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The Presbyterian

A MISSIONARY AND RELIGIOUS RECORD

OF THE

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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION OF MONTREAL.

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No. 8, August, 1848.

Price 2s. 6d. per annum.

It is particularly requested that Communications for "The Presbyterian" be in future sent in before the 20th of each month.

Ministers are, also, respectfully requested to draw the attention of their Congregations from the pulpit to the objects which "The Presbyterian" has in view, as it has been ascertained that many of our brethren are ignorant of the existence of such a Religious Periodical, and of the low price at which they can procure it.

The Presbyterian.

THE CHURCH IN CANADA.

SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA,

IN CONNECTION WITH THE CHURCH OF SCOTLAND.

On Wednesday, the 12th of July, the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, met in St. Andrew's Church in this city at Seven o'clock, P. M. There was a large and respectable attendance both of Ministers and Elders.

The meeting was opened with an excellent discourse on Matt. vi. 10, "Thy Kingdom come", by the Rev. Walter Roach, of Beauharnois, the Moderator for the previous year. After Divine service, the Moderator took the chair, and constituted the Synod with prayer; after which, the Presbytery rolls having been given in, the Synod roll was made up by the Clerk, and read over.

The Moderator, Mr. Roach, then proposed as his successor in office, the Rev. John Barclay, A.M., Minister of St. Andrew's Church, Toronto. This was formally

moved by the Rev. Andrew Bell, of Dundas, who spoke in high terms of Mr. Barclay's fitness for the office,—and seconded by the Rev. Dr. Mathieson. Mr. Barclay was unanimously elected, and, on taking the chair, addressed the Synod as follows:

"Fathers and Brethren,

"Allow me to return you my best thanks—which in all sincerity I now tender to you—for the honour you have done me in placing me in this chair. I would indeed wish that your choice had fallen, as it easily might have done, on some one better fitted to preside over your deliberations: or that I, as the object of your choice on this occasion, could have brought with me to the discharge of the important duties of the office to which your partiality has thus raised me, a greater amount of experience than I possess.

"I can only claim to have—but that claim I do put forth, although I rejoice at the same time to think that it forms no unusual qualification in this house—an ardent desire for the prosperity of the Church, whose office bearers we are, the descendant and representative of the Church of our Fathers in this land.

"Fathers and Brethren, I trust that I may rely with confidence on your kind countenance and co-operation, in maintaining the due authority of this chair; so that in conducting the business of this session of Synod, all things may be done decently and in order: and I venture further to claim your considerate indulgence towards my attempts, which I fear may often be very far from successful, to discharge the duties devolved upon me by your appointment, in a manner in some degree worthy of you—of the Church we

all revere—and of the position in which your choice has placed me.

"Fathers and Brethren—may your deliberations, under the Divine blessing, so appropriately discoursed of in the sermon we have just heard, and so fervently invoked by my respected predecessor who constituted the Synod, be wisely directed towards the advancement of the prosperity of our beloved Church, and for the promotion of that without which no true prosperity can exist—the influence of true religion and practical piety amongst all our congregations.

"Permit me once more to thank you for the honour you have done me in placing me where I now so unworthily stand, and to invite you to proceed to the business of the Synod."

The first business before the Synod was the election of three Trustees for Queen's College, according to the terms of the Royal Charter. The Rev. James George, the Rev. John Cruickshank, A.M., and the Rev. J. C. Muir, were elected in room of the three retiring Trustees, and their names placed at the top of the roll.

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

Another Committee was appointed to examine and report upon the Synod Records.

The Rev. Dr. Mathieson introduced to the Synod the Rev. Alexander Spence, the Minister elect of Bytown, lately arrived from Scotland, who was cordially welcomed by the Moderator, and invited to sit with the Synod.

The usual leave was given to Presby-

teries to meet in Montreal during the meeting of Synod;—and arrangements were made for spending an hour each morning in devotional exercises, and in regard to the hours of meeting and adjournment.

On Thursday, after the devotional exercises, the Committee of Bills and Overtures made a Report of the business to come before the Synod, with a number of recommendations in regard to it; and separate days were appointed for the consideration of the most important matters.

The following answer to the Synod's Address of last year to the Queen, was laid before the Synod by the late Moderator :

GOVERNMENT HOUSE, }
Montreal, 8th Feb., 1843. }

SIR,—The Governor General having transmitted to the Secretary of State for the Colonies, the Address to Her Majesty the Queen from the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, I am commanded to inform you, that His Excellency has received a Despatch from Earl Grey, stating that His Lordship had laid the Address before the Queen, and that Her Majesty was pleased to receive it very graciously. I have the honour to be, Sir, your most obedient humble servant,

T. EDMUND CAMPBELL, Major.

To the Moderator of the Synod,
of the Presbyterian Church of
Canada, &c. }

The late Moderator also laid on the table an answer to the Synod's Address to the Governor General, at the last session, which was read.

Committees were appointed to draft Addresses to Her Majesty, and to His Excellency the Governor General, and to ascertain at what time it would be convenient for His Excellency to receive them.

Presbytery Records were called for, and Committees appointed to examine them :—and the Records of the Commission of Synod were read, and their proceedings for last year were approved and sustained.

A Committee was appointed to attend to the financial concerns of the Synod, and arrangements were made for the public services of the Sabbath.

The Synod had under their consideration a petition from Mr. William Ferguson, Teacher of the Grammar School, Williamstown, to be restored to his former status as a Preacher; but the Synod, feeling that sufficient grounds for granting the prayer of the petition were not shown, declined to comply therewith.

The Rev. Robert McGill, John Green-shields, Esq., and Andrew Shaw, Esq., the three retiring Managers of the Ministers' Widows' and Orphans' Fund, were unanimously re-elected.

The Synod took up the principal order of the day—which was the consideration of a set of Queries, transmitted by the Committee on Bills and Overtures, intended to draw out, from Presbyteries, information in regard to the state of the Church generally, and especially in regard to the number and condition of vacant Congregations. After some consultation, it was agreed that this should be done in a con-

versational way, so far as time would permit. In this manner, a vast amount of very interesting information was brought before the Synod. The result was important, in two respects: first, in regard to the vacant Congregations, the Synod resolving immediately to make a vigorous effort to obtain Ministers from Scotland for at least two of the most needful Congregations in each Presbytery; secondly, as showing that those districts, which had been represented, in some quarters, as having almost entirely fallen away from our Church, displayed a numerous array of adherents, who testify a most gratifying and devoted attachment to the Church of their Fathers. This important subject occupied the attention of the Synod during the greater part of the day.

On Friday, after the devotional exercises, the drafts of the Addresses to the Queen, and the Governor General, were given in, and having been read and adopted, were ordered to be engrossed for the Moderator's signature.

The Hon. Thomas Mackay reported that His Excellency the Governor General would receive the said Addresses, on the following day, at two o'clock.

The Addresses were as follows:—

*Unto the Queen's Most Excellent Majesty,
May it please Your Majesty,*

We, the Ministers and Elders of the Presbyterian Church of Canada, in connection with the Church of Scotland, embrace this opportunity of our meeting in Synod, to renew our assurances of sincere attachment to Your Majesty's Royal Person and Government.

At this remarkable period of the history of the world, when so many of the kingdoms of the earth are convulsed by revolutions, and overwhelmed with all the miseries that anarchy and disorder bring down upon every rank of the community, it is, to us, matter of sincere rejoicing and grateful acknowledgment to God, that from those dreadful evils the British Empire has been mercifully preserved—that Your Majesty's Throne, firmly established in the affection and loyalty of your people, stands unshaken—and that the attempts which have been made by some desperate and misguided men, to disturb the public peace, have only served to call forth, in a manner the most unequivocal and enthusiastic, the expression of the Nation's loyalty, and their adherence to the cause of public order and true liberty.

These happy results, we ascribe, under the blessing of God, to the unparalleled excellence of the British Constitution, the virtuous and religious principles of the British Nation, and the high and deserved estimation in which Your Majesty is personally held by all classes of your people.

In this part of Your Majesty's dominions, we are happy to state, that, notwithstanding the unprecedented depression of the times, the utmost peace and tranquility prevail; and we trust that, under the benignant sway of the British Sceptre, these Colonies may long continue to be loyal and attached Provinces of Your Majesty's Empire.

That Almighty God may long preserve Your Majesty, that He may abundantly bless, with every temporal and spiritual mercy, all the members of Your Illustrious Family, and receive you at last to His Eternal Kingdom, is our sincere and fervent prayer.

Signed at Montreal, this fifteenth day of July, one thousand eight hundred and forty-eight years:—in name, in presence, and by appointment of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, by

JOHN BARCLAY, Moderator.

To His Excellency the Right Honourable James, Earl of Elgin and Kincardine, Governor General of British North America, &c. &c. &c.

May it please Your Excellency,

We, the Ministers and Ruling Elders of the Presbyterian Church of Canada, in connection with the Church of Scotland, now in Synod assembled, embrace this opportunity of again approaching your Excellency as the Representative of our Gracious Sovereign, to express to you our sincere respect for yourself, and, through you, our attachment to the Constitution and Government under which we live.

A regard for the institutions of their country, and especially a veneration for the government of that great Empire, of which this Province forms a part, are well known to have been all along, characteristics of the Presbyterians in connection with the Church of Scotland, not only in Canada, but in every British Colony in which they have sought and found a home.

The office-bearers of this Church regard it as a very solemn duty, to keep alive and deepen those sentiments and feelings in the bosoms of the people over whom they are appointed to watch; entertaining, as they do, a thorough conviction, that while British institutions make ample provision for those legitimate changes which the well-being of society may demand, they also possess the equally necessary and powerful elements of stability, for the conservation of all that is valuable in civil and religious liberty.

And although it has not been the practice of the Ministers of this Synod, to take any active or prominent share in those party topics, on which good and even loyal men may differ, and which are only of a local and temporary nature, yet it has ever been, and we trust ever will be, a grand object with them to teach those great principles—the fear and love of God—reverence for law—respect for duly constituted authority—and justice, truth and benevolence towards all men—principles which they are well assured, when properly inculcated, cannot fail, with the Divine aid, to make a peaceable, orderly, industrious and loyal people.

We rejoice to think that, under the Divine blessing on your Excellency's administration, the Province has all along, and still continues to enjoy, a large measure of tranquillity and substantial prosperity. And our prayer to Almighty God is, that He may not only bless your Excellency in the public and high station which you now fill, but that He may also bestow upon you all domestic happiness, and all the precious graces of His Holy Spirit.

Signed at Montreal, this fifteenth day of July, one thousand eight hundred and forty-eight years:—in name, in presence, and by appointment of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, by

JOHN BARCLAY, Moderator.

There was laid on the table a statement from the Synod's Clergy Reserve Commissioners, in regard to the state of the Fund; and the Synod, having examined the same, expressed their fullest satisfaction therewith.

The consideration of the French Mission Committee's Report being the principal order of this day, it was given in and read, showing, *inter alia*, the success the Rev. Mr. Lapelletrie had met with, in collecting funds for a French Church and Mission House, and that two French Evangelists had been brought out from Switzerland, to assist in the work of the Mission, since the last meeting of Synod, who were now actively engaged therein—Monsieur Jacquemart in Montreal, and Monsieur Bardon in Quebec; further, that the Committee contemplated sending the Rev. Mr. Lapelletrie to the Saguenay and Gaspé, to

make arrangements for extending the Mission in these quarters, where there are some thousands of the descendants of the French Huguenots. M.M. Jacquemart and Baridan were introduced to the Synod and received a cordial welcome, on its behalf, from the Moderator.

After much consideration and discussion, the following deliverance was come to, in regard to the French Mission :—

First, That the Synod receive and approve the Report, and present their thanks to the Convener, the Rev. William Simpson, and the Committee generally, for the ability, zeal and faithfulness, with which they have managed the important trust which has been committed to them ; and instruct the Committee to print such an abstract of the Report as they may judge useful, for the information of Congregations, and circulate the same throughout the Church ;—and that the Synod express their gratitude to the Christian people in Great Britain and other parts of Europe, as well as in the United States, for their liberal contributions towards building a Church or Mission House for the French Congregation in Montreal, and other purposes specified in the Committee's instructions to Mr. Lapelletrie.

Second, That the French Mission be placed under the management of two separate Committees, the one to attend to the spiritual superintendence, and the other to the financial concerns, of the Mission ;—That the Committee for the spiritual superintendence of the Mission, be the Members of the Presbytery of Montreal—the Rev. William Simpson, Convener :—and that the following persons be requested to take charge of the financial concerns of the Mission—Hugh Allan, Hew Ramsay, John Greenshields, and H. E. Montgomerie, Esquires ; and that both Committees report to the Synod at the next meeting.

Third, That, considering the Synod have now three Missionaries in the field, it has become more than ever necessary that every exertion should be made efficiently to maintain this Mission—that Ministers are hereby enjoined to bring the claims of this Mission before their Congregations, at least once in the year, at as early a date as may be considered expedient, but not later than the first Sabbath in the month of May, and to give them an opportunity of contributing, by an extraordinary collection—that Congregations be strongly recommended to form Associations to raise funds for this purpose, by subscriptions, donations, and otherwise—that Ministers of Congregations in arrears be enjoined to make collections on this behalf, and remit the same forthwith to the Financial Committee above named.

Extracts of letters from Members of the Synod of New Brunswick, requesting a correspondence, either by deputies or by letter, having been laid on the table, Dr. Mathieson was instructed, on behalf of the Synod, to acknowledge said letters, and to express the high gratification the Synod would experience in carrying on such correspondence.

The following regulations for the election of Clergy Reserve Commissioners, reported by the Presbytery of Montreal, were considered and agreed to, and ordered to be submitted, by the said Presbytery, to the Governor in Council :

I. That the said Board of Commissioners shall be composed in part of Ministers, and in part of Laymen, of said Church ;—that the number of Ministers shall not, at any time, be less than two nor greater than three, and the number of Laymen shall not be greater than seven, nor less than six, so that the united number shall together form the Board of Nine Commissioners.

II. That on the second day of the next meeting of Synod, the two of the present Board of Commissioners whose names now stand on the top of the list,

shall retire, and two Commissioners shall be chosen in their place, whose names shall be placed at the bottom of the list, retiring members being eligible for re-election—and on the first day of every subsequent annual meeting of Synod, the same course shall be pursued.

