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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.

CONTENTS.

	Page		Page		Page
THE CHURCH IN CANADA		Declaring Synod's Spiritual Independence	145	MISCELLANEOUS ; including Addresses to Rev.	
Presbytery of Montreal - - - -	141	COLONIAL CHURCHES - - - -	147	John Clugston and Replies ; &c. &c.	153
French Mission - - - - -	142	FOREIGN MISSIONS - - - -	149	OBITUARY - - - - -	155
Late Meeting of the Synod of Canada -	144	REVIEWS		SUBSCRIPTIONS to Presbyterian - - -	155
Our Freedom and Independence ; including		Cormenin's History of the Popes -	151	SESSION of Queen's College, 1848-9 - -	156
Letter from Synod of Canada to Moderator		Dr. McCulloch's Literary Characteristics		RELIGIOUS Works for Sale ; &c. - -	156
of the Free Church, 1844, and Act		of the Holy Scripture - - - -	153	NOTICE to Correspondents. - - - -	156

No. 9, September, 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.

PRESBYTERY OF MONTREAL.

A Meeting of the Presbytery of Montreal was held on the 12th July last, attended by twelve Ministers and one Elder.

After some business of a mere routine nature being transacted, Mr. Roach reported that he had officiated at Beech-Ridge on the fourth Sabbath of May last according to the appointment of the Presbytery ; that the attendance was far greater than the Church could accommodate ; that most earnest requests had been made to him by several members of the Congregation to use his endeavours through the Presbytery to obtain for them a Minister from Scotland ; and that the following Memorial had been committed to his care to be laid on the table of the Presbytery :

"Unto the Reverend the Presbytery of Montreal in connection with the Church of Scotland, the Memorial of the undersigned Members and Adherents of the Presbyterian Church of Beech-Ridge in connection with the Church of Scotland

Humbly Sheweth,

"That your Petitioners have been long destitute of the dispensation of the Word and Ordina-

nances ; that they acknowledge with gratitude the attention paid them by your Reverend Court for three-and-a-half years during the vacancy caused by the translation of their late Pastor to Lancaster until August, 1846 ; that, though at this last period the Congregation was much distracted on the subject of difference between the Established and Free Churches of Scotland ; yet in consequence of that difference they have been left wholly without Divine Service ; that, remembering the blessed privileges they formerly enjoyed, when supplied with the Pastoral Services of a Minister of your body, and still attached to the Presbyterian Faith and Worship of their Forefathers, they would humbly crave your Reverend Presbytery to take their case into your favourable consideration, and to apply in their behalf to the Colonial Committee of the Church of Scotland for a Minister to preach in the Gaelic and English languages being sent them.

Though unable to state exactly what amount of money might be raised on the part of the Congregation as yearly stipend until a Minister were present, yet your Petitioners flatter themselves with being able from their numbers and anxiety to enjoy a renewal of past privileges to raise on their part such an amount as shall be satisfactory to the Presbytery, as commensurate with their means.

"In the meantime your Petitioners would pray that such occasional supply might be rendered them as in the power of your Reverend Court to grant, in return for which your Petitioners guarantee the payment of at least one pound currency for defraying travelling expenses on each occasion when supplied. That your Court will take these premises into consideration and act in their behalf, your Petitioners will ever pray.

D. Finlayson, Elder,
John Ainslie, Elder,
Roderick M'Leod,
James Black,
George Ainslie,
Norman Finlayson,
D. A. Livingston,
Hugh M'Leod,
Robert Stewart,
Alexander Ross,
Alexander Finlayson,
William M'Gillivray,
Duncan Stewart,
Duncan M'Gillican,
Kenneth M'Leod,
John M'Lennan,
Farquhar M'Lennan,

John Stewart,
Isaac Struthers,
Alexander Dewey,
John Smail,
Andrew Fenton,
James Black,
Robert Linus Walker,
Donald M'Kinner,
Thomas Atkinson,
John Stewart, Jun.
Archibald M'Donald,
James Walker,
John M'Lennan,
John Finlayson,
John G. Humble,
Kenneth Stewart,
Henry Duncan,

John M'Rae,
William Dewey,
Charles Jackson,
Alexander Chisholm,
James Struthers,
Kenneth M'Donald,
Duncan Munro,
Roderick M'Rae,
Thomas Chisholm,
Thomas J. Jukerman,
David Henderson,
Robert Henderson,
Donald B. Finlayson,
Lachlin Stuart,
John Stuart.

The Presbytery agreed to transmit the above Petition with a strong recommendation to the Colonial Committee.

Mr. Muir was appointed to preach at Beech-Ridge on the last Sabbath of July, Mr. Moody on last Sabbath of August, Mr. Simpson on last Sabbath of September, Mr. Davidson on last Sabbath of October, and Mr. Marlin on last Sabbath of November.

Mr. Wallace reported that he had preached at St. Eustache according to the appointment of Presbytery, and that the attendance was about fifty.

A Petition from the Presbyterians (not connected with this Church) of St. Eustache was read, requesting the permission of the Presbytery to be allowed the use of the Church, at times when not required by the adherents of the Church of Scotland, for which use they were willing to pay an annual rent. It was resolved that the Petitioners be informed that the management of the property of the Church of St. Eustache belongs to the Trustees of that Church, to whom the Presbytery refer them ; and that the Trustees be informed that it is the desire of the Presbytery, that they should give every reasonable accommodation to the Petitioners ; reserving the use of the building by this Presbytery at any time it may be required.

The Presbytery afterwards met in Committee on the French Mission. When, among other matters, it was resolved that

there be four regular Quarterly Meetings held in the evenings of the Ordinary Meetings of Presbytery, viz. ; the first Wednesdays of August, November, February, and May ; that two Sub-Committees be appointed,—one at Quebec, Dr. Cook, (Convener), and Messrs. Shanks and Thomson, and one at Montreal, Rev. Robert McGill (Convener), Dr. Mathieson, and Messrs. Brodie and Bruce, Mr. Lapelletrie a member of both, to superintend the affairs of the Mission in their respective localities and neighbourhood during the intervals of the Regular Meetings of the General Committee ; the Sub-Committees through their Conveners to give in at each Quarterly Meeting, either in person or in writing, Reports of their proceedings and of the progress of the Mission.

Mr. Lapelletrie was requested to go to the Lower part of the Province, and put himself in communication with the Sub-Committee at Quebec, and instructed to send Reports of his proceedings to the Convener (Mr. Simpson).

Mr. Baridan was instructed to put himself under the direction of the Sub-Committee at Quebec, and Mr. Jacquemart under the direction of the Sub-Committee at Montreal.

The Committee agreed that the Salaries should be as follow, commencing from 21st September next—Mr. Lapelletrie £180, Mr. Baridan £75, Mr. Jacquemart £75, with an addition of £10 to Mr. Jacquemart in lieu of house-rent.

It was resolved that the Moderator of the Synod be requested to write a letter of thanks to Messrs. Courtois, of Toulouse, for the generous donation of Religious Books and Tracts to the amount of 900 francs in behalf of the Mission.

The Convener was instructed to apply, in the name of the Committee to the British and Foreign Bible Society and the American Bible Society, in behalf of this Mission, for donations of French Bibles, Testaments and Tracts.

FRENCH MISSION.

We publish to-day the Report of the French Mission Committee, presented to the Synod of the Presbyterian Church of Canada at its last meeting, to which we refer the especial attention of our readers.

The members of our Church will be aware that it is now seven years since the Mission was undertaken by the Synod, it being considered by them an imperative duty on a Christian Church, as such, to promote the great principles of Truth and Protestantism. This Scheme has hitherto had many difficulties to contend with—the generally deplorable state of ignorance of the Canadians on the score even of ability to read, their natural simplicity of character, ever ready to believe what is told them by those considered more learned than themselves,—

and the strong hold which their superstitious system of religious faith, accompanied with its gorgeous display of rites and ceremonies hallowed by early associations, coupled with the grateful thought of its having been the saving hope of their fathers, has taken of their minds—and, above all, the want of efficient labourers of devoted zeal, genuine piety, prudence and perseverance to devote themselves to the work of reformation. It is altogether a hopeless task, however, for the Synod to have resolved upon such an undertaking, or to continue to persevere in it, if not warmly supported by all the members of the Church. In reading the Report, we confess having felt ashamed at the so little concern felt in such an important work both by ministers and members of our Christian community. It appears that the sum of £207 11s 10¹/₂d only had been contributed on the part of all our congregations during the last three years, hardly affording £70 per annum. Now, if we are right in calculating in round numbers the members of our Church in Canada to be, say only 10,000, the low average amount then of a mere fraction, mere three halfpence yearly, has been given for each of our communicants. Considering that many of our congregations have not contributed at all, for which certainly Ministers are responsible in not having regularly afforded an opportunity to their flocks for so doing according to the instructions of their Superior Court, yet on the whole it may be safely said, that even those who have assisted have fallen far short of their duty, and we do not except ourselves of the city of Montreal. Seventy Pounds a year ! And is this all ? Can our Church in Canada do no more in behalf of this work ?—Forbid the thought ! Seventy Pounds a year ! Why this is less than one pound from each of our Congregations, including vacant charges ! Really this is shameful. What has our Church been about ? She has been slumbering and sleeping so far as Missions are concerned ; and surely it is high time for her to arouse out of that state. We have been looking over the printed Reports of this Mission since its formation, wherein we find again and again the most mournful accounts of the apathy of our Christian brethren in prosecuting this good work as they ought, or might have done. We could (but it would shame us) quote many affecting and humbling remonstrances in all of them on the want of a cordial support on the part of our Congregations ; but one extract we cannot forbear noticing, and we take it, as referring to the time previous to the Disruption of our Church in Canada ; not that thereby we would justify ourselves in saying we are no worse since, than previous to that time. No ! No ! We know we have come far short. “ Will it be believed,” says that Report, “ that of the

ninety-four Congregations on the Roll of the Synod during the year 1843-4, only twenty-seven have contributed to the Funds of the Mission, whole twenty-eight have contributed nothing since its commencement. If this apathy continue, it would be better to leave the streams of Christian benevolence to flow through other channels ; better that the Synod should leave the work it has aspired to perform to others more faithful to their Divine Master, and who are more willing to unfold to an ignorant and superstitious people the Living Oracles of God.”

It was recommended in the Report that the Church of Scotland be applied to for a more extensive grant. We are pleased that this suggestion has not been acted upon, for really confusion might well cover our faces if, after such a statement of our own backwardness or lukewarmness in so good a cause, such an application had been made. Why, we might naturally expect to meet with an indignant reply. “ We have already in good faith of the Church of Canada doing its duty consented to give you a sum nearly equal to what is raised by your whole body. What ! shall the Members of the Scotch Church in Canada, who are as wealthy, if not more so, as other bodies in the Province, who enjoy even privileges by way of supporting their own Clergy over other sects, contributing at such a miserable rate, expect farther encouragement at our hands ?” Yes, we are assured, it is in vain to look for foreign assistance till we ourselves have done our duty, and, having submitted to *some* self-denial, can conscientiously declare that we can do no more. We are convinced that the great fault in not raising support lies not in the covetousness or poverty of our Churches ; for it cannot be said that there is any want either of means, or of generosity with our people ; but the thing lacking is the want of a system—a well organized system being adopted in all our Congregations in support of Christian Missions. It would be incredible that such sums have been raised and are still raising by other bodies, were we not furnished with indubitable evidence to the contrary. We trace their success to the method adopted. We find, for instance, that laymen exert themselves in raising funds much more in other bodies than in our own, whether by way of collecting or contributing. And why should the laity in our own Church show less zeal or make less sacrifices of time in helping forward the cause of Zion ? We remember having been present at the late meeting of the Synod during the discussion on the French Mission, and having struck with a remark made by one of its respected members “ that the amount of Missionary contributions on the part of our people did not press heavier upon their temporal estate than the weight of a fly upon the spoke of a wheel ; that, if even the

small sum of 7½d. were asked and obtained from each of even only 8,000 members each six months, the sum of £500 would be yearly raised, and that without any sacrifice after all being rendered by a professed Christian people in behalf of the cause of Christ." But are there none of our members in country places, as well as in our towns, who, if properly applied to, would contribute beyond this? Surely they would, or shame betide them. Cases of poverty doubtless will be found, but these are rare. We are happy to understand that it is the intention of some of the country Ministers, to propose to their Congregations their being divided into districts with Collectors to receive, at the end of each six months, their contributions in this way, meaning to take no less and to ask for no more than 7½d. though more might be given; this plan not to interfere with the usual Annual Collections appointed by the Synod. Though it may at first be difficult to work, this plan augurs well of success ultimately.

We trust our readers will bear with us in urging upon them liberality in this cause. It will be seen that the Financial Committee of Laymen appointed by the Synod, have an unpromising work before them, yet they have cheerfully undertaken to do their best, confidently resting in the hope of being supported by their Lay brethren throughout the Province. It will be seen that they are without funds, nay, with an existing debt of about £350. They are required to meet, on the 21st instant, the first Quarterly payments of the Salaries of the present year to the Missionaries, requiring three hundred and forty dollars. The Ministers of the Church as a body have done their duty in starting this Scheme, and they are willing to support it by all means in their power. Shall the Laymen feel supine in this matter? We believe not. It has long been proverbially said that our Church is the Church of the people, that they love it, and are ready to support and defend it. In this case, which it is the interest, privilege and duty of the whole body to support as well as the Ministers, let us hope that a cordial co-operation with our Pastors shall not be lacking. We have great satisfaction in assuring our brethren, that, from the true Christian zeal, devoted piety, and hearty anxiety in their work on the part of our Missionaries, there is every hope of success under the blessing of God. But, we feel, it is not enough to prove ourselves to be a Christian Church, if we rest contented merely with wishing, or professing to wish, well to religion either in our own hearts or in those of others, if we are backward in affording the means of support to those who devote themselves to their Master's Work.

As the existing debt has evidently been caused by many of the Congregations not having Collections, it is hoped that such defaults will be immediately implemented

and that our Town Congregations will follow up an after recommendation of the Synod of having their Extra-ordinary Collections in this current month of September instead of the month of May, which was considered more suitable to those in Country localities.

REPORT OF THE FRENCH MISSION COMMITTEE GIVEN INTO THE SYNOD ON 14TH JULY, 1848.

The Presbytery of Montreal, in presenting to the Synod a Statement of the present condition and prospects of the French Protestant Mission in Canada-East, beg leave respectfully to refer to the accompanying Reports of Mr. Lapelletrie detailing the work of his late Mission to the United States, Britain and the Continent of Europe, in raising funds in behalf of erecting buildings connected with said Mission, and which Reports are herewith laid on your table. Your Committee also lay on your table a list of the various sums received in Collections and Private Subscriptions by Mr. Lapelletrie, from which it will be seen that upwards of £500 Halifax currency was collected in the United States, and in Scotland upwards of £900 sterling, besides some smaller sums from other Countries.

