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The Presbyterian;

A MISSIONARY AND RELIGIOUS RECORD

OF THE

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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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No. 5, May, 1850.

VOLUME III.

Price 2s. 6d. per annum.

CHURCH IN CANADA.

LAY ASSOCIATION.

The Quarterly Meeting of the Managers of this Association was held in this City on Tuesday the 9th of April last.

We now proceed to notice some of the most interesting features of the business transacted on that occasion:

A letter from the Trustees of the Church at Camden, C. W., was read, acknowledging the receipt of £10, which had been granted by the Association as an aid towards the relieving of the church in that place from the debt contracted in building it.

A letter was also read from Professor Romanes, of Queen's College, acknowledging the receipt of £50, which he had paid to the students whom the Professors had with the sanction of the Association nominated as the recipients of the three Bursaries, which the Association established last year with the view of assisting deserving young men to prosecute their studies preparatory to entrance to the ministry of our Church.

The successful candidates are as follows:

For the three years' Bursary, Mr. David Watson, of Williams, C. W.

For the two years' Bursary, Mr. Peter Lindsay, of Ormstown, C. E.

For the one year's Bursary, Mr. James Gordon, of Nelson, C. W.

An interesting letter from the Secretary of the Lay Association at Halifax was also read. It conveyed to the Association a Resolution of the Halifax Association, reciprocating the feelings of fraternal sympathy which were expressed

in a Resolution of this Association, passed at the Annual Meeting in October last. The Resolution will be found at length in the Report of the proceedings of a recent Meeting of the Halifax Association, to which we invite the attention of our readers.

The proposed publication of a volume of Sermons and Devotional Exercises for every Sunday in the year came under consideration, and the Committee reported that Messrs. Armour and Ramsay had issued a Prospectus of the work, which had already appeared to have met with a favourable reception. The Association, having in view the importance of the step, which they, in concert with Mr. Ramsay, were about taking, unanimously adopted the following Resolution:

That the Lay Association, having seen the Prospectus of a book of Sermons and Devotional Exercises for every Sunday in the year, to be contributed by Ministers of the Presbyterian Church of Canada in connection with the Church of Scotland, cordially recommend the same to the support of the Presbyterian community, as they conceive it is likely to prove useful, not only in localities where stated services are unfortunately not to be procured, but also in families resident in more favoured parts of the country.

It was then on motion resolved,

That the Board of Officers of the Lay Association would invite the attention of the Lay Association of Halifax to the Prospectus, issued by Messrs. Armour & Ramsay of this city, of a volume of Sermons and Devotional Exercises for every Sunday in the year, and would respectfully request that, if the proposed work meets with their approval, they would give it their countenance and aid in promoting its circulation, as it is thought that such a work might prove eminently useful in destitute localities as well as in the Family Circle.

We believe that the response to the circular has already been most favourable, and we trust that a sufficient number of replies will soon be received to enable the publishers to commence the work.

PRESBYTERY OF MONTREAL.

At Montreal, the 6th day of February, 1850, on which day the Presbytery of Montreal met, and was constituted, the Rev. James Anderson, Moderator.

The Minutes of former meeting were read and sustained.

The Rev. J. C. Muir read a memorial to the Colonial Committee of the General Assembly of the Church of Scotland from the Kirk-Session and Temporal Committee of the Congregation of South Georgetown, praying for aid to assist in building a new church. The Presbytery, being satisfied as to the sufficiency of the title-deeds, as also with the very laudable zeal manifested by the members of this Congregation in their liberal subscription towards the object desired, agree to recommend strongly, yet respectfully, the application of the memorialists, to the favourable consideration of the Colonial Committee.

The adoption of the following overture anent Sabbath observance was moved, by the Rev. Mr. Muir,—“Inasmuch as God hath in His Word commanded us to keep holy one day in seven by resting on it from all our ordinary employments and avocations, promising a blessing to those who keep His Sabbaths, and denouncing a curse against those who profane them;—And, whereas there is much sin committed and danger incurred by negligence in

this matter;—It is moved, that this Presbytery do overture the Synod to take this matter into serious consideration at its next meeting, and enjoin ministers to call the attention of their congregations specially to this subject, and enforce upon them the duty of a strict observance of the Sabbath in their own persons, and in their families, and in all their social intercourse, with a view to promote its observance by others through their example.

Further, seeing that to make the law of God give way to any supposed public convenience, is a great national sin, when acted upon by rulers, and acquiesced in by the people, and likely to bring down public judgments upon every community where it is done; And, whereas the sabbath rest is constantly broken in this Province in consequence of certain laws and regulations of the State;—It is moved, that ministers and congregations be exhorted to remonstrate against this public breach of God's commandment, and not to cease from using all lawful means for effecting a reformation, until the scandal be removed of a community professing Christianity, requiring the servants of the public to minister to their convenience by a habitual neglect of God's law.

It is further moved, that this Presbytery do take immediate action in the matter among the congregations specially committed to their care; and enjoin ministers to bring the subject under the notice of their people, and exhort them to be ready to co-operate with all Christian bodies, disposed to engage in the same good work."

This overture the Presbytery agreed to sustain, and transmit to the Synod; and it further enjoins every minister and session within the bounds to be prepared to state at next meeting the special forms of Sabbath-breaking that exist in their respective neighbourhoods.

Several appointments for supply of vacant churches, for the next three months, were made.

The Rev. Mr. Paul was instructed to remain at Saint Louis for the next three months.

PROCEEDINGS OF THE PRESBYTERY OF KINGSTON.

At the meeting held 7th March, a letter was read from Robert Findlay, Esq., Belleville, stating the desire of the congregation there, that the Rev. William McEwan should be inducted into the pastoral charge of that church. The clerk was instructed to write to Mr. Findlay, expressing the great gratification felt by the Presbytery at the prospect of the church at Belleville having the services of a settled minister; but stating also that the Presbytery had no power to depart from the rule of the Superior Court, which requires ministers from other churches to labour for a year within the

bounds of the Synod before being admitted as ministers of this church. The Presbytery, however, would appoint Mr. McEwan as missionary in Belleville and neighbourhood, as soon as he shall be regularly transferred from the Presbytery of Toronto to this Presbytery.

At the meeting held 3d April, a petition from the Presbyterian inhabitants of Pittsburgh to the Colonial Committee of the General Assembly, for aid in the erection of a church, was read; and the Presbytery agreed to transmit the same with their recommendation to the Commission of Synod, as soon as they had ascertained that the church is secured by deed to the Synod of Canada in connection with the Church of Scotland. This church is to be built about seven miles from Kingston, a considerable sum having been subscribed for the purpose. The congregation will be pretty numerous, and will probably increase considerably when a commodious place of worship shall have been erected. This, it may be mentioned, is one of the fruits of the Home Missionary operations of St. Andrew's Church, Kingston.

At the meeting held 9th April, the Presbytery duly considered the various matters sent down from the last meeting of Synod. The Presbytery approved of the following acts: 1. The act respecting the examination and reception of Students, Probationers, and Ministers coming from other churches. 2. The act regulating public collections in the several congregations. 3. The act of 1848 regarding the course of study to be pursued by students for the ministry, with the amendment to the same proposed by the Trustees of Queen's College. The Presbytery also recommended that an address be drawn up, by authority of the Synod, stating the duty of congregations to support the ministry among them, and extend the Gospel throughout the country by contributions for Missionary purposes.

THE CONGREGATION OF SIMCOE.

Several years ago the scattered Presbyterians in various localities in the County of Norfolk, were partially supplied with the public ordinances of religion by the Rev. Mr. Bryning of Mount Pleasant, and the Rev. Mr. Purkis, then master of the grammar-school in Simcoe, now minister of Osnabruck. In 1836 a meeting was held to devise means for the erection of a church in Simcoe in connection with the late United Synod of Upper Canada; but, as a very insufficient sum was subscribed, the attempt was abandoned. In 1844, when the Rev. Mr. Scott, now of Camden, was minister of Simcoe, the subject was again agitated, but nothing decisive was done. The following year, while Mr. Dyer was preaching in this neighbourhood, he exerted himself to rouse the Presbyterian popula-

tion to activity in this respect; and arrangements were made for erecting churches at Simcoe, Vittoria, and Dover. The one at Vittoria was the first completed, a handsome brick building in a grove of oak-trees. Owing to some bad management at the outset, the deed of the property was incorrectly drawn, a difference arose in the congregation, and the church is not now made use of by our people, but there is a probability that the difficulty may yet be arranged. The church at Dover is a neat wooden building, which was so far advanced as to be occupied in the spring of 1848, although not entirely finished. At Simcoe arrangements were made, and a handsome brick church was put up, and roofed in 1847. The funds being exhausted, nothing more was done to the building until last fall, when the liberal aid furnished by the Colonial Committee of the Church of Scotland, and the Glasgow Ladies' Committee, encouraged the congregation to make a new effort amongst themselves; and the result has been, that the church is now very neatly and comfortably finished and occupied. It was opened for public worship, as we intimated in our last, on the first Sabbath of March, and the Lord's Supper was dispensed on the following Sabbath, the congregations being large on both occasions.

ORIGIN OF THE MISSION AMONG THE FRENCH CANADIANS OF THE PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.

NO. III.

Shortly subsequent to the events detailed in the preceding article, some friends spoke of the possibility of my being ordained by the Scotch Presbyterian Church in Canada, a suggestion which I heard with the utmost satisfaction, and which greatly encouraged me as well as the few Canadians who had been induced to seek the Lord Jesus Christ in the simplicity of the Gospel. This opening for being brought by a solemn ecclesiastical act into the bonds of a visible Church of Christ, that maintained in purity the doctrines of His Gospel, and whose tenets and Church government were similar to those of the one to which I belonged since I left the Church of Rome, I considered as the greatest token of the blessing of God upon us, and upon the work in which I was engaged. Accordingly, I lost no time in seeking to become acquainted with the Ministers of that Church and some of her members residing in Montreal, and after a while I sent a memorial to the Rev. the Presbytery of Quebec, to be taken by them on trial for license and ordination.

As soon as it became known that I was seeking to connect myself and my work with the Scotch Presbyterian Church in Canada, a secret but violent

opposition was made to my reception into that Church, which, I learned afterwards, arose from the erroneous impression that a French Mission, immediately connected with any Protestant Church, would retard the progress of evangelisation among the French Canadians, because its aspect would be sectarian, and because it might prevent that friendly co-operation of all denominations of Christians, which the immense extent of the field of labour demanded. In consequence of this, an individual in Montreal, as soon as he heard that I had sent my memorial to the Presbytery of Quebec, stirred an opposition to my reception into the Scotch Presbyterian Church; and also, without my knowledge, and consequently without my consent, convoked a meeting of the dissenting Ministers of Montreal, to make me a proposition of ordination. That meeting took place in the Bible Depository, and I was requested by the same person who had convened it, to attend, which I did; but, as soon as I made known to the Ministers present, that I had sent my memorial to the Presbytery of Quebec, they separated without proceeding further. I am sorry to say, that from that day the bond of connexion and Christian harmony between some of those who have the same objects in view with myself, has been withdrawn, and now and then I have experienced opposition of the bitterest kind. This, and many other things which I have seen and experienced, have confirmed me in the opinion that, when men of various shades of opinion on religious subjects are conjoined in a great enterprise, it often happens that, in order to preserve the bond of connexion unbroken, important principles are lost sight of—principles which, from the general laxity that prevails in these times, are most necessary to be kept in view by the friends of order and of truth.

Consequently, I was the more convinced that I would be able more effectually, consistently and perseveringly, to conduct this Mission under the auspices of the Presbyterian Church, than if I had to abandon important principles for the purpose of securing the co-operation of others who might not, on every point, be of one mind with myself, either with respect to the great object in view, or the mode proper to be pursued for accomplishing it; and this being the case, I persevered in my first resolution, in spite of every obstacle, and I was employed as a Catechist by the Church of Scotland in 1841. Some time after the transmission of my memorial to the Presbytery of Quebec, I received an invitation to appear before that Reverend Court, which met in June, on which occasion I was introduced to that Reverend Body by the Rev. Dr. Mathieson, and after the meeting I received the following copy of their minutes:

At Montreal, the third day of June, 1841, on which day the Presbytery of Quebec met pursuant to adjournment, and was constituted;

(*Inter alia.*)

The Moderator introduced to the Presbytery Mr. Emile Lapelletrie, a French Protestant Missionary, who had been for some time past labouring in the work of Evangelizing the French Canadian Population, under the auspices of the British and Foreign Bible Society.

A memorial was laid on the table, which being read was ordered to be engrossed.

There were also read several satisfactory testimonials in favour of the piety and good character of Mr. Lapelletrie.

The Presbytery, having taken these matters into their serious consideration, resolved to receive Mr. Lapelletrie in the meantime as a Catechist in the Town of Montreal, in connexion with the Presbytery—to appoint the Ministers of Montreal a Committee to raise means for his temporal support—and, in the peculiar circumstances of his case, to waive the necessity of a formal routine of study required by Probationers of the Church, to receive him immediately as an applicant for Probationary trials, and to ask leave of the Synod to take him on said trials with a view toward license.

Extracted from Records of the Presbytery of Quebec, by
(Signed,) WALTER ROACH,
Presbytery Clerk.