III. That in the event of the death, resignation or ceasing to be a member of this Church, of any one or more of the Commissioners, between any one meeting of Synod, and the next following, then his or their places shall be supplied by the remaining Commissioners, or by a majority of them assembled for that purpose, subject, however, to the approval or rejection of the Synod at its next meeting thereafter.

IV. That in the event of two or more vacancies occurring and being supplied as provided in Rule III., there shall then be no new Commissioners elected at that meeting of Synod ; and in the event of one vacancy being supplied as provided in that Rule, then one new Commissioner shall be elected by the Synod.

V. That the appointment of Commissioners, in terms of the above, shall be regularly certified to the Government by the Clerk of the Synod.

On Saturday, after the opening of the Court, and the usual devotional exercises, the Hon. Peter McGill, President, and a large Deputation from the Lay Association of Montreal, according to previous arrangement, appeared and presented the following Address to the Synod :—

TO THE REVEREND THE SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA, IN CONNECTION WITH THE CHURCH OF SCOTLAND.

Reverend Fathers and Brethren,

The Lay Association of Montreal, in support of the Presbyterian Church of Canada, in connection with the Church of Scotland, beg leave to express the satisfaction they feel on the occasion of your Reverend Court again assembling in this city, and to convey to your members their warmest welcome on their arrival here. It is their sincere desire and prayer, that a spirit of harmony and peace may preside over all your deliberations, and that the measures devised by your Reverend Court may, in every instance, be such as may tend to the glory of God, and the advancement of His Kingdom on earth.

The Association embrace the opportunity now afforded, to bring again under the notice of the Synod, the peculiar position occupied by them. For the last three years the Association have continued their humble efforts to advance the interests of our Church in this Province, encouraged, it is true, by an expression of the Synod's approbation, but totally unsupported (except in one or two instances in the vicinity of Montreal,) by any appearance of sympathy with their exertions, on the part of their Lay brethren throughout the Province, and cheered by no indication of a desire to assist in the labour they had undertaken. Alone and unassisted, the Association has had to meet the demands made upon its funds by Congregations in almost every quarter of the Province—demands which they felt, in most instances, to be urgent and imperative, and which, as such, were cheerfully complied with, to the extent of their ability.

If the objects of the Lay Association are approved of by the Synod, and if it is considered to have effected any amount of good, since its establishment, in the prosecution of those objects, it is hoped that your Reverend Court will give it some aid and encouragement, either by recommending to those Ministers and Congregations inclined to forward its views, to make an annual collection on its behalf, or by taking such other steps as to your Reverend Court may appear expedient under the circumstances.

The Association have been impressed with the necessity, if left to their own unaided resources, of making some very considerable modification of the plans they have hitherto pursued. Such modification can only be made at the Annual Meeting of the Association in October next, so that at present no pledge can be given of any specific course. From the opinion, however, generally expressed, the Association feel authorised to state that—should such a course be encouraged by the Synod—a portion of the Relief Fund, now devoted to the pecuniary assistance of weak Congregations, would probably be appropriated to the encouragement of young men devoted to the work of the Ministry, and to assist in their maintenance while pursuing their studies. "The harvest truly is great, but the labourers are few," within the bounds of the Synod ; and the Association would willingly lend its aid to recruit, with fresh material, the ranks of those who have so long "borne the burden and heat of the day."

Since the last meeting of the Synod, the periodical then sanctioned by their authority, has been issued by the Association, under the name of the "*The Presbyterian*." As far as can be judged, its establishment seems to have been hailed as a boon, not only by the adherents to your Synod, but also by our brethren in the Lower Provinces ; although the Association regret to state that, with scarcely a single exception, they have received no assistance in filling its columns, from any member of our Church, out of the city of Montreal. Its circulation has steadily increased, from month to month, until it now exceeds sixteen hundred. Even this number falls considerably short of what is required to defray the cost of publication ; and the Association venture to express their earnest hope that "*The Presbyterian*" will receive the countenance and aid of the members of your Reverend Court, not only by endeavouring to increase its circulation within their respective bounds, but also by occasionally contributing to its pages.

The Lay Association have understood that it is in contemplation to submit to the Synod, a plan for the publication of a series of short services for each Sabbath in the year. To the adoption of this scheme, the Association beg leave to submit their most humble and earnest recommendation. In

their intercourse with the various portions of the Province, personally and by correspondence, they have had peculiar opportunities of becoming acquainted with the great spiritual destitution existing among our countrymen in remote districts. Many have resided for years beyond the sound of the "church-going bell;" and there is too much reason to fear that the reverence for the Sabbath, and respect for the ordinances of religion, which are considered so characteristic of the Scotchman in his native land, will, in such instances as these, fast fade and disappear. In the opinion of the Association, the subject now alluded to, would, with the blessing of God, afford some remedy for this deplorable state of things. With the Bible, and such a work as this, in their possession, our scattered adherents unprovided with a Pastor, or Congregations for a time vacant, might assemble together, Sabbath after Sabbath, to unite in the public worship of God; and their early religious impressions being thus maintained and quickened, might issue in many to the peaceable fruits of righteousness, through the grace of God, and the working of His Holy Spirit.

Signed on behalf of the Lay Association of Montreal in support of the Presbyterian Church of Canada, in connection with the Church of Scotland.

PETER M'GILL,
President.

Montreal, 14th July, 1848.

The same was replied to by the Moderator, on behalf of the Synod, in the following terms:—

"Gentlemen,

"We receive with great respect the Address you have now presented on behalf of 'The Lay Association of Montreal.' Your congratulations on our meeting in this city, we have respectfully to acknowledge, and would tender to you, in common with the rest of the Presbyterians of this place, our thanks for the attentions we receive.

"In an extensive country, such as this, over which our Presbyteries are so widely spread, and our Congregations necessarily so far separated from each other, it has, for various obvious reasons, been deemed expedient, that the Supreme Court of our Church should not, in present circumstances, have a fixed seat; but that its annual meetings should be held at various points in succession. But at no place of meeting, more than at Montreal, do we assemble as a Synod with greater satisfaction, for here we are amongst a large and influential Presbyterian community, warmly attached to our Church—whose very presence gives countenance and moral weight to our proceedings, which we all feel, and would duly acknowledge, as of no small importance to us in these times of difficulty and trial, when we are attempting to build up, amid much opposition, the cause of our Church, and of true religion in this land.

"We join in your prayers to Almighty God, that a spirit of harmony may preside over our deliberations, and that our decisions may tend to the promotion of the cause of God and His truth—that we, as a Church, may, under the Divine blessing, have some part in the advancement of the kingdom of righteousness on the earth.

"Gentlemen, it was with great satisfaction that we heard of the institution of your Association at Montreal, for the objects contemplated in its establishment—the defence, the support, and the extension of the Church. For the efforts put forth by your Association in these several departments, and for the measure of success with which these efforts have been attended, I am sure that I may confidently say, the Synod are deeply grateful. We have already, as you truly remind us, approved of your objects and efforts; and I am persuaded that the call you now make upon us, to take a more active part in extending such associations throughout the Church, will be cheerfully responded to. Of course, it is not for me to say, at present, in what form these efforts on our part should be put forth. But I think I may pledge the Members of this Court, to such immediate action in the matter, as their wisdom and experience may direct.

"The making of collections in our several Congregations, in support of your Association, or the establishment of other similar ones—either auxiliary or independent;—increased efforts to extend the circulation of 'The Presbyterian,' as a channel of useful information to our people, and a valuable instrument of good;—these are all objects most desirable, and to which I am persuaded the Synod will apply themselves ere we separate. Of course, in regard to the details of the plan which the Synod may deem it fit to adopt, with reference to either or all of these, it is not for me, uninstructed on the matter by them, at present to state. But, recognizing in your Association a valuable instrument for the advancement of the influence and the promotion of the prosperity of our Church—looking to your experience to guide us in instituting other similar ones—and encouraged by the good you have already done, and may reasonably hope still to accomplish, I am sure that the Synod will take the various matters comprised in your communication into their serious consideration. They are all matters of great importance, and I trust, that the wisdom of the Synod may devise such measures with regard to them, as may secure what we have all at heart—the advancement of the prosperity of our beloved Church, and the extension of a sound-hearted Presbyterianism in this land."

The Addresses to the Queen and the Governor General were signed by the Moderator in presence of the Synod, and a Deputation appointed to present them, for

which purpose the Synod adjourned for a short time.

The Synod having resumed, the Moderator announced that he and the Deputation had presented the Synod's Address to His Excellency the Governor General, who had been pleased to return the following answer:—

Reverend Gentlemen and Gentlemen,

I thank you for these renewed expressions of personal esteem, and of devotion to Her Majesty, and to the best interests of our common country.

I am no stranger to the services in the cause of peace, order and Godliness, which the Church of Scotland has rendered, both at home and in the Colonies, and I therefore receive the assurances contained in your Address, with entire confidence in their sincerity.

I join with you in devout gratitude to Almighty God, for the large measure of tranquillity which this Province enjoys. The afflictions which have visited less favoured lands, should teach us the more highly to prize this blessing, and incite us to endeavour, by a faithful adherence to the principles of Religion, and duty to God and man, to procure its continuance.

The Moderator also intimated to the Synod, that he had placed their Address to Her Majesty the Queen, in the hands of His Excellency, with a request that he would transmit the same to the proper quarter, to have it laid at the foot of the Throne; and that His Excellency had assured him that he would have much pleasure in doing so.

The Committee appointed, at last meeting, to answer, in detail, the communication from the General Assembly's Colonial Committee and Queen's College, laid before the Synod a copy of the answer transmitted by them, which was read and approved of.

A Report having been submitted by the Presbytery of Kingston, on the course of study to be pursued at Queen's College by Students for the Holy Ministry, a Committee was appointed to draft an Act in accordance therewith, and to report the same on the Tuesday following.

Another Committee was named to draft an Act, making provision for the examination of Students applying for license, as well as Probationers and Ministers from other Churches not in connection with this Church, applying for admission.

The Synod had next before them an application from the Congregation of Milton, under the ministry of the Rev. Mr. Ferguson, of Esquesing, to the Colonial Committee of the General Assembly, for aid in regard to their new Church; also an extract minute of the Presbytery of Toronto, sanctioning the application, and stating that the title deeds of the property had been laid before them, and found perfectly satisfactory. This was in accordance with a former law of the Synod, requiring all such applications to be made through the Synod, and with the previous approbation of the Presbytery of the bounds. The Synod, having heard a full statement of the case, agreed to approve of the application, and ordered it to be

transmitted to the Colonial Committee, with extract minutes both of Presbytery and Synod.

An overture was then considered from the Presbytery of Toronto, that the Synod should admit the Rev. Robert Murray, one of the Professors of King's College, Toronto, to a seat in the Synod, and also in the Presbytery within whose bounds he resides, as being an ordained Minister of this Church. The Synod agreed to dismiss the overture on constitutional grounds, testifying, at the same time, very highly to Professor Murray's Christian and Ministerial worth.

Mr. M'Morine was appointed to draw up an Address to members of the Church on Parental Responsibility, and, on obtaining the approval of the Commission of Synod, to have the same printed and circulated among Congregations.

In accordance with the appointment of Synod, the following Clergymen preached and conducted Divine Service, on Sabbath, the 16th July. In St. Andrew's Church, Montreal, in the forenoon, Rev. Alexander Spence, of Bytown; in the afternoon, Rev. Professor Romanes, of Queen's College; in the evening, Rev. Andrew Bell, of Dundas. In St. Paul's Church, Montreal, in the forenoon, Rev. John M'Laurin, of Martintown; in the afternoon, Rev. Robert Neill, of Seymour; in the evening, Rev. William Bell, of Stratford. Appointments had also been made for the Rev. David Evans, of Richmond, to officiate at Sorel, and the Rev. Thomas Macpherson, of Lancaster, at Beechridge. On the same day, the new Presbyterian Church, at Laprairie, was opened for the first time. Rev. Robert M'Gill, of St. Paul's Church, Montreal, officiating in the morning. Rev. Hugh Urquhart, of Cornwall, in the afternoon, and Rev. Isaac Purkis, of Osnabruck, in the evening. The Rev. William Bell, of Perth, also officiated at Bytown on the same day.

On Monday, the whole day was occupied with the consideration of a Scheme for a Corporation for the holding of Church Property. It was eventually agreed, that the Scheme should be printed and sent to Ministers, that Presbyteries should be enjoined to consider it fully and report on it to the Autumn meeting of the Commission of Synod, and in case of there being a substantial agreement in the Reports of the Presbyteries as to the leading features of the Scheme, the Commission was empowered and enjoined, in connection with the Managers of the Widows' and Orphans' Fund, to have a Bill passed through Parliament, embracing said Scheme.

On Tuesday, the first business, after the usual exercises, was the consideration of a draft of an Act, as reported by a Committee, regulating the course of study to be pursued at the Queen's College, by Students for the Holy Ministry. The Act, as adopted by the Synod, is as follows:—

Whereas it is expedient, that the course of Study to be henceforth pursued by those who look forward to the office of the Holy Ministry in this Church, should be more definitely prescribed than it has heretofore been: Be it therefore enacted, that the literary and scientific Course of Study shall embrace four sessions' attendance on the classes of Queen's College; each session to consist of six months; the classes to be attended in the following order:

- 1st year, Junior Latin, Greek and Mathematics.
- 2nd. year, Senior Latin, Greek and Mathematics.
- 3rd. year, Third Latin, Greek and Third Mathematics, and Natural Philosophy.
- 4th. year, Logic, Rhetoric, Moral Philosophy.

And it is also enacted, that the Theological Course shall consist of three sessions of six months each, the subjects of study to be arranged as the Professors of the Faculty of Theology shall see fit; always providing that the study of the Hebrew language shall form a part of the business of each session, unless in cases where a dispensation may be obtained from the Synod or Senatus; and providing also, that all the discourses and exercises prescribed by the rules of the Church of Scotland, shall be delivered by each Student during his Theological course.