It is with great satisfaction that your Committee can assure the Synod of being furnished with every evidence of the diligence, zeal, and ability of your Agent in the discharge of his work, and of the cordial response given on the part of those to whom he applied for aid. During his absence Mr. Lapelletrie has been constantly engaged in preaching and addressing public meetings, in forwarding the great object to which he has dedicated himself. From his Journal it appears that he has never spent a Sabbath without preaching the Gospel, and has frequently dispensed Divine Service three times in different Churches or parishes on the same day, on each of which occasions collections were taken up in behalf of his cause. Your Committee would express their high satisfaction at the kind Christian reception experienced by Mr. Lapelletrie, and the lively interest generally felt in behalf of the object of his advocacy by all classes and denominations of the Church of Christ with whom he met; and, while they rejoice to see their brethren of the Church of Scotland alive to the objects of your Mission, they cannot refrain from recording the liberality of our brethren in the United States, not merely in the amount contributed, but in the generous affectionate manner in which this branch of the Church in Canada was regarded and spoken of by them. It is with pain, however, your Committee refer to one solitary exception of a narrow-minded and contemptuous spirit displayed by one body of the great Presbyterian Family; but over this exception they would draw a veil, merely regretting that any professing brethren in the Lord should allow their feelings to be warped, or their countenance in behalf of a good work to be denied, either from a time-serving yielding to popular prejudice, or a fear of offending a particular Church to which they had yielded their sympathies.

But the receiving of pecuniary assistance is but a small matter gained during your Agent's absence, compared with the invaluable information personally obtained by him regarding the state of Religion in France, Switzerland and Germany. At the same time an affectionate interest in other Churches has been created in the object you have in view. The extent of the Correspondence carried on by Mr. Lapelletrie can best be conceived by your Committee presenting to your Court, in a heap contained in a large bag, an immense collection of letters received by him while on your work. This voluminous Report and Journal afford much valuable information in Church matters in other lands, much to cheer and much to sadden the hearts of Christians. It is recommended that Extracts from these, on the state of the Protestant Bodies of the Continent, were in some way furnished to the public, as calculated to enlighten the minds of many who may otherwise form, from the vague reports generally current, a very imperfect and erroneous notion of the real state, progress and prospects of vital religion on the Continent. On the part of our Christian brethren in other Countries,

many of whom, but from the visit of your Agent, might have remained ignorant even of your existence as a Christian Body at all, at least of this your Missionary Scheme, there is every hope that your work will share an interest in their prayers at a Throne of Grace, and in case of need you will receive from them, as referees, much valuable aid in obtaining suitable Missionaries, if required,—aid which in many respects is better than silver or gold. It were certainly desirable as a Church to maintain a correspondence with our Protestant Brethren on the Continent.

Owing to the want of labourers, your Committee are not prepared to give the Synod any account of the progress of your Mission in evangelizing our Romish brethren of French origin, farther than when the last Report was given in. About nine months ago, however, two Evangelists, Messrs. Jacquemart and Baridan, arrived in Montreal, having been engaged by Mr. Lapelletrie, and immediately put themselves under the direction of your Committee. It appeared desirable that, until Mr. Lapelletrie's return, one of them should labour in Quebec, and the other in Montreal. Accordingly Mr. Baridan was appointed to go to the former city, where he has been engaged in his work since November last, Mr. Jacquemart devoting his attention to the Congregation in Montreal. This Congregation Mr. Lapelletrie found on his return to be the same as at his departure, with the exception of two families, one of whom had gone to the United States, and the other, it is not known whither.

From the long absence of Mr. Lapelletrie, the practical working of the Mission has been in a stagnant state. The contributions raised on the part of Congregations, during the last three years, have amounted only to £207 11s 10½d, while the disbursements, including £49 10s 11d of debt in giving in the Report in 1845, in salaries, &c., to Missionaries, amount to £546 6s 5d, besides a standing payable of £5 15s 9d, making in all the debt at the present time on the Mission, £344 10s 3½d. A list of the Receipts and Payments will be found appended to this Report.

During these last three years, from all the Congregations, of our Church with our sixty Ministers and Missionaries no fewer than twenty-one have contributed nothing, twenty-four have contributed only once, eleven have contributed twice, and only four have contributed three times. From the whole amount of Collections made by Ministers within their respective charges, the average amount of which, raised by each Minister, is £3 11s 7d, it appears that, if the average Collections which have not been made, amounting to £122, had been regularly made, and yielded the same ratio, the whole sum of £436 13s would have been received in addition, which would more than have liquidated the existing debt. This whole amount, it is matter of regret to say, has been lost to the objects of your Mission, simply from Ministers not obeying the repeated injunctions of your Court. Besides, your Committee cannot forbear remarking, that, in their opinion, while the collections given by some of the Congregations have been creditable, yet those given by others have fallen far short of what the accredited means of the people, if they had been properly appealed to, would have yielded. In addition, it may be noticed that the amounts of late Collections are considerably lower, than those given in by the same Congregations during previous years.

Your Committee would earnestly direct the attention of the Synod to the fact, that, unless more strenuous and united efforts are made by the Ministers and Congregations of the Church, they can see no prospect of even maintaining the Mission with its present staff of three labourers, requiring at least an annual income of £340 to pay the salaries, besides meeting other incidental expenses. It is gratifying to notice that the Colonial Committee of the Church of Scotland have granted the sum of £50 annually for three years. Your Committee, however, would suggest the propriety of a strong application being made by the Synod to the Church of Scotland, to take the Mission into their more favourable consideration, and to extend their fostering care beyond what at present it enjoys.

Your Committee are not without strong hopes

of much good being effected through this Scheme, if means of supporting and extending its operations are at their disposal. In some Country localities, as favourable, if not more favourable opportunities of usefulness are to be found than even in Towns. For reasons too obvious to be stated, your Committee would recommend that some of these country localities should be chosen, and that the Mission should not, as hitherto, be confined to Montreal. In the conclusion of Mr. Lapelletrie's last Report, there is the gratifying intelligence of his having been urgently requested since his return to attend to the people of Saguenay, where there are forty families of French Protestants already to be found, destitute of religious instruction, with the prospect of benefiting many others of Indian and Canadian origin.

The Counties of Beauharnois and Huntingdon or Laprairie may be also pointed out as important fields, where, owing to the mixture of Protestants, and the maintenance of Protestant Churches, the attention of our French brethren may be more readily directed to the Truth, if visited by qualified instructors, able to converse with them in their own language. But it is in vain, without more abundant means at their disposal, for the Committee to hope doing good; and, seeing no other alternative from totally abandoning the Scheme than more liberal efforts being made, they would leave the consideration of their difficulties, their wishes, and their fears, wholly to your Reverend Court, in the hope that measures will be adopted to put this important and interesting Scheme upon a more solid and permanent footing.

STATE OF ACCOUNTS SINCE MEETING OF SYNOD, JULY, 1845.

Receipts.	
Martintown, Rev. J. M'Laurin, -	£5 0 0
Smith's Falls, Rev. G. Romanes, } -	1 10 0
Seymour, Rev. R. Neill, -	7 10 0
Beckwith, Rev. J. Smith, -	3 0 0
Niagara, Rev. J. Cruickshank, -	4 6 3
St. Eustache, Rev. D. Shanks, -	1 0 0
Dundee, Rev. D. Moody, -	0 7 6
Pakenham, Rev. A. Mann, 1846, -	1 5 0
Kingston, Rev. Dr. Machar, -	15 0 0
Toronto, Rev. J. Barclay, -	5 0 0
Lanark, Rev. T. Fraser, -	1 0 0
Donation, Rev. J. George, -	3 0 0
Donation, Rev. A. Bell, -	2 10 0
Toronto Township, Rev. A. Bell, -	2 2 6
Caledon, Rev. A. Bell, -	0 5 0
Esquesing, Rev. P. Ferguson, -	3 10 0
Lachine, Rev. W. Simpson, -	3 10 0
Perth, Rev. W. Bain, -	9 15 0
Buckingham, Rev. G. Bell, -	5 10 0
Beckwith, Rev. J. Smith, -	2 10 0
Perth, Rev. W. Bell, -	2 10 0
Esquesing, Rev. P. Ferguson, -	2 10 0
Ormestown, Rev. J. Anderson, -	0 15 0
Perth, Rev. W. Bain, -	11 5 0
Dundas, Rev. A. Bell, -	1 6 3
Ancaster, Rev. A. Bell, -	1 0 0
Donation, Rev. A. Bell, -	2 15 0
Lanark, Rev. T. Fraser, -	0 10 0
Perth, Rev. W. Bell, -	1 5 0
Lachine, Rev. W. Simpson, -	6 6 0
Three Rivers, Rev. J. Thom, -	1 10 0
Buckingham, Rev. G. Bell, -	4 0 0
St. Paul's, Montreal, Rev. R. M'Gill, -	12 10 0
Beckwith, Rev. J. Smith, -	1 10 0
Georgetown, Rev. J. C. Muir, -	2 10 0
Lancaster, Rev. T. M'Pherson, -	3 0 0
Niagara, Rev. J. Cruickshank, -	3 17 6
Fergus, Rev. Dr. Mair, -	3 1 3
Huntingdon, Rev. A. Wallace, -	1 6 3
St. Andrew's, Montreal, Rev. Dr. Mathieson, -	12 10 0
Georgetown, Rev. J. C. Muir, -	2 10 10½
Cote St. George, Rev. A. M'Lean, -	2 5 0
Beamsville, Rev. G. M'Clatchey, -	0 15 0
Dundee, Rev. D. Moody, -	0 6 3
Lanark, Rev. T. Fraser, -	1 5 0
Beauharnois, Rev. W. Roach, -	3 12 10½
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Brought over £164 2 11	
Chateauguay, Rev. W. Roach, -	0 12 7
St. Louis, Rev. W. Roach, -	0 10 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. Marlin, -	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 2½
Ancaster, Rev. A. Bell, -	0 16 3
Donation, Rev. A. Bell, -	2 10 0
Osnabrock, Rev. J. Purkis, -	1 1 3
Williamstown, for } three years, } Rev. J. M'Kenzie, -	7 10 0
Williamsburg, Rev. J. Dickey, -	1 0 0
Donation, Rev. J. Dickey, -	1 0 0
Lancaster, Rev. T. M'Pherson, -	0 10 0
Donation, Rev. D. Moody, -	2 18 5
<hr/>	
	£207 11 10½

Expenditure.	
Balance due last Report, 1845, -	£49 10 11
Paid Mr. Lapelletrie, 1846, -	120 0 0
Paid Mr. Lapelletrie on account, 1847, -	96 0 0
Paid City Tax on Property, 1845, -	1 12 0
Paid City Tax on Property, 1846, -	1 12 0
Paid Mr. Starke for Printing, -	11 16 0
Paid Discount on Canada-West Bills, -	0 16 8
Paid Mr. Jacquemart to 21st September, 1848, -	57 10 0
Paid Mr. Baridan to 21st September, 1848, -	50 0 0
Paid Mr. Lapelletrie on account -	12 10 0
Paid Mr. Jacquemart (House-rent), -	7 7 6
Paid Firewood for Chapel, -	1 2 6
Paid Mr. Lapelletrie on account, -	125 15 0
Paid Mr. Lapelletrie's Travelling Expenses, -	0 3 0
Paid Mr. Baridan's Travelling Expenses, -	2 10 0
Paid Postage, &c. for three years -	5 10 10
Paid Postage to M. Klaur, -	2 10 0
<hr/>	
	£546 6 5
Receipts, - - - - -	207 11 10½
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Debt on Mission - - - - -	£338 14 6½

We subjoin the following Deliverance of the Synod on the above :-

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; and 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.

LATE MEETING OF THE SYNOD OF CANADA.

Our readers will perceive by the Report of the Synod's proceedings in our last number, that many interesting and important subjects were discussed by that body. It may be useful to draw their attention to some of these subjects more fully than could be done in a mere Report.

The French Mission engaged much of the Synod's attention, and we are happy to see that this important enterprise of our Church is exciting more interest in the minds of its Ministers than it has previously done. We trust that this interest will be communicated to their Congregations, and that they will vigorously support the Synod in the efforts now to be made for its support and extension. When a Church is earnestly engaged in diffusing Divine Truth, it is the best evidence of life and vigour; and, whatever may be the present amount of success attending its efforts, the re-action upon itself is most beneficial. Like bodily exercise, besides the direct apparent results of the labour performed, there is a second, and no less important benefit, the health and strength which the exercise itself imparts.

The Synod displayed a laudable anxiety to guard our Church against the entrance of unqualified or improper persons into the Ministry. Situated as our Church in Canada is, this is a danger to which it is peculiarly exposed; and, much as the want of Ministers is to be regretted, the introduction of incapable or worthless ones would be an evil far more to be deplored. Uniform experience has shown that an unlearned and ignorant Ministry is a vicious and depraved one, and therefore worse than useless. To some extent this danger was guarded against by the enactment of a former Synod, requiring all Ministers and Preachers from other Churches to undergo one year's probation as Missionaries: and another security has now been added, by the appointment of an Examining Committee, whose duty it shall be to examine into the Literary and Theological attainments of all Candidates for license before any of the Presbyteries, and of all who may wish to be received as Ministers of this Church. This will tend to produce a greater uniformity in examinations, and to relieve the Presbyteries from the difficult and delicate situation in which they are sometimes placed in cases of application for in-

Another important matter decided on by the Synod, was in regard to the course of study at Queen's College. It has been found by experience, that many young men cannot, from want of means and the necessity of being engaged part of their time in teaching, attend the classes for so long a period as eight or nine months every year. The Synod, therefore, resolved that those studying with a view to the Ministry may attend only six months; but that four sessions' attendance should be required, previously to entering the Divinity Classes. This will put it in the power of many young men to attend College, who were before virtually debarred from it. Many, by their labours in teaching during summer, will be able to procure means for their support during the Session of College; and we may expect here, as in Scotland, that a goodly number of the ablest and best Ministers of our Church will arise from such a meritorious and energetic class. It is to be hoped, indeed, that Bursaries for the support of meritorious Students, will be furnished to some extent by the liberality of individuals and congregations. But such means cannot be depended on as sufficient; and it is perhaps better that young men should, in some degree, have the opportunity presented of relying on their own exertions, than be indebted to other means of support.

The vacant Congregations throughout the Province will be happy to see, that the Synod has adopted a plan which affords some hopes of supply to the most important of them. This plan is, to procure, if possible, from Scotland ten or twelve preachers of such ability and zeal as shall qualify them for the work of the Ministry in this country. The means to be adopted for their support are to be such as to ensure these Preachers a permanent and respectable endowment, and such also as shall put it in the power of almost any Congregation to make up with the utmost ease their incomes to such a sum as may be requisite in each locality. The present scarcity of Preachers in Scotland may prevent the whole of the number proposed being at once obtained; but we have no doubt that before long this plan will be successfully accomplished, and infuse a fresh vigour and spirit into our Church.

Not the least interesting part of the proceedings was the presentation of an Address from the Lay Association of Montreal. This Address, presented by a numerous deputation from that body, called the attention of the Synod to various subjects of vital importance to the welfare of the Church. On all of them we have not at present time to enter at length; we would only remark, that, whatever may be the desire of the Members of Synod to aid and countenance the Lay Association in carrying on their valuable labours, little can be accomplished without the zealous and hearty co-operation of the adherents of our Church throughout the Province. Let the spirited and lauda-

ble example that has been set by the Laymen of Montreal, be immediately followed by the establishment of similar associations in every city and town, and, wherever practicable, in country places also. One great object in forming the Montreal Lay Association was to excite others to go and do likewise; and, if the call be not responded to with some degree of activity and zeal, the Members of that Association will be much disappointed and discouraged.

As the Members of Synod expressed an earnest desire that the circulation of the "Presbyterian" should be still more widely extended, we can have no hesitation in calling the attention of our readers to this subject. By a little exertion on the part of Ministers and Members of the Church its circulation might be easily doubled; and, even though it were, surely 3000 copies would bear a very small proportion to the Members adhering to the Church of Scotland, who would be willing and able to subscribe for a periodical so much required.

