offend, will be found near their holy mountain. Sinners and the world which sin had polluted, will have disappeared together, and the gates of Hell will be shut for ever.

These things will come to pass; but as yet we are still here on this earth, to which the Saviour came, mighty to save, under these heavens through which He ascended, able to save all who come unto God by Him. We have entered upon a New Year in time, surrounded with all the difficulties and dangers, and temptations of time, but also with all the hopes and helps and promises of time within our reach. We are now on this earth under these heavens, at the commencement of a New Year in time; but, when these heavens and this earth shall have passed away, where will we be at the commencement of a new system in eternity.

Will we be in the inheritance of the Saints in light? Will we be meet for it? The last question answers the first.

TO OUR READERS.

In entering upon the issue of the Fourth Volume of *The Presbyterian*, while we take the opportunity of expressing our thanks to those kind friends, who have exerted themselves to circulate this periodical, we would respectfully request them to continue and increase those exertions. If the

character of the paper be not such as to please the tastes of our readers, we would gladly amend, if the defects be remediable and be within our power. We have had no complaints on the part of subscribers with which to find fault; but we have received one or two suggestions, which have had our best attention, and for which we thank the parties who made them. We shall aim in future at rendering the editorial articles as short and as varied as can conveniently be made; but we would respectfully invite short contributions from the members of our Church. If but a dozen of the Ministers of our Church alternately contributed an article, the interest of the paper would be greatly augmented.

It has been suggested to us, that the smallness of one of the sizes of the type used is an objection, as elderly people have difficulty in reading it. This, we regret we are unable to alter, as it would be impossible to print the whole Journal in large type without adding several pages to each number; and at the low rate at which *The Presbyterian* is issued, and which would barely cover the expense of publication, if every subscriber remitted his subscription with promptitude, this is out of the question. We cannot expect to please all: there are so many tastes to meet that this would be a hopeless task, and we must consequently hold on in the even tenor of our way, humbly anxious to render this Journal the means of effecting some small measure of good, and of contributing in some degree, if aid from on High be vouchsafed us, to the maintenance and spread of True Religion in our land. Our friends will bear with us; and to the attention of those who are dissatisfied, if such there are, we commend the following observations with which the editor of a Scottish periodical commenced his second year's labour. With much truth and strict fidelity they exhibit the difficulties the Journalist has to encounter.

"The Editor" says *The Edinburgh Christian Magazine* for March, "has received many advices from those sincerely anxious for the improvement of the Magazine as to the best mode of attaining that end. These advices, if classified and read by the advisers, would, the Editor is persuaded, amuse them as much as they amused himself. "You should give sermons for Sabbath evening reading." "Pray give us no sermons, whatever you do. Believe me, no one ever reads such dry productions." "Let your articles be various, short and pithy." "Unless your articles are long, one has a mere mouthful and no satisfaction." "Why are you so desperately plain and simple? Why not aim at something higher?" "Never forget you are writing for working-men: the rich can get books without you." "Why do you not defend our Church doctrines from popular heresies; or our Church herself from the unfounded attacks made upon her constitution, her schools, her every-

thing." "Pray, whatever you do, avoid controversy; we are sick of it, we want rest and peace." "Let us have Sabbath evening reading only." "Pray give us less heavy and more entertaining articles." "Why have you nothing about Ragged Schools, Sabbath Schools, Natural History, &c. &c." Such are specimens of the advices received by an editor of 24 pages monthly! He is glad that any take the trouble to advise him at all; but he begs to say that he must go on, taking his own way to success or failure, leaving those to support him who think it right to do so."

Not all, who seem to fail, have failed indeed;
Not all, who fail, have therefore worked in vain;

For all our acts to many issues lead:
And out of earnest purpose, pure and plain,
Enforced by honest toil of hand or brain,
The Lord will fashion in His own good time
(Be this the labourer's proudly humble creed),
Such ends as to His wisdom fittest chime
With His vast love's eternal harmonies.
There is no failure for the good and wise:

What, though thy seed should fall by the way-side

And the birds snatch it! yet the birds are fed;

Or they may bear it far across the tide,
To give rich harvests after thou art dead.

ANON.

THE RECENT PAPAL BULL.

Great excitement still continues to prevail in Britain relative to the recent Bull of the Pope dividing England into Romish Sees. Scotland partakes in the general feeling. The Commissions of the Church of Scotland, and of the Free Church, have adopted addresses to the Queen on the subject. A large public meeting is to be held in Edinburgh, composed of all Evangelical parties, to protest against it. We think that good will eventually result to the Church of England from the movement, by purging her from the Puseyite element which has been so largely infused into her of late years.

UNCONSCIOUS INFLUENCE.

"A trifling word, a thoughtless deed,
May shape immortal destinies."

We have often thought that few bear sufficiently in mind the amount of influence, which in their respective spheres they are called upon to exert upon those with whom they are brought in contact. The great scheme of our social system renders man dependent on his fellow-man, and calls into being such and so many affinities, sympathies and relations as unite society into one closely bound complex whole. In this great system each performs his allotted part, labours in the sphere assigned to him, and, though as the result of his labours and as the incentive to his exertions, the individual may

have in view but his own individual advancement or gratification, yet his relation to that society to which he is linked causes others to partake in his well-being or wrong-doing. Man cannot throw the reins on the neck of the passions, pander to every vicious propensity, and degrade his moral being, without inflicting grievous wrong on his fellow-man. Man cannot sink to the lowest depths of iniquity without carrying others to a greater or less depth in the way that he has gone. The young are peculiarly susceptible to such evil influences. Ere the intellect is matured, the moral principles fixed, or the mind imbued with religious feelings, crowds just ripening into manhood are carried away to wallow in iniquity, allured and led on by the influence and example of others. The good fellow, the rattling, jovial, good-hearted man may be called, and may deem himself the enemy of no one but himself; but, when the day of reckoning comes, and blighted prospects and desolated homes mark the ravages which the influence of his evil example has wrought, the flimsy plea, "Am I my brother's keeper," will as little avail him, as it did the first murderer, unless his offences repented of with heart sorrow, be washed away by the blood shed on Calvary. But, if man exerts on his fellowman so potent an influence for evil, he exerts an equally great one for good. The consistent conduct, the considerate, cautious charity, and the meek forbearance, which mark the course of the sincere, humble follower of the Meek and Lowly One, command the respect of even the openly wicked. How often in the presence of such an one is the rude jest forborne, and the half uttered oath suppressed, an involuntary tribute to sincere piety.

Again the Christian's example exerts a peaceful but powerful influence over the young; and he is consequently called to watch carefully his outgoings and incomings, lest he give cause of offence or occasion some weak brother to stumble.

The thought, that the influence of our conduct may control immortal destinies, and under the overruling decrees of Providence be made the instrument of forming the character of immortal beings, should lead us to take heed to all our actions.

In all the relations of life we are daily and hourly leaving on those, with whom we come in contact, the impress of our own thoughts and actions and characters; and it, therefore, behoves us ever to bear in mind, that to all of us a talent is committed, for whose proper appropriation we are responsible to ourselves, to our fellowmen, and to the Mighty Maker of the universe, who has given to us the light of intellect, and placed us in this lower world to work till we are called away. When the Bridegroom cometh, may we be found like the wise virgins with our lamps trimmed.

REVIEW.

ESSAYS ON CHRISTIAN MORALS.

BY JOHN FOSTER.

When, many years ago, we read Foster's Essay on Decision of Character, amid abundant evidence of a strong and vigorous mind, that could not be content to float indolently along with the popular currents of thought flowing around him, there was something also, which led us to suspect that there were in the writer elements of weakness, which prevented him from holding fast with a firm grasp the convictions whereunto he had attained, as well as some deficiency of energy and practical tact in carrying his resolves into execution. We were not, therefore, surprised, upon lately reading his Biography, to find that there were many important truths, to which he clung with a feverish determination not to let them go, as fearful that they might slip from under him, rather than rested on them with the calmness of an assured faith that the man who trusted in them could never be moved, and that they could not be shaken unless the throne of God could be so.

A feeble-minded man could never have written the Essay on Decision of Character, for such a one would never have experienced the mental conflict between principles of strength and elements of weakness, of which it is the record. But for the same reason it could not have proceeded from a mind firm in its convictions, and prompt and energetic in carrying its decisions into execution. Neither Cromwell, nor the Duke of Wellington, nor Howard, the subject of the Essayist's splendid eulogy, nor any other man of great decision of character, either could, or would, we suspect, have found much to say on the necessity of losing no time in carrying our purposes into execution as we should find opportunity, and doing at once whatever our hand found occasion to do, and doing it with all our might. To such men the necessity of acting in this way must appear clear as the light of noon-day and that those who do not see it are blind, and would decide not to waste time in reasoning with them, while for those that could see they would with equal promptitude decide, that no reasoning could be necessary in so plain a matter. Men who are bent upon carrying their purposes into execution soon learn, that, if the moment for action is let slip, their plans are made void, and must be framed anew, for in this changing world the same conjuncture of affairs does not long continue, nor speedily recur; what may be done this hour, or to-day, cannot be done in precisely the same way next hour, or to-morrow. The writer of an Eloquent Essay on Decision of Character was not unlikely, therefore, to be one, who had strength to conceive great things, but no strength to

embody them in action, and establish them in the world, as great things achieved. Foster was, emphatically, a thinker, if we may apply to so great an intellect a phrase, which certain imbecile dreamers are in the habit of degrading by applying it to themselves, and their idle, aimless musings. Foster did think, and laboured hard to reduce his thoughts into such order as that they might form a rule of life to himself, and so to set them forth in written language as that they might be useful to others in framing their opinions and regulating their lives.

Into the general affairs of this world he seems hardly ever to have entered as an actor. He wrote a most eloquent *Essay on the Evils of Popular Ignorance*; but we do not hear that he took any active part in getting schools established, by which these evils might be removed. He wrote also another most eloquent *Essay on Christian Missions*; but we suspect, he rather kept aloof from having any thing to do with the management of Missionary Societies. For this we do not know that he was to be blamed; he had perhaps no talents, which, in this way, he could put out to usury. But even in his own department, as a Thinker, and Teacher, his course was marked by traits of irresolution, and by want of promptitude, and by self-condemnation because of them, which sufficiently account for his ardent admiration of decision of character, and the almost angry feelings with which he censures the weakness of procrastinating indecision.