And it is also enacted, that before a young man enters on his literary course, he shall come before the Presbytery in whose bounds he resides, or before such a Committee as they may appoint, and after due examination, shall receive a certificate of his being of good moral and religious character, and also of his proficiency in the ordinary branches of education, and in those subjects which are required by the rules of Queen's College, as qualifications for matriculation; such certificate to be presented by him when he applies for admission.

And it is also enacted, that if any young man shall have gone through a part of his literary or theological course at any College or University, and produce certificates thereof, the same shall be held and accounted as part of his course of study as prescribed by this Act; providing always that his progress, when examined, either by a Presbytery, or a Committee of Synod, or the Senatus of Queen's College, shall be found to be such as to entitle him to assume the standing which he may claim.

The Synod was then occupied, a considerable portion of the day, in discussing a draft of an Act, reported by a Committee, providing for the examination of Students applying for license, and of Probationers and Ministers, from other Churches, not in connection with this Church, applying for admission. Several amendments were proposed, but after a lengthened debate, the original draft was carried by a considerable majority, and adopted as an Interim Act for one year,—Presbyteries being enjoined to report their opinions on it to next Synod. The following abstract exhibits a fair view of the principal provisions of the Act.

All Students of Divinity, Probationers or Ministers, from Churches not in connection with the Presbyterian Church of Canada, in connection with the Church of Scotland, desirous of joining this Church, to place their certificates of character and of literary and theological curriculum, on the table of the Presbytery of the bounds within which they reside, who shall examine the same and discern, and, if sustained, shall transmit the same, with their deliverance thereon, to the Synod at its next meeting, or to the Committee of Examination, authorised by the Synod to receive and act on the same.

The applicant then to compare before a Committee of the Synod to be formed annually, and undergo a thorough examination on the several branches of education required by this Church; which Committee shall certify to the kind and degree of knowledge and acquisitions said applicant has been found to possess.

Said certificate to be laid on the Presbytery table before any further action be taken in the case,

and, being considered, the Presbytery shall proceed in the matter, according to the Standing Rules of this Church.

Presbyteries to be enjoined, notwithstanding the appointment of this Committee of Examination, to take special care that there be no relaxation in the trials of Candidates for the Holy Ministry, but to remember that some of the most important interests of the Church are involved in the faithful discharge of their duty in this matter.

The Synod then appointed the following Examining Committee, viz.: Mr. M'Kenzie, Mr. Urquhart, Mr. Cruickshank, Mr. Bell, (Dundas), Dr. Mair, Mr. Mann, Mr. M'Morine, Dr. Machar, Professor Williamson, Professor Romanes, Mr. Barclay, Mr. George, Dr. Mathieson, Mr. Roach, Dr. Cook, and Mr. M'Gill,—the Rev. Professor Romanes to be Convener.

The Synod afterwards agreed to the following

Plan for the Proceedings of the Examining Committee.

Subjects of Examination.

1st. *In Latin.* To read, *ad aperturam libri*, in the Odes and Epodes of Horace, and in the Orations of Cicero against Catiline, with examinations on the parsing, scanning, &c;

To write a few paragraphs of Latin, from English dictated.

2nd. *In Greek.* To read in the Greek New Testament, in the Gospels and Acts, *ad aperturam*, and in the Epistles;

To read in the first six Books of the Iliad, and in the Anabasis of Xenophon;

To write a few sentences of Greek, from English dictated.

3rd. *In Mathematics.* The first six books of Euclid, Elements of Plane Trigonometry and Algebra, as far as Quadratic Equations.

4th. *Logic, Moral and Natural Philosophy.*

5th. *General Knowledge*, as Geography and the leading facts of History.

6th. A specimen of the applicant's ability in respect of English composition, by writing in a certain time a short Essay on some moral or general subject.

In Theology.

1. The Evidences of Christianity.

2. The peculiar doctrines of the Gospel; the harmony and differences between the Jewish and Christian System.

4. The principles of Presbyterian Polity and Church Government.

5. A general view of the great outlines of Church History, and especially of the Church of Scotland.

6. Hebrew and Chaldee, the principles of the Grammar, and of Hebrew Poetry, and to read portions both of the Hebrew and Chaldee parts of the Old Testament.

The Committee shall meet during the meeting of Synod, or immediately after its rising.

If it shall be found necessary to hold any other meetings, on account of any applications that may be addressed to the Convener, and which require to be disposed of without delay, the Convener may appoint a meeting to be held at such time and place as shall appear most convenient for the majority of the members, and if possible at the same time and place as the then next meeting of the Synod's Commission is to be held, notice to be given by circular to all the Members of the Committee in time sufficient to allow them to attend, and stating the object of their meeting.

The Presbytery of Kingston having applied for leave to take Mr. John B. Mowat—and the Presbytery of Bathurst to take Mr. Joseph Lowry—Students of Divinity, on trials for license; and it having been ascertained that the usual circular letters had been received by all the Presbyteries

in due time, Mr. Romanes, Mr. Williamson, Mr. Urquhart, and Mr. McGill, were appointed as a Sub-Committee to examine them and report to the Synod on the following day.

An overture was brought before the Synod to amend the fourth Article in the Model Constitution, which specifies the persons who shall be eligible as Ministers in Congregations in connection with this Church, and proposing, for the sake of greater simplicity and plainness, that said Article should simply state, that the Preachers and Ministers who should be so eligible, should be those who had been duly received as such by the Presbytery of the bounds, without describing so particularly the various Bodies from which such Probationers and Ministers might come. The Synod agreed to retain the Article as it stands, unchanged, on the ground that the reception of Probationers and Ministers by Presbyteries, previously to their being eligible by other Congregations, is already required by the said Article; and that the Article, as it now stands, may be useful as indicating the particular class of Probationers and Ministers which may be received by Presbyteries.

A communication having been made to the Synod, that Hugh Allan, Esq., had made a donation of One Hundred Pounds, the interest of which was to be employed as a Bursary, for ever, for a Student in Queen's College, the following motion was carried by acclamation.

"That the thanks of this Synod be respectfully tendered to Hugh Allan, Esq., for the many valuable services rendered by him to this Church, more especially for his generous donation of £100 for a Bursary for a Student in Queen's College."*

A Minute was adopted, providing for the signing and authenticating of Records, whether of Synod or Presbyteries, in cases where these have not been duly signed, in consequence of the death or secession of either the Moderator or the Clerk.

On Wednesday, after the usual preliminary exercises, the Synod had laid before them a Report from the Board of Managers of the Ministers' Widows' and Orphans' Fund, which was read, considered, and the following motion adopted:—

"That the Report be received; that the Synod record their high satisfaction with the wise and able manner in which the Board have managed the trust confided to them; and that the thanks of the Synod be tendered to them, for their valuable and disinterested labours:—that Presbyteries be enjoined to deal with those Ministers who have not complied with the instructions given last Synod, in regard to Congregational collections in aid of the Fund;

and that Presbyteries further be instructed to make appointments for preaching in the several vacant Congregations, and on such occasions to have collections made in aid of the Fund:—and that, in regard to all other suggestions contained in the Report, the Synod declare their full confidence in the management of the Board in such matters."

The following Report was presented to the Synod:—

The Committee appointed to examine Mr. John B. Mowat and Mr. Joseph Lowry, have to report that they held a meeting this day. Mr. Lowry sent a letter, addressed to the Convener, withdrawing his application on the ground of indisposition.

The Committee examined Mr. Mowat in *Latin*, on the Third Oration of Cicero against Catiline—in *Greek*, on the Second Book of the *Iliad*, and the Epistle to the Romans—in *Hebrew*, on the Second Psalm—also in *Logic and Moral Philosophy*—in *Theology*, on the Evidences of Christianity, the Jewish and Christian Systems, the peculiar doctrines of the Gospel, and the great outlines of the History of the Church; and the Committee have to express their very high satisfaction with the manner in which he acquitted himself on all the different subjects of examination.

The same having been read and approved, the Synod granted leave to the Presbytery of Kingston to take Mr. John B. Mowat, on the usual trials for license.

The Synod then took up the consideration of the formation of Lay Associations, and agreed to recommend Congregations to form such Associations for the advancement of the interests of the Church, either independently, or in connection with the Lay Association of Montreal, and to request the Office-Bearers of the last named Society, to explain, as fully as possible, the nature and objects of such Associations, through the pages of the *Presbyterian*.

The Synod also agreed to recommend Ministers and Congregations to use their best endeavours to increase and extend the circulation of the *Presbyterian*.

There was laid before the Synod a letter from Hew Ramsay, Esq., in regard to the publication of a work, consisting of Sermons and Devotional Exercises, for the aid of Elders and others who may conduct the devotions of Meetings for Worship, in settlements destitute of the services of Ministers, and for the benefit of families and individuals. The Synod expressed their high sense of the value of such a work, and of the kindness and generosity of Mr. Ramsay, as shown by the terms of the proposal contained in his letter; and while the Synod declined taking upon itself such a responsibility, as a formal sanction of the work would imply, the Members declared that they would cheerfully assist in the undertaking, both by contributing suitable discourses, and by promoting its circulation and employment in all the places where it might appear useful and desirable to introduce it.

Leave was granted to the Presbytery of Hamilton, if they see meet, to settle Mr. Baynes, on his receiving a sufficient call,

after the expiration of a year from his admission, in conformity with the Act anent the Reception of Probationers and Ministers of other Churches.

Reports on the order of Presbytery Rolls were called for and given in, and in accordance with these, it was ordered, that hereafter, in the making up of such Rolls, the Ministers' names shall stand in the order of the dates of their admission to the Presbytery.

The Finance Committee's Report was given in and read, stating the amount paid into the Synod Fund, the arrears due, and the claims against the Fund. The Synod ordered the said claims to be discharged, and steps to be taken for the immediate collection of arrears; Congregations were also enjoined to contribute more liberally.

Reports from Presbyteries on the Form of Procedure anent the calling and settlement of Ministers, were called for and given in. The same have been read and considered, were referred to the Presbytery of Montreal, as a Committee, to perfect the measure and report to next Synod; other Presbyteries, in the meantime, furnishing them with their more mature judgment on the draft, as gathered from the individual opinions of their members, given after careful perusal and consideration thereof.

An application having been made in behalf of the Trustees of Queen's College, praying, if it should be found requisite to employ any of the Ministers of this Church in carrying on the work of instruction, that leave of absence should be granted to such Ministers for that purpose; the Synod instructed Presbyteries to grant leave of absence accordingly, for such time as may be necessary.

In view of the information obtained on a previous day, from Presbyteries, regarding Congregations within their bounds destitute of religious instruction, and the determination of the Synod thereon to procure additional Ministers, it was agreed, that the Rev. Dr. Machar, now in Scotland, be commissioned, on behalf of the Synod, to use every exertion to procure two Ministers or Probationers, suitable for the work of the Ministry in this country, for each of the six Presbyteries, three or four of the whole number to be qualified to officiate in Gaelic;—that the Colonial Committee be requested to co-operate with Dr. Machar in this matter, and to grant, should they see fit, Fifty Pounds Sterling per annum, to each Minister or Probationer so sent out, for three years at least;—that the Clergy Reserve Commissioners be requested to suspend their Bye-Law regarding grants of public money, in reference to this particular case;—that Presbyteries be enjoined to obtain from two or three of the most needful congregations in their bounds, an obligation for at least Sixty Pounds Currency per annum, in behalf of any of the said Ministers or Probationers, so sent out, as they

* We hope that this is but the first of many such donations we may have the pleasure of announcing through the pages of the *Presbyterian*.—ED. PRESB.

may choose for their Pastor, and transmit the same, with as little delay as possible, to Dr. Machar;—and that the Moderator write to Dr. Machar, explaining the plan fully and particularly, as well as the views of the Synod thereon.

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

It was agreed that the thanks of the Synod be given to the members of the Church in Montreal, for the hospitality extended to members of Synod on this occasion.

Leave was granted to the Presbyteries of Kingston and of Montreal, to meet in Montreal, on the morrow.

The Synod appointed their next meeting to be held in St. Andrew's Church at Kingston, on the second Wednesday in July, 1849, at seven o'clock in the evening.

The whole minutes were then read over, and Dr. Mathieson, Mr. Roach, and Mr. Muir, were appointed a Committee, in conjunction with the Clerk, to revise them.

The business being concluded, the Moderator then addressed the Synod, as follows:—

“Fathers and Brethren—The business for which you were called together has been disposed of, so far at least as to admit of this Session of Synod being now brought to a close. It only remains that, before presenting ourselves, once more ere we separate, at the footstool of the Hearer and Answerer of prayer, with the confession of our short-comings, with supplication of His mercy on ourselves, and of His blessing on the work in which we have been engaged, and with praise and thanksgiving for His goodness towards us, I should, as Moderator, formally announce the time and place of our next meeting. Did I consult my own inclination, or did I look merely to your convenience, I should content myself, at this advanced hour, with the simple intimation of *when* and *where* this Supreme Court of our Church shall, with Divine permission, next assemble. And, if constrained by other considerations, I adopt a slightly different course, if I venture to occupy your attention, for a little, with a few parting observations, it is not with the hope of presenting aught that may be of such importance for you to hear, or for me to utter from this chair, as to require your detention for the few additional minutes of your time I may now occupy: but rather from the desire on my part to copy a practice most suitable in itself, and sanctioned by the course pursued by those who have preceded me in this office, whose words of wisdom eloquently uttered, and whose counsels and admonitions flowing from an experience greater than mine, I

may not hope to equal: but whose expressed desires for the prosperity of our Church, I may at least reiterate, (recognizing in them desires which I, too, cherish), as we once more bid farewell to each other for a while, and return to our respective fields of labour in the vineyard of our common Lord. Separated as we are so widely from one another in this far extended land, and seldom as we can have it in our power to meet and take counsel together, on matters which ought, and I trust are felt, to be of the deepest importance by us all, it is well, and yet is only what the Church, whose affairs we administer, has a right to look for—in fact it is due to Him who is its Great Head—to the people over whom we are set in the Lord—and to ourselves whose comfort and spiritual wellbeing are so deeply involved in it, that our remembrances of those meetings, held in accordance with the constitution of our Church, should not be mixed up with the recollection of embittered feelings, which free discussion, with all its advantages in other respects, has a tendency to produce. But that, as in this place, it is our duty to temper our zeal with a becoming respect for the opinions of one another, so we may carry along with us, when we depart to our respective charges, the evidence in our own hearts that our's is the harmony of brethren. In the discussion of important questions which from time to time come before us for decision, it is perhaps nothing more than might be expected, that we should experience and exhibit a variety of sentiments. If that diversity should sometimes approach to a conflict of opinion, in which an undue degree of warmth is displayed, still we must recognize in this *not a necessary* evil of our Presbyterianism, but one resulting from the weakness of our common nature, against which we are called to be on our guard, so that in its room we may exemplify that Christian forbearance and brotherly love, which are so essential features of that religion we are commissioned to preach.