OUR FREEDOM AND INDEPENDENCE.

These attributes in all matters spiritual are indispensable to the efficiency and well-being of every Christian Church. The Presbyterian form of Church government, above all others, demands them. No other system would work more jarringly, should these, in any considerable degree, be tampered with. Nevertheless, where Presbyterianism is established, and as the ground of its establishment, it may, in perfect consistency with its own freedom and independence, accede to such legislative regulations as shall define the precise nature of that freedom which it claims, and the precise mode in which its independence shall be maintained, it could not otherwise be dealt with, as a body recognized by the civil power and sustained by the endowments which the State has bestowed.

In reference to our own Church in this Province, we may note the following constitutional limitations of its freedom, essential to its ecclesiastical and legal characters, and not to be changed without destroying its identity. It cannot change its fundamental standards, as these are embodied in the Westminster Confession of Faith, Catechisms, and Form of Church Government, since in that case it would no longer be Presbyterian in the same sense in which it had presented itself, and in which it had been recognized. Were it to declare itself Socinian, for instance, or Anti-Calvinistic in its doctrine, Episcopal or Independent in its order, it would cease to be what it had defined itself, it would lose its proper character and identity. Other Churches would mark the change. The State, so far as the State had anything to do with it, would not acknowledge it as the body recognized in the Statutes, holding, it may be, certain property and entitled to certain privileges. This is an essential limitation

of the freedom of all Churches which have a defined Constitution ceded, and which claim to hold any benefit under the cognizance of the Civil law. They cannot specifically depart from their defined character without losing their absolute and legal identity, and forfeiting the advantages enjoyed in connection with it. In this sense no such Church can be free. It may be free to change itself into another denomination. But it cannot be free to retain the name and the immunities, which, both by theological and legal definitions, belong to another Church, maintaining standards which it has renounced.

And, if the standards of our Church be, as we believe, "founded on the Word of God and agreeable thereto," this prohibition of change cannot be regarded as any infringement of true Christian freedom. Christians of no denomination are at liberty to change or reject what the Word of God teaches. Believers are under law to Christ, and obedience to that law is the most perfect freedom.

Yet, a Church holding this principle, may form many practical regulations for itself, or may accede to regulations proposed by the State, provided these are not at variance with it, by which its freedom and independence will be modified and governed. The Church of Scotland, for instance, submits to Lay patronage exercised and limited according to the existing law. That Church conceives, no doubt, that the provisions of the Civil Statutes are in no respect inconsistent with its perfect freedom in matters spiritual, and that submission to the Law cannot, in any material degree, impair its efficiency as a Christian Institution. The Church may be far from holding the existing law to be the best rule for the appointment of Ministers. On this subject there appears to be a great diversity of opinion, not only within the Establishment, but also among those who have seceded from it. Yet it deems it, in present circumstances, better to submit to the Law than to agitate the Legislature for ameliorations, or relinquish the benefits of its Civil establishment. On this ground, therefore, Ministers are not free to act at variance with the Statute, and, at the same time, retain their endowments. If any should think the sacrifice too great, they may relinquish the benefit, and connect themselves with another Church regulated more to their minds.

We may assert without fear of contradiction, and in despite of the silly jargon that some years ago was spoken and printed to the contrary, of which we charitably hope the orators and authors would now be ashamed, that our Church in Canada is as free and independent as any Church on earth. No man, acquainted with our position, will presume to deny this, provided only he be in his sober senses, and of a candid conscience. To refresh the memories of our readers, we now reprint two

important Synodical Documents, remarking only on the statement contained in the Letter to the Free Church, "We occupy a position similar to that of the Irish Presbyterian Church,"—that it conveys much too low an idea of the actual advantages of our position in Canada. The position of the Irish General Assembly was lauded to the skies by Dr. Chalmers, and other Free Church leaders, previously to their secession from the Establishment, as presenting the very *beau idéal* of a Church's arrangements with the State, with which, for themselves, they would have been immeasurably contented. By it the State assists every Congregation with an endowment,—*Regium donum*,—without imposing any restrictions on their choice of a Pastor, and on the simple condition that he faithfully discharges his duties, and is amenable to the spiritual jurisdiction to which he has submitted himself. We heartily concur in the opinion that the arrangement is unobjectionable, and that the Irish Presbyterian Church is as free as it need desire to be.

But our Canadian Church, on one very important point, has a decided advantage over the Irish. The grant to the latter is voted annually out of the national revenue, burdened, forestalled, exhausted for matters of much more questionable utility. It must, therefore, be liable to some fluctuation and uncertainty, and constituted, as the Parliament of Great Britain now is, of members representing the views of numerous conflicting sects, this item in the Chancellor's budget cannot be expected always to pass without opposition. In Canada the matter is very different. The Clergy Fund, arising from the lands set apart for the maintenance of religion, is wholly independent of the Provincial revenue. The manner of its distribution is fixed by Imperial Statute, and cannot become a subject of senatorial debate and party strife. That portion of the Fund which falls to our share, is placed at the disposal of nine Commissioners, seven of whom are laymen chosen by the Synod. By Statute these are invested with the full power of distribution, without any interference or appeal on the part of Ministers or Congregations interested in the benefit. The Government assumes no jurisdiction whatever, either over the Commissioners, or over the Synod. Both are free to act as they please within the limits of the Statute, which determines nothing more, than that the fund committed to them "shall be expended for the support and maintenance of public worship, and the propagation of religious knowledge." Having our rights determined in this matter by the same authority which framed the Civil Constitution under which we live, we are, in no degree, dependent on the favour of the existing administration, and are under no temptation to pander to political party for selfish ends. On conditions so absolutely free and unfettered, and drawn

from sources as distinct and inalienable as any grant the Crown has ever made for a specific purpose, it appears to us, that even parties unfavourable to exclusive religious establishments, might, in all good conscience, participate in this benefit, and yet as honestly boast of their freedom and independence as we ourselves do.

[*Erratum*.—Page 145, second line, *dele* "ceded."] TO THE MODERATOR OF THE GENERAL ASSEMBLY OF THE FREE PROTESTING CHURCH OF SCOTLAND.

Reverend Sir,—We, the Ministers and Elders of the Presbyterian Church of Canada in connection with the Church of Scotland, in Synod assembled, feel ourselves constrained by an imperative sense of duty to ourselves, and the people under our care, to address to your Church a few words of remonstrance respecting the course of conduct which you have pursued towards the Presbyterian Church in this country. Placed, as we are, in a position entirely different from that of the Church in Scotland; exempted from all the grievances, either real or imaginary, which gave rise to the Disruption there; and possessing a full, free, and unquestioned right of jurisdiction in all things spiritual; we naturally supposed that we were not called, either by duty or expediency, to agitate questions which neither did, nor could, practically concern us.

Amid many difficulties and privations, which are neither experienced, nor conceived of, by Ministers of any denomination in Scotland, we were engaged in the peaceful prosecution of our labours in this extensive region. In such circumstances, we should naturally have expected from all Churches, professing the same faith, every possible encouragement and assistance. It was therefore with much surprise and regret that we observed in some of the organs of the Free Church expressions of a desire to produce, or at least to countenance, a disruption in our Synod, and division and strife among our congregations. We were for a time willing to ascribe this to ignorance of our condition, or to a want of due consideration of the position of our Church; but from the subsequent conduct of the Free Church in publishing and sending out letters, addresses, and other documents, calculated to excite the feelings of our people, and commissioning deputations for the same purpose, we are compelled, however unwillingly, to conclude that there exists a desire on the part of the leaders of that Church to disturb and distract the congregations under our care. We cannot regard such conduct as wise, generous, or Christian; but still, when we think of the character and the beneficent efforts of many of the members of your Church, we cherish the hope that, when the case is fully and fairly represented, you will see cause to adopt a different line of conduct.

We enjoy the very same liberty, and stand in the very same position, as that for which those, who now constitute the Free Church, so long contended;—a position similar to that of the Irish Presbyterian Church. We are as entirely free, in every sense of the word, as the Free Church itself or as any Church in the world, whether established or not established. It was admitted by every member of Synod present at Kingston in July last, even by those who left us, that "none of the causes which led to the Disruption in Scotland exist here," and in the published words of one of those very persons, it is declared, "Whatever may be the differences between the Established and Free Church in Scotland, they utterly vanish in Canada." It cannot therefore be regarded as unreasonable, that, when called upon suddenly to make a change in our position, which, we clearly saw, would plunge us in unnumbered evils without the smallest corresponding benefit, we should at least pause and deliberate, before taking a step which would be attended with such fearful consequences; and we certainly had a right to expect, that, before being accused of acting from unworthy motives, and exposed to unjust censures, both here and in Scotland, as being indifferent or hostile to the Redeemer's cause, we should have been, at the very least, requested, in a calm and Christian manner, to state the reasons of our conduct.

We claim for ourselves the same liberty of judging and acting which we concede to others, and solemnly declare that, in all we have done in this matter, we have acted according to our conscientious convictions of duty, and with the most earnest desire to do what would be most conducive to the spiritual welfare of our people; and we cannot but feel ourselves therefore deeply aggrieved, when we see charges, which we must characterize as reckless and unwarrantable, brought against those, who, to say the least, have been as faithful and laborious in the service of the Lord as they who bring forward such allegations; men who have borne the burden and heat of the day, who have spent years of ill-requited labour in gathering in those, who, but for their exertions, would have been strangers to the means of grace.

Let it not for a moment be supposed that we entertain any hard or hostile feelings towards the Free Church. Many of its members we revere and love; we admire their devotedness and their zeal; and we cannot doubt, that, in taking the position they assumed, they acted on the most sincere convictions of duty; we should therefore gladly welcome that Church as a fellow-labourer with us in evangelizing this country, and surely the land is wide enough for us both; there is work enough to employ all our exertions and all our means. Why then may we not say to each other, "Let there be no strife, I pray thee, between thee and me; Is not the whole land before us?" Why should our feelings of Christian regard, and our desire of friendly co-operation, be thwarted by the stern aspect of hostility? Why should the late division in our Synod,—a division which may justly be termed the most perfectly uncalled for, the most utterly unaccountable schism, which ever took place in the Church of Christ,—be encouraged and perpetuated by your influence, instead of being healed, as it might possibly be, by your interposition? Why should the able and zealous Missionaries you send among us, exert their energies in endeavouring to distract, that is, to destroy, our settled congregations, instead of carrying the message of Salvation into those numerous places in our land where a Preacher's voice is seldom heard? Why should two bodies of Christians, agreeing in doctrine, worship, and discipline, differing only in name, and very little even in that, fill the land with their contentions, and excite the grief of the Christian, and the scorn of the ungodly?

We trust that this representation will be taken, as it is intended, in good part. We are fully convinced that the conduct adopted by your Church towards ours has tended to excite feelings of dislike in the minds of many persons in this country who were once disposed to regard the Free Church with affection and esteem; and that it would conduce to your *honour and advantage*, no less than to our *peace and welfare*, to adopt a line of conduct more liberal, more conciliatory, and more Christian.

Signed at Montreal this Twenty-Third Day of September, 1844, in name, in presence, and by appointment of the Synod, by

JOHN COOK, D. D., Moderator.

To the preceding able and temperate Address, no answer was ever received.

ACT DECLARING THE SPIRITUAL INDEPENDENCE OF THE SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.

Montreal, 20th September, 1844.

Whereas this Synod has always, from its first establishment, possessed a perfectly free and supreme jurisdiction over all the Congregations and Ministers in connection therewith; and, although the independence and freedom of this Synod, in regard to all things spiritual, cannot be called in question, but has been repeatedly, and in most explicit terms, affirmed, not only by itself, but by the General Assembly of the Church of Scotland,* yet, as in present

* To the Colonial Churches, which have been thus organized, we feel that the spiritual interests of the Scottish population may safely be entrusted—that they no longer require our direct interference—and that whatever benefits we wish to communicate may be best conveyed through the office-bearers of the different Synods or Presbyteries. This is due,

circumstances, it is expedient that this independence be asserted by a special Act :

It is therefore hereby declared, That this Synod has always claimed and possessed, does now possess, and ought always, in all time coming, to have and exercise a perfectly free, full, final, supreme and uncontrolled power of jurisdiction, discipline and government, in all matters, ecclesiastical and spiritual, over all the Ministers, Elders, Church Members and Congregations under its care, without the right of review, appeal, complaint or reference, by or to any other Court or Courts whatsoever, in any form or under any pretence; and that, in all cases that may come before it for judgement, the decisions and deliverances of this Synod shall be final :—And this Synod further declares, that if any encroachment on this supreme power and authority shall be attempted or threatened by any person or persons, court or courts whatsoever, then the Synod, and each and every member thereof, shall, to the utmost of their power, resist and oppose the same :—And, whereas the words in the designation of the Synod, “in connection with the Church of Scotland,” have been misunderstood or misrepresented by many persons, it is hereby declared, that the said words imply no right of jurisdiction or control in any form whatever by the Church of Scotland over this Synod, but denote merely the connection of origin, identity of standards, and ministerial and church communion :—And it is further enacted and declared, that this supreme and free jurisdiction is a fundamental and essential part of the constitution of this Synod; and, that this may be fully known to all those who may hereafter seek admission into our Church, it is enjoined that all the Presbyteries shall preserve a copy of this Act, and cause it to be read over to, and assented to, by every Minister and Probationer who may apply for ordination or induction into any Pastoral Charge.

COLONIAL CHURCHES.

Report of the Committee of the General Assembly of the Church of Scotland for promoting the Religious Interests of Scottish Presbyterians in the Colonies.—1848.

In laying a short statement of their proceedings during the past year before the General Assembly, your Committee beg explicitly and gratefully to acknowledge the goodness of the Great Head of the Church for that measure of success which has attended their labours. By a careful and, what they believe, a judicious, administration of the funds placed at their disposal, your Committee have had it in their power materially to improve the spiritual condition of several congregations of their expatriated countrymen. The field is extensive as it is interesting; and your Committee are fully aware that little has been done as compared with the wishes and wants of those who are sadly destitute of the means of grace. The cry for help has been long and loudly heard from various and very distant lands, and it is painful to think how often it has been made in vain.

we should fondly hope, in most instances, to the character of the individuals whom we ordained as Ministers for Colonial stations. The spirit of Presbytery also seems to us to require that the right of government should not, in ordinary cases, extend beyond the limits of representation. And these limits may safely be determined by considerations of convenience, from the inherent power of the Presbyterian system, as a scriptural institute, to adapt itself to every variety of circumstances. But, while we decline all authoritative jurisdiction over the Colonial Presbyterian Churches, we can never cease to cherish the warmest interest in their welfare.—*General Assembly's Letter-Minutes, 1842, page 33.*

The Church of Scotland has never claimed any authority, nor exercised any control over your Synod; nor has she ever possessed nor desired to possess the right of any such interference. Her ambition and her efforts have been limited to the cultivation of brotherly affection, and the rendering of pecuniary aid to those who had many claims on her regard.—*Colonial Committee's Letter-Minutes, Montreal, 1844, p. 9.*

But your Committee are persuaded that the Church and the country are becoming every year more alive to their obligation as regards the important duty of mitigating the distress and destitution of our Colonial brethren, by supplying them, as far as possible, with the means of a Gospel ministry. Hitherto the labourers for such a harvest have been few; but we now see in the increasing number, in the increasing zeal, and in the marked intelligence and attainments of the licentiates of our Church, the prospect of brighter and better days. We believe that the time is not distant when many highly qualified preachers will be found desirous of entering on this field of missionary labour, and delighting to spend and to be spent in the Christian work of comforting and edifying our brethren,—our kinsmen according to the flesh. The demand for home service has for a time interfered with the supply requisite for the Colonies; but matters are beginning now to be so adjusted that we shall not only have enough of labourers, but to spare; and we shall hail with no common joy the day when, on the first intimation of a vacant pulpit, we shall have it in our power to send without delay a suitable and well qualified pastor to such a people.