He was, indeed, constantly, and usefully, and strenuously engaged in thinking and writing; but with a somewhat unsteady aim. We find him from preaching betaking himself to reviewing and again returning to preaching, but never quite satisfied with his present course of occupation. In this respect there was a great difference between him and his contemporary Dr. Chalmers. He too was a preacher, a writer and a reviewer. But with him all things were subordinated to the work of the Ministry. He was always fully occupied in the pursuit of some practical object, which for the time absorbed his attention and called forth all his energies in hopeful employment. Any disappointment he felt, arose from his not being able to do enough, or to do it sufficiently well, and the backwardness of others to aid him with their co-operation in carrying out his plans. But he did not tense and worry himself and them with fruitless murmurs and complaints, but rather redoubled his own diligence, and endeavoured to fan into a flame the flickering zeal of his fellow-labourers. His whole career was one of unremitted exertion. The pulse of life beat to the last throb with vigorous animation, keeping all his faculties in full play to the end of his course. He was always hoping for a

season of rest, but never allowed himself to take any till God called him to his final rest; and now his works do follow him.

Another feature in the character of Foster has struck us. He was not only dissatisfied with himself and his labours, which any thinking, conscientious man may very well be (and he was an incessant thinker, and pre-eminently conscientious); but he seems never to have been thoroughly reconciled to God's government of the world, and the part assigned for man to perform in it. We do not mean, that he eniled in question the righteousness of God; on the contrary, as this was the most frequent subject of his intensest consideration, so, perhaps, no mind was ever more deeply penetrated with an entire conviction of the unbending rectitude of God in all His ways. Still, he so anxiously sought to satisfy himself on this point by scrutinizing into the ways of God's moral government that the darkness which surrounds them pressed very heavily on his soul, and did not permit him to rejoice so freely in the light vouchsafed as he might, and ought to have done. To any dispensation, which bore hard upon himself personally, he submitted with the humble, trustful, affectionate resignation of Christian piety towards a kind Father who scourges every son whom He receiveth.

The scene of his mental conflicts does not seem to have lain among the things which befel himself, so much as among those which he beheld taking place in the world at large—a case, we suspect, not uncommon in these times of busy enquiry, extensive knowledge, and unlimited speculation. There is a great temptation to trouble ourselves about the question, "Are there few that shall be saved?" rather than occupy ourselves with the personal one, "What shall I do, to inherit eternal life?" We are much disposed to ask, "Lord, and what shall this man do?" and to feel as if our curiosity were too sharply reprov'd when it is said unto us in reply, "What is that to thee? follow thou Me."

Foster followed the Scriptures as a light sent down from Heaven; but he was ever groping anxiously amid the darkness on the right hand and on the left, to feel, if haply, any thing could there be discovered. He was far too careful an estimator of Truth to deceive himself into the belief that in these regions of human speculation he had fallen upon any discovery of importance, and far too honest to seek to induce others to suppose that he had. Often as he returned baffled and disappointed from the vain attempt, he still found it hard to give it up, and sit down in contented resignation, consoling himself with the reflection that, what God had seen fit to conceal, it could neither be necessary nor profitable for man to know. He submitted, but it was because he found he needs must, and he did it with some-

thing between a murmur and a sigh. The darkness was a reality, and by no means to be overlooked, for our way lies along its border. But we cannot help thinking that he almost regarded it as a duty to give himself more trouble about it than was altogether needful, and that it would have been wiser and better to set himself to walk with less of apprehension in the light which had arisen on his path, and which, though it might not relieve him from all uncertainty, was sufficient, as he admitted, to conduct himself, and all who should follow it, in safety through the darkness of the present scene, and land us in the light of an eternal day, on which no evening shadow should ever fall. But he seemed afraid to quit the darkness, or withdraw from it his regards; he peers into it at every step, as if the way-marks to guide him were to be found in it, and not rather in the track of the beacon-light before him. He scans the surrounding gloom with a heedful eye, as if afraid that some dreadful thing lay hid under it, which would break forth for the destruction of the forlorn wayfarers. This, perhaps, was his infirmity and his trial, and we rejoice that he was enabled to bear himself so well under it, and to hold on the right way amid all the difficulties and dangers, the fears and perplexities with which he was beset. It may be that for the benefit of the Church, in these days of doubt and enquiry and little faith, he was appointed as a watchman to pace backwards and forwards along the line which divides the darkness from the light, to warn back the rash who might be disposed to rush too far, and convey assurance to those who moved further into light that they lost nothing by advancing steadily in that direction. Mr. Foster does not seem to have been quite satisfied on that point himself, as we may learn from a passage in his estimate of Robert Hall as a preacher. He has, however, abundantly satisfied us, for we feel assured, that, if Foster was not able to throw any additional light on those dark passages which occur in the Book of God's providence, Mr Hall was less likely to have been able to do so. And, if the greatest and clearest intellects fail here, inferior men may well be content to rejoice in the light which has been given us, and walk in it, keeping as far from the darkness as we can. As marking this characteristic of Foster's mind, to hanker after clear knowledge where light has been denied, we quote the following from the criticism alluded to.

"Perhaps it would not have been expected from Mr. Hall's great capacity that he should be habitually indisposed to dwell or expatiate long near the borders of the remoter, darker tracts of the regions of Religious contemplation. Such, however, appears to have been the fact. His sphere was very wide, expanded to one circle beyond another, at each

of which in succession he left many other men behind him, arrested by their respective limits; but he was willing to perceive, and even desirous to verify, his own ultimate boundary: and, when he came to the line where it was signified to him, 'Thus far and no farther,' he stopped, with apparently much less of an impulse than might have been expected in so strong a spirit, to seek an outlet and attempt an irruption into the dubious territory beyond. No doubt in his case piety would have interfered to restrain such impatience of curiosity, or audacity of ambitious thinking or indignant strife against the confines of our present allotment, as would have arisen to a spirit of insubordination to the Divine appointment. His acquiescence, however, did not seem to cost him a strong effort of religion. He would indicate how near, and in what direction, lay the shaded frontier; but dared not, did not seem even tempted, to invade its "majesty of darkness." This procedure will be pronounced wise for a general practice. If, however, he could have allowed himself in some degree of exception, it would have been gratifying to a portion of his hearers. There are certain mysterious phenomena in the moral economy of our world which compel and will not release the attention of a thoughtful mind, especially if of a gloomy constitutional tendency. Wherever it turns, it still encounters their portentous aspect; often feels arrested and fixed by them as under some potent spell; making an effort, still renewed and still unavailing, to escape from the appalling presence of the vision. Now it was conceived, that a strenuous, deliberate exertion of a power of thought like his, after he had been so deeply conversant with important and difficult speculations, might, perhaps, have contributed something to alleviate this oppression. Not of course, that it should be dreamed that his or any still stronger human intelligence should be able to penetrate with light the black clouds which overshadow our system. But it was imagined possible for such force of reason to impart somewhat of an extenuating quality to the *medium* through which they are beheld and through which they might then be beheld with a less painful and total prostration of spirit. It might have been an invaluable service, it was thought, if his whole strength and resources had been applied to display comprehensively the nature, the extent, the solidity of the ground on which Faith may rest with a firm confidence in the goodness of the Sovereign Governor notwithstanding all the strange and awful phenomena of our economy."

Now, it can hardly be doubted, that Mr. Hall did in his private reflections very often examine these appalling problems of Providence with all the force of his reason, and seek for some satisfactory solution with the aid of all the light he

could bring to bear upon them. Most thinking men do. Perhaps we all employ too much thought rather than too little upon such speculations. If Mr. Hall found, as most likely he did, that all his efforts in this direction discovered nothing that could add to the solidity of the ground on which faith may rest with firm confidence in the goodness of the Sovereign Governor, it was certainly both pious and wise to abstain from seeking to present these "appalling visions" through any other extenuating *medium* than the simple declarations of the Word of God. Might it not have been made clear to his mind, and that by repeated attempts in the course of private reading and meditation to view these subjects through other mediums, that it was only when viewed by faith through the medium of Spiritual testimonies, that the human spirit could find any sure resting-place. What have all the reasonings of men done towards even *extenuating* the *medium* through which they are viewed? What has all the agitating of the darkness by Mr. Foster, and the strongest thinkers in all generations availed to accomplish? Have their efforts done more than convinced those who have watched and endeavoured to profit by them, that the darkness cannot be dispelled, and that, when rolled back a little, there is nothing of importance to be discovered beneath it? Those who think they can see in the dark may also persuade themselves, that they have found out what does not exist. To us it appears that the fruit of all these incursions into these regions of darkness is to bring us back intelligence that there is, in reality, nothing there to be seen. While all admit that there is great danger of those who enter losing their way and falling into destruction, we wonder that it does not occur to a far greater number, especially of such intellectual capacity as Foster, to suspect that there are no pleasant paths in these regions which the darkness covers, and that, if it were dispelled, nothing would come to view but vast scenes of desolation, which, it is much better, should lie hid, and that to seek to withdraw the veil which shrouds it is not wise for ourselves, nor becoming towards God, as if He had hid something from us, as granting knowledge grudgingly. Whence does all this difficulty of stilling our hearts with the simple saying of Faith, "Shall not the Judge of all the earth do right," arise? When we have not thoroughly considered all that is set forth to our view in the light of God's Revealed Will, what is this hankering after the discovery of things hid in darkness but a desire to eat of the fruit of the forbidden tree of the knowledge of good and evil, as if it were both good for food and a thing to be desired to make us wise? Has the taste of it not made us foolish rather? Was it not folly in Foster to neglect the Word of God so much, as all his writings