Of my final admission into the Presbyterian Church of Canada in connection with the Church of Scotland, as a member of the Presbytery of Quebec, the Rev. Dr. Mathieson, as Convener of the French Mission Committee, thus expressed himself in the First General Report of that Committee to the Synod:—

“The Committee, soon after the rising of the Synod, proceeded in their Presbyterial capacity, according to the injunction of the Synod, with the preliminary examinations requisite, before putting Mr. L. in trust with the glorious Gospel of the Blessed God. It is but justice to Mr. L. to state, that he acquitted himself to the entire satisfaction of all who were present, especially in theology; and, with respect to his classical attainments, he far surpassed the expectations they had formed, from the modest statement he had previously made of his own proficiency, and of the circumstances in which, under Providence, he had been placed for several years by-past. Mr. Lapelletrie was licensed to preach the Gospel of the Lord Jesus Christ, and soon afterwards, (2nd September, 1841), with the customary solemnities, ordained to the holy office of the ministry, and admitted a constituent member of the Presbytery of Quebec (now Montreal.) The services on that occasion were ably conducted, in the French language by the Rev. Professor Campbell, of Queen's College; and the Committee are not without the conviction, that salutary impressions were left on the minds of many of the spectators of the Romish persuasion, both of a religious nature, and as affecting the prejudices they entertained respecting the object contemplated in establishing the mission; and that some departed, persuaded that the Synod were animated with a zeal for diffusing the knowledge of the Word of life, rather than making proselytes to their own opinions.”

My admission into the Scotch Presbyterian Church was brought about, and, as neither my former nor my latter position in the vineyard of the Lord was the result either of fancy, ambition, or caprice, I had every reason to say: “I

am what I am by the grace of God;” whilst I felt supported under my difficulties, and constrained “to hope against hope.”

It is unnecessary that I should dwell upon the opposition with which I have met from open adversaries, or pretended friends of the Truth, or upon the coolness of some who have looked with suspicion upon my efforts since I was more openly dedicated to the work of the ministry. Opposition from enemies to the Truth was to be looked for; and, if some of the friends of Christ have exhibited a want of sympathy, which arises from no just cause, it may be ground for deep regret, but not for despondency; and the seed of the kingdom will, I trust, by God's blessing, take root and spring up, and bring forth abundantly, while to Him will be all the praise.

For a long time I had felt deep anxiety to collect from the mass of my hearers a little flock, in whose piety I had confidence; and to form, as it were, a centre around which others might be clustered, and be firmly bound to the Rock of ages. Every day's experience showed me more and more plainly that such a separation was imperatively necessary, as well for my own comfort and the good of my hearers, as for the advancement of the work among the population generally. I felt that it was necessary to have a *point d'appui*, a defined stronghold, a light which might be visible to all around; and to gather even a little church of living members was the object of my earnest prayer. But difficulties of all kinds presented themselves, and I found myself forced to contend at once against open impiety, opposition, and indifference, and I was often unable to discern, even in the distance, a prospect of the accomplishment of the desired object. Nevertheless I did not despair, knowing that Christ has chosen the weak things of the earth to confound the mighty; and that, if He designed to bestow the favour I asked, all these obstacles would disappear; and so it proved, for what I then prayed and hoped for has been since realized. On Easter Sunday, 1842, this grand wish of my heart was fulfilled by the formation of a small holy family, consisting of seven men and seven women, who had made profession of their faith in Christ, and of their belief in the doctrines received by the Church of Scotland.

Some time afterwards I selected, with the concurrence of the congregation, qualified persons filling the office of elder, and submitted their names to the Presbytery of Montreal. The following extract from their Minutes will show the result of this application:—

At Montreal, on the 23d day of May, 1842, on which day the Presbytery of Montreal was met and constituted.

(*Inter Alia.*)

The Rev. E. Lapelletrie gave in a report of the state of his congregation, and craved that the Presbytery would take steps with all convenient speed to select and ordain such members of his Congregation as they might deem best qualified to the office of Elder, and constitute for his Congregation a Kirk-session to take rule therein.

Mr. Lapelletrie, being interrogated concerning such persons as he considered best qualified, mentioned the names of several individuals, from whom the Presbytery made choice of Mr. Pierre Dupuis, wood merchant, Montreal; and Jacques S. Chevalley, carpenter, Montreal; and resolved to ordain them to the Eldership, according to the laws and customs of this Church.

Mr. Lapelletrie was appointed to serve the edict of the aforesaid Mr. Pierre Dupuis, and Mr. Jacques S. Chevalley, on Sabbath first, the 29th current, and the Presbytery to meet in the French Protestant Chapel, on Wednesday the eighth day of June next, to proceed with their ordination to the Eldership, should the Presbytery see fit.

Certified by
ALEX. MATHIESON, D. D.,
Moderator.

My Congregation having unanimously approved of the appointment of Messrs. Dupuis and Chevalley, they were accordingly ordained to the office of Eldership on the day appointed by the Presbytery.

As a detail of the circumstances connected with the progress of religion in the minds of some of the members of this little flock, may be found interesting, I shall briefly notice two or three cases, which were produced, of the most salutary effects amongst us, and which, in themselves alone, prove that the work entrusted to me is, in truth, the work of God.

The first instance which I shall mention is a very interesting and encouraging one:—

On the 12th February, 1843, I preached in the Rev. Dr. Mathieson's church, and after the service I was accosted by a Canadian gentleman named Roy, who requested a particular interview with me for the purpose of inquiring about the Truth as it is in Jesus, and which I accorded him with joy. In a few days after, the interview took place, which lasted from half-past six till eleven o'clock; and at the end, he said to me, rising, "Good; I see it clearly now; the sun shines for me. I know that it is my duty not only to allow my children to continue their course, but also to join them in it." Some days after found me again in his company in my house, and I heard from his own mouth what follows.

He was married, at the age of 21, to a Protestant lady; and their marriage was celebrated by a minister of the Gospel, because the priests wished not to do it. At first,—either to please one another or from displeasure against the priests who would not marry them,—they did not profess any religion. Nevertheless, when they had children, they had them baptized, both sons and daughters, in the Church of Rome. When the eldest of his children had attained his sixth year, he besought him, with a great cry, to be permitted to go to church. Mr. Roy, when first this demand was made, was struck by it, as by the blow of a stone. It ever returned to him, and condemned him in secret, for having so long neglected his religion, and he took the resolution to change his conduct. But obstacles soon presented themselves to his mind. His children, to the number of four, (two boys and two girls,) were nominally Roman Catholics. Should he have them instructed in that communion? But his wife, whom he had consulted on the subject,

did not like that religion; and it would be right, thought he to himself, to leave to the mother the care of instructing the daughters as she had been taught herself. But again, if he had the one instructed in the Romish Church, and the others in the Reformed Church, that would occasion divisions and quarrels. In a word, all the plans and projects that he formed on this subject appeared to him impracticable, or at least full of difficulties, which he dreaded, and which would interfere with his domestic happiness and that of his children. In this alternative he imagined that it was his duty to speak to a priest, and to follow his advice. But after reflection he said to himself, "I know very well what a priest will tell me; and, if I go to a minister, I know also what he will tell me. What shall I do then?" Finally, he resolved to leave to his wife the care of bringing up his children as she thought most suitable. This idea appeared to him the best; and he made it known to his wife, who took on herself the duty of executing it. She spoke to the Rev. Mr. Clugston, late of Quebec, and her children commenced to attend the instructions of that faithful servant of Christ. For Mr. Roy, he imagined that he had accomplished his duty, in giving up his children to the care of his wife, and did not believe that he was required to think for himself personally. He continued thus to live "without God in the world;" but, at a moment when he felt most secure, and almost ready to say to himself, "My soul, eat, drink, and be merry," God opened his eyes in a sudden and unexpected manner. One morning, about ten o'clock, he was working in his shop, with his partner and an apprentice (his trade is that of a turner), when he heard a loud smothered noise from the Cape, part of the mountain at the foot of which his house was situated; and soon after, some large stones struck with force against his house. Much frightened, he laid hold of one of his children, who was in the shop, and fled with him to where he thought they would be out of danger; and scarcely had he advanced a few steps when his house fell with a tremendous crash, and buried in its ruins his wife, three of his children, his father, his partner, his apprentice, and his servant. "In this situation," said he to me, "it is impossible to express all that passed in my mind. A thousand different thoughts rushed up at once, and I cried in grief, "Oh! my God! my God! have pity on me. Oh! my God! you afflict me." "Oh!" said he to himself again, "how can I draw my relatives from this abyss? Certainly they will be presented to my eyes all mutilated and lifeless." This idea filling him with horror and anguish, he implored assistance, and began himself to search for those cherished beings, until, in the space of two hours, he had the happiness of seeing them once more around him, safe and unhurt, with the exception of his wife and his servant, who had received some slight contusions. After this catastrophe, he found himself without work, and without the means of working, as his tools were all lost. He, therefore, resolved to leave his family at Quebec, and came to Montreal to seek employment. On his arrival in this city he succeeded in procuring lucrative employment, and consequently remained; but did not decide at once on bringing his family for fear his work should not continue long. Soon after coming to Montreal, he heard of me, but, as he did not endeavour to find me out himself, I remained unknown to him, until one day, being providentially in the Rev. Dr. Black's Church, he heard it announced that I was to preach the same day in the Rev. Dr. Mathieson's Church. He came to hear me on that day, and then the eyes of his understanding were opened to comprehend the Scriptures. "How much these things have changed the aspect of my affairs!" said he to me afterwards. "Formerly, I considered the destruction of my house as a great misfortune, and was ruined; to-day, I consider it as a dispensation of Providence, to guide me to the knowledge of the Lord Jesus." "Oh!" added he, "now I know by experience, that truly God is merciful

in all His ways." This language is the language of Canaan,—it evinces that not only Mr. Roy knew the Truth, when he uttered these words, but was also under its salutary influence, which he manifested afterwards by his deeds in a striking manner, as will be shown in the next article.

EMILE LAPELLETRIE.

CHURCH IN THE COLONIES.

COLONIAL COMMITTEE.

During the past year the Committee have expended the sum of £575 10s. in the outfit and passage-money of ministers and missionaries; £305 in grants to aid in completing churches in destitute localities; and £1,300 to aid the salaries of ministers, missionaries, and catechists, in districts where the people are so poor as to require such aid.

In every case, however, in which such grants or aid has been given, the Committee have required the applications to be certified by the Presbyteries of the bounds.

The Committee have also renewed their grant of £300 to Queen's College, Canada. They have always viewed this institution as the source from which the greater portion of the vacant pulpits in British North America must, by and bye, be supplied. The number of students is on the increase, and several of them are now divinity students, who, in the course of a year or two, will be licensed.

While the Committee desire to feel thankful to God for the measure of success with which He has been pleased to accompany their efforts, they must direct the attention of the Church, and the friends of Missions generally, to the sad destitution of the means of grace which still prevails in the Colonies.

It is a destitution which the colonists deeply feel and deplore, and, when year after year passes on, and renewed applications are unresponded to, no one can wonder that the applicants should grow weary, and either sink into infidelity or indifference, and become gradually contented with their lot, or turn away to other denominations.

In alluding to the destitution of the means of grace which prevails in British North America, one of the ministers recently sent out, in contrasting the state of matters there with the destitution which prevails even in many places of our own land, says,—“Are there any who have to travel 50 or 60 miles to attend the sacrament of the Lord's Supper; and who have to bring their children like distances to have them baptized in the same communion? Are there children three, four, or five years of age unbaptized, because their parents have never had the opportunity of bringing them to a minister of their Church? Can you travel 100 miles together, and not meet with the traces of the parish minister and the parish schoolmaster?—and yet I was not two months in this country, before I was witness of one and all of such proofs of destitution. Oh! that God would awaken a more missionary spirit in the heart of our beloved Church! that her sons might give themselves to this work, and go forward in His strength, conquering and to conquer; while the prayers of her people, as sweet incense, brought down a blessing on their labours!”

In conclusion, the Committee would remark, that every year is increasing the necessity for renewed exertions in the Colonies. The tide of emigration is rapidly increasing. During the last year the number of emigrants from Great Britain was nearly doubled. No provision seems to have been made for their religious instruction, either on the passage out, or on reaching the places of their exile. Many of them landed on those shores, where the destitution of the means of grace has been long so much felt and deplored.

What a field of usefulness is thus opened up for the devoted servants of the Lord; and what

a fearful responsibility will be incurred by our Church,—by her ministers, licentiate, elders—and by all her members, if they come not forward now to provide for their brethren in the Colonies, that meat which endureth unto everlasting life!

CHURCH IN SCOTLAND.

LADIES' ASSOCIATION IN SUPPORT OF GAELIC SCHOOLS, IN CONNECTION WITH THE CHURCH OF SCOTLAND.

THIRD REPORT.

We regret we have not been sooner able to notice the third Report of this excellent and flourishing Association. The circumstances under which the Members of the Church of Scotland were compelled to form this Association, will, no doubt, be fresh in the recollection of our readers. We are happy to observe, that from the period of its institution, in 1846, it has continued regularly to advance in its sphere of operations, and, consequently, in the measure of its usefulness. It has now twenty-nine schools upon its scheme, all in localities otherwise destitute of the means of education, and these schools appear to be all in a flourishing condition.

The average attendance of children at the schools is about 57. This average is very gratifying, and, though the attendance at some of the schools falls short of this number, while at others it is above it, this result arises from the very nature of the Association.