This is what the Church of Scotland desires,—this is what she will endeavour by all means to accomplish,—and, by the blessing of the Almighty, this is what may be effected. And, were the population of our land fully aware of the warm attachment and steady adherence of our Colonial brethren to our Church, this itself would be an additional reason for increased zeal, and for increased liberality in their behalf.

But your Committee feel that it is becoming that they should submit to the General Assembly a detailed statement of what they have done, and therefore they respectfully solicit the attention of the Assembly to the following account.

The North American British Provinces.

In pursuance of the authority given by last General Assembly, the Committee proceeded to make arrangements for the departure of the second deputation to visit the Presbyterian Churches in the British Provinces of North America. This deputation, consisting of the Rev. Messrs. Fowler of Ratho, Stevenson of Dalry, and McIntosh of Aberdeen, sailed early in June; and, after spending four months in America, returned in safety towards the end of October.

This deputation had been earnestly called for, and was anxiously expected by our brethren in British North America. Their object was very similar to that of the first deputation, viz. to testify the cordial sympathy and Christian concern with which the Church at home regarded her children in these distant Colonies, and to collect such information as might serve to guide the Church in her efforts to promote the spiritual benefit of the Colonies. The deputation was most cordially welcomed in every district which it visited. It was regarded as the most gratifying testimony that could be given of the affectionate solicitude with which the parent Church watches over the spiritual welfare of those who claim fellowship and connection with her by an identity of standards of Ministerial and Church communion; and your Committee received from every quarter the most ample and affecting testimony to the importance which was attached to this special mission of the Church and to the good effects which have resulted therefrom.

It was truly refreshing to hear of the eagerness with which our Colonial brethren availed themselves of the means of grace supplied them for a time by the members of the deputation. Their spiritual wants are still great, and they are deeply felt. Our earnest prayer is, that these wants may soon be supplied, when our Church shall have it in her power to send out from her licentiates men willing and able to do the work of evangelists. In the meantime, however, and while the destitution complained of continues, it cannot be questioned that the short visit of the deputation was important in enabling our expatriated countrymen in many a solitary district and dwelling to hear the glad tidings of Salvation faithfully and earnestly proclaimed to them.

There were questions also of great general importance to the interests of the Presbyterian Church in

Canada, connected with *Queen's College, the Clergy Reserves, and the Glebe Scheme*, on which the Committee were anxious to obtain full and accurate information. This has been furnished to them through the instrumentality of the deputation, and will be of great importance in enabling the Committee to consider and determine as to the way in which they can best promote the interests of their brethren as likely to be affected by these questions. And your Committee think it right here to record the high sense they entertain of the zeal, ability, and efficiency with which the deputation performed all the duties of this delicate and important mission.

The Committee, however, will not further anticipate the Report of the deputation, which will be submitted to the Assembly, and which may probably be ordered to be printed as an Appendix to this Report.

Canada.

During the past year, the Committee had to regret the loss of the Rev. Mr. Durie, who was lately sent out as minister to Bytown. He died of typhus fever, caught in the discharge of his duties in attending some of the emigrants who had arrived from this country. Mr. Durie's death was deeply felt by his people, who highly appreciated his character and labours amongst them. The Committee have been enabled to supply Mr. Durie's charge by the appointment of the Rev. Mr. Spence, formerly of St. Vincent, who is immediately to sail for Canada.

Notwithstanding every exertion on the part of the Committee, they have not, with this solitary exception, been able to supply the numerous applications made to them for ministers and missionaries to different places in Canada.

This is a subject of the deepest regret; and every successive year that is passing away, bearing the same record of wants unsupplied and keenly felt, speaks a language to our Church, and to her licentiates, which, it is to be hoped, will, ere long, be felt and responded to.

A mission to Canada seems to be viewed very much in the light of a sentence of banishment from one's native land; and many, it is feared, will rather remain unemployed at home than listen to the loud call addressed to them by their Christian brethren in Canada to come over and help them.

While the Committee admit that there is something natural in this feeling, they think that true missionary zeal will urge no such difficulties, but that, viewing the destitution on the one hand, and the glorious objects to be attempted, and in the strength of Divine grace attained, on the other, the response of the willing mind to such a call will be, “Here am I, send me.”

The Committee, however, are willing and anxious to engage a number of licentiates as missionaries to Canada for a term of two or three years, and afterwards to bring them home if they wish to return. A field of usefulness and profitable employment is thus opened up to them for a while, and their experience is likely to prepare and qualify them better for a charge at home.

The Committee hope that, ere long, they will have offers of service from many, so that the spiritual destitution of our Presbyterian brethren in British North America may be supplied.

On the recommendation of the Rev. Dr. Mathieson of Montreal, the Committee have appointed Mr. Donald MacRae, Melbourne, as a Gaelic catechist at Melbourne, with a salary of £10, in addition to a similar sum which he now receives from the Lay Association of Montreal.

In regard to the Clergy Reserves Fund, the Glebe Scheme, and Queen's College, the Committee are not in a situation to make any Report on these important matters at present. They are now under the consideration of Special Sub-Committees, and will shortly be reported upon, should it be the pleasure of the General Assembly to re-appoint the Committee.

New Brunswick and Nova Scotia.

The Committee some time ago appointed the Rev. William Stewart as missionary in the Presbytery of St. John's, New Brunswick. Mr. Stewart for some time laboured zealously and usefully within the bounds of the Presbytery, and under its superintendence. He has recently been ordained, and he is now officiating as minister of St. John's, New Brunswick, until a

minister shall be sent out to this charge, for whose support a stipend of £500 per annum is offered.

An application for a schoolmaster at Halifax having been made to your Committee, they have appointed Mr. Costley, burgh schoolmaster of Rutherglen, who is about to sail for his destination.

The Rev. Mr. MacGillivray of Pictou has transmitted a very favourable account of the services of the three catechists employed by the Committee in Pictou and its neighbourhood, in which he states that the people everywhere were satisfied with their services, and were thankful to the Committee for maintaining such men among them. The services of these catechists have been continued.

Cape Breton.

In consequence of the report given by the deputation, and on their recommendation, the Committee have appointed Mr. Alexander M'Lachlan as catechist to the district of River Inhabitants with a salary of £20 a-year until a minister is appointed.

West Indies.

St. Vincent.—In consequence of the Rev. Mr. Spence's resignation of his charge in this island, the Rev. Mr. Ross has since been selected to succeed him by those in whom the appointment was vested, and the Committee have concurred in this appointment, and paid Mr. Ross's outfit and passage-money. The Government allowance formerly given to Mr. Spence has been secured to Mr. Ross, and that gentleman will enter upon his charge under very favourable circumstances.

Grenada.—The Committee have recently had very satisfactory communications from the Rev. Mr. Stirling. He also is now receiving the regular Government allowance. His people have subscribed for the erection of a new Church, and the Committee have made a grant of £60 to aid them in building it.

Jamaica.—A communication has been received from Kingston, intimating that the island Legislature had voted the usual annual grant of £420 for the support of a clergyman of the Established Church of Scotland, and asking the Committee to send out a Minister as soon as possible. It was further intimated that the congregation are quite prepared to make up a stipend of £500.

The Committee have used every endeavour to fill up this important charge, but hitherto no suitable minister has been heard of.

British Guiana.—In last Report it was stated that the Church Courts in this Colony had given obedience to the deliverance of the General Assembly, and thus enabled the Committee to resume their friendly correspondence with them. The General Assembly also approved of the Presbytery of Demerara having restored Mr. Riach as a Minister in connection with the Church of Scotland, he having expressed his contrition for his conduct, and also a strong desire to be reinstated in his former position.

In regard to the case of Mr. M'Lelland, as to which a special reference was made to last Assembly, that venerable Court expressed itself satisfied with the conduct of the Presbytery in his case also; but, observing with regret that Mr. M'Lelland still continued to officiate in the parish to which he was appointed under the sanction of the Government of British Guiana, the Committee was authorised and instructed to renew, in the name of the Church of Scotland, their representations to Her Majesty's Secretary for the Colonies against the continuance of an indulgence so inconsistent with the best interests of the Presbyterian settlers in that important Colony.

In obedience to this instruction, the Committee communicated with Her Majesty's Colonial Secretary, and they are now enabled to report that Mr. M'Lelland no longer officiates as a Minister in his former parish, nor draws the Government allowance as such.

A representation in Mr. M'Lelland's favour has been transmitted to your Committee by certain members of his former presbytery, wishing the Committee to concur in an application to the General Assembly for having him reposed. Other members of presbytery, not present when this representation was agreed to, have also transmitted a statement to your Committee, intimating that they did not concur

with their brethren in the wish expressed by them. It is believed that similar communications have been transmitted to the General Assembly, and will be read, together with a communication from Earl Grey on the subject.

The Committee will only add, that they see no reason for changing their former opinion as to Mr. M'Lelland.

Since last Report your Committee have had a voluminous correspondence with the Presbytery of British Guiana on a variety of matters. The want of ministers is much felt and complained of. Two of the parishes enjoying the benefit of the Government allowance are now vacant. The Committee have been unable to hear of any ministers to fill them; and they have reason to believe from communications recently received from Government, that, if these vacancies are allowed to continue much longer, Episcopalian ministers will be appointed, and these parishes lost to the Presbyterian body in British Guiana.

Australia.

In this important and rising Colony ministers and missionaries are much wanted. Communications have been received from Adelaide and from Sydney, urgently pressing that they should be sent out. Your Committee have made these communications extensively known to presbyteries, and through the Missionary Record, but hitherto without effect.

A communication has been received from Her Majesty's Secretary of State for the Colonies, transmitting a petition from the trustees, elders, and congregation of St. Andrew's Church, Paramatta, New South Wales, praying that a minister might be selected and ordained for that Church.

In making this communication Earl Grey is pleased to intimate that he would be happy to sanction the appointment of any person whom the Committee might recommend to him as duly qualified, and that the clergyman so appointed would be entitled to the sum of £150 as passage allowance to New South Wales.

The Committee hope soon to hear of some one qualified and willing to undertake this charge, and meanwhile they have voted the sum of £200 to aid in finishing the Church at Paramatta.

Ceylon.

A communication was lately received from Philip Anstruther, Esq., transmitting an extract from a letter from Ceylon, wishing to have a minister sent out for a Church which they were about to build at Arnbegamnie. The Committee wait for further information as to the provision likely to be made for any minister who might be appointed to the charge.

India.

In consequence of a communication from Bombay, in regard to additional Scotch chaplains for the Bombay presidency, and for India generally, some of the members of your Committee requested and had an interview with the Earl of Dalhousie before leaving this country to enter upon his duties as Governor-General of India.

This interview was of a private and not of an official nature. They were received with kindness and courtesy, and afterwards put their statement in writing and forwarded it to his Lordship. They have no doubt that he will give it his best consideration. The Committee advert to this subject at present, in order to show that they do not fail to avail themselves of any favourable opportunity which occurs of promoting the great objects of their appointment.

Before noticing the state of their finances, the Committee would beg to advert to a subject which they feel to be of a deeply painful character, viz. the loss which they, in common with the other schemes, and with the Church of Scotland and the country at large, have sustained in the sudden and unexpected death of the Marquis of Bute. In him the Church of Scotland has lost a warm, judicious, and decided friend, and all her schemes a munificent and unwearied supporter. They feel the loss of such a man and at such a time to be indeed a heavy and a public one; and they would be wanting to themselves, and to the Committee which they represented, had they omitted to record, however feebly, the feelings with which they have viewed such an event.

The income of the Committee during the past year has amounted to £4293, 15s. 9d., exceeding the income of last year by the sum of £905, 7s.

This sum has been contributed from the following sources:—

From Parishes and Associations, . . .	£3588	13	9
“ Individuals,	19	14	6
“ Do. appropriated to Special Purposes,	55	0	0
“ Legacies,	57	15	0
Sums received from the Lay Association,—			
1. Sums especially appropriated by Subscribers to the Colonial Scheme, £240	12	11	
2. Sums voted by the Association from the Funds left to be disposed of by them,	125	0	0
			365 12 11
Interest on Bank Account,	206	19	7
			£4293 15 9

The income of this year has had the advantage of two collections which will not occur again, and the increase is partly to be ascribed to this cause. It has exceeded, however, the income of the year in which two collections were formerly included; and, considering the unexampled distress which has prevailed throughout the country, the Committee see good cause for thankfulness to Almighty God, who has put it into the hearts of our brethren to contribute so liberally towards the Colonial cause.

The sum at present in the bank is, no doubt, considerable; but it must be obvious to those, who have attended to the preceding statements, that it will be required and more, in order to supply the wants of our countrymen, when ministers and missionaries shall offer themselves (as it is to be hoped they soon will) for this noble and holy undertaking.

Your Committee feel that they cannot, and should not, conclude their Report without beseeching the Assembly to use all available means for bringing its authority and influence to bear on presbyteries, ministers, and members of our Church, regarding the duty of rendering all the aid in their power to our Colonial brethren. Were every presbytery to make themselves intimately acquainted with the preachers within their bounds, and were all preachers to study earnestly and prayerfully the proper object of a Gospel Ministry, your Committee believe that the means of grace might be speedily multiplied among our destitute brethren in distant lands. This is an object of no common importance, for how few families are there within our land that have not some relatives in one or other of the many distant Colonies so ill provided with Gospel ordinances? Let then the Church concentrate her affection, and put forth all her energies in this holy work, until there be not one congregation in connection with her that does not willingly and liberally contribute of their substance for the great purpose of advancing the interests of the Redeemer's kingdom, and relieving the spiritual destitution of those who are connected with us by so many tender ties. It would be highly unbecoming to draw any invidious distinction between one and another of those several schemes of Christian benevolence, which now occupy so much of the time and attention of our Church. The mind that has felt the influence of the Gospel, and has been brought under the power of the world to come, will cordially assent to the duty of giving a cheerful and liberal support to all. But the claim of kindred is joined to the call of Christianity, when a cry for help comes from those distant lands, peopled with those who are so near and dear to us, and hard must be the heart which is not reached by such an appeal. The affecting descriptions which the Assembly's Deputations have given of the wants and wishes of our exiled countrymen, are such as to awaken a feeling of sympathy in every bosom, and draw a tear of grief from every eye, where the soul is not hardened into utter insensibility. Your Committee confidently hope that such a voice shall proceed from this venerable Court as shall be heard in every corner of our land, and that the recommendations and injunctions issued shall have the happy effect of

stirring up the whole population to a more affectionate concern, and a more powerful effort in the great cause of Missionary enterprise, so that those, who may have the honour of laying the next Report on the table of the General Assembly, may be enabled to congratulate the house on the extended liberality of our countrymen and the improved condition of those whom we are bound by every consideration to assist.

THOMAS CLARKE, *Vice-Convener.*

FOREIGN MISSIONS.

Report to the General Assembly by the Committee for the Propagation of the Gospel in Foreign parts.—1848.