given to the world painfully evidence that he did, and hope to obtain, either from his own speculations in other fields of thought or from those of the greatest intellects like that of Hall, a more solid ground of Faith as a clearer *medium* through which to contemplate the objects of Faith, through that testimony of Apostles and Prophets of which Jesus Christ is the chief cornerstone? It is remarkable that in signifying his reasons for thinking that Hall might have helped us out here, he does not point to a more diligent consideration of the Scriptures as the principal resource for throwing light on the dark questions which perplex and appal us. He testifies that this great preacher was mighty in the Scriptures, and gave himself assiduously to read and meditate in the Sacred Volume; but the aid he expected leads him rather to think of the, "strenuous, deliberate exertion of a power of thought such as he professed," and the "force of a reason such as his." He did not, indeed, expect that any human intellect could find out what God had concealed. But we think he expected too much from man, and was not duly observant of what God had actually made known. We have reason to believe that the angels in Heaven look upon all those perplexing phenomena which arise from the existence of evil in the Creation of God, and the system of Providence to which His dealing with it has given rise; but through what more extenuating medium then do they view the Divine Providence with regard to it, other than the absence of sin from their hearts? What more solid ground for "firm confidence in the goodness of the Sovereign Governor notwithstanding all the strange and awful phenomena of our economy" do they find, except a simple faith undisturbed by such an evil heart of unbelief as, alas! dwells in us? But, while we are evil, it is vain for us to look for any foundation for firm confidence in the goodness of God, save that which He Himself has laid, faith in Christ as our Redeemer. If this saying, simply believed, "God so loved the world as to give His Son to die for us," do not put to rest all questions about the goodness of God, we will live in fear, and at death lie down in sorrow, as the slaves of a hard task-master, to awake and find ourselves in the hand of righteous Judge. Foster built upon this sure foundation; but he brought, and seemed to think it a duty to bring, a great deal of wood, hay, and stubble, with which to cement his building. We feel ashamed to speak of so great and good a man in any thing like a tone of censure, as if making an ungracious return for the lessons we have received while sitting at his feet. But truth requires that we thus speak. He is deservedly looked up to as one who has spoken a word in season on the great subject of man's highest interests to many minds, to which few but himself could have spoken with power to compel their

attention. For this purpose we believe God raised him up. Who knows to what trials of his Faith it was necessary to expose him in order to qualify him for his task? None can speak a word in season to the weary and the tempest-tost, who have not themselves come through similar perils, and experienced the distracting thoughts which their presence never fails to produce. It is not every one that is qualified or called to do the work of Foster. Nevertheless the best of men serve for warning of things to be avoided as well as examples of things to be done.

No one who has read the writings of Foster will say, that he appears to have been in the habit of drawing-out his speculations directly from the substance of Scripture. Even in these posthumous Discourses, which, being delivered from the pulpit in his character of a Christian preacher, must have been considered, both by himself and his hearers, what are usually called Sermons, and as such are headed by texts from Scripture, yet it does not usually form, we almost think never forms, the starting-point of his thoughts, nor an exposition and application of the truth or truths it contains the goal towards which they are made to tend. If ever he bears down upon them, it is by a side-wind with many tucks, and much use of the sounding line, as if seeking his way to the truth through a narrow and intricate channel where there was no room for any plain sailing. He is still afraid to bear away from the edge of the darkness, as if he felt this were his appointed station.

No one can suspect Foster of having been ashamed of the Cross of Christ, or of keeping back any part of the counsel of God through fear of giving offence to man. The parties whom he designed and expected to read what he gave to the public, and who did in fact read his writings, the literary and intellectual with whom he sympathised in so many of their tastes and habits of thoughts, were of all classes of Christians by profession the most ready to take offence at Jesus Christ and Him crucified being proclaimed as the Power and the Wisdom of God. The doctrines also of human depravity and sanctification by the Holy Spirit were not in any good odour with such. But in all his writings Foster brings these doctrines more or less prominently forward, and always as the cardinal ones of Christianity, and together forming the only rational system of Religion adapted to the present condition of man. He did not shrink from declaring the whole counsel of God as far as known to him. It was only where his own eyes were holden, and he walked as uncertainly himself, that he appears as a staggering guide to others. Now he does not appear to have looked steadfastly to the Scriptures as the great fountain of light on all moral, intellectual, and religious questions. To use something like his own expressions, he set be-

fore him the great truths of Revelation; but, instead of looking at them as presented in the Scriptures, he was fond of contemplating them through what we venture to call an obscuring, attenuating medium of human speculation. Be this as it may, he acknowledges himself to have walked amid much darkness and perplexity; and no one who consults his writings will find the truths of Christianity set forth in them in any full and clear light. We know not how others have felt in reading them; but our feeling often was, Oh! that this man were loosed and let go. To what heights would he not soar away if he could but get his mighty wings outspread, and fairly lift himself up out of these cold obstructing doubts! Often has the reading of his pages awakened in us reflections, and excited wishes, almost the opposite of those produced in him by the preaching of Hall. We have thought that this scrupulous care to say no more than the exact truth is admirable, and that these warnings to scrutinize carefully our thoughts, and see that we do not deceive ourselves, are excellent and much needed. These weighty reasons to enforce a sense of our responsibility to God as rational beings and as Christians, how cogent and how well chosen they are! These fervent exhortations to act up to this sense of responsibility, so powerfully pressed home upon us! These indignant, yet brotherly expostulations to rouse us from our moral lethargy, to scourge us out of our Religious apathy, how well timed, and justly deserved they are! But with all this would it not have been well if these had been intermixed with, or rather followed on the back of, a more full exhibition of the Truths of the Gospel themselves, of the things to be done and of the things to be believed, of which we have to give an account? Such reflections are now, however, vain. Both these great men have fulfilled their course. Hall did not satisfy Foster that he had done all that might have been expected from him, and neither has Foster satisfied his numerous admirers. If they did what they could (and who shall say they did not?) it is a light reproach, that they did not do all that men expected from them.

While Foster received the Kingdom of God, yet he does not appear to have received it quite as a little child. He strove to enter it like a strong man who should take it by violence; and a strong man he was, and mighty intellectual efforts he made to conquer by reason what is given to faith; but he was also an honest man, and confessed that his efforts were vain, and that for him, as for others, there was no peace or rest but in the simplicity of Faith.

"Whosoever," said the Saviour, "shall not receive the Kingdom of God as a little child, he shall not enter therein."

There is a beautiful analogy illustrative

of this, in the way in which we receive our earthly inheritance. This too we must receive as little children, if we would enter into the fulness of its enjoyment, or even into the fulness of its possession. Who does not remember, how, as a child, the whole earth was his inheritance? How little in our early days did it trouble us by whose name the fields were called in which we roamed delighted when, having food and raiment, we were therewith content. All the glory of the heavens, and all the beauty of the earth, were ours, and ministered to our happiness. The bright sunshine, the green grass, the waving of trees, the singing of birds, the pastures clothed with flocks, the valleys covered over with corn, were all parts and proceedings of the great household to which we belonged, and we took an interest and felt a pleasure in them all. When the other creatures sang and shouted for joy to Him who made them glad, we sang and shouted with them.

Such is the law of the Kingdom of Heaven. If we would enter into the joy of its Lord, we must enter as little children, to rejoice with all that rejoice in Him. Its goodness and its glory are set before us in plain promises, such as children may apprehend by faith; and men, perfect in understanding, can do no more than believe, behold and admire the great things prepared for us, and love, reverence and adore Him by whom they have been provided.

The gloom of those regions of darkness toward which Foster so frequently or rather habitually directed his eye, cast a cold shade of despondency far into the whole field of his contemplations. Seldom or never are his pages illuminated by any of those glorious sun-bursts of rejoicing in hope which flash upon us in the writings of the Apostles of the New Testament Dispensation when discoursing of the darkness and difficulties, the dangers and temptations of our present scene of trial. It has not, perhaps, struck every reader of these writings, distinguished by so many peculiarities from all other writings in the world, that they are distinguished by this also, that we cannot detect in them one single expression betraying a feeling of despondency. Without may be fightings, within may be fears; but after the resurrection, and the entering upon their mission, the Apostles never despond. With heavy hearts on the way to Emmaus the disciples had said, "We trusted that this had been He, who should have redeemed Israel;" but, after that Thomas had said, "My Lord and my God," and the Holy Ghost was given, we hear of such doubtings no more. Thenceforward their language is on this wise, "We know that these things shall turn to the furtherance of our joy. We that are in this tabernacle do groan, being burdened, but we know that, if our earthly house of this tabernacle were dissolved, we have a building of God,

a house not made with hands, eternal in the Heavens. O Death! where is thy sting? O Grave! where is thy victory. We do rejoice, and will rejoice. We are always conquerors and more than conquerors. Thanks be unto God, who giveth us the victory, who always causeth us to triumph in Christ."

From the saints and prophets under the Old Testament Dispensation some such wailing cry may be heard as reverberates through the utterances of Foster; but it died away amid the joyful shouts of those who announced to us the acceptable year of the Lord, and proclaimed that the great Redeemer had come.

The voice of Foster is more like the voice of one crying in the Wilderness, "prepare ye the way of the Lord; make His paths straight, the axe is laid at the root of the tree," than the voice of those who say: "Behold now is the accepted time, behold now is the day of Salvation! Awake thou that sleepest and arise from the dead, and Christ shall give thee light."

It was however a powerful voice, and he that endowed him so largely with choice gifts of nature, and accorded to him such a measure of faith in a faithless generation, no doubt gave him grace to do the work he was sent to perform. Now that he has fulfilled his course, it is instructive to reflect that after all his deep thinking and anxious enquiring he did nothing towards "extenuating the medium" through which we have to contemplate the ways of God's Providence, that the real value of his writings, and that which gives them a hold upon the mind of the reader, consists in the urgent and impressive appeals to conscience they contain, when the writer calls upon us to do what, it cannot be denied, our hand may find to do, and to walk heedfully forward under the guidance of such light as, it cannot be denied, does shine on our path.

CORRESPONDENCE.

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

TO THE EDITOR OF THE PRESBYTERIAN.

SIR.—The accompanying article is the result of an attempt to explain the 1st chapter of Genesis to a young person, (whose inquisitiveness on the subject of Creation was excited at school) and was written for him about a year ago. If you deem it worthy, you would oblige the writer by publishing it in the "Presbyterian."

Respectfully,

Sir,

E. L. H.

CREATION. GEN., CHAP. I.

In the beginning God created the heaven and the earth.

This first verse of Genesis appears to be a short general introduction to the

great subject about to be promulgated by Moses, namely, the Creation of our world and all the host thereof. The words, "In the beginning," are indefinite as to time; but it is scarcely to be doubted that they have this intent, that is, first to refute the opinion entertained by many, that the world is an eternal existence; secondly, to show that it was created antecedent to the existence of any human being; and thirdly, that, as it is declared by the text, it was created and made by the Great God alone: and these facts, and not geology or astronomy, are what Moses was appointed to publish chiefly regarding the creation of our world. The heaven mentioned in this verse appears to be the atmospheric region round about our globe. Compare 7. 8 vv.