“Fathers and Brethren—It is of the utmost importance for the successful working of that system of government and discipline developed in the constitution of our Presbyterian Church, that we mistake not the great end and object for which it was instituted, and of which we behold in the Church of our Fathers so valuable a model—so successful an example. You are defenders of the faith as well as shepherds of the flock: and to guard the outposts, and defend the bulwarks of our Zion, against all assailants, you must recognize as a duty involved in your commission from Christ, as well as to provide for the spiritual concerns of those who dwell within her walls. Still how much room for Christian prudence and discretion—how necessary not to waste your energies on matters of mere doubtful disputation, or unduly to urge non-essentials—which indeed often

loom largest in the field of vision of the heated partizan, but which the wise and prudent Christian will ever strive to keep in their proper place and due proportion. There may be an unwise discussion of the mere elementary principle—a perpetual meddling with the fundamentals of a Church, which ought, in my humble judgment, to be avoided, as but little fitted for edification to any one, and as but too surely calculated to divert the attention, the care, and the efforts of those who consult for the regulation of its affairs, from their proper business of ruling prudently and with discretion the heritage of God. Not that the discussion of first principles should be altogether shunned. For the defence of truth,—for the resolving of doubts—and for the convincing of inquirers, or the exposure of gainsayers, it may be necessary to revert to these. We should be able always to give an answer to them that ask us concerning the forms we have and the principles we hold, as well as the hope that is in us. But to be continually laying the foundation of the house—to be occupying the time with the vague and vaunting assertion and re-assertion of what are called *great principles*—to be continually declaring them in words, rather than seeking to develop the principles of that Word of Truth, quietly and with practical wisdom, in the edifice we are instrumental in rearing—surely this were far from commendable, if not utterly vain.

“Believing as we do that our Presbyterian polity is founded on the Word of God and agreeable thereto, we are not left without the light of experience to guide us in the working of it. We have a time-honoured model of its happy development and of its successful operations, in the Church of our Fathers, whose praise is over all the earth, in the integrity and worth of her children, in whose hearts the fear of the Lord was established—and of whom it could, at least, *once* be said, as it could be said of no other people, that in them were conspicuously displayed that intelligence and moral worth in which the truest greatness consists. If here in this land we meet with difficulties and discouragement in the work of rearing, so far as may be, in due and fair proportions, a beautiful house after the pattern of that in which our Fathers worshipped, that under its shadow our descendants may, in future generations, sit in peace and spiritual prosperity; we must recognize in these, obstacles that are common to all similar efforts made in the circumstances in which our efforts are here demanded, in the undertaking to which our energies are summoned. I trust, Fathers and Brethren, that in the spirit of those who feel the importance of the work, in which they are engaged, we shall ever apply ourselves to the prosecution of it with the resolution to gather from our very difficulties a stimulus to greater exertion. Let us ‘not despise

the day of small things.' In our present infant state as a Church, our Ministers may not hope to enjoy that uninterrupted opportunity of preaching the Word, and feeding the flock entrusted to their charge, undistracted with the cares of a more minute attention, than more favourable circumstances would demand, to the work of developing the organization and completing the external frame-work of our Church, by adapting it to our circumstances, and extending its boundaries, so as to meet the wants of those who have so long looked to us for the supply of Gospel ordinances, and whose attachment, notwithstanding many disappointments, is still unshaken.

"What are the prominent and pressing duties that summon us to action? Beside the leading one of feeding the flocks respectively entrusted to our care, with the bread and water of life; and the *ruiling* in His fear who hath instituted a government in His Church, there are some features even of these, duties arising out of our circumstances, which render our position somewhat peculiar.—our work more arduous—our difficulties more evident. To meet an extensive demand for labourers in this quarter of the Lord's vineyard—to provide for the training of those who are to minister from our pulpits—to gather up the scattered elements of families, whose destitution of the public means of grace may be fast wearing off religious impressions, that were produced by the admonitions of pious parents—or the exhortations of faithful Ministers—or by the entire early training of a Scottish home, and to form these into little communities of worshippers who shall meet at the sound of the Sabbath bell, that in innumerable congregations they may worship the God of their Fathers in a form that is dear to their hearts, if for nought else, at least for this, that thus their Fathers taught them. To recognize these claims, and thus to extend the boundaries of the Redeemer's kingdom—oh! it is a noble object, and worthy the most strenuous efforts to secure.

"But what are the circumstances in which we are called to apply ourselves to such a work? Spread over this land, so many times the size of that in which the Parent Church is labouring as in a well watered garden, there are, as you well aware, scattered communities of Presbyterians, who regard the Church of Scotland with peculiar veneration, as their National Church—the Church of their Fathers for many generations—the Church of their early recollections and hallowed associations; and who, therefore, naturally look to us, Her Representative in this part of the Empire, to supply them with the ministrations of the Word and Sacraments. Nor are there wanting, among those applicants, other Presbyterians, whose immediate origin may be different—though even of these,

many are connected with us by a link which reaches back only a few generations in the history of our common ancestry, and discloses an identity of origin after all—and all of whom, from the conviction that the doctrinal standards of our Church are pure, and that her Constitution and Government are agreeable to the Word of God, are ready to receive at our hands the truth as it is in Jesus, and to entrust the Christian instruction of their families to the ministrations of those who are commissioned by us—a true branch of the Church of Christ—in the name of Her Great Head.

"From how many sections of the Province have we not been receiving the most urgent appeals, which show the anxiety of those who present them, to have in connection with us the regular dispensation of the public ordinances of religion!

"But in many such cases, have we not, heretofore, been constrained to tell them, that from the lack of labourers, and amid the great disproportion between their requirements and our ability to meet their demands for Ministers, we could as yet give them no adequate and permanent aid! With a painful frequency we have had to say to them—'we lament your condition—we would help you if we could to the services of an Ambassador of Christ, to dwell among you as your Minister, to counsel, and, by the influence of the truth he fields, to constrain yourselves and your families, in the path that leadeth unto eternal life;—but we cannot yet respond to your call as we could wish.'

"If—Fathers and Brethren,—if, in speaking thus, you have not been sincere in these professions—if you have been suggesting to them, and cherishing in their hearts, anticipations which you had neither the anxiety to see realized, nor would put forth any strenuous effort to secure, then better far that you should say so to them at once, than deceive them with promises which you would not have, in such a case, the *desire*, as unquestionably you have not, hitherto, had the *power* to fulfil.

"But pardon me the supposition. Though I thus speak, I am persuaded other and better things of you. Indeed, I know assuredly that your most ardent desire, Fathers and Brethren, is to meet the demands that are constantly being made upon you from so many quarters, for Ministers of the Word, to break the bread of life to the destitute multitudes who are, or who long to be, of our communion.

"I read your response in the efforts you are making, as a Church, to raise up Ministers *here*, from among the pious youth of your own Congregations—in the appeals you are making, and seconding when they are made directly by our people themselves, to the Parent Church for suitable spiritual labourers, to take part with you in that great work, and to supply your lack of

service in a field so vast and so inadequately occupied—and in the proposal which you have this very day authorized me to submit to the Colonial Committee of the Church of Scotland, in accordance with the plan you have adopted, and with their aid are resolved to carry out, for giving practical effect to your anxious, and repeatedly expressed, desire, that an immediate addition should be made to the number of our Ministers, so as without delay to meet the most important and clamant cases.

"And surely, Fathers and Brethren, when we look to the thousands who are destitute of Gospel ordinances, or whose supply of these, in connection with us, may amount only to an occasional sermon on a Sabbath or week-day, from one or another of our settled Ministers—who even for that insufficient service has to leave his own Congregation for a time without supply, and perhaps to travel far, that he may render it—our resolution must be strengthened to put forth every legitimate effort to obtain a more adequate and permanent supply of religious instructors. Can we not all tell of numerous communities, thus situated, who are faithful amidst the difficulties of their position—warmly attached, as ever, to the Church of their Fathers, notwithstanding many discouragements and disappointments as to the supply of ordinances in connection with Her—and whose earnest prayer is that after they shall, themselves, have gone to their rest, She may be the Church of their children to the latest generations.

"It is matter of congratulation that with this your anxiety to have the wants of our Church supplied by a suitable addition to the number of our fellow-labourers in this corner of the Lord's vineyard, there is also a concurrent desire on your part—as manifested in the increased checks laid down in those regulations you have adopted for the admission of Ministers from other Churches, with whose course of study you may not be sufficiently acquainted—that their qualifications, *literary* and *theological*, may be such as shall maintain the respectability of this Church,—such as our people have a right to expect at our hands,—and such too as both *you* would desire to place over them, and the Church of Scotland is fairly entitled to look for, in those who bear Her name, or are in any way connected with Her. Your enactments as to the admission of Ministers, now amongst the standing laws of this Church, afford ample evidence of your anxiety—as the fidelity with which they shall be followed out by Presbyteries, will furnish the proof, and, with the blessing of God, secure the result, for which they were framed—to keep up the high standard of personal and professional qualifications, which ought to be maintained by a Church that seeks to hold a position of respectability amid the advancing know-

ledge of the age, and that is not content with a mere unprofitable and ephemeral popularity.

“By acting in the spirit of these and former regulations, you may, with all the greater confidence, look to your people themselves, to aid you in your endeavours to obtain an addition to the number of our Ministers, corresponding in some degree to our need. In your name I ask them to unite their prayers with yours, unto the Great Lord of the harvest, that He may send labourers into his harvest;—for after all the work is His, and unless He bless it, there can be enjoyed no success that is worth the having.

“I have to congratulate the Synod on the new and important position, which the French Mission, in connection with our Church, has assumed. Heretofore, as you are all aware, it has had much to contend with. But even since its establishment, it has, at least, been a practical lifting up of our protest, in that more special way its institution contemplated, against the superstition and will-worship which here enchain the minds of so many thousands of our fellow subjects, nor have its past operations been unproductive of good. Its annual reports have told us of the fruits of the labours of your Missionary. Throughout the course of this session, we have had repeated testimony borne to his talent, and zeal, and prudence. But now with two additional coadjutors to help him to occupy the field and aid him in his labours, we may humbly and yet confidently look for increased success. Whilst you listened to the interesting details, given by Mr. Lapelletric in his speech to the house, of his recent tour to Scotland, where, and in other countries which he visited, he succeeded in awakening an interest in behalf of your Mission; and when you consider the substantial aid he received for it, from the Church of Scotland, and from the friends of Protestant truth elsewhere, it must be with the strongest conviction of the necessity of putting forth greatly increased efforts to maintain it in effective operation, that you return to your respective congregations, with the determination to recommend it to the liberality of your people. May there rest upon the Mission, and upon all your efforts in support of it, the blessing of Him who alone giveth the increase!

“Fathers and Brethren,—we have, as a Church, had our trials and difficulties. If some of these be now lessening, and others altogether disappearing—for which we ought to be grateful unto Him ‘who ordered the bounds of our habitation’—enough still remain to teach us a lesson of humility before God. If, regarding these as chastisements from the Lord, we do verily humble ourselves before Him who often uses the rod, for the correction of His people, and that they may be profited there-

by—then we may yet have reason to say with the Psalmist—‘it is good for us to have been afflicted.’

“Still we have a present call to be thankful unto God, for a large share of His countenance and blessing. While we earnestly desire an increase, let us continue in the good work in which we are engaged. *This is our duty: it is our privilege—and a blessed privilege it is to be fellow-workers with God. May the Lord Himself, the Great Head of the Church, ‘work in us all that which is well-pleasing in His sight’—so that faithful unto Him, through good report and evil report, we may be honoured as instruments of advancing the cause of the Redeemer in this land.*

“Fathers and Brethren—I have to thank you for the courtesy you have uniformly extended towards me, during my occupancy of this chair. No one can be more sensible than I am of deficiencies in the discharge of its important duties. I can only say that my desire was to extend the same impartiality to all. And if, in that respect, I have in any case not succeeded to the extent of my endeavour, I can only hope that a favourable construction will be put on the failure, for the sake of the honesty of the desire, on my part, that it should be otherwise.

“We met in the name of the Great Head of the Church, imploring His blessing on our deliberations. To the same source would we now turn for a blessing on our decisions and our whole proceedings. In His name, we are about to separate. May His blessing accompany you to your respective fields of labour—so that your deliberations here may concur with your efforts elsewhere, for the advancement of the work committed to your care.”

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

PRESBYTERY OF KINGSTON.