"The Report states:—

The Association must ever bear in mind that it is the more populous districts that are first occupied by societies, whose object is the promotion of education. The funds of all these societies are limited, and they have naturally sought out positions for their schools, where the greatest amount of good can be done with the means at their disposal. Your Committee, therefore, have found, that such districts generally stand less in need of assistance than those isolated localities with which the Highlands and Islands of our country abound, where the number of families, though too numerous to be allowed to grow up without education, are yet not sufficiently numerous to have attracted the attention, or, at least, to have secured the aid of other associations, and where the poor people find themselves, as it were, shut out from the assistance, and almost from the sympathies of their more fortunate countrymen.

"From the petitions in such destitute localities, your Committee have not turned away, though, by taking upon their Scheme schools so situated, they may have considerably reduced the average of attendance."

There is one part of the Report to which we would call attention,—viz., that part of it referring to the establishment of Female Schools of Industry. We have lately, on more occasions than one, advocated the importance of schools of this description, and had recently the satisfaction of giving a place in our columns to a notice of the formation of an Association, having for its object to raise funds for the more extensive endowment of such schools. We refer to the Elders' Daughters' Association. The Elders' Daughters of our Church have come forward for the noble purpose of elevating the condition of their own sex of the poorer classes throughout Scotland in providing them with industrial, along with Bible education. They propose that this shall be done in regard to the Lowlands of Scotland, through the instrumentality of the General Assembly's Education Committee, and in the Highlands and Islands through the same instrumentality, aided by that of the Ladies' Gaelic School Association.—*Home and Foreign Missionary Record.*

The Presbyterian.

THE GREAT CONTROVERSY BETWEEN THE CHURCH AND THE WORLD.

When our Lord appeared among the Jews as the Messiah promised to their Fathers, He was received as most of the messengers sent unto them from God had usually been. Some believed in Him, but the greater part did not believe. None of them, however, raised any question about either the possibility or probability of a messenger being sent unto them from God. The fact that God did in this way reveal His will to man, was admitted by all. Such questions as these belong to a late period of the history of the Controversy between the Church and the World. Yet was it the same in substance from the beginning; so said Stephen to his opposers: "Ye do always resist the Holy Ghost; as your Fathers did, so do ye."

Two questions concerning Jesus presented themselves to the minds of His countrymen: Was He to be received as a messenger sent to them from God? Further, was He to be received as their Messiah? As a proof of the first, He appealed to the works which He did, and which, as Nicodemus said, "No man could have done unless God were with him;" and gave assurance therefore that He was a teacher sent from God. For the proof of the second He referred to the writings of Moses and the prophets, and the accomplishment in Himself of what was there written concerning the Messiah. He could not, however, be well received in the one character without being received in the other also. If admitted to be the Messiah, He was, of course, a messenger of God. If received as a teacher sent from God, He testified concerning Himself that He was the Messiah, and must either be received in that character, or altogether rejected; it being an obvious principle, that, if he bore false witness concerning Himself, He could not bear true testimony for God. The works which He did He leaves to speak for themselves and the discussion between Him and His adversaries, turns mainly on His claim to be received as the Messiah, on the ground that the Scriptures concerning that great Deliverer were fulfilled in Him. For various reasons the rulers of the Jews did not deny, and were not disposed to deny, the authority of Moses and the prophets as teachers sent from God. They had many strong and obvious motives for neither allowing themselves nor others to doubt, or call in question, the authority of Moses, and the reality of his divine Mission. They sat in Moses' seat, and the whole honour, dignity, and power of their worldly status were derived from the popular belief in Moses and the prophets as sent of God. Indeed, the readiest and most effectual means, which occurred to them, of op-

posing Jesus, and setting aside His claims, was, to represent Him as destroying the Law and the Prophets. Nor is there any reason to doubt that the rulers of the Jews shared in the popular belief with regard to Moses and the prophets. It would not be consistent with what is known of human nature in general, nor with the special facts of the history of the Jewish nation, to say of their priests and rulers, who refused to receive Jesus as the Christ, that they did not in any sense believe in the divine mission of Moses and the prophets.

It is not easy for men to keep their minds free from the influence of what is presented to them as true by all about them from the first opening of their perceptions, and which from the very dawn of reason they have been taught to look upon as what is to be received and acted upon, as a thing already determined by the general sense of mankind, and which they find held for certain by all with whom they have intercourse as they advance in life. There are few opinions popular in our day, from the contagion of which it is easy for any of us to keep our minds entirely clear and uncontaminated. Though they may not approve themselves to our reason, nor commend themselves to our conscience, yet, if they have impressed our imagination, though resisted, they will exert an influence over our judgment, and give a colour to the whole body of our thoughts. The general scepticism of the present day is with most as much an unreasoning habit, derived from the general way of thinking, as the belief of the Jews in the traditions of their fathers. Christianity obtains the benefit of this law of our nature as well as other modes of thought, and just, as through the abounding of iniquity the love of many waxes cold, so Faith is confirmed by the mutual Faith of many, and the zeal of each kindled and kept burning by a general earnestness in the community among whom they live and act. From this circumstance it is often artfully insinuated, that Christianity spreads and maintains its influence in the world by means of the same laws of human nature as false religions and the most foolish superstitions, and that therefore, it ought to be classed amongst them. Christianity was framed by Him who formed human nature and fixed its laws, and was designed by Him to reduce under subjection the whole moral and social being of man, to lead captive every thought of his heart, and act upon him through every avenue to his mind, whether presented by his interests as an individual, or his affections and sympathies as associated with others. When Christianity uses these common laws of our nature it is as a conqueror, and by the right of conquest that she uses them. What enemies she found in the citadel of human nature, and after what manner

they bore rule and exercised authority, and how she dispossessed them and took their place, it is our object in these essays briefly, and, however imperfectly, according to our ability to trace.

The enemies of Christianity seem to think, that if supernatural and Divine in its origin, and coming down from Heaven as a new manifestation of the mighty power of God, its manner of working should in every way be different from all that ever came from God before. That it should not simply reform men according to the laws of their nature, turning children of disobedience to the wisdom of the just, but that in some magical manner it should at once transform men into angels, and make a new world, instead of renewing the old one, and fill it with beings, differing, not in qualities but in substance, from those which it has made to pass away. It would seem as if the principles of Manicheism were deeply seated in our sinful nature, and that we cannot, while under the influence of this sinful nature, cordially believe, that the Creator and Redeemer of this world is one God. One class, holding by the goodness and power of the world's Creator, deny that it needs or can need a Redeemer; another, convinced by a sense of misery and vileness, that a Redeemer is needed, deny the goodness and the power of the Creator, man's pride being the Father of both the lies. Those, who deny the need of a Redeemer, do so, much more from a desire to assert their own goodness and ability to do what is needful for their happiness than to assert the all-sufficiency of God. Those who feel the need of a redemption, but who desire to seek it from some other than the God that made them, do so, because they are not willing to take the shame and guilt of their condition upon themselves, and dare not cast it upon Him from whom they are seeking deliverance. The Bible teaches us that our Creator and Redeemer are one God—that He made man upright,—that He built up human nature as a temple for Himself to dwell in, and receive worship, and that this worship should be the free-will offering of a reasonable service from His creature, man—that such respect did He show to the liberty which He had bestowed that He put the key of this temple into our own hands, left it in our keeping, that we might open it to whom we would, call in as our God whom we would, and set our house in order for his reception as should seem best in our own eyes, and offer such worship to our idol as we might please to bestow upon it, and that, when we were wearied of His own presence and worship, He would depart. We did bring in other gods many, and lords many, to rule over us, and forsook both the worship and the Law of the God who made us; and He also departed from us, and left us to the gods

whom we had chosen to worship and obey. But, though He left, He did not utterly forsake. He sent His Son, the Lord Jesus Christ, to regain possession of this temple of human nature; but, still having respect to His own gifts, to the freedom of choice which He had bestowed upon His creature man, He sent him to gain an entrance, not by violence, but by entreaty, to knock at the door and ask admission from those into whose hands the keys had been committed. This it is which was to the Jews a stumbling-block and to, the Greeks foolishness, that the Almighty God, who has but to speak and it is done, command and all things stand forth, should, in Christ, be represented going through the world as a beggar and a suppliant for the homage of weak worthless man, whom as a king He could command and compel to obey. But Christ came not to make war upon man but on man's enemies. The mission of Christianity in the world is not to destroy human nature, but to lead it a willing captive with all its laws reformed according to the mind of God, as it was in the beginning when His word pronounced it very good. Human nature is therefore the field of its fights, and the theatre of its conquests, and it is the reign of unrighteousness which it seeks to bring to an end, the law of sin it labours to abolish, the throne of iniquity against which its blows are directed, to cast it to the ground. Every thing that is not with it is against it, and it seeks to reconcile all things to God by delivering them from the power of evil, and purifying them from the contamination of sin. Hence, the same agents may be found in the service of Christianity as in the service of the world. But these agents, when acting under the influence of Christianity, work towards very different ends, and are kept at work by very different motives from those which actuate them when engaged in the service of the world.

It may be said that the Faith of many in Christianity greatly resembles that of the Jews in Moses and the prophets, of whom our Saviour said that they did not believe in them. We fear this is too true. It is said by many that Christianity holds its position in the world principally, if not solely, by means of this traditional faith, impressed upon the mind before its reasoning powers are awakened, and from which it can never afterwards shake itself entirely free. If the faith be genuine, we do not care much whether it has come by what is called reason or by education. Wherever it exists as a faith unfeigned, it is both a reasonable and a reasoning faith; and we consider early education a very legitimate means of conveying it into the mind. Christianity, having gained the parents, has a right to make them channels of conveyance for its blessings to the minds of their children. Infidels might plausibly argue that Chris-

tianity had no right to sit in the public councils of Nations, no right to preside over public education in schools and colleges; but they showed their meaning to be, that it had no right to exist in the world at all, by their impudent assertion that parents had no right to teach Christianity to their children, lest forsooth they should forestal the right of reason to choose a religion for itself. From the beginning of the world until now parents have taught their own faith or no faith to their children. When Christianity enters the household, and gains possession, she claims and has a right to employ all the domestic influences on her own behalf. Those who would dispute her title, ought to show that she dispossessed a more rightful proprietor, or that they have found out the true heir of the inheritance of humanity, a more rightful Lord of the conscience, a better master of families than the Lord Jesus Christ. Christianity did not sneak into families by denying or challenging the right of parents to teach religion to their children, as infidelity thought to see it shuffled out. She boldly challenged the truth of the lessons they taught, and insisted on the adoption of her own, as teaching the only true wisdom acceptable unto God, and profitable for man. Will any of the opponents of Christianity contend for the bringing back any form of worship, any dogmas of Faith, she has abolished. Have they any thing of the kind to propose as a substitute for those she has established? Their proposal—that parents should teach no religion to their children—disclosed how utterly empty of all good and of all truth the evil heart of unbelief really is. Christianity at its outset encountered a Faith, a faith strong in the individual Jew, deeply rooted in all the domestic institutions, early and earnestly inculcated in every family circle throughout the sacred land, firmly and zealously upheld by the great majority of the learned doctors and public rulers and judges in Israel. But it was not the true Faith of God, springing from a genuine simple belief in His Word. What the nature of that Faith was, which Christianity then encountered, and how the first teachers of Christianity dealt with it, we shall afterwards consider. At present we would rather pursue the course of our reflections on this great conquest which Christianity won, when it gained fairly a place in the domestic institutions, and began to be a family religion among men.

It was a great triumph gained by Christianity, a great advantage obtained for its cause, when it found a place in the general belief of mankind. It was a day of great gain for it and for the world, when its truths began to be poured into the ear of childhood, when its faith was insinuated in the first sweet accents of a mother's low-spoken love, when its prayers were lisped by infant lips, and its pre-

cepts enforced by the revered authority of fathers, and families were called Churches of Christ, and all the more endearing relations of life sanctified to God in His name. It was a great gain for Christianity and the world, when in all the great Institutions of society this religion was assumed to be true, and Christians were no longer considered outlaws in the legislation of the world, and in whole communities no other was named as God but the God of the Bible. This social recognition of the truth of Christianity did no doubt produce many who were Christians only in name, and not in truth. Under such circumstances there may be many who believe in Christ, as the Jews believe in Moses and the prophets—to whom, if Christ should appear, and command them to forsake all and follow Him, He would appear as one that mocked them, and be rejected in His own name, as an enemy to His own religion. There is too much reason to fear that this is true. Nevertheless, it is better to see our fields covered with the harvest of the Gospel, though tares be thickly intermingled, than overlaid with the barren sands of unbelief, or overrun with the rank luxuriance of heathen superstitions. Better that the enemy of the Gospel should have to come amongst us, sowing his tares in our wheat, than that the missionary of the Gospel should have yet to find his way to us, to scatter the first handfuls of the seed of the Word, if perchance they might take root and grow in a soil, where as yet no plant of the Lord's planting could be discerned. If, after these have sprung up, and died away, and given birth to others, it be said that this new crop is the native product of the soil, which has risen amongst others in the ordinary course of things, and according to the usual laws of nature, we must enquire whether the crop be indigenous or not, and, however evidently it may be nourished by the soil in which it grows, whether it did not come at the first from seed which was imported. Though both real and nominal Christianity flourished through the influence of national and domestic institutions, we have still to enquire, whence it was brought, and how it came to be grafted in amongst them. For from the beginning it was not so.