I do not find it stated anywhere in this chapter, that God "created" and "made" the heaven and the earth within six days; but I read in the first verse of the second chapter that they and all the host of them were finished by him in that time; and in Exod 20 c. 11 v. I read, that the Lord made heaven and earth, &c., in six days. Between the ideas of creating and making there is a vast difference, and worthy of particular attention. By the former we understand something produced from what, on account of ignorance, we are apt to call nothing. By the latter we understand the manufacturing or fashioning of something from created materials.

Creation then appears to be the production, from His own thought, by the energy of the Divine will, of such elements or existences as it contained in embryo, to be subsequently perfected by the plastic power of God.

Might not He have thus given existence to subtle ethereal substances, and in the profundity of His infinite wisdom and almighty power have, from them, constructed the whole creation of matter? The 3rd. v. 2 c. sanctions the opinion that it was in some such manner our world was made: for it says, "God rested from all His work which He created and made;" or, as it is in the margin, "created to make;" and it is said in Psalm 33. 6. "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth."

But, where to fix the period of the "beginning," it is neither possible nor necessary that we should know it; yet it may be safely inferred that the earth had taken its geological structure, under the Divine hand, almost entirely, between that "beginning" and the first day's work of God upon it, in finishing and fitting it for the abode and sustenance of animal life. What His wisdom devised, and His power produced, in the elements of Creation, He now makes or develops in perfection and maturity, within the space of these six days.

In the 2 v. we are informed, that the

earth, by which we are to understand the place of its elementary substances, was once without form, and void, or shapeless and without solidity, and that darkness hung upon this great abyss or "the face of the deep."

There is scarcely a doubt that this shapeless murky mass consisted of gaseous matter, or that these gases were decomposed and made to yield Light, Heat, and Water, by that Almighty power that discharges silvery rivers of electric fluid from the sable clouds above us with light, heat and water accompanying them. Upon the waters produced, or thus liberated, the Spirit of God moved, or operated, in the production of new substances, perhaps vegetable in the first instance, and, may-be, animal, also; and which, by new processes of infinite skill and power, at length brought forth our world.

When water sufficient was supplied by the combustion of the gases, in which to construct the globe, Jehovah may have arrested their rush from without at the verge of combustion; and so, dividing the light from the darkness, an atmospheric light would have been produced. Simultaneous with this operation, and on God's commanding that there should be light, was, perhaps, the birth of the sun, 2 c. 1 v. by the combustion of gases, also, in the place, or position of his future location, but which, though yet imperfect, was sufficient to mark out the first day and night, and shed some light, besides, on the other unfinished orbs of his system.

By the distribution and dispersion of the superabundant gases of earth's regions, did God make our firmament complete, and which is the heaven of the first verse; while at the same time the surplus waters rushed into the hollows, forming seas and lakes, leaving the light lands comparatively dry.

Already were the seeds of vegetable nature deposited in the earth, as constituent ingredients thereof; for every plant of the field, before that plant appeared, and every herb, before it grew, was created, and in the earth already. 2 c. 4. 5. but now they sprang forth into maturity at once, on the third day, for food and the use of the creatures, to be made in a day or two more.

And God said, "Let there be lights in the firmament, &c."

These lights existed there already, but perhaps in a somewhat imperfect state; for, if not, how could the past days and nights have been determined?

The completion of those orbs, and their permanent establishment, by a Divine ordinance seem to be the meaning of this paragraph; the 16 to 18th verses being the particulars of the 14 and 15th, which are the summary.

From these verses it might be thought that only finned fishes, sea-birds and water-fowls, were made on this day; but the 21 v. shows that other tribes, besides,

whose elementary substances had been already created, are now made and brought forth in that water, wherein those elements were deposited.

By the words "moving" and "creeping" locomotion is to be understood. Wherefore there may have been abundance of shell-fish already created and made, as well as of aquatic plants in those waters, of which there appears no distinct account given, and which may have constituted the chief proportion of the basis of this material world.

As out of the earth God made man and beast, so was it out of the ground He made the fowls (2 c. 19 v.) likewise, but from earths and grounds of various properties and different qualities. This opinion is strengthened by the fact, that Eve was made from a material different from others, and the whole goes to show that the constructive process succeeded the creative.

That the originals were brought into being and maturity at once, there can be no doubt but great impiety in refusing to believe; for it is no more difficult to Almighty power to complete a world in the twinkling of an eye than if it were to exhaust ages in its production, the Divine purpose, design, and will, being the rule and law of the matter.

If it had pleased God to make a delicate infant instead of Adam, who can doubt that He would find means of tending it, and bringing it up to man's estate; for what is the difference in the production of a mushroom and a yew-tree? The difference must be referred to the pleasure of the Creator; for the power is exactly the same, that is required to create and make either.

But, in contemplating, let us not be turned aside from adoring the inconceivable wisdom, power, and goodness of the Almighty Creator, and skillful Disposer of those elements and their implanted properties, the foundation of the earth and all the host thereof; nor let us stupidly attribute to the latter, under the term *nature*, which is but an effect, what is due only to the former, whose will and work they are, as the Great First Cause.

The geologist, who, without due regard to Holy Scripture, perty concludes, that from the tedious process of petrification the world must have been many ages under the process of formation, might also argue, that it must have taken more than a day to bring man and beast to perfection; but, without any risk of leading the pious enquirer into scepticism, the text itself will obviate every difficulty; for this was an extraordinary case, and demanded an extraordinary or miraculous display of power.

E. I. II.

HISTORY OF PRESBYTERIANISM. THE GOVERNMENT OF THE PRESBYTERIAN CHURCH.

The Church, being a social body, called out of the world, and constituted by the authority of Jesus Christ, indispensably needs a form of Government. No society can exist in purity and peace without order. And no order can be maintained without authority, laws, and a set of officers to apply the laws, and administer the form of order which may have been adopted. Our Master in Heaven has commanded "his body, the Church," to preserve within her borders purity of doctrine and holiness of conversation; and for this purpose to "warn the unruly," to admonish the careless, reclaim the wandering, and to cut off those who are obstinately corrupt either in faith or practice. All this she was commanded to do, and actually did perform, while all the civil governments of the world were leagued against her, and the fires of martyrdom were kindled on every side.

Now it is obviously impossible for the Church to fulfil these obligations without such an ecclesiastical constitution, such a system of laws, and such a body of officers, as will enable her to apply to her members that authority which her Master has vested in her, "for edification, and not for destruction." Hence the necessity of organizing the Church under some distinct and definite form. It is not asserted or believed by us that any one form of government is essential to the existence of the Church; but, simply, that, if purity and peace be maintained, there must be some form adopted; and that that form, which is derived from the Word of God, is undoubtedly the best, and binding on all.

The Presbyterian Church claims to derive her form of Government from the Holy Scriptures. She is persuaded that the New Testament most distinctly presents, as existing in the Apostolic Church, all the three features which constitute the peculiarities of her ecclesiastical polity, viz: the purity of her ministers; the government of the Church by ruling elders; and the attainment of unity and co-operation by courts of review and control. She aims to avoid the unauthorised pretensions of Prelacy on the one hand, and the lax, inadequate scheme of Independency on the other; and to adopt that system of ministerial equality and efficient representation in the government of the Church, which at once guards, as far as possible, against the encroachments of clerical ambition, secures the rights of the people, and provides for the exercise of that pure and wholesome discipline in the most edifying manner.

I. In the first place we reject the claim of *Prelacy*. Our Episcopal brethren contend that in the Christian Church there are three orders of clergy—bishops, presbyters, and deacons; that the first only have power to ordain, and the last to preach and administer the sacrament of baptism alone. We maintain, that all ministers of the Gospel, who are empowered to administer the Word and Sacraments, are *officially equal*, and authorised to perform the highest acts of ecclesiastical power. We believe, in a word, that there is but one order of Gospel ministers authorised in the New Testament; that the title of bishop was constantly applied in the apostolic age, and for a considerable time afterwards, to the ordinary pastors of particular Churches; and that setting up a superior under this title, as exclusively possessed of the power of ordaining, is a departure from the primitive model—a usurpation for which there is not the smallest warrant in the Word of God.

Our Episcopal brethren, indeed, freely acknowledge that the title of "bishop" is never employed in the New Testament, in a single instance, to designate that class of officers to which they now exclusively apply it. They, with one voice, grant that all we read in the Apostolic writings concerning bishops is to be regarded as pertaining to presbyters or the ordinary pastors of Churches; in other words, to what they call the "second grade" of ministers.

They allege, however, that the Apostles occupied a place of ecclesiastical pre-eminence in the primitive Church; that they alone, while they lived, were endowed with the power of ordination; that, as they deceased, their pre-eminence was transmitted to certain successors; that to these successors of the Apostles the title of bishop, which had before, while the Apostles lived, been given to presbyters, began to be appropriated; and that ever since the Apostolic age this title has been confined to Prelates, to those who succeeded to the Apostolic pre-eminence and who, like the Apostles, exclusively possess the power of ordination.

But to no part of this claim does the New Testament afford the least countenance. It is manifest that ordination was not confined to the Apostles officially, and technically so called; for nothing can be plainer than that Barnabas, Timothy, and Titus, who were not Apostles in the appropriated sense, were invested with ordaining power, and actually and abundantly exercised it. It is equally manifest that, when the Apostles ceased from the Church, they left no successors in that peculiar and pre-eminent office which they filled during their lives.

"The Apostolic office," says Dr. Barrow, an eminent Episcopal divine,—The Apostolic office, as such, was personal and temporary; and, therefore, according to its nature and design, not successive, nor communicable to others, in perpetual descent from them. It was, as such, in all respects extraordinary, conferred in a special manner, designed for special purposes, discharged by special aids, endowed with special privileges, as was needful for the propagation of Christianity, and founding of Churches. To that office it was requisite that the person should have an immediate designation and *commissio* from God; that he should be endowed with miraculous gifts and graces; that he should be able according to his discretion to impart spiritual gifts; and that he should govern in an absolute manner, as being guided by infallible assistance, to which he might appeal. Now such an office, consisting of so many extraordinary privileges, and miraculous powers, which were requisite for the foundation of the Church, was not designed to continue by derivation, for it contained in it divers things which apparently were not communicable, and which no man, without great imposture and hypocrisy, could challenge to himself."