The Committee are happy to report to this venerable Assembly that the work of the mission in India continues to be carried on with vigour and success; and they have to express their thankfulness to the Almighty for the tokens of Divine favour with which during the past year that work has been honoured and rewarded.

Calcutta.

In estimating the success of the mission at Calcutta, it is to be borne in mind that your missionaries there completed only the second year of their course in January last; that the more advanced of their pupils have all been previously trained at heathen schools, and that, therefore, the effects of their labours cannot be expected to be fully manifest until the younger pupils, taught exclusively under their care, have been in attendance during a sufficient period to allow the Truth to exert upon them its proper influence. But even already the fruit is beginning to appear. In their last Report your Committee had the satisfaction of referring to the conversion and baptism of a youth named Tarini, who had previously studied in heathen schools; and they have to report a similar instance of the Divine goodness during the past year. In the month of August Rhadakant Dutt, a young man about sixteen years of age, in circumstances trying and affecting, renounced the superstition of his country, and made open profession of his faith in Christianity. His relations used every endeavour to dissuade him from his purpose; and, all their threats and entreaties having equally failed, they at last attempted, by writ of *habeas corpus* before the Supreme Court, to obtain forcible possession of his person. Your missionaries were thus placed in a situation of peculiar difficulty; but they conducted themselves with prudence and firmness, and had the satisfaction of obtaining a favourable decision. The case involved in it principles of the utmost consequence to the missionary cause in India; it therefore excited deep and general interest in Calcutta, both among the natives and Europeans; and the result was hailed by the friends of missions as the removal of one of the formidable barriers which had hitherto opposed the progress of the Truth. Thus Providence honoured your mission by bringing it into prominence, and rendering it instrumental in gaining in that land of darkness a new and advanced position for the Christian cause. The wrath of man issued in the Divine praise, and what was otherwise only a case of individual conversion acquired unusual importance as marking the progress of the Truth and the growing impotence of idolatry. Rhadakant was not ashamed to declare his belief in the Gospel as the only way of Salvation, before his relatives and the crowded court; and finding he was at liberty to go whither he pleased, he forsook his heathen kindred and friends, and returned to the Institution as one resolved to take up his cross and follow Jesus. After a preparatory course of examination and instruction, he was publicly by baptism admitted into the Christian Church by the Rev. Dr. Charles on the 1st of September last.

It was to be feared that the excitement occasioned by this case among the Hindoos would seriously affect the attendance of pupils at the Institution. A similar occurrence, it is believed, would a few years ago have caused nearly the whole of them to be at once withdrawn. But Hindooism has lost much of its former vigour; and the advantages of European education outweigh among the natives the hazard

of conversion to Christianity. Your missionaries, therefore, were thankful to find that, after all the meetings and resolutions of the influential Hindoos, they lost only about 150 of their pupils; and they had the satisfaction of closing the labours of the year, at the examination on the 5th of January, with an attendance of 718, whilst there were on the roll 892. To the details of that examination, the course of instruction pursued, and the testimony borne to the proficiency of the pupils, published in the *Missionary Record* of April last, your Committee confidently appeal as affording ample proof of the abilities and diligence of your excellent missionaries.

Your Committee have to regret losing the valuable services of Mr. Smith, who has been reluctantly obliged to return to this country on account of his health. They learn, however, that a competent teacher has fortunately been found in Calcutta to supply his place. They have further to express their deep sense of the loss which our Church in India has sustained by the return to this country of Dr. Charles, ever the able and zealous friend of her missions, and in times of desertion and perplexity their steadfast and faithful support. To Dr. Charles your Committee, whilst they welcome him to his native land, are glad to have this opportunity of rendering their warmest acknowledgments, alike for the interest with which he watched over the cause of your Institution, and for the personal kindness and hospitality with which he ever cheered and encouraged your missionaries. They are, however, thankful that before Dr. Charles' departure Mr. Meiklejohn had resumed his labours in Calcutta, through whose able superintendence, as well as of the other esteemed members of the Corresponding Board, they are persuaded the interests of your Institution will not be suffered to decline.

Of the spread of the Gospel through your mission your Committee have to refer to a gratifying proof in the case of a Mussulman youth, named Ely Bux. About four years ago his attention was arrested by the preaching of a missionary by the wayside in Calcutta. The spirit of inquiry, then excited in him, led him to peruse with attention a Bible in Hindostani, which he afterwards received from a Baptist missionary. But hitherto he had been without instruction, groping after the Truth in uncertainty, when he met with Bipro Churn Chokrobortte, one of the catechists of your Institution, by whom he was introduced to Dr. Charles, and after a due course of preparation renounced the Koran, and was baptized in St. Andrew's Church before a large congregation of natives and Europeans.

Your Committee learn with pleasure that the Institution was after the vacation re-opened in February with an attendance during the first week of 630, "when the studies of all the classes were resumed with more than ordinary interest and energy." (Of the pupils referred to, many have entered for the first time, and there is the prospect of a much larger attendance this year than during the past. The missionaries adhere to the rule of refusing admittance to all children coming from other Christian seminaries, and receive only such as are either wholly uneducated, or have hitherto attended heathen schools; and it is interesting to know that many of the youths in your Institution are attracted to it from distant parts of the country around Calcutta.

Madras.

It was noticed in the Report of last year that, in consequence of the removal of Mr. Ogilvie to Calcutta, and the expected return of Mr. Sheriff to this country, there were fewer labourers at Madras than at the other presidencies; and an anxious hope was expressed that additional agents might soon be found to fill the vacancies at that station. The Committee, however, met only with disappointment; and they had further the distressing intelligence that the health of Mr. Hamilton, the only remaining chaplain since Mr. Bowie's departure, was such as to prevent him from preaching, and that the Sabbath duty in St. Andrew's Church had devolved on Mr. Grant, already so much overburdened with his labours in your mission. Deeply and anxiously sympathizing with Mr. Grant, your Committee have made every exertion to meet this case of urgent necessity. They

have not succeeded in finding a minister or probationer willing to undertake the work; but they are happy to report that Mr. Sheriff, in whom they have full confidence, relieved from the distress which obliged him reluctantly to come home, has agreed to proceed to Madras in August; and that, meanwhile, they have secured the services of Mr. Black, an active and energetic teacher trained at the Normal School, who has laboured for some time with much diligence and success in the Scotch Mission at Boulogne, and who has already left this country for Madras to proceed overland by the mail of this month.

Your Committee rejoice that Mr. Grant has been able to conclude the labours of the year without suffering in health. They cannot too highly commend the resolution, the piety, and devotedness with which he has in the midst of so many difficulties and discouragements conducted the business of the Institution; and they would sincerely render thanks to the Almighty, whose preserving care has hitherto sustained him. The examination took place on the 24th March last, and seems to have presented a most interesting scene. The number of boys on the roll was 285, of whom 261 were present. Of the Black Town Female Hindoo School, there were present 151 girls, all of them Hindoos, though not many of caste, together with a few Roman Catholic, Burman, and East India girls. The whole number of pupils present, therefore, was upwards of 400. The girls were first examined on the Scriptures in their native Tamil language, through which they are instructed in preference to English, in consequence of the shortness of the period during which girls are allowed to remain at school. The proofs of their progress were most satisfactory; and, after they had been examined, they very sweetly sung a hymn in their native language. The boys were next examined in eight different classes, when they exhibited good proficiency in natural philosophy, mathematics, history, and geography, many of them having, as was remarked by the examiners, made great progress since the same occasion last year. All, that sufficiently understand English, underwent a searching examination on the leading facts and doctrines of Scripture, with which they evinced an intimate acquaintance. The solemn question was put to each in the monitorial class—"Do you believe those truths of which you have been speaking? Do you really believe that Jesus Christ is the only Saviour, and that He came to save?" And they each of them answered, "Yes, I do." Their sincerity was not doubted; and Mr. Grant is persuaded, from the intercourse which he has had with them, that there are many convinced of the truth of the Gospel, and on whose hearts besides it seems to have made a deep impression; but they have not hitherto had courage to confess Christ publicly, and enter His Church by the ordinance of baptism, which would at once deprive them of caste, and render them to their relations as worse than dead.

The friends of your mission had on this occasion to regret the departure from India of Lord and Lady Tweeddale, by whose countenance, during their residence in Madras, they have ever been encouraged, and whose Christian example has had a salutary influence on society at that presidency.

Bombay.

Your Committee have the satisfaction of reporting that the work of the mission is also vigorously prosecuted at Bombay. They have the assurance of Dr. Stevenson, to whom, with his excellent colleague, Mr. Cook, they are much indebted for their attention to the affairs of the mission, that the examination, which took place in January, afforded to all present gratifying evidence of the talent and diligence with which the course of instruction is carried on. Last year, the number of pupils was only about 120, but this year it has risen to 300. "The advancement," Dr. Stevenson observes, "in the knowledge both of sacred and profane history of those who had continued during the year in the institution was very decided; while in geography, mathematics, and in the other branches on which they were examined, the progress was equally satisfactory. In one point we have still ground for sorrow, namely, that while many have acquired so much knowledge of Christian Truth, there is as yet no decided case of that Truth issuing in conversion."

Ghospara.

This mission at Ghospara, supported by the congregation of St. Stephen's, Edinburgh, and conducted by native agency, was recently visited by your missionaries from Calcutta, who give a favourable report of its progress. The school is attended by about 80 pupils. Kali Coomar Ghose, the native missionary, with the able assistance of Tara Churn, one of the catechists, makes it his endeavour, not only to impress the truths of Scripture on the minds of the pupils in the school, but zealously avails himself of every opportunity of making known to his benighted countrymen the glorious Gospel of the grace of God, by visiting them in their dwellings and addressing them in the places of public resort.

Female Education.

It is with great pleasure that your Committee refer to the continued success which attends the efforts of the Ladies' Association for Female Education in India in connection with the Church of Scotland. Their schools at the several presidencies are numerous attended, and to these they have lately added schools in Ceylon under the direction of the Rev. Dr. M'Vicar. Two of the native females educated in the Orphanage at Calcutta were baptized by the Rev. Dr. Charles in St. Andrew's Church in September last. These female schools are designed to provide a remedy for one of the great social evils in India, without the removal of which it would be vain to look for the progress of the Gospel there. And your Committee, interested in their success as constituting an important branch of the mission, would anxiously recommend the cause to the continued and increased support of the ministers and people of our Church.

Mission Buildings.

The attention of the Committee has been called to the state of the buildings of your Institution at Bombay. The accommodation provided in the Institution has become too limited for the increased number of pupils; and, besides, the violence of the monsoons, occasioning every year a large amount of damage to the unfinished part of the building, renders it extremely desirable that the wing, whose foundations only have been laid, should be immediately completed. This has been urged on your Committee by the missionaries and Corresponding Board; and after much correspondence and deliberation, they came to the resolution of sanctioning the completion of the building at the estimated cost of £1200. By this increased accommodation not only will greater scope be provided for the school operations, but it is hoped that apartments may be furnished to at least one of your missionaries, whose residence on the premises, according to the assurance of such as have had experience of the climate, is of the utmost importance. Your Committee agreed earnestly to recommend to your venerable House the appointment of a general collection throughout the Church for the special purpose of defraying the cost of these buildings at Bombay, and also, if possible, of providing a fund for similar purposes at the other presidencies. They would respectfully remind your venerable House, that, whilst other churches have their missionary buildings at Madras, your mission there has only temporary accommodation in premises far from convenient, and for which a considerable yearly rent is paid. There has further arisen at Calcutta the necessity of having some additional building for the temporary residence of native converts, who for the Gospel's sake become aliens among their brethren, and outcasts from their parental homes, until they have an opportunity of otherwise providing for themselves. The residence, besides, of these young converts at the Institution, is of greater importance than might at first appear to those unacquainted with the state of society among the heathen. To them many of their former youthful companions resort to inquire in private as to the Gospel, the subject of all others the most important, but with regard to which they are unwilling at once to commit themselves by a direct application to your missionaries. In other times much might have been done for the erection of suitable buildings by subscriptions in India, but, at present, it is feared that this cannot be expected in a country suffering so from commercial embarrassments.

Extension of Missionary Operations.

It is not to be forgotten, that, whilst your missionaries are chiefly occupied with the pupils immediately under their instruction, they render themselves accessible to all inquirers after the Truth, and also embrace every opportunity of making known the name of the Saviour. It is obvious, however, that they are too few in number, and too much occupied, to be able to do this to any great extent. It is beyond their power to overtake all the objects contemplated by the Committee, and necessarily involved in the very design for which your institutions have been established. The care of the native youths who have received an English education, and of whom there are now many thousands in India, has excited the earnest solicitude of your Committee; and they see among them ample field for the preaching of the Gospel without having to encounter the difficulty of language; whilst, by gathering classes and congregations of such youths, they would anticipate fully realizing the design of the mission, and raising up from among them a race of native evangelists. Without missionaries whose special object it is to attend to these youths, among whom the way of the Lord has already been in some measure prepared, and who are now of age to judge and act for themselves, we lose our labour at the very time when we have brought it to the point at which it is likely to be available. Your Committee would therefore rejoice to have it in their power to employ additional agency for the purpose of moving and directing aright the mind of the educated youth of India, and of reaping the abundant harvest which has been brought to maturity, only at present to be devoured by the fowls of the air, to be trodden down by beasts, or to perish under the destructive influence of the elements.

Training of Missionaries.

The difficulty of finding properly qualified agents has suggested the propriety of some provision being made for the purpose of training for this work young men of ascertained ability and missionary spirit, but whose circumstances do not enable them to procure for themselves a suitable education, and of directing them to those studies and acquirements which will peculiarly fit them for their high calling. Your Committee therefore hope to receive the sanction of this venerable Assembly in devoting a portion of their funds to this important object, and they would fain hope that Christian liberality will enable them to carry out their designs.

In connection with this subject, they have earnestly to recommend to your venerable House to take measures for restoring, on such conditions as may be deemed advisable, the Presbyterian body at Calcutta, which has been defunct since the time of the late Secession, with power to grant licence to those native converts whom they may find properly qualified for preaching the Gospel, reserving in all cases, however, the power of giving ordination for the sanction of this venerable Assembly.

Scotch Chaplains in India.

The spiritual destitution of our countrymen in India, though it does not fall properly within their province, has yet in various ways forced itself on the notice of your Committee, and particularly as regards the state of matters at Madras. While numerous chaplains are provided throughout India for members of the Church of England, and allowance is even made for Popish chaplains, the members of our Church are wholly unprovided for except at the capitals of the three presidencies, at each of which there are only two, a number insufficient to meet frequent emergencies. It is further worthy of notice, that, when, a few years ago, the retiring allowances of the English chaplains were reduced in consequence of an increase in their number, the allowances of the Scotch chaplains were subjected to a similar reduction, though no addition was made to their number.

Scholarships.

The subject of scholarships is of great importance to the prosperity of your Institutions, and to the cause of missions in India. By means of these a powerful incentive to vigorous application is furnished to the more active and intelligent of the native youth, and, besides, on such foundations they are enabled to remain at your Institutions until they are fully in-

structed in Christian truth, and have become released from legal restraints, which at an earlier period prevented them from venturing on an open profession of the Gospel. To the Missionary Association of the University of Edinburgh, the Committee would express their thanks for the scholarships which they have founded at Calcutta, the effects of which were manifest at last examination. Besides these there are the scholarships founded by Miss Wilson of St. Andrew's by a legacy in 1844; and also those instituted for the present year by the liberality of John Hope, Esq., 31, Moray Place. They further deem it of importance that the Church should not lose sight of the important object of the Murray Fund, now amounting to about £1500, bequeathed for the purpose of establishing a mission among the Sikhs.