On Wednesday, June 28th, the Rev. Thomas Scott was inducted by the Presbytery of Kingston into the pastoral charge of the Presbyterian Congregation of Camden East, in connection with the Church of Scotland. The Rev. Professor Romanes, of Queen's College, Moderator of the Presbytery, preached and presided on the occasion. The Presbyterians in that part of the country are warmly attached to the principles of the Church of Scotland; and we trust that the settlement of a Pastor among them, will prove highly beneficial to a populous and important district which has now for some years been destitute of regular ministrations in connection with the Church of Scotland.—*Kingston Argus.*

DINNER AND PRESENTATION AT FERGUS.—On Friday, the 30th ult., A. D. Fordyce, Esq., was entertained at dinner in the “Fergus Arms” inn, by a numerous party of gentlemen, members of the Congregation of Saint Andrew's Church: Thomas Mair, Esq., J. P., in the chair. The healths of the Queen and Governor General having been drank, Mr. Mair, in prefacing the toast of the evening, expatiated on the many services rendered, and the great labour undergone by Mr. Fordyce on behalf of the Church in Fergus, during the twelve years he had officiated as ruling elder and trustee; and, more especially, eulogised the zeal and assiduity manifested by him, while the Congregation had been without Clerical assistance, and during which period the Sabbath-day services of the sanctuary had been conducted by Mr. Fordyce in St. Andrew's Church;—deprived of which, the Congregation, would, in all probability, have ere now ceased to exist as a regular community. Mr. Mair went on to point out the further obligations conferred on the members of the Church, in the exertions made by Mr. Fordyce to procure for them efficient Pastoral superintendence; and which had resulted in the induction of the Rev. gentleman who now, with so much ability and zeal, exercised among them the office of the Ministry. In conclusion, Mr. Mair, in name of the gentlemen subscribers, presented Mr. Fordyce with two valuable pieces of plate—a tea kettle and a salver bearing a suitable inscription—in testimony of their gratitude and esteem. Mr. Fordyce, in returning thanks, disclaimed all personal merit in the services ascribed to him: he had done only what he considered a sacred duty, and which he might not have left unperformed; and if, through his instrumentality, evil had been averted or good accomplished, thanks were due only to the Great Head of the Church, the bestower of every good and perfect gift. At the same time, he deeply felt, and gratefully acknowledged, the approving testimony of his friends and fellow-worshippers, whom he prayed to accept of his warmest acknowledgments for the valuable gift with which he had now been presented.

QUEEN'S COLLEGE SCHOOL.

The Examination of the Preparatory School connected with Queen's College; took place on Friday, the 7th inst. The branches of education on which the pupils were examined, were Greek, Latin, Geometry, Arithmetic, including Vulgar and Decimal Fractions, Ancient and Modern Geography, English Grammar. The progress made by the pupils since the school re-opened about nine months ago, was highly satisfactory, and appeared to give much pleasure to the audience assembled on the occasion. It was evident there was no attempt made to get up an exhibition for effect, and that

the appearance made was the real result of solid and judicious instruction. We are happy to see, by the greatly increased numbers in attendance, that this institution is rising so rapidly in public favour, not only among the inhabitants of Kingston, but in other parts of the country: a number of the pupils, we understand, being from different parts of the Province. Besides serving the purpose, originally contemplated, of preparing for College those who intend to become students, this seminary will, we doubt not, be highly useful to the community, by affording to all who may desire it, the means of acquiring a superior education. After the examination, it was announced that the School would resume operations, after the holidays, on *Monday, August 21*. The following is a list of the names of the young gentlemen who obtained prizes:—

For the greatest proficiency—to James O'Neil, Ireland: 2nd prize for ditto, Colin Macdonald, Gananoque.

Good conduct—James Romanes, Kingston.

English Grammar—Senior Class—William S. Ireland, Kingston. Junior Class—William H. Hough, Kingston.

Arithmetic—William Irvine, Kingston.

Geography (Modern)—William L. Parmenter, Gananoque. (Ancient)—Charles Macdonald, do. Mathematics—William F. Brennan, Kingston.

Writing—1st, John F. McKenzie, Toronto; 2nd, Archibald Bruce, Kingston.

Latin—1st class: Thomas L. Briggs, Kingston.

2nd class: Daniel Callaghan, Kingston. 3rd class:

Oliver D. Cowan, Pittsburg. 4th class: George S.

Rose, Kingston. 5th class: Oliver I. Thibodo,

Kingston. 6th class: George M. Brennan, Kings-

ton.

Greek—Robert Sutherland, Kingston.

English Reading—John F. Armstrong, Montreal.

—*Kingston Argus*.

LAY ASSOCIATION.

The Quarterly Meeting of the Lay Association, in support of the Presbyterian Church of Canada in connection with the Church of Scotland, was held in the Lecture Room of St. Paul's Church, on the 12th July, at which the Hon. Peter McGill, President of the Association, was in the Chair, and there was present a number of the Members.

The Corresponding Secretary, H. E. Montgomerie, Esq., read the following Quarterly Report, which was adopted and ordered to be printed in the "*Presbyterian*," and engrossed in the Minutes.

QUARTERLY REPORT OF THE LAY ASSOCIATION OF MONTREAL.

JULY 1848.

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

Since their election the Board has devoted their attention to the various matters entrusted to them, coming under the several heads of "Relief" and "Publication." Very few applications falling within the former department—and these all from Canada West—have been laid before the Board within that period; and it is suggested to the Association, whether some modification might not be advantageously made of the regulations, under which the sums constituting a Relief Fund are at present administered.

Although the establishment of this Association was certainly undertaken with the view of advancing the general interests of our Church throughout Canada, yet it was never contemplated that upon it should fall the whole burden of that duty. On the contrary, its originators anticipated that the example thus set would be extensively followed; that Lay Associations, either as Branches or as Independent Societies, would be organized, at least in all the principal towns of the Province; and that, by the friendly co-operation and kindly intercourse of such Associations, the bonds of union which join us together as a Church would be more firmly knit, while those of our number who could minister from their superfluity towards relieving the spiritual wants of their brethren, would find everywhere trust-worthy channels through which to dispense their bounty.

These anticipations, unfortunately, have not been realised. With the exception of one or two country districts in Lower Canada, the appeal from this Association has in no instance been responded to, and we still stand alone, the solitary Lay Association of Canada. The consequence has been that application for aid from this—the only organized body from which such aid could be expected—has been made by many Congregations in the most distant settlements of the Province, and in most cases cheerfully complied with by the Association. Your Board are far from regretting these appropriations, believing that, in every instance, such grants have been carefully applied, and have been productive of much benefit; but they are aware that many subscribers to the Relief Fund have objections to so large a proportion of that Fund being bestowed towards local purposes, at such a distance from this locality, and would greatly prefer some mode of applying it for the more general interests of the Church.

No formal alteration of the present Constitution can be made until the Annual Meeting of the Association in October, but the Board are desirous of bringing the subject before you now, in order that it may receive your careful consideration previous to that period. Whether any alteration shall then be made, and if so, what shall be its nature, it will be for you to determine; but one fact has been peculiarly impressed on your Board, in the course of their correspondence with various portions of the country, and of which it may not be amiss to remind you.

The great want of our Church at the present time is not so much *Churches* (although these are far, very far, from being adequate) but *Ministers*, to fill the vacancies occasionally occurring, and to form Congregations in Districts now wholly unsupplied with the ordinances of a preached Gospel. True—the exertions of our venerable Mother Church to furnish us with labourers for the harvest, have at length borne fruit; but it is to this country—to the families of our own Church members—that we must look for permanent supply. Should the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, adopt any scheme, at its approaching session, to further the education of young men for the Ministry, your Board would at least wish to receive authority from you to express your sympathy in the important work.

In accordance with your vote at the Annual Meeting of the Association, the sum of £25 has been paid over from the Relief Fund, to assist in completing the new Church at Laprairie, leaving the balance at the credit of that Fund in the hands of the Treasurer £100 6s 10d.

With regard to the Publication Scheme, your Board are happy to have it in their power to congratulate the Association on the success which has attended the issue of the "*Presbyterian*." It has been warmly received and welcomed in all parts of Canada, and also in several places of the Lower Provinces, and the testimonies offered by the subscribers and the periodical press, show that its utility and interest are fully recognized, and the exertions of its conductors appreciated. With a view to bringing the publication within reach of all classes of our adherents, the Board reduced the price from that originally proposed, 5s. per annum, to 2s. 6d.; and "*The Presbyterian*" has now attained a circulation of 1600, which is daily increasing. The amount of subscriptions already received on account of this year's issue is £90; but as this sum is only about

half of what the publication is expected to cost, it is highly desirable that renewed exertions should be made to extend the subscription list, as well as to remit to the publishers the subscriptions still outstanding. Besides the above £90, the balance of contributions to the Publication Fund, now in the Treasurer's hands, amounts to £38 12s. 5d.

The Board have had their attention strongly directed to the deplorable religious destitution of many portions of this Province, beyond even the wide-extended limits of a Presbyterian Clergyman's district. In many of these settlements, the residents continue from year to year without an opportunity of participating in public worship, saving on those distant occasions when they may receive a hurried visit, to dispense the ordinances of religion. It has been suggested to your Board, that this deplorable state of things would be much alleviated by the issuing of a publication, containing short services for every Sabbath in the year. With such a volume as this in their possession, our brethren in remote districts unprovided with a Pastor, as well as those Congregations which might be temporarily vacant, might gather themselves together, from Sabbath to Sabbath, to unite in humble prayer to the Author and Preserver of all things, to raise their voices in the sublime yet simple strains of our Scottish psalmody, and to listen to an exposition of those words of truth, "which are profitable for doctrine, for reproof, for correction, for instruction in righteousness."

Such an undertaking would, of necessity, require the sanction of the Synod of our Church, and could not be more properly and effectually carried out than by a Committee of that body, who have the oversight of the household of God among us. This subject, it is understood, will be brought before the approaching meeting of the Synod, and your Board trust that the opinion of the Association will be expressed in favour of the proposed effort to induce our brethren, who may be wandering as sheep without a shepherd, to "forsake not the assembling of themselves together."

The present state of the funds will be gathered from the information already given on that subject, with the additional item that the Association have the sum of £275 15s. invested in City Bank Stock, the interest of which is applicable proportionally to each of the Funds. Your Board have only further to add that some considerable portion of this year's subscriptions have been already paid, and that the collection of the remainder will be immediately proceeded with.

A long debate took place on the necessity of educating, from among the people of this country, young men for the office of the Ministry, and of voting a part of the funds of the Association for this purpose; and the matter was dropped on the understanding, that it would be brought before the Annual Meeting in October next, and a vote taken on the subject.

H. E. Montgomerie, Esq., brought under the notice of the meeting, the publication of a Manual of Devotion for the use of families, without the means of stated religious instruction, and a Committee was appointed consisting of the

Hon. Peter McGill,
John Smith,
Dugald Stewart,
H. E. Montgomerie, and
John Greenshields, Esquires.

with instruction to wait on the Synod now in Session, and press the importance of this matter upon them, also to bring before them the state and prospects of the Association and solicit their co-operation and aid.

A grant of twenty-five pounds was voted to the Congregation at Pakenham, to assist

them in finishing their Church, recently destroyed by fire.

The meeting was opened and closed with prayer, by the Rev. Robert M'Gill.

JOHN GREENSHIELDS,
Recording Secretary.

EXTRACT OF LETTER FROM DR.
DUFF, CALCUTTA.

We recommend to our readers the subjoined extract from a letter of Dr. Duff in the May number of the *Free Church Record*, bringing under the notice of that journal a letter from a Hindu "Inquirer," which had appeared in a native paper, "the organ of the educated Anti-Christian party of India."

It is indeed a hopeful indication when a spirit of inquiry is awakened. So opposed is such a spirit to the interests of idolatry that good must result. When many are led to enquire, there is reason to hope that some few will be led onward and onward, till the full blaze of Gospel light burst in upon and dispel the darkness into which a false religion had plunged their race. How melancholy is the picture thus presented "of the working of a soul struggling between darkness and light!" We have here described a native youth, enlightened and instructed in the wisdom of this world. Refinement of feeling and of thought is there—morality, decency of deportment, intelligence, ability—all are there; yet there is a fearful void; the one thing needful is wanting; and of what avail are all the rest? The lamp of life was flickering in the socket; he knew the closing scene was near; "but he knew not whither he was going,—into what state he was entering." All before him were "shadows, clouds and darkness." How fearful is the thought of such an end; yet, alas! such is the end of many, not only amongst the heathen, but even in Christian lands, and amongst those who have and know the Truth, but walk not in its ways.

How great must be the Missionary's joy, when one convert is rescued from such a doom, as a brand saved from the burning.

The life of a Missionary may be one of hardship, privation and toil, but his task is a blessed one. His path lies through difficulties, dangers, discouragements and obstacles of every kind. He may be destined to toil perseveringly, humbly yet hopefully, year after year, without being permitted to see the fruits of his labour. His sun may even set before "the seed cast upon the waters return," yet he has all the while been accomplishing much good. His holy example, his frequent exhortation, his unrepining, unremitting constancy, and unwearied devotion to the cause of his Master, may have been preparing the soil for an abundant harvest to spring up. The day of small things is not to be despised, and missions are not to be pronoun-

ed unproductive, because they may for years be unable to exhibit a large number of converts. Missions are ever attended with difficulties; but these difficulties should stimulate us to go on in the good work, assured that light will eventually prevail over the powers of darkness.

When, after the devotion of a lifetime and the consecration of his whole energies to the one splendid object, the philanthropic Wilberforce triumphed over every obstacle and beheld the shattered fetters falling from the limbs of the Negro, who then, throughout the wide expanse of the British dominions, strode forth man—a free man—the thanks and homage of a nation immortalized his name by associating it with the emancipation of the Negro. No such earthly honours await the Missionary, no earthly crown will encircle his brow; but his is the happy consciousness of knowing that he too is engaged in a struggle no less noble and no less honourable. He is the feeble instrument employed to break in sunder the fetters of a slavery, more debasing and more degrading than was ever reached by the lowest paths of the basest serfdom that human tyranny ever devised. Rich then is the recompense of the Missionary's reward, when he is permitted to know, that one soul has been rescued from the soul-destroying thralldom of that idolatry, which presents, before the view of the dying sinner, no hope of a blessed immortality, and nought but "shadows, clouds and darkness."