Such is the judgment of this learned and able Prelate concerning the foundation of the whole argument before us. There is not the semblance of support, then, to be found in Scripture for the alleged transmission of the pre-eminent and peculiar powers of the Apostles to a set of ecclesiastical successors. As men endowed with the gifts of miracles and inspiration, who were, prior to the completion of the New Testament Canon, constituted the infallible guides of the Church, they had no successors; nor can the remotest hint be found in Scripture that they had, or were intended to have, any such successors. But as ministers of Christ, empowered to go forth preaching the Gospel and administering Christian Sacraments, they had successors, and these successors were manifestly all those who were empowered to preach the Gospel and administer the Sacramental vows of discipleship; for, in the final com-

"When I shall see," says James Owen in his "Vindication for Scripture Ordination," bishops immediately sent of God, infallibly assisted by the Holy Ghost, travelling to the remotest kingdoms to preach the Gospel in their own language, to the heathen nations, and confirming their doctrine by undoubted miracles, I shall believe them to be the Apostles' true successors in the Apostolic office." Why do Prelates not contend for successors to the Prophets and Evangelists, as well as to the Apostles? They were equally "given" by Christ for the edification of the Church; but this would expose the absurdity of the claim.

mission which the Saviour gave to the Apostles, and which must be considered as embracing their final and highest functions, they are sent forth to teach all nations, and to baptize them "in the name of the Father, and of the Son, and of the Holy Ghost;" and it was in immediate connection with the command to discharge these ordinary duties that the promise, which is considered as pointing to the ministerial succession, was given:—"Lo, I am with you always, even unto the end of the world." If the friends of Prelacy could produce even the semblance of testimony from Scripture that the ordinary power is something more sacred and elevated than that of dispensing the Gospel, and administering the Sacraments; if they could produce the least hint from the New Testament that the powers possessed by the Apostles were afterwards divided, and that one class of Ministers succeeded them in certain pre-eminent powers, not mentioned in their final commission, while another class succeeded them only in respect to lower and more ordinary functions, their cause would rest on some plausible ground; but there is not a syllable in Scripture which gives the most distant intimation of either of these alleged facts. It is not so much as pretended that a passage is to be found which gives a hint of this kind. Accordingly, when we ask the advocates of Episcopacy whence they derive their favourite doctrine, that diocesan bishops succeed the Apostles in the appropriate powers and pre-eminence of their Apostolic character, they refer us to no passage of Scripture asserting or even hinting it, but to some equivocal suggestions and allusions of several Fathers, who wrote within the first 400 or 500 years after Christ. The writer, most frequently quoted by our Episcopal brethren for this purpose, is Theodoret, who flourished about the middle of the fifth century, and who speaks thus:—"The same persons were anciently called bishops and presbyters; and those whom we now call bishops were then called Apostles. But in process of time, the title of Apostle was appropriated to those who were called Apostles in the strict sense, and the rest, who had formerly the name of Apostles, were styled bishops. In this sense Epaphroditus is called the Apostle of the Philippians; Titus was the Apostle of the Cretians, and Timothy of Asia." On this testimony several remarks may be made.

1. It is not the testimony of Scripture, but the dream of a writer four centuries after the Apostolic age, in whose time the Church had become very corrupt, and in whose works much superstition and error are found.

2. No one doubts that in Theodoret's time, Prelacy had obtained a complete establishment, and that he alleges principles and facts in relation to the priesthood in his day, which none but Papists are prepared to sanction.

3. It is very certain that the Fathers who flourished nearest to the Apostolic age generally represent presbyters, and not prelates, as the successors of the Apostles. Ignatius, in particular, who was contemporary with the last of the apostles, expresses himself again and again in the following language:—

"The presbyters succeed in the place of the bench of the Apostles;" and again, "in like manner let all reverence the presbyters as the Sanhedrim of God, and College of the Apostles;" and again, "be subject to your presbyters, as to the Apostles of Jesus Christ our Hope." And once more, "Follow the presbyters as the Apostles." Which shall we believe, Ignatius or Theodoret? Beyond all doubt, neither is to be trusted in relation to matter which receives no countenance from Scripture. It is notorious, too, that Irenaeus, a Christian Father, who flourished towards the latter part of the second century, repeatedly speaks of presbyters as being the successors of the Apostles. In other places he speaks of the same persons as bishops, and under that title also represents them as the successors of the Apostles. And this he does not once only, but several times, as if his object were to show that

according to the representation of the New Testament, bishop and presbyter were the same.

4. And, after all, to what does Theodoret's statement amount? Why, only that in the fifth century, such claims and such language as he presents were common. Who doubts this? But does he say that the New Testament authorizes any such statement? He does not. Nor, if he had, could we possibly believe him with the Bible in our hand? The truth is, no such fact as this argument supposes is stated or hinted at in Scripture. It everywhere represents the Apostles as extraordinary officers, who, in their peculiar qualifications and authority, had no successors; but who, in respect to that office which is perpetual, are succeeded by all regularly authorized ministers of the Gospel. And to give any other view of the subject, is an imposition on popular credulity.

To be Continued.

MISSIONARY INTELLIGENCE.

JEWISH MISSION.

We observe with pleasure that the Church of Scotland has determined on entering upon a new sphere of labour. The Committee on Missions have secured the services of a Missionary, whom they purpose employing in extending the knowledge of the blessed Gospel to the Jews in Hessa Darmstadt. We sincerely trust that Mr. Lehner will carry with him to his field of labour, the earnest prayers of our Christian people, and that the God of Jacob will make him the honoured instrument of leading many of the dispersed of Israel into the fold.

APPOINTMENT OF AN ADDITIONAL MISSIONARY.

In last number of the *Missionary Record* we had only room to announce, in a few lines, the recent appointment of the Rev. John Christopher Lehner as missionary to the Jews in the Grand Duchy of Hessa Darmstadt. We are happy to be now able to supply our readers with some farther particulars relative to this appointment, of which it will be satisfactory to the friends of the Church of Scotland's Jewish Mission to be apprised.

Mr. Lehner was born of respectable parents at Reinheim in the Grand Duchy of Hessa in 1806. His early education, though good in all other respects, was, as regards Religion, somewhat defective. And, until he attained the age of 17, his mind was tinged with those semi-infidel principles which were at that time so prevalent in Germany. The influence and instructions of certain devout Christians, into whose society he had the happiness to be cast, aided by the salutary chastenings of Divine Providence, were instrumental in awakening and convincing him. And at length by a prayerful searching of the Scriptures he was brought to a full persuasion of the Truth, and a heartfelt sense of the preciousness and importance of that blessed Gospel which he had once accounted foolishness, but in which he has ever since gloried and rejoiced.

No sooner had the light of Truth dawned upon his own mind than he felt an irrepressible desire to become the means of imparting it to others. Not doubts as to his call and capacity for the great work deterred him for some years from taking any decided steps with a view to an appointment as a missionary. At length he resolved to offer his services to the Evangelical Society of Basle. And, though he went to them without being recommended by any one,—while many other youths were applying at the same time,—yet such was the impression he made on Dr. Hunkeler, late Principal of the Missionary Institution, in the course of their first interview with one another, that his application was cre-

dially complied with. Accordingly he entered the Missionary Institution at Basle in the beginning of the year 1829, and remained in it for five years, prosecuting with approbation and success the various branches of philological and theological learning. And after the completion of his studies he received ordination with the full approval of the Evangelical Chief Consistory at Lorrach in the Grand Duchy of Baden. Immediately thereafter he was sent out by the Basle Society, along with two other fellow-labourers, as a missionary to the western coast of the East Indies, where, as certified by his employers, he laboured for fourteen years at the stations of Mangalore, Dharwar, and Honore, with equal ability, faithfulness and success. So flourishing was the mission that the Society were induced to send out a number of other labourers for its extension. And, at the time when Mr. Lehner left India in 1848, their number amounted to 25 male and 16 female missionaries, occupying nine stations, with 1100 established converts. India grew very dear to him. He looked upon it as his second home, where he hoped to close his days in furthering the cause of his Divine Master. The Lord was pleased, however, to order it otherwise. A liver complaint, contracted in that sultry climate, obliged him to return to Europe. And, though his health is now fully re-established, his medical advisers are decidedly of opinion that a return to India would expose him to new dangers.

During his two years' stay in Europe he has been engaged as a missionary preacher in behalf of the Basle Society; in which capacity he has laboured with much success in Switzerland, Alsace, Hessa, Hanover, and East Friesland. His health having been sufficiently restored to admit of his seeking permanent employment, and the Basle Society having no stations except in such tropical climates as were unsuitable for him, he was unwilling to go to America, when our Committee had their attention directed to him as a person whose services it was desirable to secure in behalf of the lost sheep of the house of Israel.

Mr. Lehner was brought under the notice of the Committee by a letter from the Rev. Dr. Barth of Calw in Wurtemberg, of date 10th August, 1850, in which that distinguished servant of the Lord states, that "from a knowledge of Mr. Lehner for more than 20 years he can conscientiously recommend him as, in all respects, eminently qualified for the missionary work; that he considers him one of the first worthies of their Indian Mission; and that from his proclivities for Hebrew, and his other acquirements, his amiable and mild character, his mature experience and devotedness, Mr. Lehner appears to him specially fitted for labouring among the benighted children of Israel."

There was enclosed in Dr. Barth's letter a very favourable testimonial from the Committee of the Basle Missionary Society, of date the 19th July, 1850, which, after recounting Mr. Lehner's past services in terms of strong and grateful commendation, concludes as follows:—

"While parting with him, we herewith testify, that by his solid character and his truly godly walk, as well as by his highly valuable services as a missionary in India and missionary preacher at Home, he has gained our sincere esteem and warmest love. And we would recommend him, with his wife and children, to all our friends in England and America for brotherly counsel and friendly reception. But to the evangelical congregations in America, who wish a minister in the German or English language, we can give the assurance, that, according to our fullest conviction, our beloved friend and brother deserves, on account of his distinguished faithfulness and conscientiousness, as well as on account of his knowledge and experience in all branches of spiritual labour, their perfect confidence."