This is not the place to consider the connection between Christianity and the economy of Moses, intimate and important as that connection was. One thing is certain from history; it did not spring out of the national nor family faith of the Jews in our Saviour's time. Neither did it enter into and take possession of their public civil and sacred, or private domestic institutions, as a nation that rejected it, and cast it forth. The fathers and mothers of Israel, according to the flesh, did not receive it into their hearts, raise its altar in their homes, and teach it to their children. Their priests and

rulers and doctors of the law did not install it in their schools of learning, nor suffer it to worship in them, nor to preach in their synagogues, far less allow it to preside in the high council of their Sanhedrim. They did not adopt it as the public creed, nor give it among them a local habitation and a name, and send it forth among the nations as the national religion of the Jew. The Law, indeed, came forth from Zion, and the Word of the Lord from Jerusalem, to go triumphing through the world, but they came forth with the great Captain of Salvation, bearing His cross, a despised and rejected Saviour, followed by the malignant and derisive shouts of the lost house of Israel. Some among them indeed waited for the consolation of Israel, and received it. But the greater part were looking for an earthly kingdom, and missed it, and the portion they appointed for the true King of Zion and His followers became their own lot; they became wanderers over the whole face of the earth, without a throne, a temple or a home, often with difficulty finding a grave in which to bury their dead. But Christianity, which was driven forth as the rejected religion of the Jews, which at first found little favour among the Gentiles, at length won for itself a home in many nations, entered in and took possession of that great citadel of humanity, the family, from which it will never be dislodged, but will go on conquering and to conquer, till it subdue the whole earth. It did not come forth on its mission through the world with the prestige of a national or received religion. It had to find entrance into the hearts of individuals, and thence win its way to all the influence it has since obtained over the general institutions of society. It was in the beginning a sect everywhere spoken against. It received no countenance or protection from kings, and was aided by the authority of no priesthood. Neither did it spring up in a dark age, one knows not how. The Christianity which is now in the world is not a body of doctrines and precepts invented and arranged by those called Christians. It came forth at the first with a book in its hand, and with the additions made by the Apostles to the writings of the Prophets, it carries the same book in its hand still. The natural history of the superstitions it abolished, and of all the superstitions which yet remain, may be written by men who sway no other field than that of the human mind, of which they are the spontaneous birth—but he, who would write the natural history of Christianity, must ascend into heaven, whence the seeds of its faith came down. It is the religion of the nursery, but it is no old wives' fables which our manly reason is forced to reject. We rejoice that it is become the religion of the nursery. They may tell us, had we not learned it there, we would never have embraced it. It may be so. We thank

God we were not exposed to the trial. We rejoice that the Faith of Christianity has found entrance into the hearts of mothers, and through them into the nursery, and that there it has found a shelter when scarcely allowed to lift up its head any where else.

When Voltaire and Rousseau, and Gibbon and Hume, with nearly the whole male intellect of Chistendom, richly endowed with many of the noblest gifts of God, fully fraught with the literature of many ages and many nations, highly trained in the schools of Rhetoric and Logic; when this dread array of wit, intellect and learning, came forth in the pride of its power, to do battle against Revealed Truth, they themselves hoped, and many feared they would sweep it before them from the earth. The public champions of Christianity did not altogether desert their post; they sent forth their protests, their apologies and defences. They did their duty as they could. They did not flee, for they felt their back was to a rock. But they handled their weapons cautiously, as those not altogether free from the spell of their terrible adversaries. They feared to advance, lest they should be driven back or lose their footing. They assisted in staying the plague, and for this we owe them thanks, under God. But they made not many converts. The real soldiers of the Cross were elsewhere. Christianity was taught from many a pulpit, we rejoice to know and believe this, but what our thoughts are now upon, as the great citadel of Christianity, when the blast of the terrible ones was as a storm against the wall, is the family. Christianity still lived in the hearts of mothers, was still taught in the nursery, and it was found that the woman who remained at home did distribute the prey, and divided the spoil with the mighty. The feeblest portion of humanity was made the stronghold of the Church; out of the mouths of babes and sucklings hath the Lord of the Church perfected praise.

Jesus Christ hath taken possession of the nursery, and who will drive Him thence? He will not strive nor cry, nor lift up His voice in the street. Yet will He go on conquering and to conquer, till all His enemies be subdued. Even in the nursery He has given His banner to be displayed, and to be applied by infant hands, and his own irresistible might will carry it forward. Conquering and to conquer, is its glorious motto, and they are no vain words, but written, and to be written on every page of this world's history.

QUEEN'S COLLEGE MISSIONARY ASSOCIATION.

We have received for publication from the Secretary of the Queen's College Missionary Association, a Report of their proceedings, which we will have pleasure in placing before our readers at an early

day, as it conveys the pleasing intelligence, that with the view of concentrating their energies upon some one particular sphere of missionary labour, the youthful members of the Association have resolved upon employing a Missionary or Catechist, in some part of the land where great deprivation of spiritual ordinances prevails.

In the meantime, we subjoin a copy of an interesting letter which was recently received from the Edinburgh University Missionary Association, by the kindred Society at Kingston:—

LETTER FROM THE EDINBURGH UNIVERSITY MISSIONARY ASSOCIATION.

*Divinity Hall, University of Edinburgh,
20th March, 1850.*

DEARLY BELOVED BRETHREN,—The very friendly and interesting letter of your Corresponding Secretary, Mr. Morrison, of 16th January last, afforded us all sincere gratification; not only because it gave us the means of communicating with you, but also on account of the intelligence which it conveyed to us of the institution in your College of a Missionary Association, of which we believe we may call ours the Parent Society, and which we trust may prove the honoured instrument of bringing many sons and daughters to glory, and of accelerating the coming of the kingdom of our Lord and of His Christ. We are delighted to believe on your testimony that our donation of bursaries should have proved a boon to your College, by adding to the comfort, and by encouraging the spirits of the successful holders, and also by promoting throughout the Divinity Hall, feelings of laudable ambition and zealous striving for University honours, as we are thereby giving an impulse in study to all the students, and uniting ourselves to you by the ties of benefaction to which you have so kindly referred. We are linked to you by the bonds of country and kindred—of faith and worship; and, brethren, though we know you not after the flesh, yet are we one in heart, and can meet you in spirit before the throne. We rejoice that by uniting yourselves together to promote the great cause of Christian Missions, you should have shown yourselves one with us in an object which we trust we have thoroughly at heart, and in our endeavours to advance which we are conscious of gaining for ourselves the most unspeakable spiritual benefits in the midst of the severe duties of academic life.

If we might venture to give you a word of advice, it would be to urge you to the cultivation of increased gratitude and love to that Saviour who hath bought us, and of the most enlarged sympathies for all mankind. We need hardly suggest the propriety of acquiring, as your means permit, a missionary library, and of receiving and reading in your meetings the missionary intelligence of all bodies of Christians, from all parts of the world. We would also recommend in the strongest terms that your Association should endeavour, when properly organized, to conduct some mission, however small—some work upon which you may concentrate your whole strength, and which you could peculiarly call your own,—the support of a Christian Ministry in some District, otherwise ill-supplied, or the opening of a Christian School in some destitute locality, or the circulation of the Word of God in some part of the Colony where Bibles are few. Without the assistance of friends you may not be able to make any considerable effort; but we must press upon you the fact, that the history of our Association's activity has been the history of its prosperity, and that in the absence of some definite object of pursuit, our power of being useful is greatly diminished.

We deeply sympathize with you in the state of religious destitution which prevails in Canada.

Your account is substantially the same as that which is pressed upon our attention from various quarters; and we assure you that we are not without a deep sense of the claims of your Colony upon our services. At present our own land is by no means fully supplied with licentiates. There exist urgent demands at home, and many fields of labour, as essentially missionary in their character, as those in any heathen land. Yet we trust that your country will not much longer have to deplore the want of stated Gospel ministrations.

From the accompanying copy of our last year's Report, you will discover what the position and prospects of our Association are. Brethren, we desire your prayers on our behalf, that God would fill us with wisdom, faith, love, zeal and self-denial, and that we may grow in grace through the power of the Holy Ghost. We shall be glad to receive your promised letter, and copy of the Constitution of your Association. Perhaps you would have the kindness to send us from month to month a copy of the *Presbyterian*, for circulation among our members. Our classes adjourn next week till November, but we shall be glad to receive your letters whenever they may appear. Brethren, the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. Signed, in name of the Committee, by

PETER McLAREN, *President.*
GEORGE CAMPBELL, *Secretary.*

EXTRACTS.

We now bring to a conclusion the Plea for the Old Paths, which was inserted in the two last numbers of this periodical, and which we have been obliged to condense slightly, owing to its length. It will amply repay an attentive perusal. The writer, to use the words of an esteemed contemporary, "has walked about the natural Zion, and gone round about her slowly and cautiously to tell all her towers, to mark her bulwarks, and to consider her palaces well;" and the result of his faithful investigation, as the writer tersely and vigorously expresses it, is, "That the same Lord, for whose Headship and rule in His own house she suffered in the generations that are past, continues her Sovereign Lord still, and that she is not, as her enemies fondly picture her, a completed ruin, her ancient honours plucked away from her, and her massive bulwarks broken down and destroyed, but still possessed of the primal element of her greatness, the sacred deposit of God's living truth, and the solemn and sleepless guardship of her living Head."

From McPhail's Edinburgh Magazine.

A PLEA FOR THE OLD PATHS.

2. *Our Discipline and Government.*—Our Church testifies that a king and kingdom are introduced and established in the world by the love, wisdom, and mighty power of God—that they are revealed by the Holy Scriptures, and witnessed of by the Holy Spirit—that the Church Catholic is the kingdom, and Jesus Christ the anointed King, who reigns over it in undisputed authority, and governs it by his laws. It is not believed among us that the revealed will of Christ is to be studied and applied only within the Church proper, and by his servants ecclesiastic, but is also binding upon the civil magistrate, who is also His minister, and whose office and authority He has instituted for His people's good; but the

ends of civil magistracy are different from those of Church government, and the power appertaining to each, though derived from the same source, is different both in its nature and application. To the Church belong the ministry, the oracles and ordinances of God; and in the Church, "the Lord Jesus, as King and Head, hath appointed a government in the hands of Church officers, distinct from the civil magistrate." These officers are invested with power to admit to membership, to administer discipline, and to take what measures they deem needful in accordance with the Word of God, to continue and perpetuate a sound Gospel ministry in the Church.

It is objected, however, against the branch of the Church Catholic established in Scotland, that she has permitted her liberties to be trampled upon, her divinely gifted power to be wrested from her, and another than the law of Christ to be imposed as the rule of her ecclesiastical procedure. The Free Church is accustomed to appeal to its own position and testimony, as a standing evidence of the truth of this charge.

The charge, however, let it be ever borne in mind, rests upon the fact that certain proceedings of the Church were set aside by the civil magistrate. The fact is undisputed; but there is another fact also, which, although all-important, our opponents carefully keep in the background, viz., that these proceedings were set aside, not on the ground that the Church had no jurisdiction, but that she had exceeded it. It was a conflict of jurisdictions; and the magistrate, after taking the constitutional means of satisfying himself, found that the Church had exceeded her power, and proceeded against this excess as a properly ascertained fact.

The Church, however, to put an end to her unseemly contest with another Christian power, and to protect her sacred province from all violation, conferred with the State concerning the constitutional limits of their respective jurisdictions; and obtained an authoritative declaration of these in the Act of Lord Aberdeen. The Act was agreed upon for the purpose of removing certain doubts regarding the spiritual power of the Church, which, if not removed, might have been the cause of harassing litigation, and might have most injuriously hindered the exercise of her appropriate functions. The Act must, therefore, be regarded as a sacred bulwark erected by the Church and State, in harmony, in order to protect the former's spiritual character, province and functions, from all hurtful contact with or control by the latter; and within that constitutional inclosure the Church is free to develop her proper life and energies, and to carry out, and apply to the very uttermost, the Sacred Truth which her Divine and Glorious Head has given her in trust. This was the view which many took at the time, who were before apprehensive of the spiritual jurisdiction of the Church being so overborne as to render it necessary for them to quit her pale; and with such a view, conscientiously entertained, it was felt to be impossible to forsake the Church without committing sin. That their view was correct, and that the taunts of the Free brethren were as unjust as they were ungraceful, are proved to the satisfaction of the community at large by the history of our Church since 1843. While scornfully sneered at, as having traitorously surrendered the things of Christ into the hands of Cæsar, there she sits calmly, and without disturbance, dispensing her laws, regulating her own affairs, correcting abuses, and adopting whatever measures she deems needful for the increase and progress of her Lord's kingdom. She admits to membership, excludes the unworthy, and subjects the erring to discipline; and none can challenge her actions, or bring her dealings with any of her members under the review of a civil court. An action for libel may lie against her courts, but not more so than against the courts of any Dissenting church: it surely belongs to a Christian State to protect the character of its citizens from defamation, and their social status and worldly estate from injury: and for any Church to claim

exemption from all penalty for defamation or civil wrong inflicted by her courts or officers, is to claim not liberty but license. But, in granting or withholding spiritual privileges, she knows no law but the law of her divine Lord; and her decisions are not only as free from control as those of any church in the land, but they have a meaning and status which those of Dissenting bodies do not possess, inasmuch as her courts are recognized as part and parcel of the British constitution, and therefore hallowed, and rendered for ever a most sacred thing by "the solemn, sworn, constitutional, frank pledge of this nation." She regulates her own worship, resolving what formalities shall be observed, and what the times and seasons of their observance. She trains up according to her own sovereign will and pleasure the young men who are destined for the ministry, prescribing to them the course of study to be followed, and refusing license to preach till her instructions are satisfactorily fulfilled. She is supreme over the whole field which we have briefly sketched, and none except those whose minds are darkened by bigotry can ever consider such a field small or insignificant.