After recording another conversion, and detailing the operations and explaining the plans of the Mission, Dr. Duff exclaims

"When will Scotland awake, and arise to the full realization of its duty and privilege, in connection with this mighty work of evangelizing the millions of India? It is not here as in many lands, that we are without the protection of Government, or have to wander over whole districts in quest of a few restless wanderers. We have at our door a dense population. In whatever direction we move, we find ourselves in the midst of clustering villages teeming with thousands of human beings—all ready to receive us, and our instructions, and our schools. Will not the uplifted arm of Scotland's awakened evangelism be stretched forth to our help? Now, surely, is the time—the time of probation to Scotland's Christian people, the time of merciful visitation on the benighted inhabitants of this land. In the accessible and unoccupied district on which our eyes have long been fixed, and to which I have now cursorily alluded, within territorial bounds probably not exceeding a quarter of the superficial extent of Scotland, there is to be found a population not far short of that of the whole of Scotland. If any thing which human wisdom might suggest could avail to strengthen our views as to the proposed system of concentrated operations, methinks it may be found in the following passage, which, many years ago, emanated from the pen of Douglas of Cavers, a man to whose philosophic acumen and penetrating insight into the great questions involved in the advancement of society in knowledge and religion, the world at large has not yet done justice. The passage is the following; and I rejoice to find my own long cherished sentiments and experience confirmed by such an authority:—

"The first requisite in benevolent operations as in all other undertakings, is system—a fixedness of design, and a steady adaptation of the means to the end. Opposite to that of system, is the pursuing of

what are called *openings*, or the being caught with every change of circumstances, and drawn by every chance of success into new paths of pursuit, having no connexion with each other, and leading to remote terminations. Every step gained in a system strengthens, every step gained without it weakens. The first object acquired leads to the possession of the second, and that to the attainment of the third, if all the objects to be attained are originally chosen with reference to a plan. Every new object, where there is no system, divides the already scattered forces; and success, if pursued, might dissipate them entirely, and leave but the vain pleasure of having a number of defenceless stations each calling for assistance, and all calling in vain, while the society retained the empty boast of an intended line of operations, and of being equally helpless and inefficient in every quarter of the globe. On a system, each part strengthens the other; the line of communication is kept up entire; as each point is gained, the whole advances; they are all in movement towards the same position, and they rest upon the same centre of support." Had the solid practical sense—the unexciting, unromantic substance—of this pregnant passage been duly studied, understood, appreciated, and acted on by the conductors of missions generally, they would have been saved this day from the pain of many a disastrous failure, and many a galling disappointment. Let us then endeavour to be wise, and take warning in time, with reference to all our future and onward movements!

I have constantly referred to the manner in which an institution like ours is diffusing a spirit of inquiry and improved intelligence beneath the surface of Hindu society—quietly, unobtrusively, and without exciting any special notice; though, some day, it is destined to break forth into open manifestation. It is at once cheering and gratifying to note any cursory indications of the wide diffusion of such a spirit.

"About two months ago there appeared in a native paper—the organ of the educated Anti-Christian party of Hindus—a remarkable letter, unfolding the workings of a mind under the conflict of light and darkness. That letter I here enclose. * * * From experience, we know that is a faithful portraiture of the conflict, in secret, of many a soul. These things ought to encourage us more than ever to persevere.

A SCEPTICAL INQUIRER.

"Religion should our thoughts engage,
Amidst our youthful bloom;
'T will fit us for declining age,
Or for an early tomb."

To the Editor of the *Hindu Intelligencer*.

"DEAR SIR,—That man is a 'poor pensioner on the bounties of an hour'—a mere pilgrim in this 'vale of tears'—that therefore it is the greatest folly, nay, madness, to allow its perishable objects to engross his thoughts and affections, is a truth, which, I believe, no one is prepared to dispute. It is an equally indisputable truth, that man is an heir—an expectant of eternity, destined to be the inhabitant of a land which knows no change; that therefore, it is the part of prudence and wisdom to direct his desires and aspirations heaven-ward. Theoretically, perhaps, no truths are more readily admitted; practically, no truths are more strangely denied. Mortals live as if they were immortals, and look upon this passing world as if it were a 'continuing city.' Their inward thought is, that their houses shall continue for ever, and their dwelling-places to all generations; they call their lands after their own names.' He therefore is truly wise, and estimates things according to their proper value, who, knowing himself to be a temporary occupant of this evanescent earth, lays up (according to the beautiful language of the Christian Shasters) for himself treasures in heaven, where neither moth nor rust doth corrupt, and where thieves break not through and steal. But perhaps no people are less aware, that they are mere probationers of time, and who are more taken up with the things of this earth, than my unhappy country-

men; and so, the Hindu youth who is otherwise minded, encounters no ordinary difficulties in prosecuting his inquiry after things that pertain to an unseen world. Those who are designated Young Bengal ridicule him for his eccentricity, as they style it; he meets with nought but censure from Old Bengal. The one class put him down as one beside himself for troubling his head with so unpopular and unfashionable a theme as religion: 'Eat, drink, and be merry—that is the chief end of man,' says Young Bengal. The other class call him impiously inquisitive, simply because, from an honest desire to learn, he solicits information on subjects which they do not and care not to know. 'Do you wish to be a Christian? Are you wiser than your fathers? Do as they did, and ask no questions,' says Old Bengal. To whom is he to apply on matters of religion? Then again—but all this may appear enigmatical to you: you are perhaps impatient to know why I write in this strain. Without any farther preface, I shall briefly narrate my history:—

"I am a youth of a respectable Kaiusti family. My father having, by dint of hard but honest labour and rigid economy, acquired an independent fortune, resolved upon bestowing on his children (we were two brothers) the blessing of a liberal education. In the spirit of this resolution, my brother (my elder by four years,) was placed in the Hindu College, and by a strange arrangement, the wisdom of which I could never perceive, I was sent to another school. But not to weary you, I shall pass over my earlier years. Suffice it to say, that my father having subsequently heard of the celebrity of the Free Church Institution, had me accordingly admitted there. My progress in English there, was in a great measure facilitated by the excellent system of the Institution. The Bible, as a matter of course, was one of my class books: I cannot say I studied it with any greater interest than I did Euclid, Cowper, or any of my class books. I could not, however, fail to become familiarised with many important scriptural doctrines, such as, God is holy and perfect—he made man in his own moral image, but man fell from his first estate—there is no man that doeth good, no, not one—sin is an abomination to the Lord—he will by no means clear the guilty—man, on account of his sins, is exposed to the Lord's righteous displeasure—the redemption of the soul is precious—man is redeemed not by such corruptible things as gold and silver, but by the precious blood of Christ, as of a Lamb without spot or blemish; for God so loved the world, that he gave his only beloved Son, that whosoever believeth him should not perish, but have everlasting life—there is no other Mediator, neither is there any other way of salvation. I had learned these doctrines, but I thought, as a Hindu, it was no concern of mine to believe them. I must, however, confess there were moments when the reality of these doctrines came home to my conscience with a force altogether irresistible. God is truly a holy being; and I have abundant evidence that I am a sinful and polluted wretch—my thoughts, desires, and affections, are all sinful. I cannot, therefore, but be an object of abhorrence in the sight of a holy God. Unless the soul be cleansed and purified, I cannot, I dare not, hope to obtain admission into his holy abode, where nothing vile can possibly enter. How, then, is the soul to be cleansed and purified? were the reflections of my solitary hours. You will acknowledge, Sir, that they are the most awful and momentous reflections that can occupy the mind of a rational and responsible being.

"But wild and thoughtless companions, and close application to other studies, banished these solemn considerations from my mind; they, however, never wholly deserted me, though their visitations were 'few and far between.' It was about this time that two or three lads in the institution embraced Christianity. Great was the alarm this circumstance occasioned. Many parents withdrew their children; my father also caught the contagion; I was removed and placed in the Hindu College. But I must hurry on; I studied there only two years, when my brother (who had been for some time employed in a Government office) was carried to that 'bourne whence no traveller returneth.' I succeeded him in his business. As the death of this dearly be-

loved brother has given birth to my present feelings, permit me to make a few passing remarks regarding him. He possessed tolerable, I may say, respectable attainments. Poetry and natural philosophy, history and mental philosophy, were his favourite studies. His attention (and I may add that of hundreds of native youth) was directed to the latter subject, by attending the able, eloquent, and deeply interesting moral philosophy lectures of the learned Dr. Duff. Though not personally acquainted, he cherished the profoundest veneration of the Doctor. He was of serious and contemplative mind; he never associated with Young Bengal, but held their principles and practices in the greatest abhorrence; nevertheless, he was respected and esteemed by them and by all for his talents, but especially for his gentle and unassuming manners. He had the greatest contempt for the religion of our country, but was far from entertaining Christian notions. He frequently read the Bible with me, as it was my class-book, and was often struck with its fine poetry and eloquence, its sublime yet simple language, but especially with its pure and exalted morality. One day, while reading a certain passage, he suddenly exclaimed, to the amazement of all present: 'Surely, surely this can be no human composition; it is, it must be the Word of God! I must study it more seriously.' But this he never did; for he was soon after laid on his bed of sickness, which he was not destined to leave. If his life was amiable, his death was horrible. May I not be destined to witness another such death. Never, never can I forget the trembling and agitation, the anguish and despair, of his last moments. Even now, while I write, his sighs and groans, and piercing shrieks, seem to ring in my ears; and scenes and recollections vividly start up which I would fain ever forget. He never spoke a word; he was conscious he was dying; but he knew not whether he was going—into what state he was entering. All before him were 'shadows, clouds, and darkness.' Alas! alas! what miserable comforters are knowledge and riches, fame and honour, to him who is dying without having made any provision for his immortal spirit. His miserable death forcibly brought to my mind the lines of the poet—

'That not with natural or mental wealth,
Was God delighted or his peace secured;
That not in natural or in mental wealth,
Was human happiness or grandeur found.'

But I must be brief: the death of one so dearly beloved, who had been the friend and companion of my childhood, of my youth, made, as may naturally be expected, a very serious impression on my mind. It roused me from my sleep of indifference and carelessness—it gave birth to thoughts and feelings which had hitherto no lodgment in my bosom. What shall I do? How shall I live that I may die a happy and peaceful death? were my anxious inquiries.

I should have mentioned that—excepting the religious instruction I had received in the Free Church Institution, and which I had almost forgotten since my removal—from the first dawn of reason to this moment of my existence, never did such words as God, Holiness, Heaven, Sir, Hell, Salvation, Judgment to come, sound in my ear, either through my father or any relatives or friends. The death of my beloved brother directed my mind to these solemn, though to many, unpleasant subjects. I had read and studied the Pooranic Shastras; dislike and disgust were the only consequences. I once mustered courage to complain to my father of my spiritual destitution. What was the result? I grieve to state—he severely rebuked me! second consideration probably made him regret; for he soon after introduced me to a personage who was reputed to be a man of profound erudition. I had but a few meetings at his house (which was the resort of many pundits,) for he so overwhelmed me with a volley of unintelligible and heterogeneous jargon about Idealism, Pantheism, and Polytheism, that I felt glad to discontinue my visits. Sir, you know my history; what would you advise me to do? This letter may provoke the ridicule, or contempt, or censure of some of your correspondents; but, Sir, is not the soul of inestimable value? Is not salvation desirable? Is not heaven to be gained—hell to be avoided? Should

you be pleased to notice this letter, you may hear from me again; else this first communication shall be my last.

In conclusion, I beg distinctly to state (and which you may have discovered this time), that I am neither Old nor Young Bengal, but an humble though a sincere

INQUIRER AFTER TRUTH.

November 13, 1847.

EDUCATION IN CANADA.

The improvements which have taken place of late years in the Educational institutions of Canada, afford gratifying proofs, that, while we are not inattentive to the material benefits which we can confer on our children, we are laudably desirous of bettering their moral and intellectual condition. We are old enough residents in the Province, to remember when the education of our youth was confined to a few private teachers—some of them, indeed, well qualified for the duty, but the great majority composed of men, who, disappointed in other walks of life, had betaken themselves to tuition as a sort of *demier resort*, and, in consequence, never applied their minds with energy or affection to the work. Now, however, it is far otherwise with us—the private academies, stimulated into life and vigour by competition from various quarters, are, in general, much more faithfully and efficiently conducted than before, and the public institutions which have arisen, are second to none in any part of the American continent. Our columns today bear two gratifying proofs of the increase of good educational institutes amongst us. One of these is a notice of the annual examination of the Preparatory School attached to Queen's College, at Kingston, and the other, a notification of the re-opening of the High School of Montreal, under a new Rector, and assisted by several efficient Teachers.

Shortly after the commencement of Queen's College, one of the main difficulties which was found to stand in the way of its progress, was the want of a supply of young men, whose previous studies would warrant them in undertaking the College course—the same difficulty had previously been experienced at Toronto in the case of King's College. The mode of obviating it, in both cases, was the same; and, in both, attended by the best results. The authorities commenced Preparatory Schools, conducted by well qualified teachers, and under the control, in some degree, of the Professors of the Colleges—so that the education commenced in the schools might, if deemed necessary, be continued, matured and concluded in the Colleges. Judging from the report of the examination at Kingston, and what we have heard from parties who were present, the Queen's College Preparatory School has already become of very great value as an educational institution, and we trust it may not only be encouraged by those whose views are limited to a plain and useful course of instruction for their children, but by those who are desirous of continuing them here—

after in such more advanced studies in College, as will fit them for the learned professions.

The High School of Montreal owes its establishment to the energy and liberality of a few of our principal citizens, who, feeling the want of an academy worthy of the chief city in the Province, subscribed liberally of their means, to build a handsome school-house, and to bring from Europe properly qualified teachers. Some few years ago, they obtained an Act of Incorporation, under which the school is now managed. From the advertisement which appears in another column, it will be seen that the school re-opens on the 14th instant, and we confidently recommend it to any of our friends at a distance, who may be in doubt where to place their children, as one every way calculated to prove of great value to them.

The High School of Quebec, which was established about the same time as that of Montreal, deservedly enjoys a very high reputation, and, we believe, recommences its sessional labours about the same time. There is now no necessity for parents sending their children, out of the Province, for education. The only desideratum in this section of Canada is a College, where the studies, so well begun in our schools, might be satisfactorily concluded; and we trust, ere long, to be able to report to our readers, that McGill College has been placed in that state of discipline and government, as will ensure it the confidence of the community generally.

The ladies of the Rev. Mr. Findlay's Congregation in Stirling, lately sent out to Montreal, a box containing a valuable collection of Fancy Articles worked by themselves, with directions that they should be disposed of, and the proceeds applied in aid of the French Protestant Mission. A similar case, we understand, is now on the way from Edinburgh, to be devoted to the same laudable object. We hope to see this excellent example extensively followed.

MISCELLANEOUS.