In the meanwhile it has been thought advisable, owing to the recent severe illness of Mr. Hunkeler, whose health, we regret to say, is not yet re-established, that Mr. Lehner should proceed to London, and remain there for a few weeks in

order to render such assistance to Mr. Douglas as may be necessary. While sojourning in London, he has been recommended to visit the schools and other institutions of the London Society for the Conversion of the Jews, and to avail himself of such opportunities as he may there enjoy of preparing for his future labours. He has also been instructed to select some district in the Jewish quarter of the city as an experimental missionary station, and to report the result of that experiment, in order that the Committee may be the better enabled to judge of the propriety of extending their operations in the Metropolis.

In compliance with these instructions Mr. Lehner has, for the last four or five weeks, remained in London, where, besides preaching in the Mission Chapel on the Sabbath, he has, on the week days, been labouring in the Jewish quarter with such assiduity, prudence, and faithfulness, as might, from his testimonials, have been anticipated. The result of his dealings with the Jews has been communicated in some very interesting letters, which may perhaps be inserted in a future number of the *Missionary Record*.

The Committee have just received the following highly interesting communication from Hessa Darmstadt, which we have much pleasure in laying before our readers. It expresses, in a manner the most encouraging, the joy and gratitude with which Mr. Lehner's appointment is hailed by the evangelical ministers in the district to which the Committee have resolved to send him, and the cordiality with which they are prepared to give him at all times their countenance and support:—

TO THE HONOURABLE COMMITTEE OF THE JEWISH MISSION OF THE CHURCH OF SCOTLAND,

"Grace be to you, and peace from God the Father, and from our Lord Jesus Christ: who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father; to whom be glory for ever and ever. Amen."

It is with great joy and thanksgiving to the Almighty that we have learned from the letter of Mr. Sutter in Karlsruhe, and Mr. Lehner, at present sojourning in England, that you, our much respected friends in Christ, have, after mature consideration, determined to send Mr. Lehner as a missionary in that portion of our fatherland called the Grand Duchy of Hesse.

For many years past we entertained the idea of bringing to the children of Abraham the message of that Messiah who came to them, and was crucified for them. In the year 1845 we had formed a Society for that purpose, and among the faithful a lively interest was felt in the matter; but our Society did not then receive the sanction of the Government. When in the year 1848, permission was granted to form a Society for Home and Foreign Missionary purposes, we did not possess then, nor do we possess now, the necessary funds to maintain a labourer amongst Israel; and, as we are very much engaged and tied down by our multifarious avocations, our success has fallen far short of what we expected.

In your resolution, we see a manifest approval and support which the Head of the Church has been pleased to grant to us; and we take this opportunity of stating to you, how much our dear and respected brother, Mr. Lehner, will be made welcome, as your missionary, in his own fatherland; and of assuring you, that both we ourselves, and we are persuaded, all the faithful who dwell amongst us, will be always ready, to the full extent of our ability, to give him our assistance by counsel and by deed.

We implore the God of Israel, the highly blessed Lord and Saviour Jesus Christ, our Heavenly King, to grant His grace and blessing on His own work, which you, dear friends and brethren, have now resolved to take up for the spiritual benefit of Israel in our fatherland; and we commend ourselves to your prayers.

We subscribe ourselves, in the Grand Duchy

of Hessa Darmstadt, 7th October, 1850, your brethren united in the Land.

F. HENRICH, Pastor of Bishofsheim, near Mayence.

Dr. LUCIUS, Licentiate of Theology in Darmstadt.

Dr. BESSEN, Chaplain to the Court of Darmstadt.

ADOLPH SPIESZ, in Darmstadt.

SIGISMUND HESMICK, Vicar in Gutzenheim.

F. S. HEFFERICH, Pastor at Mommerheim, in Rhenish Hessa.

A. HUTH, Pastor at Seckheim, near Darmstadt.

COCHIN.

From this station we have received the gratifying intelligence of the baptism of two other converts from Hinduism in addition to the 12 heathens and the one Jewish convert, who have, during the last year, been already reported as baptized by Mr. Lawson. He also mentions, that 14 other persons, including 4 children, are receiving instruction preparatory to this ordinance.

No doubt, as a Missionary to his own enlightened nation, it is chiefly Jewish converts that he is concerned to seek. But, the white Jews being still prohibited by the elders of their synagogue from attending his ministry, and from sending their children to receive instruction at his schools, Mr. Lawson has the more leisure, while dealing with the black Jews, to care also for the perishing idolaters among whom they dwell. Nor, we think, can the friends of our Jewish Mission be otherwise than gratified, when they learn, that, while seeking as his main object the good of Israel, his efforts are incidentally blessed for the recovery of many of the lost sheep of other flocks.

It is pleasing to be assured, that Jehiel Benjamin, the recently baptized proselyte from Judaism, is steadily and consistently adorning his profession, and zealously labouring to teach and to reclaim his erring brethren. *Home and Foreign Record of the Church of Scotland.*

THE CHILD'S CORNER.

THE GOOD ANGELS.

Did any child ever see an angel? No. Did anybody ever see an angel? Yes: a great many have. Abraham did. Lot did. David did. And in the Bible you read of a great many who have seen angels.

Angels are good spirits, who love God more than they love one another, and more than they love any one else. They live in Heaven. And what do you think they are doing there? Idle, do you think? No, they are never idle. Sometimes God sends them away on errands, just as your parents send you. Sometimes they come down to this world to do good to good people here. When a good man dies, they stand by his bed, and carry his soul up to Heaven, just as you are led by the hand when you do not know the way.

There are a great many of these angels in Heaven. And they are all happy, because not one of them ever did wrong. Not one of them ever spoke a cross or wicked word. Not one of them ever told a lie. Not one of them ever sinned, or ever felt any kind of pain or sickness. And, what is very wonderful, they love us. They come down here, and, when any body repents of sin, it is made known in Heaven, and they all rejoice, and are glad. The Bible says, "There is joy in the presence of the angels of God over one sinner that repenteth."

To repent is to be sorry for sin, and to leave off sinning. We all need to repent, because we all have sinned. We have sinned against our parents by not obeying them. We have sinned on the Sabbath by not keeping it holy. We have sinned against God Himself, for it is God who has commanded us to love and to obey our parents

to love the Sabbath and keep it holy. Our sins are more in number than the hairs of our head. We cannot count them, they are so many.

Dear children, ask Jesus to pardon your sins, and to give you a new heart. Then you will hate sin, and leave it off. Then you will love God, and do His bidding. When you leave off sinning, and begin to pray, it will be made known in Heaven, and the good angels will rejoice.

Prayer is the contrite sinner's voice
Returning from his ways,
While angels in their songs rejoice
And say, "Behold, he prays."

LITTLE WILLIE.

WHEN little Willie was dying, if any one attempted to read to him on subjects not immediately connected with his God, he would say, "Not that, not that; where is my Bible? Read me a Psalm again; they are all so beautiful and always new." Then, frequently turning to his favourite little sister, he would add, "Sissie, dear, I hear you crying; this is naughty, when I am so happy; you must pray, not to keep me here, but to be a good child, so that you may one day come to me in Heaven." Then, taking her little hand in his, he would offer up a striking and beautiful prayer that she might be carefully guarded and led to choose the narrow path. And thus he departed, saying peacefully and happily, "Jesus, blessed Lord, I come."

THE LOVE OF JESUS.

A LITTLE girl was suffering very greatly. Her friends were standing round her bed, and, oh! how sorry they were to see her in such dreadful pain; but she seemed almost to have forgotten her sufferings, as she looked towards them and said, "Have you nothing to tell me?" One of her friends then asked, "What would you wish us to talk about?" "You know," replied the sick child, "there is just one thing I love to hear of; tell me something about Jesus." "Oh," said she, "I do love Jesus!" And when asked, "Why?" she answered with a sweet smile, "Because He loved me and gave Himself for me."

GLEANINGS.

WARMTH FOR THE COUL.—I had a letter from my dear Father, Philip Henry, as also some directions how to keep warmth within, in this cold season.

1. Get into the sun, that is Christ, under the beams of this blessed sun of righteousness there are warmth and comfort.

2. Walk to the fire, that is, the Word of God. "Is not my word like fire?" How many warming comforting passages there are!

3. Keep in motion and action; stirring up ourselves, and the gift and grace of God that is in us.

4. Christian converse and communion. How can one be warm alone?—*Life of Mrs. Savage.*

UPON THE WHETTING OF THE SCYTHE.—Recreation is intended to the mind as whetting is to the scythe, to sharpen the edge of it; which otherwise would grow dull and blunt. He therefore that spends his whole time in recreation, is ever whetting, never mowing; his grass may grow and his seed starve, as contrarily he that always toils, and never recreates is ever mowing, never whetting, labouring much to little purpose. As good no scythe as no edge. Then only doth the work go forward when the scythe is so seasonably and moderately whetted, that it may cut, and so cut, that it may have the help of sharpening. I would so interchange, that I neither be dull with work, nor idle and wanton with recreation.—*Bishop Hall.*

NOVEL READING.—So long as the slightest shade of uncertainty rests upon a question, we are not fond of dogmatizing; but there is, at least, one deliverance about works of fiction, in the safety and soundness of which we feel altogether confident. Did we hear of any one acquaintance who had bidden his conclusive adieu to them all, we should not have the slightest apprehension lest either the moral or intellectual of his nature should at all suffer by it. Did we hear of him on the other hand, much and greedily addicted to the perusal of them, we should tremble for the deterioration of both.—*Chalmers.*

TRUE RELIGION.—Her ways are ways of pleasantness and all her paths are peace." Are there no oil in true religion? doubtless there are; but they spring not from religion, but from self.—*Howells.*

SOCIALISM.—"Call it not socialism, call it devilism, for it has made me more a devil than a man!" exclaimed a poor dying man in my neighbourhood, says the Rev. J. A. James to one of his town Missionaries who visited him on his death-bed. "I got into company that led me to socialism, and to drinking. I rejected the Bible, denied the Saviour and persuaded myself there was no hereafter; and as the result acted the part of a bad father and bad husband. I have the testimony of my master, that I was a steady and respectable man, until I listened to the Owenites; but since that time I have become a vagabond, and they who formerly knew me, have shunned me in the streets. The system of the Owenites is worse than that of Paine, such, adds Mr James, is the testimony of a dying victim, and martyr of socialism, and a similar confession has been made by many others. I have seen the husband once moral, happy, and useful, as long as he professed religion; and have seen him in his misery, poverty, and ruin, since he has thrown it off; I have heard the impassioned accents of his heart broken wife, so far as weakness allowed her to be impassioned, exclaiming as she looked at her miserable companion, 'Oh, sir, he has been a changed man ever since he went among the Owenites!' such is socialism.