We are taunted sometimes, in reference to the settlement of our ministers in their pastoral charges, with the insinuation, that we are obliged to take the patron's man, whether we consider the nominee a fit and proper minister or not. Even were it the case that we were obliged to take the patron's man, is it not something gained, that the patron is obliged to take ours. But the insinuation is altogether false; for, if he is not a fit and proper person to be a minister, the Church is herself to blame for granting him license to preach the Gospel; and, if he is not a fit and proper person to be the minister of the particular parish to which he has been presented, the power of the Church to set him aside is recognized by the State, and guarded by all the solemnities of national sanction in Lord Aberdeen's Act. No minister can now be settled against the *reasonable* will of the people; and that the people are able enough to explain why they do not derive edification from the ministrations of the presentee whom they desire to reject, is proved by the numbers whom they have rejected since 1843.

3. *Reform.*—We have meant our remarks to be simply defensive and apologetic; and, without formally defending the various points where our Church has been roughly assaulted by her numerous foes, we have preferred presenting a rapid and unbroken view of the field demonstrably her own—where the foot of a stranger is not permitted to tread, nor the dictation of a foreign authority to be heard, throughout all her borders. We have walked about our national Zion, and gone round about her—too rapidly indeed, to tell all her towers, to mark her bulwarks, and to consider her palaces well—but sufficiently to convince all, who will hear us candidly, that the same Lord, for whose Headship and rule in His own house she suffered in the generations that are past, continues her acknowledged and Sovereign Lord still; yea, and we pray may continue so throughout all the changes and varieties of Scottish story—that she is not, as her enemies fondly picture her, a completed ruin, her ancient honours plucked away from her, and her massive bulwarks broken down and destroyed—but still possessed of the primal element of her greatness, the sacred deposit of God's living truth, and the solemn and sleepless guardship of her Living Head. These are the stable foundations on which she reposes her great strength, the venerable bulwarks which defend her from the subtle as from the open onsets of hostile power. We claim for her the true Church of Christ; but, if in doing so we have seemed to betray an overweening partiality to our own, and a culpable blindness to the worth of other churches, it is only in seeming we have done so, and not in truth. It is ever our wish to recognise with all thankfulness and forward charity the Christian worth of other churches than our own, and the good service done by them to

the cause of God's Truth: and in our hearts we do esteem as warmly as we gladly own the greatness and Christian worth of those servants of God whom He has raised up in other denominations, and endowed as His chosen witnesses in these latter days. We have taken some pains to avoid arragating to our Church a superiority over others, or speaking of her in terms fulsomely laudatory, or that can justly give offence even to her enemies. We are far from holding her up at the expense of others, or representing her to be in all points perfect, or such as we would have her to be; but it is matter for thanksgiving, that what is amiss may be reformed, and what is wanting may be supplied. She is not stereotyped in all her forms of procedure and types of manifestation. She is a reformable Institution, capable of adaptation to the varying exigencies of the times, and of elevation at any given moment to an increased and increasing efficiency.—And we are free to confess, that we long earnestly to see her assume a higher position than she has ever yet occupied, both as to the character of her internal ministrations, and the extent of her missionary enterprises.—Let her, when compassed about by hostile tribes, remember that her affliction cometh not forth of the dust, nor doth her trouble spring out of the ground: they are traceable to the chastening love of her adorable Head; and, if sanctified, must in the end yield the peaceable fruits of righteousness. We do most fervently long to see the spirit and inner life of our Church revive, so that the service of her ministers shall become more and more imbued with spirituality, the life and practice of her members more unworldly and Christ-like, and the whole aspect and action of the Church suitable to her divine mission. We long to see her collecting her strength and latent resources for a grand effort to widen and magnify the glorious empire of Truth—to protect the religion of our Scottish families from the hurtful influences of sectarian warfare—to quicken and nurse up personal piety in the hearts of all her members—and to prevent men's minds from being drawn away by contests about religion from religion itself, and its great concern, the eternal salvation of souls. And not only throughout the lower walks embraced within her sacred commission, would we wish to see her making full proof of her spiritual strength, but further carrying her reforming energy up throughout her halls and high places, making them really, and in the widest sense, the nurseries of all the elements of ministerial qualification. Under the able tutorage of her present staff of professors her students are thoroughly indoctrinated with sound views of Sacred Truth, and are fully furnished in all dogmatics and sacred lore; but the institution of a chair of Biblical Criticism was felt to be a step in the right direction, and one towards the supplement of a deficiency in the preparatory training of her young men. No acquaintance with controversial theology, however extensive, can ever compensate for the want of direct Biblical study; for it is the latter alone which is calculated to nurse and foster up the spiritual life of man, and to fit ministers for dealing wisely with anxious and inquiring minds. The former without the latter may provide us with theologians well skilled in divinity and clever dialecticians; but we should want men of faith and earnestness; and, wanting these, the Church would want her chief pillar, and an indispensable requisite for insuring either her permanence or future prosperity. But with both of them in high perfection, what a noble career may yet be run by her! And, certainly, there is no hindrance whatever to her bringing the Bible to bear more directly upon the studies of her young men, and to watch over them with a more tender jealousy, especially during the sessions when most of them are away from the influence of parental precept and example, and exposed to all the temptations of large towns. Is there not room, too, for improvement in our young men's preparations for the pastoral care? In no other profession is so much attention paid to theory and science, and so little of their application is practice; but

more than a correct system of doctrine and precision of statement is necessary to the young pastor who views his work as what is expressively as well as impressively sometimes styled *the cure of souls*. The care of bodies is not committed to unpractised theorists and mere men of science; but the medical student must be initiated into the practice as well as the theory of his art, before the Faculty will consent to grant him the coveted diploma. Much more, surely, ere the care of *souls* be intrusted to the young divine, ought he to be taught how to apply his knowledge to consciences under conviction, or souls inquiring after truth:—to be initiated into the whole practice of the pastorate, that he may know not only what to preach, and by what methods to convince the doubting, to alarm the secure, to comfort the distressed, to edify the believer, and deal with all the varied and delicate lights and shadows of spiritual experience.

It is enough for our present purpose, however, to point to the self-regulating and self-reforming property of our Church, to which, within the wide and all important domain we have hastily sketched, no limits can be assigned. No appliances and means, which she may deem needful for elevating the character and qualifications of her future ministers, are beyond her competency; and no power from without can, as long as the national faith is respected, intermeddle with her affairs, or hamper her onward progress. We delight to figure to ourselves the young hopes of the Church, sensible of a coming crisis, and of the responsibilities that will then develop upon them, nerving themselves for duty by laborious preparatory study and solemn prayer. Loving the Church for the sake of the Truth she holds, and the act which she expresses—an act of national homage to our high Christian faith—loving her for her traditional glories and her brave struggles to preserve our national worship pure and unmixed—loving her as the noble legacy bequeathed by the fathers of the Reformation to the people of Scotland—and loving her none the less for the reproaches, which it is her cross at present to undergo, they aim to leave her Halls in a state of meetness for the self-sacrificing labour which her future interests demand of all her true sons. They do not anticipate for themselves a life of easy softness and gentle nursing, as if the vessel of the Church had no further storms to dread, and might in future repose undisturbed upon her shadow; but, aware of a mighty ground-swell that is chafing and fretting the moaning waves, and of an ominous shadow that has begun to climb up the distant horizon, they brace themselves by all holy exercises and faithful watchings for the trial, and will be found ready, like brave hearts, to welcome the storm when it comes. Should the peculiar position of our Church as a national Church be endangered by the masses—left without the corrective influence of religion, and goaded on by crafty demagogues—becoming impatient of all religious institutions, they will faithfully vindicate the position which she holds, and bear testimony to the imperative obligation, as well as the sublimity and beauty, of a great empire paying open, public, fealty to the Truth of God in the presence of all the nations. Or, should the Truth itself be brought into jeopardy by the mystic and rationalizing genius of German infidelity, they will not only make common cause with the select spirits of other true branches of the true Church, but will seek to be foremost and bravest in defending the citadel of the Christian Faith. When the rationalistic infidelity of these latter times presses on to confound things that differ, to rob the Author of our Religion of His true, unchangeable, and eternal Godhead, and substitute a godhead of its own—to colour and veil over the foulness of human guilt, and to ascribe to man an essential ray of divinity, which, if fostered and kindled up, will clothe his whole nature with a halo of glory—thus casting down the Lord or all to the mean level of human kind, and exalting man to the high honours of a god—they will meet the enemy in the gates, disputing its en-

trance within the fair heritage of the Most High, and revealing in its stead to the wistful vision of those who are thirsting for Truth, the truth as it is in Jesus, "clear as the sun, fair as the moon, and terrible as an army with banners."

4. *Our Appeal* Such is the Church of Scotland; such the truth she has received in trust from her adorable Lord and Head; such the aims and purposes dearly cherished by her; such her reformable character and the great influence she is capable of wielding for the good of immortal souls and the honour of her Supreme Head. To deny that she is a true Church of Christ argues an amount of sectarian bigotry, which must be too poisonous an element in the heart-soil to permit the free and healthy growth of the Christian graces.

Then, will the Scottish people, with the fruits of the last few years' experience before their eyes, permit the Church to be evil-entreated, which is handed down to them by their fathers, and sustained by a little portion of God's earth, and not by the pockets of the poor? Let them enter within her pale and examine for themselves, instead of being shamed away to a distance by the taunts of interested parties; as they will find the Gospel proclaimed without money and without price, and with an ability, and scholarship, and faithfulness, of which not one of all her children has cause to be ashamed. They will find that the great distinction of the Free Church is not Gospel Truth, for they will hear Gospel Truth published from the pulpits of the Old Church—is not pulpit ability, for, saving the orators the Old Church provided her, we have yet to learn of what other the Free Church can boast—is not purity of discipline, is not freedom of opinion or action. The Church of Scotland is really the Free Church in the only true sense of the word: for she preaches the Gospel gratis to rich and poor, and has no need to exact poll-money, or to watch the incoming contributions with anxiety: her discipline is free, for, being independent, she has as little reason to bow to the rich as to honour the passions and caprices of the people: her government is free, for her spiritual jurisdiction, conferred upon her by her Divine Head, is fenced in by the bulwarks of solemn national sanction. Possessed of such advantages, we may surely anticipate for her a future career of usefulness and honour, especially as—according to the interesting and true testimony of Professor Robertson—never before did her standards more thoroughly express the mind of her ministers. She is burdensome to none, for she holds her inches by a tenure as just and valid as the richest lord of the soil holds his acres:—therefore is she not a grievance to the rich, since it is not from the rich man's wealth she draws her income; nor is she a burden to the poor, for she is the poor man's servant, and a servant who takes no fee. She is the poor man's patrimony, which God has freely bestowed upon him, that his poverty may not rob him of the Gospel, nor of the common cordials of religion in the hours of sickness, or at the moment of his last great battle. Is the poor man's patrimony, then, to be recklessly flung away, to make room for the new and unsatisfactory crotchets of modern theorists?

We appeal to the Free Church herself; for surely, after the signal failure of her purpose to provide the adequate means for Christianizing the whole population, she must herself now shrink, as she would from an enormous crime, from all attempts to overturn our time-honoured parochial machinery for religious instruction. We appeal to the civil magistrate, and humbly submit, that it is not meet to lend his august ear to those that are given to change, or to hand over our venerated constitution to petty tinkering politicians, who find their fingers of more use than a coronet in counting ten. Leave our schools, and the whole framework of our Establishment intact, and see whether a few years hence it shall be said that the adherents of the Old Church are "a contemptible minority." All must surely be aware that a reaction is going on in favour of Establishments

—that the people now understand the subject better, and are convinced that their overthrow is no gain to them, but a great loss—and that multitudes of certificates from other bodies are being presented to our sessions, the parties who hold them craving admission to membership in the Old Church. These are facts. People of Scotland, "*Stand in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.*"

LAY ASSOCIATION OF NOVA SCOTIA.