LAY ASSOCIATION OF NOVA SCOTIA.—It will no doubt be highly gratifying to many of our readers to learn, that the Lay Association formed in this city, in the year 1844, for the support of the interests of the Church of Scotland in this Province, is making very strenuous and commendable efforts to increase its resources, and extend its usefulness among the Presbyterian population. Never at any former period did the friends of the Parent Church stand in greater need of assistance than during the last three years, when so many of our congregations are in such a forlorn and depressed condition; and, although all has not been done, which could have been either wished or expected, to reanimate our friends and keep our congregations in a united and organized state, there can be no doubt that the support which has been given, and the information which has been afforded, have been eminently profitable in many districts. We have now on our table a Circular, issued by the acting Committee of the Association, and calling upon the members and adherents of the Church of their fathers in Halifax and throughout Nova Scotia,

to lend their assistance to the objects of the institution. The members of the Association are convinced that they have only entered on the field of their labours, and that their exertions have not been at all commensurate with the wants which they have been endeavouring to supply. They make an earnest and forcible appeal in the Circular to their numerous friends in all parts of the Province, to aid them in forming an Education Fund, a Home Mission Fund, and a General Fund for aiding the different Schemes of the Church. There can be no doubt that this is a move in the right direction, and ought to meet with prompt and liberal encouragement. The Association, in seeking assistance to such objects as these, are consulting for the advancement of the dearest interests of society, and for the moral and spiritual welfare of thousands of our population. They are not only employing their own influence and resources, but endeavouring also to enlist the influence and resources of others in a noble Christian enterprise for the extension of the Redeemer's Kingdom and the prosperity of His Church in this country.—*Halifax Guardian.*

EDUCATION IN ST. JOHN'S, N. F.—What is the state of Education in St. John's? This is the capital of the island; we frequently hear it asserted that it surpasses every other city in British North America in the enterprise of its citizens, and in the substantial capital embarked in its trade; does it surpass all or any of them in the efficiency of its public schools? Although we may not coincide in opinion with those who claim such pre-eminence in enterprise and wealth for St. John's, we believe it holds a higher rank for these than it does for the means of imparting a thorough education to the children of its citizens. We much fear that the town of Pictou, with its population of 4,000 or 5,000, and even our own town of Harbour Grace, with a still smaller population, are far in advance of the capital of Newfoundland, with its population of 15,000 or 18,000, notwithstanding its exalted position among the commercial cities of British North America. We have an Academy sufficiently well endowed out of the revenues of the Colony, but what good does it do? It has now been about two years and a half in operation; the Act under which it is established provides that its Directors should report to the Governor annually, on or before the 10th January, the state and progress of the institution; why have none of the three annual reports been published. Were they unfit to see the light? Has the institution, notwithstanding it annually costs the Colony £550 sterling for the salaries of its masters, had an average attendance of more than twenty pupils? Thus it involves an expense to the Colony of £27 10s ster., for each, while each pupil pays also a fee of £8 cy. annually! Pretty costly education this, it would require to be good. But at the same time we have no means of knowing what it is, for there has not been a public examination of the Academy since it was opened.—*St. John's, N. F., Courier.*

THE LATE MRS. ELIZABETH FRY.—Mrs. Fry died at Ramsgate in 1845. Her daughter thus describes her death:—

"Throughout the night, though occasionally for an instant confused, the mind was there. Some passages of Scripture were read to her which she appeared to comprehend, and she entirely responded to any observation made to her. This was favourable; but other symptoms were not so; she lay so heavily and the limbs appeared so wholly powerless. The morning broke at last, but brought no comfort. About six o'clock, she said to her maid, 'O Mary, dear Mary, I am very ill.' 'I know, it dearest madam—I know it.' 'Pray for me—it is a strife; but I am safe.' She continued to speak, but indistinctly, at intervals, and frequently dozed, as she had done through the night. About nine o'clock, one of her daughters, sitting on the bed side, had open in her hand that passage in Isaiah—'I the Lord thy God will hold thy right hand, saying unto thee, fear not, thou wrom Jacob, and ye men of Israel, I will help thee, saith the Lord and thy Redeemer, the Holy One of Israel.' Just then her mother roused a little, and in a slow, distinct voice, uttered these words—'Oh, my dear Lord, help and keep thy servant!' These were the last words she spake upon earth; she never attempted to articulate again. A response was

made by reading to her the above most applicable passage; one bright glance of intelligence passed over her features—a look of recognition at the well known sound; but it was gone as rapidly, and never returned. From this time entire unconsciousness seemed to take possession of her; no sound disturbed her; no light affected her; the voice of affection was unheeded; a veil was between her and the world about her, to be varied no more.

"As the morning of Sunday advanced, all hope became extinguished.

"A messenger was despatched to summon those of her absent children who might be able, to come to look upon her once again in life; whilst they who were with her made ready for the conflict to go down with her, as into the valley of the shadow of death; for they whose lot it has been to watch the dying bed must be conscious, that there is generally a given moment of anguish, when the tremendous conviction pierces the heart, that the 'inevitable hour is come.'

"The difficulty of breathing, with convulsive spasm, increased: at first occasionally, but after midnight it became almost continuous.

"From three o'clock there was no pause, but such absolute unconsciousness to every impression, as satisfied those around her, that the anguish was for them—not for her. Yet, as they marked the struggle, the irresistible prayer of their hearts became—'How long, O Lord, how long!'

"Suddenly about twenty minutes before four, there was a change in the breathing; it was but a moment. The silver cord was loosed—a few sighs at intervals, and no sound was there. Unutterably blessed was the perfect calm—the holy stillness of the chamber of death. She saw the 'king in his beauty, and the land that is very far off.'

"The night had been dark and lowering, but the moon broke gloriously—the sun rose from the ocean, commanded by her chamber window, and as a globe of living fire—

'Flamed in the forehead of the morning sky.' "The emblem was too beautiful to be rejected—one of the types and shadows furnished by the material world, to illustrate and adorn the Christian's hope."

HEBREW PROFESSORSHIP.—On Monday last, the Rev. John Forbes, LL.D., Interm-Professor of Hebrew, appointed by the Commission of the General Assembly of the Church of Scotland, was presented by the Divinity Students attending his classes with a testimonial, consisting of several handsomely bound volumes, as a token of their deep gratitude for the valuable services which he has rendered them during the period in which he has superintended their studies in the Hebrew language. Mr. Angelo Macready, one of the Students, in presenting the testimonial, alluded in a neat and effective manner to the Doctor's eminent acquirements as a Hebraist and Biblical critic, to his high qualifications as a teacher, and to the kindness and urbanity which he had uniformly displayed in his intercourse with his Pupils. He also referred to the strong sense which the Students entertained of the intimate connection between the study of Hebrew and Divinity. Dr. Forbes acknowledged in very feeling terms the compliment which had been paid to him. In the course of his address, he stated that he had undertaken the charge, intrusted to him by the Commission of the General Assembly, with much anxiety, and that it could not but afford him heart-felt gratification to find that his endeavours to benefit his Students had been appreciated. While he thanked the young gentlemen for the regularity of their attendance, and for their diligence in the prosecution of their studies, he earnestly exhorted them to pursue, with still greater attention and assiduity, the study of the original languages of the Sacred Volume; stating it as his conviction that, in these days of continual innovation, the Church of Scotland could only maintain her ground by the learning, zeal and piety of her clergy.—*Edinburgh Post.*

Miss Aldersey, from Essex, has devoted her time and fortune to the conversion of the Chinese. Twice a week she receives all the poor, afflicted, and diseased, to whom she furnishes medicine and comforts. She is now permanently settled in Ningpo.

A fresh persecution of the Christians has begun in Corea, and nine native Christians, the first a Roman Catholic priest, have been murdered.

Dr. Duff, in a letter from Calcutta, refers to the extinction of the anti-missionary movement which had been commenced there by a few leading men among the Baboos. It seems they summoned a public meeting for the purpose of devising measures for the annihilation of missionary institutions; but, on Dr. Duff having invited them to a friendly conference with the view of amicably discussing the respective claims of Christianity and Hindooism, they became alarmed; and the result has been that the proposed public meeting has been indefinitely postponed. Subsequently, however, Dr. Duff received a note from an Irishman of the name of Tuite, who was brought up as a Papist, but who is now a convert to Hindooism; he is an old soldier, and was wounded in the battle of Waterloo. He offered to meet Dr. Duff, and to maintain the anti-Christian side of the argument, as the champion of the Hindoos. The offer was accepted, and Dr. Duff writes that five meetings had been held, and that much good of a general kind had been effected.—*Scottish Guardian*.

ERECTION OF A CHURCH AT THE TROSACHS.

—We have much pleasure in directing the attention of our readers, who take an interest in the spiritual welfare of the beautiful and romantic district referred to, to the annexed proposal for the erection of a place of worship, the want of which has long been felt, and which is much needed for the accommodation of the inhabitants of the locality. The circumstances, that call for this effort of Christian zeal, are briefly told. From the distance of the parish church great, encouragement is afforded, by the existing state of matters, to Sabbath desecration, during the season when many tourists frequent the neighbourhood. A glance at the list of contributions shows that a good commencement has already been made in the work. The people of the parish have exhibited a degree of liberality which testifies the value they attach to religious privileges; and we cannot but think that all, who have derived delight from contemplating the rich and sublime prospects that open to the eye in that quarter, will gladly give a contribution, as God has prospered them, to secure the addition of what cannot but be a gratifying object to those interested in the spiritual welfare of others,—a place of worship, suggestive of the feelings with which He should be approached who is the Upholder of the wondrous fabric of the universe, the Creator and Preserver of mankind, at whose word the earth was formed as the dwelling-place of man. The parish of Callander is twenty-two miles in length. The church is situated in the village of Callander, within two miles of the eastern extremity of the parish where the great body of parishioners reside. Application has been made by the Presbytery to the noble proprietor for a site for a church, which, it is probable, will be given near Archenachrochdan Inn (at the Trosachs), to which a large addition has lately been made. There is a considerable number of people at Bridge of Turk about two miles from the Trosachs; and it is estimated by the parish minister that the population of the Trosachs district (including Bridge of Turk, situated about eight miles from the parish church, and Lorachan, situated fourteen miles distant) is 303,—of whom only twenty-one individuals do not belong to the Established Church. The nearest point of this district is situated seven miles distant from the parish church; and the rest of it stretches out to the further end of the parish. Application having been made by the Presbytery to the Home Mission Committee, a grant of £40 per annum has been given to assist in the support of a minister for the district. A grant has likewise been given out of a separate fund, to assist in the erection of a church; but, that not being sufficient, it is proposed to raise the additional sum that may be required by private subscription; and, from the well known and interesting locality of the Trosachs, no difficulty is anticipated in raising whatever sum may be required. As a proof of the anxiety of the inhabitants of the district to have a place of worship erected, it may be mentioned that the tenants and cottars have contributed £52,—which,

considering their circumstances, is a very large sum, and proves their ardent desire to have the Gospel preached among them.—*Church of Scotland's Missionary Record*.

The following is, as near as may be, the chaste and beautiful peroration of Dr. Barr, of St. Enoch's, in his Sermon on the death of Dr. Angus, late Teacher and Father of the Sessions of Glasgow:—

“Permit me, in illustration of this subject, to refer to a well known individual, who, after a long life of usefulness and honour, has lately been removed from the sphere which he cultivated and improved by his labours, and from the society whom he instructed and edified by his example. I allude to him, however, not for the purpose of doing what he would be the last to approve, pronouncing a eulogy on his character, but that I may offer a well merited tribute of respect to one, who, during probably the half of a century, was connected with this parish and place of worship; who had acquired the distinction of being the father at once of the Kirk Session and of the Congregation; and who, from first to last, commanded a high degree of public esteem and confidence, not more by the strict integrity of his character, and the uniform consistency of his conduct, than his humble piety, his active benevolence, and his peaceful, unobtrusive, and conciliatory deportment. Few men did so much good with so little pretension. To him a large proportion of the most respectable inhabitants of Glasgow are indebted for the elements of a sound and useful education. But his labours in the arduous work of teaching never prevented him from taking an active part in the management of the charitable institutions of this city, in whose prosperity he ever expressed a deep and lively interest, and to the affairs of which, especially in the concluding years of his life, he devoted a very large share of his time and strength. His death has created a blank in our congregational and parochial agencies, which will be long, as it is deeply, felt; but his excellent example will, it is hoped, encourage and stimulate others, imbued with a kindred spirit, to occupy the place which he so worthily filled, and to promote the good work in which he so long and cordially laboured. It says to his fellow-worshippers in general, and to his surviving brethren of the eldership in particular, ‘Go thou and do likewise. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge nor wisdom in the grave, whither thou goest.’”—*Ayr Advertiser*.

THE BIBLE SOCIETY.—A deputation from the Bible Society lately waited on the Archbishop of Canterbury, to congratulate him on his elevation to the Primacy, and present him with an Imperial Quarto Bible. His Grace replied as follows:—

Gentlemen,—I beg to express the satisfaction with which I receive your kind congratulations on the high ecclesiastical dignity to which in the Providence of God I have been called; and I especially value your address, because it is accompanied by the present of that Book to which I owe everything. Whatsoever I am as a man, or as a writer, or as a minister, that Book has made me; and the only hope which I now entertain of realizing the expectations of kind friends, and discharging with any degree of faithfulness the duties which lie before me, depends upon the Bible; for there I am assured that He, who dispenses to men their respective stations on earth, will also give strength for the performance of what these stations require, and together with the trial will furnish grace to meet the trial. It may happen that the new circumstances, in which I have been placed, may render me less able than I have been hitherto to attend the public meetings of your Society, to which I have been attached for more than forty years; but nothing can change my opinion of the excellence of that Society, which will always find me faithful to its interests and anxious for its prosperity. And now, Gentlemen, in bidding you farewell, permit me to express, together with my thanks for your kind feelings towards me, an earnest prayer for your welfare, both spiritual and temporal. May you be guided through life by the principles of the Volume which you have presented to me, and experience their support when everything else has lost its value.

THE BIBLE.