Funds.

It is gratifying to find that, notwithstanding the pecuniary difficulties of the country during the past year, the funds of the mission, instead of exhibiting a falling off, are somewhat improved as compared with those of the preceding. This, however, arises in part from an increase in the number of parishes that have contributed.

	1847.	1848.
Church-door collections	£2565 10 2½	£2598 2 0
Increase		32 11 9½
Number of parishes contributing	693	771
Increase		78
Average from each parish	£3 14 0	£3 7 5
Decrease		0 6 7

There is an increase in sixty presbyteries of £261. 15s. 11d., and a decrease in twenty-two of £229. 4s. 1½d. The decrease is found in those presbyteries in which the large towns are situated, such as Edinburgh, Glasgow, Aberdeen, Perth, Greenock, and Dumfries. The whole income arising from collections, donations, and legacies, amounted in 1847 to £2867. 8s. 5½d., and in 1848 to £3008. 13s. 10½d., showing an increase of £141. 5s. 5d. Among the private contributions of the past year, your Committee refer with grateful acknowledgment to the munificent donation of £100 by an old Moderator of the Church, the donation of £25 from "a Member of St. Stephen's Congregation," and the donation of £10 from "a Friend." The whole income, including bank-interest, and the sum of £408. 13s. 8d., contributed by the Lay Association, amounts to £3651 11 11

The sum of expenditure is 4273 14 2

Deficiency £722 2 3

The expenditure of the past year has been unavoidably increased by outfit and passage-money; and, for a similar reason, the Committee cannot calculate on its being diminished during the current year, but the reverse. There is a deficiency to supply for the past year, and a sum necessary for the present, of not less than £4850.

It must be obvious, therefore, to your venerable House, that the income in its present state is inadequate to the support of the mission. It is to be remembered that the income of 1847 fell short of 1846 by the large sum of £1217. 13s. 1d., for which the trifling increase of the past year provides no fitting compensation. The income being therefore inadequate to the support of the mission, even in its present state, unless there is during the current year a decided improvement, your Committee, so far from venturing to enter on the important designs they have in view, will be under the painful necessity, as they cannot undertake the responsibility of contracting and accumulating debt, of considering whether they shall maintain entire their existing establishments. Why should this be so? Why should the contributions, from many parishes, be so small as to show that neither has the minister contributed with liberality himself, nor used any means to engage the interest and call forth the liberality of his people? Why should there be 200 parishes in which the express injunction of this venerable Assembly is disregarded?—200 parishes in which the Christian people are denied the precious privilege of bringing forth

fruit that may abound to their own account, and of offering it to their God and Saviour sacrifices which He has declared acceptable and well pleasing, an odour of a sweet smell 4-200 parishes in which ministers for the advancement of the Redeemer's kingdom and glory, instead of calling forth the loyalty and devotedness of his people, and teaching them by their deeds to prove their hearty sincerity in uttering the prayer, "Thy kingdom come!"—virtually intercept and hinder their piety and their prayers, and plead in excuse their poverty, as if the widow's mite did not more meet the approval of her Lord than all the costly gifts which out of their abundance the rich men cast into the treasury? Your Committee, in referring to this state of things, are not more concerned for the interests of your mission to the heathen than of vital godliness among our own countrymen; and they are persuaded that, in fulfilment of your high commission to go and preach the Gospel to every creature, as called to a work the noblest that can engage the faculties and animate the hopes of man,—pledged by the memory of saints gone to their rest, who in their day so nobly discharged the trust now committed to you,—bound in honour and esteem to the devoted labourers now spending their strength among the Hindoos, and encouraged by promise of grace, and by tokens of the right hand of the Most High, the most clear and indubitable,—you will not rest until you have accused alike pastors and people to their privilege and responsibility, and summoned them as with one heart and mind to the help of the Lord against the mighty. Thus shall we, through our endeavours to extend the Redeemer's kingdom among the heathen, use the effectual means of establishing it among ourselves; our Church will be seen to rest on the Rock (of everlasting ages; men shall call its walls salvation, and its gate praise. Let us return unto the Lord whom we have, from the days of our fathers, even this whole nation, robbed of the tithes and the offerings which with thankful hearts we should have brought for the maintenance and extension of His worship and glory. "Bring ye all the tithes into the store-house, that there may be meat in mine house; and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. And all nations shall call you blessed; for ye shall be a delightful land, saith the Lord of Hosts."

JAMES VEITCH, *Convener.*

REVIEWS.

CORMENIN'S HISTORY OF THE POPES.

This book may be read with profit perhaps as a sign of the times, but as a history of the Popes, which it professes to be, it is worthless. History should be written in the spirit of a judge, who weighs and examines evidence with the design of sifting out the truth. Even when it is written in this spirit and with this design, many mistakes will unavoidably be committed from want of full information, which cannot always be obtained; from partiality, which cannot always be guarded against; from deficiency in clearness and comprehensiveness of judgment, which few men possess in a sufficient degree, for dealing with the vast and complicated affairs of history. None of these qualifications, however, was needed for the task which Mr. Cormenin has undertaken. He is neither the historian nor the judge of the Popes, but the advocate who conducts a process of accusation against them at the bar of the public, with a view to obtaining a sentence of condemnation. It was his business therefore to gather into his bill of indictment every scandalous charge on which he could lay his hands, and,

in pressing home his accusation, to allow admissions in favour of the accused parties to slip into his pleadings, only for the sake of aggravating and confirming the bad impression against them, which it was his object to produce. This is just what he has done. We may learn from his book what has been said against the Popes by their various accusers, public and private, in various ages, but with what truth it has been said, must be learned elsewhere.

Mr. Cormenin we have met with before, and he must, we should suppose, have a name in the literature of his own country. He has too on the present subject written a large book, treating of great extent of the history of the world, and must have employed a good deal of time in collecting his materials, and exercised considerable thought in getting them into his own mind and producing them again in writing to lay before the public. Yet what a heap of crudities has he with much pains prepared himself to deliver to the world. In his introductory chapter we have almost as many false statements as sentences, of the falsehood of which almost every reader of history should be aware. Yet Mr. Cormenin, who is not only a reader of history but a writer of it, seems to believe them, and we have no doubt, does believe them. But, if the writer, with the proof of the falseness of his theories staring him in the face in every page of the world's history, seems to regard them as undoubted truths, which no one will think of calling in question, what wonder if careless and confiding readers receive them as such. Take for instance the very first sentence, "The wisdom of nations has caused blind fanaticism to disappear, reason and tolerance have replaced the religious passions which drove men to the most horrible extremes, and caused them to resemble tigers gorged with blood, rather than human beings."

Now it may be true that something or other about the time of the first Revolution caused religion very nearly to disappear from France, and that very little of it has as yet made its re-appearance there, but surely then and now we find abundance of fanaticism. What strange oblivion of the history of his own country during the last fifty years, could lead the writer of the above sentence to think, for we have no doubt he does think, that he lives in an age of reason and tolerance, in which men are no longer driven by fanatic passions to the most horrible extremes, and made to resemble tigers gorged with blood, rather than human beings. But in the name of common sense and historic truth, we ask in what age were men driven by fanatic passions to more horrible extremes, and more resembled tigers gorged with blood, than in the first and present French Revolutions, and in all the bloody wars of conquest in Europe and Africa which have intervened between them? Whatever the

wisdom of nations may have banished from the world, surely it has not banished fanatic passions. By whatever that which has been made to disappear, is replaced, surely it is not by a love of righteousness and peace, nor by any thing deserving the name of reason and tolerance. Was the fanaticism of liberty more reasonable or tolerant, more merciful and just, less fierce and bloody, than the most unpitiful and remorseless fanaticism, that ever, under the name of religion, embittered society and crushed the spirit of man by the ruthless proscription, and swift and terrible punishment of every form of speech or mode of thought, that dared to differ by a shade from those of the party whose opinions had triumphed and obtained power?

"The people," says Mr. Cormenin, "will learn great truths from history," and so they may, but not if they follow such guides in history as himself. Thus he goes on again, "The Romans, the most tolerant people on earth, permitted the extravagance of the Christians, so long as they did not interfere with the order of things established by law," &c. Now the truth is, the Romans were just as tolerant as Popery, or the disciples of French philosophy or human nature in general, and no more. They tolerated whatever did not interfere with their pride, their power, and their prejudices, or did not press itself particularly on their notice as interfering with these. So far their toleration went and no farther. But Popery also has always tolerated a great many contradictory things. She has tolerated many truths and many falsehoods. She can and does tolerate both piety and impiety, faith and infidelity, if they do but fall down and worship her, and what more did ancient Rome, or what more has been done in modern times by the pretended patrons and preachers of liberty, equality, and fraternity, of reason and toleration.

Mr. Cormenin's book in short seems written on the principle that all religion is fanaticism, and that there is something apart from religion which he calls reason and eternal truth, which is to dispel all error from the mind, remove all evil from society, and introduce a golden age of loving kindness, and peace and happiness upon earth. What this reason and eternal truth may be, however, we get no definition of, and, apart from religion, suspect it is undefinable nonsense.

Further he considers kings and priests as the cause of all the wars, oppressions and delusions which afflict the world, that kings and priests are the tigers and foxes which prey upon society, and that the body of the people are a flock of silly, and naturally peaceful and harmless, sheep, who have suffered themselves to be led astray and devoured by these ravening, ferocious beasts. Now the whole tenor of the world's history contradicts all this. The people

themselves are full of violence and deceit, of bloody and rapacious instincts. They will not follow any other leaders than these same tigers and foxes.

It is but the strongest and craftiest of the pack that can get to the head of it. Let any one read the history of any race of kings of any nation, and what is the lesson it will teach him? He will find perhaps in a long succession of monarchs, one, or it may be two, who, coming to the crown, when the people were exhausted by previous wars, by a very vigorous administration, and by being always ready for war, found it possible to maintain peace in their days, and live and die respected. But what in general has been the fate of really peace-loving kings who abhorred bloodshed? Have not the reigns of such been usually distinguished by rebellions, and internal wars, and seditions, ending commonly in the violent deposition and death of the peace-loving king to make way for a more warlike and popular successor. What indeed is the popular history of monarchies but a succession of admired warlike princes with a few despised peaceful ones? Before charging the guilt of war upon kings, and justifying the people, it should be shown that the people would have permitted any other than these same war-loving kings to reign over them. The Romans whom French Republicans are in general so prone to admire, and from whom they seek instruction and example rather than from the Gospel, were ever ready to carry war and devastation through the world under Consuls and Military Tribunes of their own choosing. There never was any need of tyrants to drive the people forth to ravage and destroy their neighbours' country.

The Romans in ancient times over-ran France, and slaughtered and subjugated the Gauls who then inhabited it. The Franks and other German tribes, who afterwards slaughtered and subjugated the Romans and their subject Gauls, did so under leaders chosen by the people for the express purpose of leading them on to plunder and destroy and enslave those whose possessions they coveted.

The Saxons, who exterminated and enslaved the Britons in England, were urged on by their own passions, and not driven forward by the tyrannical ambition of their kings or captains. The Normans, who subjected the Saxons, were drawn together to the enterprise by their own innate covetousness and love of conquest, not by the command of the conqueror. When lately the people of the neighbouring States were talking so loudly about drawing the teeth and clipping the claws of the British Lion, who, that knows anything of human nature and the passions of the multitude, can doubt that, if the voice of the majority had ruled in Britain, there would then have been war? The crow of defiance from this side of the Atlantic would no

sooner have been heard on the other, than it would have been answered by one equally loud, boastful and provoking. Thus the parties would in the very wantonness of bravery have gone on crowing defiance to each other, till there would have been no alternative left them but either to rush headlong into a senseless bloody war, or slink away like a couple of cravens amid the hootings of the world. No doubt, when the affair began to grow serious and likely to come to blows, the most sensible thing they could have done would have been to leave the world to laugh, and, like two honest dunghills, begin to scrape for something to eat, and look as if they did not see each other, and edge quietly away with unbloody combs and all their eyes in their heads; but who, that knows the game spirit of the two nations, believes they would have parted without having a fly at each other?

This is what history teaches with regard to the passion of nations of the human race for war, and the prospect of peace which the dethroning of kings and the overturning of governments, and giving power to the people, hold out to the world.

In the Scriptures, the fierce beasts employed as the emblems of tyrannical temporal power are represented as coming up out of a stormy sea; the woman who signifies the Deceiver in spiritual things, is represented as sitting on a multitude of waters. By the stormy sea and multitude of waters, we are taught to understand multitudes of people vexed and stirred like the sea by furious passions, so that they cannot rest, nor cease from troubling. Tyrannical kings and rulers and deceiving priests are therefore the offspring of the furious, malevolent, ungodly passions and principles which work and ferment in the multitudes below, from whose bosom they come, and whose character and disposition they bear impressed upon them, as children bear the likeness of the parents from whom they receive their being. From this it follows that, if you would change the character of priests and rulers, you must change that of the people.

Whatever French philosophers and their disciples in all lands may think of Christianity, most, who know any thing of it, admit at least that it is a wise, beneficent, peace-loving and peace-inspiring system, however its professors may belie its precepts. But to speak as a Christian to Christians, can there be any doubt that the Author and Finisher of our faith sent his disciples through the world on a mission of peace, and that, when the success of their mission is complete, there will be peace, that then men will beat their swords into plough-shares, and their spears into pruning-hooks, and that the nations shall not learn war any more. But to whom did He specially send His Apostles to preach the doctrines of peace? To the kings and

the great ones of the earth? No, but to the poor, to the mass of the people, and in vain will we seek to establish peace by following any other order. It is not the passions of kings, but of the people that are the grand causes of war and bloodshed and plunder.

Protestants have, for nearly the last three hundred years, been following this preposterous course, exclaiming against Popes and Priests; and what has been their success? Nothing, absolutely nothing. Nor truly was any thing to have been expected from such measures. If Popery be now in danger, it is not from Protestantism that it is in danger. It is not before the principles of Protestants that it now trembles. It is before men of such principles as Mr. Cormenin, that the leaders of Popery now stand aghast—men who are as much opposed to Protestantism as to Popery, as much to the authority of Christ in the world as to that of the Pope. But what ought Protestants to have done, or what could they have done, that has not been done? They have not taught nor seriously attempted to teach the people. Books have been written against the power of the Pope and the delusions of the Priesthood. But has that been done which was done by the first Apostles of Christianity, by the first preachers of the Reformation? Has the truth been preached to the poor, to the multitudes of the people perseveringly and in a spirit of love? It has not. Some have grudged to give their money, other have shrunk from the labour, others have dreaded the persecution that must have been encountered, and thus the work has neither been done nor attempted to be done, and now, in the righteous judgment of God, the hearts of the nations are moved, all the furious and selfish passions of un-renewed nature are at work in multitudes of bosoms of men baptized in the name of Christ, but to whom neither Papist nor Protestant has fairly presented, nor faithfully taught, the principles of that religion, whose initiatory symbol they have received from some one or other of its Ministers.

The Truth, as it is in Jesus, will, we fear not, come through all future struggles with the wickedness and falsehood of man, as it has done through those that are past, not only safe but victorious, and Christ shall be lifted up above all the troubled waves of this stormy scene, and sit on the multitude of waters and look down upon a peaceful world, the sole acknowledged Prophet, Priest and King, God over all, blessed for ever, whom all men honour, worship and obey; but how long—alas! how long, may it be ere this comes to pass; what torrents of human blood may be shed by human hands; what protracted misery may nations in their madness bring upon themselves, ere they will submit to be reigned over by the King of Righteousness and of Peace!