There can be no doubt that the self-same motives which led a number of the influential laymen of this city, four or five years ago, to form themselves into an Association in support and defence of the Church of Scotland, ought to prompt them not only to remain united, but also to carry out the designs contemplated at their original formation. The excitement may not be so great, or the opposition so formidable, as it was at that period; parties are now better acquainted with their relative position, and are not to be carried away by the force of declamation or the threats of violence. The public mind is in a much more sound and healthy state than when it was heated by passion, and inflamed by resentment. There is now ample room, and we believe much need, not only for serious consideration, but also for deep humility and unfeigned repentance. Language was employed, it may be, by persons of different denominations, which ought never to have proceeded from the lips of Christian ministers, and religion was deeply wounded in the house of her friends. The storm, however, has now passed away and left us all at leisure to attend to the more immediate duties of our station. The Lay Association of Nova Scotia was not established to maintain a constant and uninterrupted warfare with other denominations, but to strengthen and support its own position, and to assist and extend the influence of the Church with which it was connected. And, looking around us to the east and to the west, to the north and to the south, we can see almost nothing which has yet been done, and everything to be yet accomplished. We are only, so to speak, on the threshold of our mission, beginning to examine the extent of the field of operation, enquiring what ought first to engage our attention. With vacant churches and destitute congregations around us, calling for assistance, surely we cannot be at a loss how to act, and ought not to make any unnecessary delay. The Lay Association are beginning to feel their increasing responsibility, and are making arrangements for more vigorous and extended operations.

At the Quarterly Meeting of the Lay Association held on Monday Evening last at the Caledonia Academy Rooms, Barrington Street, the Hon. A. Keith, President, in the Chair, the Minutes of last meeting were read and approved of. Mr. Merrick, Chairman of the Standing Committee, stated the business that had been brought before the Committee since the last quarterly meeting. A letter from R. Blackwood, Esq., Corresponding Secretary of the Montreal Lay Association, enclosing a copy of a resolution passed at the annual meeting of that body, held on 6th October last, being then read, it was moved by Mr. George E. Morton, seconded by G. N. Russell, Esq., and unanimously.

Resolved,—That this Association, united in principle and feeling with their brethren in other parts of British North America, and engaged in the prosecution of the same objects—the advancement of Religion and the prosperity of the Church of Scotland—reciprocate with feelings of sincere affection and brotherly love the expression by the Montreal Association of their cordial sympathy with us in the important labour in which we are engaged, and the assurance of their readiness to co-operate with us at all times, as much as lies in their power, and trusts that so strong and decided a manifestation of esteem and regard from a kindred institution, which has sprung up in a sister colony since the formation

of this Association, will exert a powerful influence in stimulating us to continued exertion in the support of a cause so dear to every friend of our beloved Church.

A letter from the Corresponding Secretary of the Wallace Branch of the Lay Association with a copy of their rules and regulations having been read, the following resolution was then moved by John Costley, Esq., and unanimously passed.

Resolved, That this Association has learned with much satisfaction, that a Branch Society, as Auxiliary to this Institution, has lately been formed at Wallace, which is now in active operation, and the Association entertains the sanguine hope that similar Auxiliaries will ere long spring up in other districts of the Province; feeling convinced it will afford much pleasure to the members of this Association to render those Auxiliaries all the assistance and encouragement in their power; and they direct the Secretary to correspond with the Secretary of the Wallace Branch of this Association, and communicate to its officers and members this resolution.

Moved by Dr. Hume, Vice President, seconded by Robert Noble, Esq., and unanimously

Resolved, That this Association feeling assured that the services of a Missionary for this City, to co-operate with the Ministers of our Church, and extend the means of spiritual instruction amongst the people, would be of essential advantage, do empower the Committee to renew their former application by an address to the Colonial Committee of the Church of Scotland for a City Missionary, the address to be signed by the President on behalf of the Association.

Moved by Mr. John Hosterman, seconded by Mr. John Munro, and passed with acclamation,

That a letter be addressed to the Rev. Robert Macnair, Visiting Missionary, stating that, if within the compass of his duties, it would be most desirable for him to visit this city as early as possible in the ensuing spring, to assist our respected Clergyman at the approaching celebration of the Lord's Supper in the city churches.

Moved by Mr. Thomas Clouston, seconded by Alderman Mitchell.

Resolved, That, with a view to increase the pecuniary resources and consequent efficiency of this Association, it is considered advisable that collecting cards, as recommended at a previous meeting, which have now been printed, should be issued and entrusted to the friends of the Association, for obtaining subscriptions, or donations, from the adherents of the Church and others, who may be found willing to promote the objects of the institution, in the advancement of Education and Missions in this city, and throughout the Province, and that the Committee make regulations as to the distribution of the cards, and that the returns be made to the Treasurer on or before the annual meeting in June next.

The meeting was informed that several Ladies and Gentlemen, members of both churches, had offered their services as collectors, to some of whom cards have been transmitted.

Several new members were admitted at the meeting, and the proceedings concluded with the greatest harmony, and an anxious desire for the prosperity of the cause which the Association seeks to advance.

MISSIONARY SETTLEMENT IN THE ISLAND OF ACHILL, IRELAND.

We lately visited some of the middle and western districts of Ireland, and were much struck with a great deal we saw and heard. It seemed so strange, and so sad as well as strange, to be within a day or two's journey from home, and yet surrounded by grown men and women, trained up to a most false and foolish worship, to bow down before pictures and images, and to follow the most childish superstitions. For we must tell our young friends, that most of these parts of Ireland are blighted by the cold chill of popery, plunged in its dreary darkness, enslaved in its iron chains, saturated with its deadly poison. Of many parts

it may be truly said, that "darkness covers the land, and gross darkness the people." We have passed through whole parishes where, if not now, yet a very short time ago, it was as rare to meet with a protestant, as it is in many of our country parishes at home to find a papist. But we rejoice to say, that in many parts of Ireland this darkness is passing away, and the true light has begun to shine! The Gospel beams have been irradiating many a heart with peace and joy! Many, who were once Roman Catholics, are now earnest searchers of the Scriptures.—true believers in Jesus,—steadfast in their adherence to Protestant truth; and their renunciation of the errors of Popery; and "not ashamed of the Gospel of Christ."

We have conversed with such, and have wondered, and been glad, to see the grace of God in them. Never can we forget the "meekness and fear" with which some of them "gave a reason of the hope that is in them;" the clear view they had of the only way of a sinner's acceptance with a Holy God; and the firm heartfelt hold of this they appeared to possess through an earnest faith. It was quite delightful to see, as we did see, the mother, though toiling under the burden of all a mother's family cares, yet with a heart gladdened in the midst of all by the calm peace of Jesus,—the active labourer rejoicing in having found the Pearl of great price,—the toil-worn poor man loving the Truth as a healing, soothing balm, and spending a spare hour in diligently searching the Scriptures, and seeking for "more grace,"—the sick or infirm, though sparingly clad with bodily raiment, yet clothed in the robe of Righteousness, deeply feeling his unworthiness, utterly renouncing all the false confidences of Popery, and clinging to the atonement of Jesus, as his only and firm ground of hope for forgiveness and eternal life; and thus pacified, patiently waiting for the dawn of a bright eternal day.

We cannot tell you of all, or a tenth part of all we have seen and heard. At present, let us take you to one of the places referred to, where "the people that sat in darkness have seen a great light."

Our picture presents to you a view in the Island of Achill. This island, situated on the west coast of Ireland, is about 12 miles in length, and from 8 to 10 broad, and has a population of from four to six thousand, scattered over its bleak, hilly surface. On the east it is separated from the mainland by a narrow sound. On its western side there is nothing to shelter it from the Ocean. The restless heaving billows of the Atlantic are ever dashing on its rocky strand; but its lofty sea-cliffs and stern mountains have made it proof against all the force of many a rude tempest and terrific ocean-swell.

Sixteen years ago Achill was a stronghold of ignorance and superstition. With the exception of a few of the Coast Guard stationed there, there was, we were informed, only one Protestant in the island, and but one Bible. About that time a minister of the Gospel passing by the island was moved with pity to see so many lying under the destroying delusions of Popery, and "scattered abroad as sheep having no shepherd." He resolved to take up his abode among them, to carry the Word of God along with him, and teach and preach the true way of Salvation. There existed then none of the buildings which you see in the picture we have given you of the colony. He soon, however, got a small house built, and opened a Sabbath school. A few children came. But, when the Roman Catholic priests discovered that these children went to this Bible school, they began to take measures to prevent their doing so. The parents of the children were forbidden to allow them to go, and threatened with the pains and penalties of their Church, in case they did so. The result was, that the school was forsaken; only one child came, or none at all. Quite disheartened, they were about to break it up, when one of the teachers said, "No, let us try the power of prayer; let us lay the case before God, and ask for His special blessing and help, and let us wait with patience!" They did so; the school was regularly kept open whether any came or not, and, in a very few

weeks, the children returned, or others filled their places; and God began to prosper His work and cheer the hearts of His servants. Besides attending to the school, the minister got a few Scripture readers for the purpose of reading the Bible to the Roman Catholics in their native language, the Irish. These Bible Missionaries were not to be let alone. The priests did what they could to stir up the people against them, and a bitter persecution followed. We cannot tell you all the violence they had to endure. They were laid wait for, and sometimes obliged to shut themselves up to escape from the fierce wrath of their enemies, their lives endangered, and they would at times return home bleeding from the blows they had received. Years passed away, during which the missionaries endured much persecution, and reproach, and contempt, besides a variety of other trials very hard to bear. They were misrepresented and evil spoken of, falsely, far and wide, because they fought strenuously against the errors and delusions of Popery. How comforting must have been the words of Christ to them!—"Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you FALSELY for MY SAKE."

In the midst of these trials He, who "makes all things work together for good," not only stood by His servants and strengthened them, but turned all this opposition of ungodly men into the occasion of the missionary work at Achill being made more widely known, and more heartily encouraged by the friends of the Truth.—*Juvenile Missionary Record of the Church of Scotland.*

REVIEW.

THE MORAL AND RELIGIOUS INFLUENCES OF AUTUMN.

A SERMON IN THREE PARTS, BY A. MATHIESON, D.D.

It is impossible to state with precision the change which the sin of man has produced on the whole creation with which he stands connected. Philosophers talk of fixed laws; but in spite of all philosophy men see and feel, that the original laws of this world have been made to bend and conform in their workings to the law of sin, and to God's dispensation with regard to it, in which mercy is mingled with judgment. It is neither all mercy, nor all judgment, all sin is not punished in this life, nor is all sin passed by. Nor, from all that is before us, can we with certainty say, in a thousand instances, what is done in mercy, and what in judgment. Man has gone out of his course, and has drawn his whole goodly inheritance after him; but both he and it have been arrested on their way to perdition; they still hang on the edge of the abyss, but stayed by an Almighty hand; they have not been permitted to drop into it, and be swallowed up in utter ruin. If so near to the regions of woe, that blasts from hell blow over our still fair world, withering its strength, chilling its life, and defacing its beauty; it is not so far removed from heaven, that the light of God's countenance cannot shine upon it, and the breathings of His love and mercy reach and revive His fainting and failing creation. Some may reason that "whatever is, is right;" others, that every thing is wrong. Of such reasonings there is no end; we can make

out no system of Providence, on any principle, to which the understanding will not raise objections innumerable; and in our present state of wisdom and knowledge it must be confessed unanswerable. When we view God reconciling all things to Himself by Jesus Christ, then, and not till then, we feel assured that all is right; but we know and feel this by faith, not by sight; the ways of God are to us still incomprehensible and past finding out. The lesson of mingled judgment and mercy, which is written for our learning on the face of all God's works of creation, submitted to our view, and inculcated in new and fresh illustrations on every page of His providence, which is turned over in the progress of individual life, or the history of the world;—this lesson is so written, that it addresses itself more strongly to the senses and imagination, the readiest avenue to the affections, than it does to the reason and understanding. Those who judge through their feelings, and those who feel through their judgment, will never agree about which is the best method of conveying truth. Nor is it worth while to debate the question. Men have been led as far astray by their understandings as ever visionary was by his imagination, and along a much drier and dustier road. God speaks to the whole soul of man. Many a truth does He set vividly before the imagination, with which the understanding grapples in vain. Thus Paul, in his Epistle to the Romans, uses language, which, in its magnificent indefiniteness, presents to us the very picture of our thoughts and feelings when we survey this dark tumultuous sea of sin and sorrow, in which a whole creation lies weltering with a ray of light from the mercy of God shining down upon it. "For the earnest expectation of the creature waiteth for the manifestation of the sons of God; for the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now, and not only they, but ourselves also, which have the first fruits of the spirit; even we ourselves groan within ourselves, waiting for our adoption, the redemption of the body." The ignorant and unlearned have their spirits strongly stirred within them by this picture of a whole creation groaning and travailling together in pain, every thing suffering, every thing longing for deliverance; hope, through faith, triumphing over all that is seen, confidently expecting things not seen as yet, eagerly waiting for the lifting up of the veil, when, with open face, they shall behold the now dimly anticipated glory of the New Heavens and the New Earth, wherein dwelleth righteousness. Any

one who looks into what the commentators say on the subject, who endeavour accurately to determine the precise force of every separate expression, will, we think, come to our conclusion, that the passage was not designed to be dealt with in that manner. Analogies between things natural and spiritual assist us greatly to perceive and feel, but are not safe elements in reasoning and demonstration.