They had the Bible. * * * * *

The Author, God Himself;
The subject, God and man; salvation, life
And death—eternal life, eternal death—
Dread words! whose meaning has no end, no
bounds—
Most wondrous book! bright candle of the Lord!
Star of eternity! the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss
Securely; only star which rose on Time,
And on its dark and troubled billows, still,
As generation, drifting swiftly by,
Succeeded generation, threw a ray
Of Heaven's own light, and to the hills of God,
The everlasting hills, pointed the sinner's eye:
By prophets, seers, and priests, and sacred bards,
Evangelists, apostles, men inspired,
And by the Holy Ghost anointed, set
Apart and consecrated to declare
To earth the counsels of the Eternal One,
This book, this holiest, this sublimest book,
Was sent.—Heaven's will, Heaven's code of laws
entire
To man, this book contained; defined the bounds
Of vice and virtue, and of life and death;
And what was shadow, what was substance taught.
Much it revealed; important all; the least
Worth more than what else seemed of highest worth:
But this of plainest, most essential truth—
That God is one, eternal, holy, just,
Omnipotent, omniscient, infinite;
Most wise, most good, most merciful and true;
In all perfection most unchangeable;
That man—that every man of every clime
And hue, of every age and every rank,
Was bad—by nature and by practice bad;
In understanding blind, in will perverse,
In heart corrupt; in every thought, and word,
Imagination, passion, and desire,
Most utterly depraved throughout, and ill
In sight of Heaven, though less in sight of man;
At enmity with God, his Maker, born,
And by his life an heir of death:
That man—that every man was, farther, most
Unable to redeem himself, or pay
One mite of his vast debt to God—nay, more,
Was most reluctant and averse to be
Redeemed, and Sin's most voluntary slave:
That Jesus, Son of God, of Mary born
In Bethlehem, and by Pilate crucified
On Calvary, for man, thus fallen and lost,
Died; and by death, life and salvation bought
And perfect righteousness for all who should
In His great name believe; that He, the third
In the eternal Essence, to the prayer
Sincere should come, should come as soon as asked,
Proceeding from the Father and the Son,
To give faith and repentance such as God
Accepts—to open the intellectual eyes
Blinded by Sin; to bend the stubborn will,
Perversely to the side of wrong inclined,
To God and His commandments just and good;
The wild rebellious passions to subdue,
And bring them back to harmony with Heaven;
To purify the conscience, and to lead
The mind into all truth, and to adorn
With every holy ornament of grace
And sanctify the whole renewed soul,
Which henceforth might no more fall totally
But persevere, though erring oft, amidst
The mists of time, in piety to God,
And sacred works of charity to men:
That he, who thus believed, and practised thus,
Should have his sins forgiven, however vile;
Should be sustained at mid-day, morn, and even,
By God's omnipotent, eternal grace;
And in the evil hour of sore disease,
Temptation, persecution, war and death—
For temporal death, although unstingd, remained—
Beneath the shadow of the Almighty's wings
Should sit unhurt, and at the judgment-day
Should share the resurrection of the just,
And reign with Christ in bliss for evermore:
That all, however named, however great,
Who would not thus believe, nor practice thus.

But in their sins impenitent remained,
Should in perpetual fear and terror live;
Should die unpardoned, unredeemed, unsaved,
And at the hour of doom should be cast out
To utter darkness in the night of Hell,
By mercy and by God abandoned, there
To reap the harvests of eternal woe. FOLLOK.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

Amount formerly acknowledged,	£278	12	0
Second half-yearly contribution from the Clergy, 57 Ministers, each £1 10s	85	10	0
Collection in aid of the Fund at Frampton, per Rev. Jas. Stewart,	1	16	3
Ditto, at Dundee, per Rev. D. Moody,	0	11	9
Supplementary collection at Vaughan, per Rev. P. McNaughton,	0	7	6
Contribution, Rev. Professor Romanes,	1	10	0
Collection at 1st Presbyterian Church, Perth, per Rev. Wm. Bell,	1	5	0
Collection at Guelph, Presbyterian Church, per Rev. Colin Grigor,	2	0	0

£371 12 6

JOHN GREENSHIELDS, Treasurer.

Montreal, 25th July, 1848.

COLLECTIONS FOR FRENCH MISSION.

Lanark, Rev. T. Fraser,	£1	5	0
Beamsville, Rev. G. M'Latchey,	0	15	0
Dundee, Rev. D. Moody,	0	6	3
Beauharnois and Chateaugay, Rev. W. Roach,	3	19	1 1/2
Valcartier, Rev. D. Shanks,	1	10	0
Ramsay, Rev. J. M'Morine,	1	3	9
Martintown, Rev. J. M'Laurin,	2	10	0
Hemmingford, Rev. J. Merlin,	1	5	0
King, Rev. J. Tawse,	1	5	0
Esquesing, Rev. P. Ferguson,	2	12	6
Hornby, Rev. W. Barr,	1	0	0
Perth, Rev. W. Bain,	7	8	9
Pakenham, Rev. A. Mann,	2	10	0
Guelph, Rev. C. Grigor,	2	0	0
Dundas, Rev. A. Bell,	1	15	2 1/2
Ancaster, do.	0	16	3
Donation, by do.	2	10	0
Osnabruck, Rev. J. Purkis,	1	1	3
Williamstown, three years collection, Rev. J. M'Kenzie,	7	10	0
Williamsburgh, Rev. J. Dickey,	1	0	0
Donation, by do.	1	0	0
Lancaster, Rev. T. M'Pherson,	0	10	0
Donation, Mr. M'Leod, Hon. Hudson's Bay Company,	0	5	0

Errata in last Presbyterian, for, A. Mulloch, Huntingdon, read, A. Wallace. St. Andrew's Church, Montreal, instead of £12 16s, read, £12 10s.

The attention of those Members of Synod who have not yet sent their collections in behalf of the French Mission, is directed to page 23 of the printed Minutes of Synod for 1847. No excuse but an absolute refusal on the part of the Congregations to collect for this Scheme, will be sustained. In future, subscriptions to be transmitted to Hugh Allan, Esq., Montreal, Secretary and Treasurer to the Finance Committee.

W. SIMPSON, Convener.

SUBSCRIPTIONS TO THE PRESBYTERIAN.

Rev. E. Lapeltrie, Montreal, 2s 6d; James Cumming, River Trent, 2s 6d; T. C. Panton, Montreal, 2s 6d; John Porteous, Montreal, 2s 6d; D. Pitceathly, Melbourne, 15s; C. P. Treadwell, L'Orignal, 20s; Rev. Mr. Moody, Dundee, 5s; James Gray, Kingston, 5s (pays two years); George Malloch, Brockville, 2 copies, 5s; Rev. Mr. Bain, Perth, 4s, (balance account for 45 subscribers); H. Dickson, Pakenham, 2s 6d; A. Thompson, 2s 6d; Rev. A. M'Lean, Dalhousie Mills, 17s 6d; A. Cattanch, Dalhousie, 2s 6d; Rev. I. Purkis, Osnabruck, 4s; Rev. W. Bell, Stratford, 12s; Rev. Jas. George, Scarbro, 24s; Rev. P. M'Naughton, Vaughan, 10s; P. M'Lean, Bytown, 2s 6d; Assist. Com. Gen. Macfarlane, 1s 3d; Rev. S. Porter, Clarke, 25s.

SYNOD ROLL.—JULY, 1848.

Rev. John Barclay, A. M., Toronto, Moderator of Synod.
Rev. Andrew Bell, Dundas, Synod Clerk.
John Cameron, Esquire, Toronto, Synod Treasurer.
Rev. William Simpson, Lachine, Convener of the Synod's French Mission Committee.
Rev. Robert M'Gill, Montreal, }
Rev. J. Cook, D.D., Québec, } Sub-Conveners French Mission Committee.

1. PRESBYTERY OF GLENGARY.—Clerk, REV. T. M'PHERSON, A. M., Lancaster.

Meets on the third Wednesday of January, April, July, and October.

CONGREGATIONS.	MINISTERS.	ELDERS.
Williamstown	John M'Kenzie, A.M.	Hon. John M'Gillivray.
Cornwall	Hugh Urquhart, A.M.	James Pringle.
Osnabruck	Isaac Purkis	William R. Croil.
Williamsburgh	John Dickey	Henry Merkle.
Martintown	John M'Laurin.	Alexander M'Martin.
Lancaster	Thomas M'Pherson, A.M.	John M'Pherson.
Dalhousie Mills & Cote St. George	Aencas M'Lean	Angus Cattanach.
Lochiel		John Fraser.
L'Orignal		Charles P. Treadwell.
Finch		Duncan M'Millan.
Coteau du Lac		Duncan M'Intyre.
Indian Lands		
William Dunbar, Ordained Missionary.		

2. PRESBYTERY OF HAMILTON.—Clerk, REV. ANDREW BELL, Dundas.

Meets at Hamilton, on the second Wednesday in January, April, July, and October.

Nelson	William King	
Mount Pleasant	John Bryning	
Clinton	George M'Clatchey	Francis Comfort.
Niagara	John Cruickshank, A.M.	James Cooper.
Goderich	Alexander M'Kid	
Dundas and Ancaster	Andrew Bell	Alexander Turnbull.
Fergus	Hugh Mair, D.D.	Alexander Dingwall Fordyce.
Guelph	Colin Grigor	Hugh Wilson.
Stratford and N. Easthope	William Bell, A. M.	George Hyde.
Galt		Walter Cowan.
Hamilton		Andrew Steven.
Simcoe and Port Dover.		
London and Westminster.		
Woodstock and Norwich.		
Sarnia.		
Amherstburgh.		
Aldboro.		
Yarmouth.		
Onondaga.		
John William Baynes, Ordained Missionary.		

3. PRESBYTERY OF BATHURST.—Clerk, REV. WILLIAM BAIN, A. M., Perth.

Meets at Perth, on the second Wednesday of January, May, and September.

Beckwith	John Smith	Donald M'Laurin.
Perth, 1st Church	William Bell, A. M.	John Ferguson.
South Gower	Joseph Anderson, A. M.	John Martin.
Pakenham	Alexander Mann, A. M.	Hugh Dickson.
Richmond	David Evans	
Lanark	Thomas Fraser	John Hiddreck.
Buckingham and Cumberland	George Bell, A. B.	Archibald Petrie.
Perth, St. Andrew's	William Bain, A. M.	William Rutherford.
Ramsay	John M'Morine	Robert Bell.
Dalhousie	John Robb	Archibald Nairne.
Bytown	Alexander Spence	Hon. Thomas M'Kay.
Brockville		George Malloch.
Smith's Falls		William Williamson.
Newburgh and Bedford.		
Kitley.		

4. PRESBYTERY OF KINGSTON.—Clerk, REV. JAMES WILLIAMSON, A. M., Kingston.

Meets at Kingston, on the first Wednesday of every month.

Kingston, St. Andrew's	John Machar, D. D.,	George Davidson.
Seymour	Robert Neill.	David Allan.
Queen's College, Kingston	James Williamson, A.M.	
Queen's College, Kingston	George Romanes, A.M.	
Camden	Thomas Scott.	
Belleville.		
Otanabee.		
Dummer.		
Asphodel.		
Percy.		
Belmont.		
Archibald Colquhoun, Ordained Missionary.		

5. PRESBYTERY OF TORONTO.—Clerk, REV. JOHN BARCLAY, A. M., Toronto City.
Meets at Toronto, on the third Tuesday of February, May, August and November.

CONGREGATIONS.	MINISTERS.	ELDERS.
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King	John Tawse, A. M.	
Chinguacousy	Thomas Johnson	
Mono	Alexander Lewis	
Toronto, St. Andrew's	John Barclay, A. M.	Rev. Professor Murray.
Eldon	John M'Murchy	
W. Gwillimbury and Innisfil	Alexander Ross	
Clarke and Hope	Samuel Porter	Hugh H. Sharp.
Vaughan	Peter M'Naughton, A. M.	
Hornby and Trafalgar	William Barr	
Scott and Uzbridge	William Brown	
Scarboro	James George	Robert Hamilton.
Pickering and Whitby		William Gourlie.
Toronto Township		George Miller.
Caledon.		
Newmarket.		
Markham.		
Thorah.		
Darlington.		
Nottawasaga and Sunnidale.		
Brock.		
Maru.		
James Calhoun, Missionary.		

6. PRESBYTERY OF MONTREAL.—Clerk, REV. WALTER ROACH, Beauharnois.
Meets at Montreal on the first Wednesday of February, May, August and November.

Montreal, St. Andrew's	Alex Mathieson, D.D.	Hugh Erodie.
Dundee	Duncan Moody	James Buchan.
Chatham	William Mair	John Somerville.
Beauharnois	Walter Roach	Robert H. Norval.
Ormstown	James Anderson	Neil Campbell.
Quebec, St. Andrew's	John Cook, D. D.	John Thomson.
Georgetown	James C. Muir	William Kerr.
Lachine	William Simpson	John Anderson.
Valcartier	David Shanks.	William Brown.
Hemmingford,	John Marlin	John Rea.
Montreal, French Church	Emile Lapelletrie	Pierre Dupuis.
Laprairie	John Davidson	
Three Rivers	James Thom	John Houlston.
Huntingdon	Alexander Wallace, A.B.	Hugh Barr.
Montreal, St. Paul's	Robert M'Gill	John Bruce.
Do. St. Gabriel Street		
Melbourne.		
Frampton,	James Stewart, Ordained Missionary.	
Metis,	James T. Paul, Missionary.	

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THE DIRECTORS have much pleasure in announcing to the public, that the Referees (Lord Cockburn, Professor Pillans, and W. M. Gunn, Esq.,) to whom was entrusted the duty of appointing a new Rector, have succeeded in procuring the services of Mr. H. A. PINALL HOWE, a scholar of eminence, and who has had much experience in the art of teaching. The Directors feel confident that under the superintendance of this Gentleman, assisted by Messrs. Gibson, Redger, Escallone, and other able Teachers, the School will be characterised by efficiency in all its departments.

The School will RE-OPEN after the summer Holidays, on MONDAY, the 14th day of AUGUST.

By order,

HEW RAMSAY,
Hon'y. Secretary.

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MR. GIBSON, of the High School, begs to intimate that he will have accommodation for some additional BOARDERS, at the re-opening of the School. Till the 1st of August, Terms may be known on application to HEW RAMSAY, Esq., the Secretary.

After the Holidays, Mr. G. will continue to devote a few hours to PRIVATE READINGS in the more advanced Greek and Latin Classes, with young Gentlemen.

41, Dorchester-Street, July 6, 1848.

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