LITERARY CHARACTERISTICS OF THE HOLY SCRIPTURES, BY J. M. McCULLOCH, D.D. MINISTER OF THE WEST CHURCH, GREENOCK.

Even our privilege as Reviewers will hardly warrant us Provincials, in our young and humble journal, to assume the air of patrons towards the book of a Doctor of Divinity which has reached a second edition in the Old Country. But, without presuming to praise, we will venture very heartily to recommend this little book to the notice of such of our readers as feel an interest in the subject of which it treats. It is but a little book, and will hardly justify us in writing a long article upon it; while the field of enquiry into which it conducts us, is so interesting and so extensive, that it furnishes us with abundant materials for observation, and strongly tempts us to make use of them. The book itself indeed is only a review of the subjects to which it directs our attention, and does not profess to treat any of them in such a way as to exhaust enquiry, or preclude further research. It is a sort of Traveller's Guide, designed to awaken a desire to visit the scenes through which it proposes to conduct us, and direct our attention to such objects of interest and curiosity as lie in our route. We think some of our Clerical Correspondents would find it very useful in furnishing hints, which they might expand into Essays, on very useful and interesting subjects connected with the illustration of the Holy Scriptures, which they cannot conveniently introduce into Sermons, but which would find an appropriate place in the pages of "*The Presbyterian*," and which we would have great pleasure in presenting to their flocks for our own and their instruction and entertainment. But it is not to our Clerical readers alone, that we would recommend this short Treatise on the Literary Excellencies of the Sacred Writings, but to all in whom a love of Scripture Truth is combined with a relish for the beauties of Polite Literature. As an intimation of what they are to expect in it, we will print the author's own synopsis of its contents:

I. Distinctive Features on Subject-matter, Originality, Depth, Sublimity, Spirituality, Reserve on Speculative Points, Unsystematic Arrangement, Harmony.

II. Distinctive Features on Style, Translateableness, Simplicity, Animation, Parallelism, Figurative Language.

III. Influence of the Scriptures.

Explanatory of this synoptical view of the whole treatise, we give the concluding paragraph of the introductory chapter:

The literary characteristics of a book are to be sought for, partly in its subject-matter, and partly in its style: And, to ascertain therefore the distinctive literary properties of the Bible, our inquiry must be directed, first, to its *Subject-matter*; and, secondly, to its *Style*.

As a specimen of the style and spirit in which the whole is written, and both are worthy of all praise, we copy the concluding paragraph:

I must not close this Essay without adding a single sentence to remind the reader, that, much as the Bible is to be valued and admired on account of its fine literary properties, it ought chiefly to be prized by a fallen and sinful creature, not for what it is, but for what it contains. There is much in the Bible that may be used to minister to our sense of beauty; there is much entertaining history; much stirring eloquence; much unrivalled poetry. But, better far than any or all of these, there is SALVATION in the Bible.—And, if we allow the former to exclude the latter from our thoughts, what better or wiser are we than the classic traveller who counted the stones in the Applan way, instead of gazing on the monuments of "the Eternal City?" The Bible, let us ever remember, derives its chief claim to our regard from its revealing a SAVIOUR and the way of Salvation. How foolish and inconsistent, then, to use it merely for the gratification of taste, to the oblivion of Him of whom it testifies! It is designed to be to us what the Star was to the wise men of the East; and shall we, in criminal disregard of its grand end and use, content ourselves, with admiring its brilliancy, instead of taking and following it as our Guide to CHRIST?

MISCELLANEOUS.

ADDRESSES TO THE REV. JOHN CLUGSTON, LATE PASTOR OF ST. JOHN'S CHURCH, QUEBEC.

Reverend and Dear Sir,—Attached to other religious bodies than that to which you have ministered long and faithfully, we cannot allow you to depart from among us, without assuring you how general is the feeling of respect for your character entertained by the members of our mixed community.

We regret that any causes should unhappily have arisen to interrupt your ministrations in this city.—With such matters we presume not to meddle; but, as dwellers in a land so scantily provided with Ministers of God's Word, we cannot but deplore the loss of one, whose worth has been tested, whose diligence has been approved, and who enjoys a good report of all men, yea and of the Truth itself. Nor can we refrain from expressing our sense of the benefits conferred by Mrs. Clugston upon the poor of whatever creed by her untiring and systematic labours of love. Long, we doubt not, will she be remembered by the friendless, the fatherless and the widow.

We request your acceptance of the accompanying token of our regard, and, commending you and your family to the Providence and Grace of God, we bid you, affectionately, Farewell.

Quebec, April, 1848.

George Mackie, D.D.
John Cook, D.D.
Jas. Drummond, Minn.
David Marsh, Minister.
John Thomson,
James Dean,
Andrw. Young,
A. Gillespie, Jun.
Jno. P. Anderson,
Robert Hamilton,
R. Cassels,
F. W. Primrose,
J. M. Millar,
John Wilson,
A. Campbell,
J. Green, Advocate,
Thos. McCaw,
Alex. Gordon,
R. P. Barrett,
Isaac R. Eckart,
Saml. Brown,
R. Symes,
Andrew Paterson,
A. Simpson,
Chas. Stuart,
John Grainger,
Wm. Petry,
James Henry,
Henry Burstall,
A. Stuart,
H. S. Anderson, Adv.
T. C. Aylwin,
James Dean, Jun.
Robt. Roberts,

John Paterson,
Donald Grant,
P. Sinclair,
George Hall,
A. Robertson,
Henry McKay,
Adam Burns,
Wm. G. Wurtele,
C. Gethings,
J. H. Clint,
H. N. Jones,
James Hayes,
J. Meiklejohn,
M. Stevenson,
D. R. Steuart,
Jas. T. Harrower,
John Ross,
William Price,
G. C. Hale,
Francis Bowen,
Robert Shaw,
Duncan Paton,
A. Laurie,
J. W. Leaycraft,
Jeffrey Hale,
Jno. Bonner,
Daniel Wilkie, L.L.D.
J. Musson,
David Robertson,
Henry S. Scott,
Joseph Bowles,
John McLeod, J. P.]
Wm. Blight,
W. H. Knowlton,

H. J. Caldwell,
Wm. Gordon,
R. S. Cassels,
W. H. Anderson,
H. LeMesurier,
W. Walker, Jun.
A. Thomson,
Jos. Roberts,
A. D. Bell,
Jas. White,
A. Lenfestey,
C. G. Stewart,
Noah Freer,
Saml. Newton,
Robert Cairns,
D. Wilkie, Jun.
A. W. Cochran, Q. C.
Dunbar Ross, Adv.
John B. Parkin, Adv.
Wm. K. McCord, Q. C.
M. B. Wade,
John Kerr,
L. M. Macpherson,
J. Fletcher,
J. T. Wilson,
R. R. Burrage, Clk.
Jno. Campbell,
Duncan Macpherson,
James Gibb, Jun.
Jno. Macpherson,
John Brown,
John McDougall,
John D. Stewart,
N. Neilson Ross,
Richd. P. White,
Alexander Fraser,
James Sealy,
H. Breakey,
Jas. MacKenzie, Pt. Levi.
David Gilmour,
John Gilmour,
Duncan McCallum,
William Wilson,
Michael Scott,

Gifford Doney, Wes. Min.
J. C. Davidson, Wes. Min.
David A. Ross,
Daniel M'Callum,
J. Douglas, M. D.
David M'Callum,
John Rowley,
W. S. Henderson,
Will'm. Stewart Smith,
Jos. Morrin, M. D.
James Turnbull,
George Black,
Chas. Graddon,
John U. Ahern,
G. O. Stuart,
W. Kimlin,
Thos. Cary,
George Black, Jun.
Christian Wurtele,
J. H. Bradshaw,
G. H. Parke,
W. Stevenson,
Thos. H. Oliver,
Jas. E. Oliver,
D. A. Callam,
Thom. Morkill,
Paul Lepper,
Wm. Lepper,
William Baxter,
Thos. Cowan,
M'Quiken & Henry,
Mrs. Robt. Martin,
T. Martin, Jun.
John Hall,
John R. Healey,
Wm. Paterson,
Daniel Rae,
Wm. Lampson,
James Anderson,
W. H. A. Davies,
Henry W. Welch,
Saml. Dallimore,
John Jameson.

REPLY.

Quebec, 25th May, 1848.

Gentlemen,—Your kind address has anew excited and deepened my regret in taking leave of a city, in which I have for more than seventeen years laboured as a Minister of Christ. I have done so among a people to whom I was deeply attached, and in promoting whose spiritual welfare I had hoped to spend my days. Circumstances, unexpected and peculiar, and to me of a very painful and trying nature, have occurred to disappoint this expectation.

But I have consolation in the testimony of my own conscience, that, amidst many shortcomings which I have to confess and deplore, I have earnestly sought to promote the highest good of the people of my charge; nor shall any thing that has occurred, make me cease to feel for all of them a deep and unfeigned interest. The assurance which you have given me of the feelings entertained toward me by my fellow citizens generally, is another source of encouragement and comfort.

My resolution to leave Canada, though, as you remind me, so scantily provided with Ministers of God's Word, has not been adopted without that prayerful consideration which its importance demands. That I do not state the reasons which have led me to take this step, and which to my mind justify me in taking it, is because they are connected with matters, with which you have properly declined to meddle.

The very friendly notice of Mrs. Clugston, and of her humble efforts in behalf of the needy and destitute, is highly valued. You have judged of us too favourably; and I cannot refrain from assuring you, that the knowledge of your friendly disposition, does much to cheer us, and to excite our gratitude to Him who ruleth over all.

To your expressions of esteem, you have been pleased to add a more substantial proof of your regard, which calls for my special acknowledgments. And, now, dear friends, I bid you affectionately, farewell. May the blessing of the God of peace be upon you and your respective families.

JOHN CLUGSTON.

Reverend and Beloved Sir,

Mingled emotions of affection, gratitude, and deep felt regret, stimulate us thus to breathe our farewell to you, prior to your speedy embarkation for your native land.

Our affection for you is based upon your extreme kindness, as an individual, as well as upon your faithful watchfulness over your flock of which we were members; we cannot look back upon your seventeen years' labour of love amongst us, and call to memory those of our departed relatives and friends, whose bed-side was enlivened by your presence, and whose souls were cheered by your earnest and affectionate prayer, without feeling that gratitude which will call forth our prayerful remembrance of you, when the mighty Atlantic shall roll between us. Be assured that we part with you not as a matter of choice, but as one of deep regret, and that your leaving has caused us sorrowful hearts.

We are disposed to look at the painful event which separates us, as one sent to chasten us, and to arouse us to greater activity in the cause of our Redeemer; at the same time we trust that the Great Shepherd of the sheep is about to enlarge the sphere of your pastoral usefulness elsewhere.

In tendering you these expressions of our sympathy and regard, we would not forget your worthy and amiable partner in life, by whose unceasing exertions of benevolence and charity so many hearts have been made glad;—we would likewise assure her of our heartfelt sorrow at our approaching separation.

Farewell, dear pastor; may the God of peace go with, comfort, and bless you and your family, and at last cause us to be permanently re-united by receiving us into those happy regions, where never-ending joy and felicity uninterruptedly reign.

Accompanying this address, is a token of regard which we beg you will accept from your warm hearted friends.

Quebec, 27th May, 1848.

Alex. Hadden,	David Bell,
John Munn,	William Bell,
Thomas Rae,	Thomas Parkhill,
Matthew Harbison,	John Parkhill,
Fredk. Petry,	John M'Cormick,
Elisha Lane,	R. M'Riecnan,
Edward A. Henderson.	Hugh M'Leer,
Edward Henderson,	Jas. Morrison,
Robert Young,	Hugh Waterson,
James Bankier,	John Dodds,
Edwin Jackson.	William Moore,
John Campbell,	Robert M'Lord.
Jas. Scott,	David Bass,
Murd. Mackenzie,	John Waterson,
D. Robertson,	William Waterson,
Jas. Hewitt,	Andrew Todd,
William Thom,	Henry Balwin,
F. W. Blaiklock,	Matthew Miller,
James Thom,	James B. Stewart,
John Douglas,	A. Skillen,
Wm. Clark,	Abraham Cacer,
D. M'Cowan,	Alex. M'Donald,
George Thompson,	John Dunleys,
James Waddell,	John Munn,
A. M'Cowan,	D. Harrower,
James Douglas,	Alex. Bellhouse,
Wm. Henry,	John Provan,
Wm. Lane,	Robert Provan,
Thomas Doherty,	William Devlin,

And by a large number of Ladies, members of St. John's Church.

Quebec, 1st June, 1848.

My Dear and Valued Friends,

Your affectionate address is eminently fitted to call forth the expression of sentiments and affections which I have fondly cherished, and which warmly reciprocate your own.

Though you estimate my labours too highly, you do not over-estimate the affectionate interest which I have ever taken in your spiritual welfare. I mean not to compare myself to the great apostle of the Gentiles, but I may in my humble measure say with him—"being affectionately desirous of you, we were willing to have imparted into you, not the

Gospel of God only, but also our own souls, because ye were dear unto us."

You recal to my mind many scenes of a solemn and affecting character, which, in separating, it is well for us to remember, and to seek to have the lessons which they teach indelibly engraven on our hearts. It has been my anxious desire and effort, in all my public and private ministrations, amid many sins and shortcomings, to gain your attention to the one thing needful, that you might be prepared for an event which awaits us all, and which has carried home many dear to you and to me.

I part from you, and the other attached members of my beloved flock, with feelings of sorrow, which I will not attempt to express. Had I been left to my own choice, this separation, in such circumstances, would not have taken place; for I had hoped to spend the rest of my days in going in and out among you, labouring to instruct the young, to build up believers in their most holy faith, and in Christ's stead to beseech sinners to be reconciled unto God. It is the will of the Great Head of the Church, that I should not be permitted to do so. But it is consolatory to me, amid the grief which I experience in separating from you, to know that you desire to improve this dispensation, and to be excited by it to greater activity in the service of our Lord and Redeemer. Should this, by His grace, be the blessed result, and should the seed which I have for so many years been sowing among you, yield such fruit, then may I, in the land to which I go, have my heart cheered and my hands strengthened by the hope that we shall for ever rejoice, together in the house of our Heavenly Father. Be assured that no distance will diminish my affection for you. It will still be my prayer that Christ may be formed in you the hope of glory.

Your expressions of sympathy to me and also to Mrs. Clugston, are as highly valued and much needed by her as by myself, for she too feels deeply at parting with friends so dear and attached.

The token of your regard, you may rest assured, I highly prize.

Commending "you to God and the Word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified," I am, My dear and valued Friends, Yours affectionately,

JOHN CLUGSTON.