It is on the principle that there is an analogy between the present condition of the natural world, and man's condition in it as a sinner, under a covenant of grace in the hands of Christ as Mediator, that Dr. Mathieson has composed his discourses on "the Moral and Religious Influences of Autumn." He has published them at the request of his congregation, and, we have no doubt, as he says, in the form in which they were preached, though, we dare say, he would have liked to try his hand at spoiling them by mending what he calls this "imperfect form." The little arts which we preachers habitually and not improperly employ for the sake of methodizing our thoughts, and making them more presentable to the apprehension of our hearers, are sometimes out of place, the subject neither requiring nor readily admitting them, as being cast in the mould of the imagination and affections, and assuming the best form when allowed to form itself out in its own natural stream of thought and feeling. Thus the Doctor lays down a plan, and announces heads of discourse; but it is the multitude of thoughts within him, fastening upon the multitude of objects without, that gives the true law of his composition, and not the technical arrangement he proposes to follow. Having announced his heads, which are very suitable reflections in themselves, and in harmony with all the rest, the preacher sets off, and his hearers along with him, under the guidance of his own emotions, without much thought of the precise goal to which he pointed at starting. So at least it appears to us, for we took no note of these divisions in reading the discourses; and, when we looked at them with a view to give their general outline to our readers, we found they would convey to them no distinct notion of the subject, to the way in which it is treated; yet the discourses are marked throughout both by unity of purpose, and coherency of thought, from beginning to end. But the true plan of the discourse is to be found in the writer's state of mind when he composed it. He viewed his subject with the leaves of autumn falling around him, and the solemn conviction pressing on his heart, that to him also had come the autumn of life. Though the preacher does not say so, yet we feel that this sermon was first preached to himself, or rather we should say, that it was preached within himself by the voice of scenes and seasons long passed, all recalled to life by the one now passing.

Stationing himself amid the falling leaves of autumn, he looks back to the buds and blooms of spring, the full-blown beauty of summer, the harvest gathered in, the fields ripe and waiting the hand of the reaper, and forward to the advancing chills and deadness of winter, and thenceforward to the season when all will again be awakened into new and fresh life by the breath of another spring. With the analogy between the seasons of the year, and man's earthly existence in his mind, he now places himself on the slope of the down-hill of life, its height surmounted and overpast, and the discovery now made, that all those objects of worldly ambition, which glittered so bright in his eye when looking up from the foot of the other ascent, had been false illusions, for which, when the height was gained, he forgot even to look amid more pressing cares, and never missed, till now memory reminds him, that such things he had expected to find, but that he has passed the place where they should have been, but were not. He has found, however, better things, and with a saddened cheerfulness looks forward to a leisurely descent into the vale of years; or, should he suddenly lose footing in life, he sees with the eye of faith, what are not illusions, awaiting him in another and a better world than this. From this point, a little past the midway of life, he looks back upon all the way he has gone, not without thankfulness, and not without regret, for both sorrows and joys have passed, which will never return; opportunities have been lost which will not be renewed, but through the mercy of God blessings also have been secured, which will not be taken away. As he looks through the winter of the year to the coming spring, so with the hope of faith he looks forward through the dark vista of death to the regions of life and immortality which lie beyond. But, beside the memory of his own life, and the analogy of its vicissitudes emblemized in the changeable force of nature, his people who are to be benefited by the reflections of his experience are also before him. Some of them he sees in the spring-time of their days with all the real promises and vain illusions of that hopeful season; these are to be both warned and encouraged. Others are in the prime of their summer, in all the pride of manhood's strength; others are descending into the sere and yellow leaf of autumn; others still further advanced on the journey of life are just waiting to drop into the grave. To speak a word in season to all these, from the book of his own experience, and the more sure Word of prophecy, is the guiding principle of his discourses, and that which binds all into one consistent plan by the unity of the spirit which pervades the whole.

If sermons were a proper theme for praise, or if it were becoming in us to

speak, as if one so well known to the readers of the *Presbyterian* needed letters of commendation from us; we might easily find a subject for praise, both in the matter and manner of these compositions, and count upon a willing audience, for there is no one, to whose praises all his brethren would more willingly listen, than to those of Dr. Mathieson. But the announcement of his text,—“We all do fade as a leaf,” and their knowledge of the writer, with the exposition we have given of the way in which he has handled his subject, will at once lead our readers to expect important truths earnestly pressed home; many just reflections on life, beautifully illustrated from the analogies of nature, and the whole presented in the full, free-flowing, lucid language of the Doctor's usual style. We do not know whether these discourses have been published for general circulation, or only for the members of St. Andrew's congregation. If, for general circulation, we hope our readers will buy and peruse the whole.* In the meantime we will present them with one or two short extracts:—

“When we look upon the faded leaf, we are not only led to reflect on the mutations that have occurred in inanimate nature within the last few months, but on the changes, also, that have taken place in our own corporeal frames since the spring-time of life. We see in it an emblem of our own mutable condition. We instinctively turn to the past. We take in at one glance the seasons of blooming youth, and vigorous manhood, and hoary age; and we behold in all these but the different arrangements of one great plan for developing the noble powers and faculties with which our Maker hath endowed us, and preparing us for that higher state of existence, which shall succeed the mutations of this earthly scene. Led by the falling leaf to contemplate God in the changing scenes of nature, the beneficent designs of Providence in guiding man through the various stages of his being, will be irresistibly forced upon our thoughts. Impressed with the wisdom and goodness of the divine arrangements, a fresh impulse will be given to our nobler energies, and we will repose with a feeling of holier security and firmer trust in the mercy of our God.”

* * * * *

“We will not only remember the time when God gave us being amongst His works, and nourished and cherished it by His never-failing bounty; but the time also when the Spirit of God breathed new life into our souls, and nourished it by the continual dews of heaven till it strengthened and grew apace. Every stage in its progress will present many circumstances, the remembrance of which will be both pleasing and instructive. The artless worship of our paternal home, welling, like a crystal fountain, from the very depths of the soul—the Sabbath—the Sanctuary—the seasons of joy and of sorrow through which we have passed—the constant ministrations of grace—a Saviour's love, and a Saviour's sorrows, with all their sweet and hallowing influences,—in a word, all that retarded, and all that accelerated our Christian life, will come crowding on our thoughts, making us once more

* For the information of the friend who kindly furnished us with this review, and of other parties who may be anxious to procure the sermon, we beg to say, that it may be procured at the bookstore of Mr. John McCoy, in this city. The proceeds, we understand, are to be applied to the Sabbath School of St. Andrew's Church.

realize the feelings of that "sweet hour of prime," when our piety was freshest and sweetest, like the vernal flowers bathed in the dews of the morning."

"The seasons are constantly advancing; each one has its appropriate work. When it has gone, it will never return. It will carry with it the peculiar advantages it offered for improvement; if they have been neglected, they will be lost forever. It is not a befitting season to begin to make provision for the cold and pinching winter, when the winds sigh in the woods, and the leaves drop from the trees. The whole life should be a preparation for eternity. There should be no standing still; there is not a moment for idleness; there should be a constant pressing onwards to perfection. In vain will the husbandman expect to fill his barns, and refresh himself with the "abundance of good things," who has neglected his fields in the spring-tide and summer. It will be equally vain for us to expect to reap where we have not sowed, or be enriched with the fruits of righteousness, if we have permitted the spring-time and summer of our days to pass away without sowing in our hearts the principles of religion and virtue, and, as they expanded in the light and breath of Heaven, nourishing them continually from the Fountain of life."

"Harvest has its joys—it has also its labours. Nor is there any period in which the Christian relaxes his toils; for he is never at any time insensible to the dangers that on every side threaten to destroy his hopes of immortality. He is, therefore, continually on his guard. Never is he at rest, until he entertains a hope, approaching to assurance, that his sins have been forgiven, and God is reconciled unto him through the "blood of the Cross." The whole course of his pilgrimage, since the seeds of spiritual life were sown in his heart, has been a state of unremitted watchfulness, anxiety, and toil—a state of earnest preparation for eternity. Many have been his conflicts and trials, arising from outward temptations, and inward corruptions; but, through the influences of God's Word and Spirit, they have ripened his soul for Heaven. They may have been frequently terrible, and often distressing—he may have been ready to exclaim, All thy billows have gone over me, and my soul is overwhelmed within me; but at length God has brought him out of all his distresses, with his faith confirmed, and his hopes and desires purified and exalted in proportion to the severity of his trials. As his life draws to a close, he finds, through his abounding work in the Lord, that his labour has not been in vain. He perceives that the things for which he earnestly toiled are approaching to perfection. His labours begin to be lightened. A change has already passed upon his views and feelings. He begins now to experience the comforts of religion. The path he treads, is a path of pleasantness and peace. His fields are ripe unto the harvest, but he must gather in and secure the fruits of his industry."

"When the leaves are stripped from the trees, and the horrors of winter begin to pervade the earth, we look forward to the return of spring with as perfect confidence of its approach as if we had the actual experience of it. It is thus with the Christian in reference to his spiritual existence. He is as confident "that, when Christ, who is his life, shall appear, then shall he also appear with Him in glory," as if he already participated in the "fulness of joy which is at God's right hand." Even when the grave is at his feet, and, borne down with the weight of years and sorrows, he is about to sink into its silence;—when he looks upon the crumbling fragments of humanity that are thickly scattered around its mouth;—when he beholds the "King of Terrors," standing on its brink, panoplied for the last conflict;—when he sees youth and beauty, wisdom, strength, and excellence, all laid prostrate at the feet of "the last enemy," who thus, as it

were, appears to be triumphing over his spoils;—when he feels that he himself is about to become his victim;—that his icy breath has already frozen his life's-blood, and that his arm is uplifted to lay him low—aye, even then,—when he looks into the narrow house where his bed is to be:—when he looks upon the ghastly spectre, whose hand is stretched out to wrap his body in its silence and darkness,—he quails not. The grave is the "path of life;" he enters it without fear. Its darkness is dispelled by "the light of life" from the source of immortality. Its silence is broken by the Conqueror of death, whose triumphant voice penetrates to its deepest shades, and thus proclaims the law of life to its death-bound dwellers. "Thy dead men shall live; together with My dead body shall they arise. Awake! and sing ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast forth her dead.—I will ransom them from the power of the grave. I will redeem them from death. O death! I will be thy plagues! O grave I will be thy destruction!—I am the resurrection and the life; whosoever believeth on Me shall never die; yea, though he were dead, yet shall he live." When this voice is heard in the dying Christian's soul, the scenes of desolation vanish—the memorials of death disappear—a new prospect opens—already the mouldering fragments of humanity appear to the eye of faith to be gathering together in their dark and narrow house—and to be rising up a mighty army of spiritual and incorruptible bodies. Already the sweet intercourse of long separated friends seems to be renewed, now hallowed by the love of the Saviour, who redeemed them, and purified them from all imperfection and sin. While thus, in firm faith, and Christian hope, the dying Saint looks forward to the prospect of dwelling forever in the immediate presence of his Saviour and his God, and with those whom he loved on earth, and whom he will continue to love in Heaven, with divine affection, he is more than a conqueror. Even when the consciousness that his dust shall mingle with its kindred dust, assures him that he is done with this world forever, and that all that belongs exclusively to the present economy of being is ended, he raises the song of triumph: O death, where is thy sting? O grave, where is thy victory? Thanks be unto God, who hath given me the victory through the Lord Jesus Christ."

MISCELLANEOUS.

PRESBYTERY OF GLASGOW.—The ordinary monthly meeting of this Presbytery was held on Wednesday,—the Rev. Dr. Paton, moderator.

The minutes of the last meeting having been read and approved of, the Presbytery was occupied for a considerable time in hearing the trial discourses of several students. A deputation from the Church Building Society, consisting of Sir James Campbell, Mr. M'Haffie, Mr. Macgeorge, Mr. King, and Mr. Ritchie, was afterwards introduced. Sir Jas. Campbell, on the part of the deputation, intimated that the Society had agreed to the appointment of the Rev. Mr. Mitchell, at present within the bounds of the Presbytery of Dunkeld, to the recently vacated church at Bridgegate; and, as it was desirable that the ordination should be proceeded with as speedily as possible, he hoped that the Presbytery would lose no time in taking the necessary steps. This was immediately acceded to, and, the deputation having retired, the Presbytery adjourned.

PRESBYTERY OF GLASGOW.—A meeting of this Presbytery was held on Thursday, the Rev. Dr. Hill, Moderator. No appearance was made for the congregation of St. George's-in-the-Fields, cited to show cause why Mr. Dill, their present pastor, should not be translated to the Church and parish of Colmonell. Presbytery of Stranraer. The Court therefore loosed Mr. Dill from the charge of St. George's-in-the-Fields. The Pres-

bytery was then occupied in the examination of students.

The Presbytery of Stranraer met at Colmonell on the 31st January for the induction of the Rev. Wm. Dill, late of St. George's-in-the-Fields, Glasgow, to the pastoral charge of that church and parish. Notwithstanding the inclemency of the weather the attendance was large. The services were ably conducted by the Rev. William M. Simpson, of Stranraer, who preached from Philippians 4th and 1st, and afterwards delivered an affectionate address to the pastor and his people. The Minister was very cordially received by the members of the congregation. The Rev. Dr. Runciman, of St. Andrew's Church, Glasgow, introduced Mr. Dill on Sunday, taking for his text Psalm 145th and 11th, and Mr. Dill preached in the afternoon from Acts 26th and 29th to a most attentive congregation. There being a new church in course of building, the services took place in the large school-house, which was completely crowded.

LAURIESTON CHURCH—GLASGOW CHURCH BUILDING SOCIETY.—We understand that at a general meeting of the Society, held on Tuesday, the Rev. William D. Henderson was unanimously presented to this Church, where he has been labouring for some time with great success. It is gratifying to learn that the appointment of this most promising young minister is the result of an application, largely and respectfully signed, from the congregation to the Church Building Society.