MISERY.—Were we called upon to name the object under the sun which excites the deepest commiseration in the heart of Christian sensibility, which includes in itself the most affecting incongruities, which contains the sum and substance of human misery we would not hesitate to say, "An irreligious old age."—*Hannah More.*

POLLOK'S "COURSE OF TIME."

It was in the spirit of devout self consecration that Pollok entered on the composition of "The Course of Time" in the beginning of December, 1824, and at the age of twenty-seven. The first hint of his poem, we learn from some interesting reminiscences by his brother, was suggested by Byron's lines to Darkness, which he took up one evening in a moment of great mental desolation. While perusing those lines, he was led to think of the resurrection as a theme on which something new might be written. He proceeded, and on the same night finished a thousand verses, intending that the subject of the poem should be the Resurrection. Meanwhile thoughts and images crowded upon his mind, which it would have been unnatural to introduce under such a theme: when all at once the whole plan of his work rose before him with the completeness and the vividness of a prophet's vision. "One night," says his brother, "while he was sitting alone in Moorhouse old room, letting his mind wander back and forward over things at large, in a moment, as if by an immediate inspiration, the idea of the poem struck him, and the plan of it, as it now stands, stretched out before him: so that at one glance he saw through it, from end to end, like an avenue, with the resurrection as only part of the scene. He never felt, he said, as he did then; and he shook from head to foot, overpowered with feeling: knowing that to pursue the subject was to have no middle way between great success and great failure. From this time, in selecting

and arranging materials, he saw through the plan so well that he knew to what book, as he expressed it, the thoughts belonged whenever they set up their heads."

From this time till the finishing of his poem his whole soul was on fire with his subject. In the old room at Moorhouse, on the sublime path between Moorhouse and Eaglesham, when hastening to join the worshippers on the "hallowed mom," on the lofty summits of Balgicli, and, officerest of all, when he communed with his own heart upon his bed and was silent, he was struggling with his great argument, and seeking to give to the images of Truth that moved before his spirit "immortal shape and form."—Thoughts rushed upon his mind as if, like the widow's cruse, it had been supplied by miracle; and only weariness and faintness of his body seemed to clog the movements of a spirit that at this period spurned repose.

THE KNOWLEDGE OF CHRIST.—It is a growing conviction in my mind that vital and influential Christianity consists, much more than is ordinarily apprehended, in an intimate personal acquaintance with our Lord Jesus Christ. He is the great revealer of God; He is the revealed Divinity. The man knows the Father who knows the Son; that man alone knows the Father. Christ is Himself "the Way, the Truth, and the life;" and it is only in so far as we really know and love Him, that we are "in the Way," or that "the Truth and the Life" are in us.—*Dr. Brown's Discourses of our Lord Illustrated.*

"GOD WITH US.—God with man! with ourselves! How inspiring the doctrine! Art thou a pilgrim, walking in perplexed ways? He is thy guide. "In all thy ways acknowledge Him, and He shall direct thy paths." Thou art a creature of affliction and sorrow. He is with thee as thou passeth through the water and through the fire. "Call upon Him in the day of trouble: He shall deliver thee, and thou shalt glorify Him." Thou art tempted. But He is thy shield and thy strong tower. "In that He suffered being tempted, He is able to succour them that are tempted." Dost thou feel thine own littleness and insignificance? Thy God thinketh upon thee. "The hairs of your head are all numbered." "Ye are of more value than many sparrows." Thou mayest be little and unknown among men, but a precious diadem in the hand of God. "He is nigh unto thee in all that thou callest on Him for." Various and changing may be the scenes through which thou passeth. But all shall be tempered by His wisdom for thine own advantage. "All things work together for good unto them that love Him." Thou shalt die. But, when thou walkest in the shadow of death, He shall be with thee. Thou shalt mould in the dust. But thy "flesh also shall rest in hope;" "for in His Book all thy members are written." And, while adoring "Him that sitteth upon the throne," and "the Lamb which is in the midst," God with us shall be the burden of thy song for ever. Is Christ our Emmanuel? God with us? Then let us take care that we are with Him—coming to Him habitually in acts of faith and love—walking with Him and before Him—so shall He to us be all and in all, the strength of our heart and our portion for ever.—*Richard Watson's Sermons.*

Remember that neither the depth nor the length of an affliction is any evidence that the Lord has forgotten to be gracious, or that you are not the objects of His love. Were it so, then never would the tears of sorrow have flowed so freely in the house of Martha. Remember also that a prayer unanswered by so means signifies a prayer unheard; if so, the Jesus never saw the messenger from Bethany, nor cared for the woful tidings which he brought. No, in all cases, "the Lord's time, not mine; the Lord's way, not mine; the Lord's will, not mine;" must be the language of the believer's heart. Enough, if it be but "for the glory of God, that the Son of God may be glorified thereby."—*Bent.*

INTELLECTUAL PREACHING.—If by an intellectual preacher he meant a man who applies the requirements of a vigorous and well-trained understanding to explain and enforce the great topics of Evangelical Truth; or the application, in the most attractive form, of whatever knowledge such a mind, in the pursuit after information of all kinds, can obtain, to the great end of the Christian Ministry; or the employment of sound logic and natural eloquence to make the doctrines which are unto Salvation be or down upon the heart and conscience;—in that case a man cannot be too intellectual: the great and glorious doctrines of Revealed Truth and life eterna deserve and demand the mightiest energies of the noblest intellects. But if, as is too generally the case, this intellectuality means the cold, dry, argumentative discussion of Religious Truth, rather than Evangelical subjects, or even of the latter in an abstract and essay-like form; a mere heartless exercise of the understanding of the preacher, and intended or adapted only to engage the understanding of the hearers without either interesting their affections or awakening their conscience; such intellectuality will do nothing but empty the places of worship in which it is exhibited, or at best draw together a congregation of persons who cannot do without some religion, but who prefer the cold abstractions of the head to the warm affections of the heart.—*James' Earnest.*

PREACH CHRIST CRUCIFIED.—Preach Christ Crucified!—Turn not aside from this, under the temptation of meeting some question of the day, or some bearing of the public mind. There is much mystic verbiage which some esteem to be of transcendental depth. There is much pantheism, which some regard as original and sublime. Your versatility will often be urged to follow after these conceits. You will be told of their amazing influence. They really are nothing. They are the bubbles of the hour. They cannot boast even novelty. I conjure you, care little for them. Yours is not a discretionary theme. It is unchanging. Keep to it. Abide by it. It is one, but it is an indefinite one? Its rigidity can never hamper your thought. Its reiteration can never weary your enquiry. At no point can it restrict you. It is a large place. It is a boundless range. It is a mine of wealth. It is a firmament of power. Whither would you go from it? It is the unwinding of all great principles! It is the expansion of all glorious thoughts. It is the capacity of all blessed emotions. O Calvary, we turn to thee! Our nature, a wreck, a chaos, only canst Thou adjust!—We have an aching void which Thou only canst fill! We have pantings and longings which only Thou canst satisfy! Be Thou the strength and the charm of our inward life! Be Thou the earnestness of our deepest interest! Be Thou inspiration, impulsion, Divinity and all!—Our tears never rehered us until Thou taughtest us to weep! Our smiles only mocked us, until Thou bade us rejoice. We knew no way of peace until we found our way to Thee! Hope was banished from us, until its dove flew downwards from Thee upon our heart! All was dormant until Thou didst stir; all was dull until Thou didst excite us!—*Dr. Hamilton's Advice to Young Ministers.*

Oh! that there were such a heart in us, that, instead of empty words that scatter themselves in the wind, our many vain discourses we held one with another concerning our past and present sufferings, and further fears, and disputing of many fruitless and endless questions, we were more abundantly turning our speech this way unto God and saying: We desire to give Thee glory, and to take shame to ourselves, and to bear our chastisement, and to offend no more; to return each from his evil way, and to gain this by the furnace—the purging away of our dross, our many and great iniquities, our oaths, and cursings, and lying, our deceit, and oppressions and pride, and covetousness, our base love for ourselves, and hating one another; that we may be delivered from the tyranny of our own lusts and passions; and in other things, let the Lord do with us as seems good in His eye.—*Leighton.*

SELECTIONS.