LAY ASSOCIATION OF NOVA SCOTIA.—We have traced the progress, observed the movements, and witnessed the exertions of this excellent Institution with no ordinary degree of satisfaction since its commencement in this Colony. Established at a critical and trying period for the avowed and express purpose of advocating the interests, and supporting the Colonial Institutions of the Church of Scotland, it formed at once a strong bond of union among all her true and steadfast friends, and opened up a regular, agreeable, and profitable mode of intercourse and correspondence with the Parent Church, and with her numerous adherents throughout the Province. Although the funds of the Association have been hitherto very limited, and a great number of the members of the Church have not yet joined its ranks, during the short period of its existence it has been enabled to accomplish a greater amount of good than could have been anticipated, and it has a wide and promising field of usefulness, inviting attention and requiring many additional labourers. In the midst of the unusual and violent excitement which lately prevailed in the religious world, when contradictory, injurious, and erroneous statements were openly and industriously propagated, the Association has rendered great assistance to the Church by procuring and circulating many useful instructive tracts, pamphlets and magazines on all the disputed points in the Church question, and it still continues to circulate a large number of the Home and Foreign Missionary Records of the Church of Scotland, as well as copies of M'Phail's Monthly Ecclesiastical Journal, and of the Montreal Presbyterian. As the Lay representative of the Church it welcomed and encouraged the two Deputations sent out to the North American Provinces

whose praise is yet in the Churches. Although we have not as yet reaped the fruits which we were led to anticipate from these missions, no visits, certainly, could be more acceptable than those made by the late Deputations from the Parent Church. Few persons could be found better qualified for the delicate, arduous, and important duties they were called to perform, nor could any agents have fulfilled those difficult duties with greater ability, diligence and fidelity than these distinguished Clergymen, who have taken so deep an interest in our spiritual welfare. The Lay Associations of Halifax and Montreal, the Church Courts throughout the North American Provinces, and the General Assembly of the Church of Scotland herself, have all tendered to them with one consent their warmest thanks for the very valuable and patriotic services which they have rendered by their mission. We are happy to find that the Association has also begun to move in support of the noble cause of Education. An excellent teacher was obtained a few months ago from the Mother Country, and a Commercial, Classical and Mathematical Academy opened in this city with encouraging prospects of success, which, judiciously conducted, and liberally patronized and supported, cannot fail to prove an inestimable blessing to the youth at Halifax, combining moral and religious instruction with secular learning, and exhibiting and illustrating many of the latest improvements in mental training and discipline. Anxious to afford the Church all the assistance in their power, the members of the Association, we are informed, are now turning their attention to the cause of Missions and to the claims of the numerous destitute portions of our Colonial vineyard for ministerial aid. We can scarcely conceive any interest more deserving of their attention at the present moment, and we have no doubt that such statements and representations as they may think fit to make to the Colonial Committee of the Church of Scotland on this very important subject, will meet with immediate and friendly notice and deliberation. Until the Church Councils are again fully and completely organized, the Lay Association forms an authorized body to represent their sentiments and wants; and it will require the constant and vigorous efforts of all its member, in order to raise depressed Congregations to their former state of efficiency and prosperity, and to place the Church in that favourable position which for the amount of her numbers, the value of her labours, and the intelligence and moral worth of her members she ought to occupy in this portion of Her Majesty's dominions.—[Halifax Guardian.]

ST. ANDREW'S CHURCH, GALT.—The General Assembly of the Church of Scotland, at their late meeting at Edinburgh, announced that the Colonial Committee of that body had made arrangements with the Rev. Mr. Smith, of Gairloch-head, to proceed during the summer to Canada, and take the pastoral charge of St. Andrew's Church, Galt. Dr. Liddell, in proposing Mr. Smith for that office, described him as a gentleman of sincere piety, great learning, and amiable manners, and that he would be a valuable addition to the Church in Canada. The appointment was unanimously sustained; and the Colonial Committee announced that they had set apart a sum of £80 for Mr. Smith's outfit, and £50 a year for the first three years of his residence in Canada, in addition to the handsome stipend offered by the Congregation in Galt. Mr. Smith is to sail from Scotland in course of the present month.—[Galt Reporter.]

[The arrival at New York of the Rev. J. M. and Mrs. Smith has been since announced.]

INDUCTION.—On Friday last the Rev. Mr. Hownam was inducted by the Presbytery of Ohirnside into the charge of the Presbyterian Congregation of Lowick in connection with the Church of Scotland. The Rev. Mr. Goldie of Coldstream presided, and delivered the addresses to Mr. Hownam and the Congregation. The Rev. Dr. Lee, Professor of Biblical Criticism in the University of Edinburgh, and several other ministers, besides the members of Presbytery, were present on the occasion. On the following Sabbath Mr. Hownam was introduced to the Congregation by the Rev. Professor Lee, and

delivered an able and impressive sermon. The large chapel was filled to overflowing.—[*Scotsman.*]

AN ENGLISH LADY MISSIONARY IN CHINA.—Miss Aldersay (from Essex) has devoted her time and fortune to the conversion of the Chinese. When visiting Chusan, I sought an interview with this highly accomplished lady, and found her living entirely among the Chinese in a respectable family, with several Chinese ladies and a few children as her companions. 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 committee of English ladies ought to be formed to second the efforts of this "Ministering Angel," for such she appeared to the Chinese.—[*Montgomery Martin's China.*]

M. GUIZOT AND HIS FAMILY.—The ex-Minister of Louis Philippe of Orleans (now Count de Neuilly) and his family, have, as Protestants, joined the congregation of the French Protestant Presbyterian Church in St. Martin's-le-Grand, London.

CALL FOR COLONIAL MISSIONARIES.—We know with what intense anxiety thousands of our bereaved countrymen are now waiting for the appointment and arrival of Ministers, to dispense amongst them the ordinances of Religion, and care for their spiritual welfare. Every movement of the Colonial Committee is anxiously watched, and every speech from the Deputation carefully studied to glean, if possible, some encouraging intelligence, and obtain some faint hope of assistance from the Parent Church. We certainly expected that we would be enabled to announce on the arrival of the last packet some of the arrangements and appointments of the Colonial Committee for the supply of our long continued and wide spread desolation. In this expectation we have been disappointed. Our hopes are doomed to be still longer deferred, and our patience exposed to a continued and severer trial. In justice, however, to the Colonial Committee, and as a token that we are not entirely forgotten in the Mother Country, we hasten to lay the following brief but earnest and powerful appeal in behalf of our Colonial Churches, from the last number of the *Home and Foreign Missionary Record*, before our readers. [This appeared in the fifth number of the *Presbyterian.*] It states some important facts, and contains very solemn truths, although the one half of our trials and calamities are entirely unknown to those who are living in the fold of the Church, and blessed with all the ordinances of religion.—[*Halifax Guardian.*]

CONGREGATIONAL MEETING.—A congregational meeting was held in the parish church of Athelstaneford on the evening of Tuesday last. The chair was occupied by the Minister of the parish, who, after stating the objects and advantages of congregational meetings, was followed by the Rev. Hamilton Macgill, of the United Presbyterian Church, Glasgow; the Rev. William Ritchie, of the United Presbyterian Church, Berwick-on-Tweed; Robert Taylor, Esq., Advocate, Carfrae; the Rev. Geo. Wight, of the Independent Church, Haddington; and the Rev. James Bell, Minister of the Church of Scotland in the same place. In addition to these gentlemen there were on the platform the Rev. James M'Watt, Minister of Salton, and the Rev. Joseph Young, of the United Presbyterian Church, Haddington. The addresses were on a variety of subjects, and were listened to with deep attention. The Church was densely crowded.—[*Edinburgh Scotsman.*]

SCOTCH CHURCH, CROWN COURT, LONDON.—In April, this place of worship was re-opened by the Rev. Dr. Cumming, the minister of the place. The chapel was formerly calculated to accommodate nearly 1000 persons. It is now enlarged so as to contain 400 additional sittings. The greater part of the building is entirely new. Its interior is an oblong square, the pulpit standing in the centre of one of the longer sides. The gallery runs along the other three sides. The roof is of oak, elaborately and beautifully executed. There was a very large congregation. The minister took his text from 1st Timothy, chap. 3, verse 15. The discourse was appropriate for the occasion, and of that able and instructive character which might be expected from the celebrity of the preacher. In the course of the service, the Rev. gentleman stated that, during the temporary occupation of Exeter Hall by that congregation, they had

contributed £2000 towards the expenses of the church, about £1000 for the schools, £400 for their destitute countrymen at home, and about £1000 for other purposes.

OBITUARY.

We announce with deep regret the death of the Rev. Newton Bosworth, F. R. A. S., late Pastor of the Baptist Church at Paris, C. W. He died on Friday morning last, the 14th instant, after a short but painful illness, during which he enjoyed the consolations of the Gospel, and anticipated with holy pleasure the delights of the heavenly rest. Mr. Bosworth was an eminently intelligent and devout Christian. He had thoroughly studied Christianity, and understood it well. He loved the Truth, and he loved all good men, rejoicing to co-operate with them, on common principles, in advancing the interests of the Church of God. He was conscientious, without bigotry—charitable, without compromise. Although scripturally catholic, he never forgot that he was a Baptist, and he earnestly longed to see all Baptists united. As a Christian minister, Mr. Bosworth occupied no mean rank. His discourses were not frothy or superficial. They were solid, instructive, and excellently adapted for usefulness. There was no dazzling blaze, but a steady shining light. A full account of the life and labours of our late venerable friend may be expected in an early number. The funeral took place on the Lord's Day. The Rev. W. H. Landon of Woodstock officiated on the mournful occasion. Mr. Bosworth was in his 72nd year.—[*Montreal Baptist Register.*]

We regret to learn the death of the Rev. Mr. Thompson, of the Church of England, and Missionary at Christeville in Lower Canada. He died yesterday of typhus fever contracted at Grosse Isle. The deceased clergyman was a man whose loss to the Church will be severely felt, and many circumstances connected with his sojourn in Canada are peculiarly painful. We are informed that in early life he was an officer in the British Navy. He came to this country with his wife and several children, and shortly after his arrival here was bereaved of the former and all his children save one. This child had been sent home, and being recently sent for was expected by an early ship. Wishing with the feelings of a father to welcome and enjoy the society of an only child, Mr. Thompson volunteered to be the first on duty at Grosse Isle this year. He has not seen his child, having been summoned into the presence of his Maker.—[*Quebec Mercury.*]

We regret to mention that Mr. Isaac J. Hill, late Catechist to the Mohawk tribe of Indians, died at the Mission, Bay of Quinté, on Monday, the 24th ult., of confluent small pox. The deceased, who had attained the age of 32 years, had for some time been in the employment of the venerable Society for promoting the Gospel in Foreign Parts. He was a young man of great amiability of character and sincere piety. His enterprising and benevolent disposition, coupled with his attainments in religious and secular knowledge, gave him a commanding influence among his brethren, which he seemed earnestly disposed to exert for their benefit. He died deeply regretted not merely by his tribe, but by an extensive circle of friends and acquaintances, among whom may be numbered the respective officers of the Indian Department, and a number of the Clergy, whose esteem he had won by his pleasing manners and his useful blameless life.—[*The Church.*]

At Charlottenburgh, U. C., on the 30th July, in the 69th year of his age, Mr. Gregor M'Gregor, a native of Glenmoriston, Inverness-shire, and for upwards of twenty years an elder of the church of Williamstown.

At Cote St. George, L. C. on the 4th August in the 76th year of his age, Mr. Samuel Morrison, a native of Glenelg, Inverness-shire, deservedly esteemed one of the most worthy members of the Settlement in which he resided.

SUDDEN DEATH OF A CLERGYMAN.—The Rev. James Grey, pastor of the Original Seceders, City-road, Brechin, who was on his way to Glasgow to officiate in a vacant Congregation, was taken ill at

Kirkintilloch, at which place he expired on Wednesday, 5th July. This much esteemed citizen and highly respected clergyman was the last link of the chain of those gentlemen who seceded along with Messrs M'Beth and M'Crue, &c., from the Burghers and Anti-Burghers, they still holding the testimony of the 'Original Seceders.' The lamented and deceased clergyman was in the seventy-fifth year of his age and thirty-third of his ministry. He has left a sorrowing widow and family to lament his sudden death.

SUBSCRIPTIONS TO THE PRESBYTERIAN.

J. R. M'Arthur, Glasgow, 1s 3d; R. M'Corkill, Farnham-West, 2s 6d; Rev. J. M'Murchy, Eldon, 20s; J. Black, Norton Creek, 2s 6d; Mr. E. L. Hayden, Mr. W. Hunter, Capt. Thomas Boyd, James M'Donald, and Piper 71st Regiment, all of Sorel, 5s; John Cruickshanks, Angus M'Intosh, Hugh M'Donald, John Levi, Murdoch M'Kenzie, Hugh M'Intosh, James M'Arthur, Esq., Donald M'Intosh, D. M'Arthur, all of Williams, and Duncan Saunderson, and Mrs. Bradie, Hamilton, 30s; Mr. John Auld, 1s 3d; Mr. E. W. Auld, 1s 3d; Hon. James Morris, Brockville, 5s; Alex. Morris, Brockville, 5s; J. M'Donald, Esq., Goderich, 15s; Rev. Mr. M'Kid, Goderich, 15s; Rev. Wm. Henderson, Miramichi, 25s; M. M'Kendrick, Hamilton, 4s; P. Sinclair, Quebec, £2 10s.

BIBLES, PRAYER BOOKS, &c.

A large quantity has been laid in this Spring at unusually low rates, being part of the stock of a party retiring from business in Britain. They are all recently printed, and most of them bear the imprints of 1847 and 1848.

Family Bibles, Imperial Quarto, in morocco, or coloured calf.

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QUEEN'S COLLEGE.

THE EIGHTH SESSION of QUEEN'S COLLEGE will commence on the first Wednesday of October (4th October), 1848, and close on the 1st of May, 1849.

All Intrants and Regular Students in the Faculty of Arts are requested to be present at the opening of the Session.

The Theological Classes will commence on the 1st Wednesday of November.

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

The only Charges are £1 of Matriculation fee, and £2 for each class per Session, payable in advance.

Accommodation will be provided for Students as Boarders, the expense to each Boarder averaging about Seven Dollars per month. Students, intending to avail themselves of this accommodation, are required to bring their own bedding and towels. The Boarding Establishment will be under the superintendence of the Professors.

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

A number of Scholarships will be awarded at or near the commencement of the Session. The Scholarships for Students of the first year will be conferred on those who display the greatest proficiency in the subjects of Examination for Matriculation, including; the first book of Euclid. For Students of previous years the subjects of Examination for Scholarships will be the studies of former Sessions.

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Will re-open on the 21st of August under the charge of competent masters. The Fees in this department are as follow:

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For pupils above 12 years of age,	6 0 0
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together with Geography, English	
Grammar, Composition, the Latin	
Rudiments and the use of the Globes, 6 0 0	
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Lessons in the Latin Classics, Greek	
or Mathematics,	8 0 0

The only other Charge is 1s. 3d. per Quarter for incidental expenses.

All Fees payable Quarterly in advance. A deduction of 25 per cent. is allowed on Tuition-fees of parents sending more than one Scholar.

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

By order of the Senatus Academicus,

GEORGE ROMANES,

Secretary to the Senatus.

Kingston, 4th August, 1848.

BOARD, AND PRIVATE TUITION IN THE CLASSICS.

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.

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

41, Dorchester-Street, July 6, 1848.

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July 1, 1848.

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TO CORRESPONDENTS.

Communications from Correspondents in Kingston, Vaughan and Goderich, have been received, and will be submitted to the Publication Committee at next monthly meeting.

The suggestion of our Beauharnois friends as to the insertion of the Reply alluded to, will be attended to as soon as the copy applied for is furnished to us. The original was unfortunately destroyed at a fire, which occurred soon after its receipt; hence the delay in its publication.

The third letter on the Christian Ministry, and that signed "A PROTESTANT," will appear in our next; the first is already in type, but deferred for want of room.