NEANDER.—The brightest star has disappeared from the horizon of German theology. Neander died on the 14th of July. The following particulars, from the correspondence of the *Boston Traveller*, will interest our theological readers:—August Neander was born in Gottingen, of Jewish parentage, in 1788, studied at the Gymnasium at Hamburg, and at the age of seventeen was converted to Christianity, and baptized. After his conversion he went to Halle to study theology under Schleiermacher. Having completed his studies, he was first appointed, 1811, private professor at the newly founded University in Berlin. He was never married, but lived with his maiden sister. Often have I seen the two walking arm-in-arm upon the streets and in the parks of the city. Neander's habit of abstraction and short-sightedness rendered it necessary for him to have some one to guide the way whenever he left his study for a walk or to go to his lecture-room. Generally a student walked with him to the University, and just before it was time for his lecture to close, his sister could be seen walking up and down on the opposite side of the street, waiting to accompany him home. Many anecdotes are related of him illustrative of his absence of mind, such as his appearing in the lecture-room half-dressed: if left alone, always going to his old residence, after he had removed to another part of the city; walking in the gutter, &c. In the lecture-room his manner was in the highest degree peculiar. He put his left arm over the desk, clasping the book in his hand, and, after bringing his face close to the corner of his desk, effectually concealing it by holding his notes close to his nose. In one hand was always a quill, which, during the lecture, he kept constantly twirling about and crushing. He pushed the desk forward upon two legs, swinging it to and fro, and, every few minutes, would plunge forward spasmodically, throwing one foot back in a way leading you to expect that he would the next moment precipitate himself headlong down upon the desks of the students. Twirling his pen, occasionally spitting, jerking his foot backward—all, taken with his dress, gave him a most eccentric appearance in the lecture-room. Meeting him upon the street with his sister, you never would have suspected that such a strange-looking being could be Neander. His charity was unbounded. Poor students were not only presented with tickets to his lectures, but were also often provided by him with money and clothing. Not a farthing of the money received for his lectures ever went to supply his own wants; it was all given away for benevolent purposes. The income from his writings was bestowed upon Missionary, Bible, and other Societies, and upon Hospitals. Thoughts of himself never seemed to have intruded upon his mind. He would sometimes give away to a poor student all the money he had about him at the moment the request was made to him, even his new coat, retaining the old one for himself. You have known this great man in your country more on account of his learning, from his books, than in any other way; but here, where he has lived, one finds that his private character, his piety, his charity, have distinguished him above all others. It would be difficult to decide whether the influence of his example has not been as great as that of his writings upon the thousands of those young men who have been his pupils. Protestants, Catholics, nearly all the leading preachers throughout Germany, have attended his lectures, and all have been more or less guided by him. While Philosophy has been for years attempting to usurp the place of Religion, Neander has been the chief instrument in combating it, and in keeping the pure faith constantly before the students. Strauss's celebrated "Life of Jesus" created almost a revolution in the theological world. At the time of its appearance the Minister of Ecclesiastical Affairs consulted Neander's opinion as to the propriety of prohibiting its sale in Prussia. Neander, who at that time was read-

ing lectures upon the Life of Christ, replied, that, as his opinions were in direct opposition to those of Strauss, he would write a book in which he would endeavour to confute the dangerous positions taken by that author. He could not advise the prohibition of the work; it had already taken its place in the scientific world, and could only be put down by argument. "Our Saviour," said he, "needs not the assistance of man to maintain His Church upon earth." Neander's principal lectures were upon Church History, Dogmatics Patristic, and the Books of the New Testament. His lecture-room was always well filled, and one could see from his earnest manner that his whole soul was engaged in the work, that it was to him a labour of love. Neander's writings have been translated, and are well known in America. The principal among them are, "Julian and his Times," 1812; "St. Bernard and his Times," 1813; "The Development of the Gnostic System," 1813; "St. Chrysostom," 1822; "History of the Christian Church," which has reached its tenth volume; "The Anti-Gnostics," 1826; "Planting of the Church by the Apostles," 1832; "Life of Jesus," in reply to Strauss, 1837. He was better acquainted with Church History and the writings of the Fathers than any other of his time. It has been the custom, upon the recurrence of his birthday, for the students to present to him a rare edition of one of the Fathers; and thus he has come to have one of the most complete sets of their writings to be found in any library. Turning from his great literary attainments, from all consideration suggested by his profound learning, it is pleasant to contemplate the pure Christian character of the man. Although born a Jew, his whole life seemed to be a sermon upon the text,—“That disciple, whom Jesus loved, said unto Peter, *It is the Lord!*” Neander's life resembles more “that disciple” than any other. He was the loving John, the new Church father of our times. His sickness was only of a few days' duration. On Monday he held his lecture as usual. The next day he was seized with a species of cholera. A day or two of pain was followed by a lucid interval, when the physicians were encouraged to hope for his recovery. During this interval he dictated a page in his "Church History," and then said to his sister,—“I am weary; let us go home.” He had no time to die. He needed no further preparation; his whole life had been the best preparation, and up to the last moment we see him active in his Master's service. The disease returned with redoubled force; a day or two more of suffering, and on Sunday, less than a week from the day of attack, he was dead.

THE OLD GELIC PASTOR IN THE UNITED STATES.—The Rev. Alexander Denoon, pastor of the Presbyterian Church at Caledonia, Livingston county, New York, departed this life at that place on the 16th June last after a long and useful ministry, and in a good old age. He was a Scotchman by birth; a native of Campbellton in Argyleshire. He emigrated to this country in 1805, and came immediately to Caledonia at the request of some of his countrymen, who had preceded him to that place: they having known something of his talents at home, were anxious to secure his services as their minister. His license to preach, however, it is believed, did not take place until the year following, in 1806. Two years after, (August 18, 1806) the regular forms having been attended to, he was ordained, and installed pastor of the church which had been established in Caledonia, and in which he continued to exercise his ministry until the time of his death, for forty-two years. At the congregation, over which Mr. Denoon was installed pastor, was composed of Highlanders from Scotland, very few of whom spoke the English language, he usually for a long time preached in Gaelic. Gradually, however, as the youth began to grow up, and as the people became more perfect in the English, he preached more and more in that language, until during the last years of his ministry he omitted the Gaelic almost entirely. For several

summers he preached in Gaelic about once a month in the "Old Church," as it is called. In the winter time this house was too cold to hold meetings there. Also, when he administered the Lord's Supper, he always served one of the tables in Gaelic. At these communion seasons it was heart-touching to see the old people, and some of them very old, gather around near their aged pastor. Those who have witnessed this scene often speak of the impression made by it upon their minds. In very few places is there to be found so much of the simplicity of godliness, or so much heavenly-mindedness, as in the Scotch settlement at Caledonia among the old people. Now to see these old people, far from their native mountains, their active labours over, their heads silvered with age, and waiting the time of their departure, sitting at the table, at the head of which stood their benevolent and venerable minister, and while the tears coursed down their cheeks, listening to him as he spoke to them in the dear language of their childhood, and poured out from his heart's fulness the narrative of their Saviour's gracious love;—to see them thus was well calculated to make a deep impression. As a fitting close to his ministry, his last public service was at one of these tables. On Sabbath, June 2, the Sacrament was administered in his church. He was taken sick during the following week, and died quietly in his chair on Sabbath a fortnight after. His funeral was attended by a great crowd of people, every one desiring to pay respect to his memory. A most affecting scene occurred at the grave, around which the old people eagerly pressed, when they were utterly unable to restrain their hearty grief at losing him whom they had loved and looked upon so long. Mr. Denoon was a faithful preacher; but he did not preach merely. He followed that noble practice, esteemed so essential and so dear in all the Scotch Churches, of visiting and catechizing the people from house to house. In these exercises he was very careful in impressing upon their minds right views of doctrine, and, next to the Bible, made the Shorter Catechism, which he required every member of the family to repeat, the text-book of his instructions. In all his worship Mr. Denoon continued to use the Scotch version of the Psalms.—*Abridged from the New York Presbyterian.*

POETRY.

"WATCHMAN, WHAT OF THE NIGHT?"

Say, Watchman, what of the night?
Do the dews of the morning fall?
Have the orient skies a border of light,
Like the fringe of a funeral pall?

"The night is fast waning on high,
And soon shall the darkness flee,
And the moon shall spread o'er the blushing sky,
And bright shall its glories be."

But, Watchman, what of the night,
When sorrow and pain are mine,
And the pleasures of life, so sweet and bright,
No longer around me shine?

"That night of sorrow thy soul
May surely prepare to meet,
But away shall the clouds of thy heaviness roll,
And the morning of joy be sweet."

But, Watchman, what of the night,
When the arrow of death is past,
And the grave, which no glimmering star can light,
Shall be my sleeping bed?

"That night is near, and the cheerless tomb
Shall keep thy body in store
Till the morn of eternity rise on the gloom,
And night shall be no more!"

THE TAME DOVES.

The following incident in the life of James Melville is from a recent Work "*The Lays of the Kirk and Covenant*" by *Mrs. Menzies* and will enliven our pages somewhat. We shall do the poet and ourselves the justice of inserting it entire. The touching story of the tame doves is true.

ONE time my soul was pierced as with a sword—
Contending still with men untaught and wild—
When He, who to the prophet lent His gourd,
Gave me the solace of a pleasant child!

A summer gift—my precious flower was given,
A very summer fragrance was its life;
Its clear eyes soothed me as the blue of heaven.
When home I turned, a weary man of strife!

With unformed laughter, musically sweet,
How soon the wakening babe would meet my kiss!
With outstretched arms its care-wrought father greet;
Oh! in the desert what a spring was this!

A few short months it blossomed near my heart,
A few short months—else toilsome all, and sad;
But that home solace nerved me for my part!
And of the babe I was exceeding glad!

Alas! my pretty bud, scarce formed, was dying,
(The prophet's gourd,—it withered in a night);
And He, who gave me all, my heart's pulse trying,
Took gently home the child of my delight!

Not rudely called, not suddenly it perished,
But gradual faded from our love away;
As if still, secret dews, its life that cherished,
Were drop by drop withheld and day by day!

My blessed Master saved me from repining;
So tenderly He sued me for His own;
So beautiful He made my babe's declining;
Its dying blessed me, as its birth had done!

And daily to my board at noon and even
Our fading flower I bade his mother bring,
That we might commune of our rest in Heaven,
Gazing the while on death without its sting!

And of the ransom for that baby paid
So very sweet at times our converse seemed,
That the sure truth of grief a gladness made,
Our little lamb by God's own Lamb redeemed!

There were two milk-white doves my wife had nourished,
And I too loved, crowhile, at times to stand,
Marking how each the other fondly cherished,
And fed them from my baby's dimpled hand.

So tame they grew that, to his cradle lying,
Full oft they cooed him to his nouthide rest;
And, to the murmurs of his sleep replying,
Crept gently in, and nestled in his breast!

'Twas a fair sight—the snow-pale infant sleeping,
So fondly untroubled by those creatures mild:
Watch o'er its closed eyes their bright eyes keeping!
Wonderous the love betwixt, the birds and child!

Still as he sickened seemed the doves too dwindling,
Forsook their food, and loathed their pretty play,
And on the day he died, with sad note pining,
One gentle bird would not be frayed away!

His mother found it when she rose, sadhearted,
At early dawn, with sense of nearing ill;
And when, at last, the little spirit parted,
The dove died too—as if of its heart-chill.

The other flew to meet my sad home riding,
As with a human sorrow in its coo;—
To my dead child, and its dead mate then guiding,
Most pitifully plained—and parted too!

'Twas my first "hansel" and "propine" to Heaven!
And, as I laid my darling 'neath the sod—
Precious His comforts—once an infant given—
And offered with two turtle-doves to God!

• Present. † Earnest, pledge.

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