GLASGOW QUOAD SACRA CHURCHES.—We refer with much pleasure to the report of the ordination of Mr. Cochrane as minister of St. Peter's, and the soirées given in honour of that event. This is the first permanent appointment which has taken place to the *quoad sacra* churches, which by a recent decision of the House of Lords have fallen into the hands of the Established Church; and certainly the result in this instance is all that the most zealous friends of the Establishment could desire. Mr. Cochrane's success is all but unprecedented. Scarcely six months has he laboured in his present charge, yet in this brief space, and in the locality of Oswald Street, surrounded by many difficulties of no ordinary magnitude, he has gathered around him a large and attached congregation, there being now, we believe, nearly 600 sittings let in the church. The case of St. Peter's, under Mr. Cochrane, is by no means solitary,—that of Laurieston, under Mr. Henderson, is nearly as remarkable, and quite as encouraging to the Church Building Society and the friends of the Church of Scotland. We believe that the day is not far distant when the fourteen churches belonging to the Society will be, like St. Peter's, in a state of prosperous and settled activity.—*Glasgow Constitutional.*

THE TEMPORAL ADVANTAGES OF THE SABBATH.—A meeting of the workmen employed on the machine works of William Dunn, Esq., High John Street, Glasgow, was held on the 17th instant, when the following resolution was unanimously adopted:—"That this meeting express its appreciation of the gift conferred on them by John Henderson, Esq., of Park, in presenting them with copies of essays on the temporal advantages of the Sabbath, and recognise in it an earnest of his desire to promote the best interests of the working classes, and by his disinterested labours to secure unimpaired to them the gift of Heaven, viz., that one day in seven they should be free from their master, to enjoy that repose which is necessary to resuscitate their wasted energies, and opportunities afforded them to cultivate the higher principles and powers of the mind, that they may expand their faculties and ascend by a free effort to the noble region of thought and action, and keep alive in our land those principles which alone can Christianize, humanize and elevate mankind; and that we further express our willingness to give our cordial co-operations with him in the use of every proper means to prevent further encroachments on our day of rest, and the removal of those already in existence.

TESTIMONIAL TO THE REV. DR. WARDLAW.—On Wednesday night a soiree in honour of the Rev. Dr. Wardlaw for his long, faithful and distinguished services as a minister of the Gospel, was held in the City Hall, Glasgow, which was filled to overflowing. The chair was occupied by Wm. Milroy, Esq., who was supported on the right by Dr. Wardlaw, Dr. Kidston, Dr. Alexander, of Edinburgh, Dr. Symington, John Henderson, Esq. of Park, and Dr. Macfarlane; on the left by Sir James Anderson, Lord Provost, Dr. King, Dr. Buchanan, Professor Thomson, Dr. Robson, Rev. Mr. Cullen, Rev. J. R. Campbell, Edinburgh, Dr. Runciman, and Dr. Struthers. The meeting was addressed by the Rev. Dr. King, Professor Thomson, the Rev. J. R. Campbell, and Mr. W. P. Paton, who requested Dr. Wardlaw's acceptance of a silver tea service (valued at about 140 guineas) in testimony of the high respect and esteem for him, and sense of his long, faithful and laborious services as an eminent minister of the Gospel, and as pastor of the Church, entertained by his friends and congregation. Dr. Wardlaw returned thanks in an eloquent address.

BRITISH AND FOREIGN BIBLE SOCIETY.—On Wednesday evening the 45th annual general meeting of the Bread-street branch of this Association, was held at the London Coffee-house, Alderman Sidney, M. P., in the chair. The proceedings having been opened by prayer, the Chairman said he was glad to be able to congratulate them upon the prosperity of the society. In the address which they heard in the House of Commons the other night, in which the Prime Minister propounded self-government to all our colonies to the utmost bounds of the world, he had not mentioned a word about religion, because the Bible Societies, and other kindred institutions, preceded him there, even before regular government was established. It appeared from a view of the plans and operations of the society which was submitted to the meeting, that, during the forty-five years of its existence, the society had put into circulation nearly 22,000,000 copies of the Scriptures, either in whole or in part, and its expenditure for this purpose had exceeded £3,500,000 sterling. The receipts for the past year alone had amounted to £95,933 16s. 1d., arising from the usual sources of donations, annual subscriptions, sales, and legacies; the payments during the same period having been £88,831 1s. 2d., and its engagements had exceeded £67,000. There had been issued from its depositories, at home and abroad, within the same years, no fewer than 1,107,518 copies, and, if the aggregate issues of foreign Bible Societies were added to those of the British and Foreign Bible Society, the grand total would amount to more than 36,000,000 copies of the entire Bible or New Testament, or integral portions thereof, in different languages. The society had promoted the distribution of printing, or translation of the Sacred Volume, in whole or in part, directly in 81, and indirectly in 59 languages or dialects. Within the United Kingdom there were no fewer than 3,217 auxiliary branches or associations, and 525 in the British colonies and their dependencies. There were also more than 50 principal foreign societies, with their respective branches, spreading their salutary influence over the states of Europe, all more or less effective in the distribution of the Scriptures. The adoption of the Report having been passed, several practical resolutions were agreed to, and officers for the ensuing year were elected, and the meeting separated after the usual courtesy to the chairman.—*Sun.*

KINGSTON CHURCH.—The Rev. Robert Pollok has been presented with a handsome pulpit gown, cassock, Bible, and Psalm-book, by a few ladies of the church, as an expression of their esteem and gratitude for his unwearied efforts and great success in promoting the temporal and spiritual prosperity of the congregation. They have also presented Mr. Andrew Leckie, the precentor, with a gown and Psalm-book for his exertions in improving the psalmody of the church.—*Edinburgh Post.*

EDINBURGH CITY MISSION.—The annual public meeting of this Association was held on Tuesday evening in the Music Hall, A. Earle Monteith, Esq., in the chair. The hall was well filled by a large number of clergymen belonging to various denominations, and of influential private citizens. From a statement made by Mr. Clarkson, the Superintendent of the Mission, it appeared that "the time spent by the agents in their districts amounted to 28,088 hours; they had held 2280 meetings, the aggregate attendance at which reached to 54,561; they have paid 43,860 visits, 5508 of which have been to persons in distress; they had distributed 24,138 tracts, and 15 copies of the Scriptures; had taught three Sabbath schools, attended by 165 young people, and had sent 105 children to day-schools." From the Treasurer's Statement it appeared that the income last year was £1153 1s. 7d., and the expenditure £1073 2s. 3d., leaving a balance of £49 19s. 4d., scarcely as much as will enable the Society to carry on its operations for a month. The Rev. Dr. Innes, the Rev. Dr. Cunningham, Rev. Dr. Alexander, Rev. Dr. Grey, Adam Black, Esquire, James Blackadder, Esq. &c., took part in the proceedings.

RESIGNATION OF THE REV. DR. RITCHIE.—At the meeting of the United Presbytery of Edinburgh, on Tuesday, the Rev. Dr. Ritchie came forward and tendered his resignation as minister of the United Presbyterian Church, Potterrow, stating, at the same time, that he was unable to continue his ministerial duties at present, and that, as he intended shortly to leave the country, he was desirous of having a testimonial from the Presbytery to show that his resignation was accepted spontaneously, and that he was an ordained minister of the Church. It was resolved to appoint the Rev. Mr. Kirkwood, the Rev. Mr. Parlant (Tranent), and Rev. Mr. Thompson (of Peebles), as a Committee to confer with the session of Potterrow Church, and the clerk was ordered to summon the Rev. Dr. Ritchie and the congregation to appear at the next meeting of Presbytery, in order to furnish sufficient reasons for the acceptance of the resignation.

THE NEW INDEPENDENT COLLEGE.—We entirely participate in the opinion expressed by the *British Banner*, as to the great weight of those considerations which have governed Dr. Alexander's decision to remain in Edinburgh; but we still indulge the hope that it may not prove final, as the Committee are still in correspondence with the learned gentleman, although with but slender hope of changing his determination. With regard to the other chairs, the definite arrangements will be made public in the course of a few days. The Rev. Dr. Harris, it is hoped, will be induced to accept a theological professorship although his decision has not yet, we believe, been communicated. Dr. William Smith, and Dr. Lankester, have, we believe, severally accepted the appointments tendered to them; and we are happy to learn, that the experience of the venerable Drs. Pye Smith and Henderson have been secured by their acceptance of honorary professorships in the New College.—*Patriot.*

PAROCHIAL SCHOOLS OF SCOTLAND.—Mr. Edwards of the British Museum, on being asked by the Select Committee appointed by the House of Commons to consider the state of the Public Libraries, whether he thought the state of education in Scotland inferior to that of the continent, answered that he thought it far superior to the condition of a great many Continental States. On being farther asked to what he attributed this superiority, he replied, "I think very much to the wise and provident foresight of preceding generations, that had taken legislative measures to bring schools almost over the length and breadth of two-thirds of Scotland, making efforts to secure their permanence, and committing them not merely to the chances and hazards of voluntary efforts, and occasional local subscriptions, but really providing for them by legislative measures."

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.—The Rev. H. A. Stern preached several eloquent and appropriate sermons last week on behalf of this Society in St John's, St James', and St Peter's Episcopal Chapels in Edinburgh. On Thursday last a meeting was held of the friends of the Society, when Mr. Stern gave an interesting account of his labours as a missionary among the Jews in Arabia, Persia, and Kurdistan. The right Rev. Bishop Terrot was in the chair. The meeting was opened with prayer by the Rev. V. Faithful of St Paul's Chapel, and was addressed by Professor Kelland, the Rev. John W. Ferguson, H. Robertson, Esq., and W. Bonar, Esq.

STATISTICS OF THE JEWS.—An official publication informs us that there are hardly more than from 4,000,000 to 5,000,000 Jews in the whole world; whereas Buddhism numbers 400,000,000 adepts; Brahminism, 200,000,000; Christianity, 230,000,000 to 250,000,000; Mahomedanism, from 130,000,000 to 150,000,000; and Fetichism (or pure idolatry), from 80,000,000 to 100,000,000.—The 5,000,000 Jews are thus distributed:—there are some 500,000 in Syria and Asiatic Turkey; 250,000 in European Turkey; 600,000 in Morocco and North Africa; 50,000 to 80,000 in Eastern Asia; 100,000 in America; and about 200,000 in Europe, viz. 13,000 in England; 1594 in Belgium; 850 in Sweden and Norway; 6000 in Denmark; 70,000 in France; 52,000 in the Low Countries; 1,120,000 in Russia (more than one-fifth of the entire race); 631,000 in Austria and its dependencies; 214,431 in Prussia; 175,000 in the German States; and 4000 in Italy.

CONSECRATION OF A GREEK CHURCH.—On Sunday the first building erected in England in connection with the Greek Church was consecrated with unusual ceremony. The edifice is situated in London Wall, opposite All Hallows Church, and is designed for the accommodation of the families of the Greek merchants resident in London, and has been erected at a cost of nearly £10,000. The interior is richly ornamented, and in general appearance is not unlike the chapels of the Roman Catholic body. It is intended that there shall be one service every Sunday, commencing at eleven o'clock.

PRECOCITY, NO MARK OF GENIUS.—"What is the use of thee, thou gnarled sapling?" said a young larch-tree to a young oak. "I grow three feet in a year, thou scarcely as many inches; I am straight and tapery as a reed, thou straggling and twisted as a loosened withie." "And thy duration," answered the oak, "is some third part of a man's life, and I am appointed to flourish for a thousand years. Thou art felled and sawn into paling, when thou rottest, and art burned after a single summer; of me are fashioned battle-ships, and I carry mariners and heroes into unknown seas." The richer a nature, the harder and slower its development. Two boys were once of a class in the Edinburgh Grammar School—John ever trim, precise, and dux; Walter ever slovenly, confused, and dolt. In due time, John became Baillie John of Hunter Square; and Walter became Sir Walter Scott of the universe. The quickest and complete of all vegetables is the cabbage.—*Thomas Carlyle.*

MR. MACAULAY'S EXTRACTION.—The historian's grandfather, the Rev. John Macaulay (who had a brother, the Rev. Kenneth Macaulay, incumbent of Cawdor) was minister of South Uist, whence he was translated, in 1755, to Lisinore, and, in 1765, to Inverary. He was in Inverary when Johnson and Boswell visited the Highlands in 1773. Boswell very characteristically says of him, "Being a man of good sense, he had a just admiration of Dr. Johnson." In the following year (1774) Mr. Macaulay was translated to Cardross, Dumbartonshire. This gentleman was married to the daughter of a small Argyllshire proprietor, Mr. Campbell of Inversragan. His distinguished grandson has, therefore, a strong dash of Highland blood in his veins.—*Inverness Courier.*

INDUCTION OF THE REV. DR. CHARLES.—On Thursday, the 29th ult. the Rev. Dr. Charles, late of Calcutta, was inducted into the parish of Kirkcowan, Presbytery of Wigton, the Rev. Mr. Stewart, of Glasserton, presiding on the occasion. He was introduced to his people on Sabbath last by the Rev. Dr. Muir of St. Stephen's, Edinburgh. Though the weather was unfavourable, the attendance of parishioners was large; and nothing could exceed the cordial welcome given to Dr Charles by all classes of his people, among whom he has the prospect of labouring with acceptance and great usefulness.

DR. THOMSON OF COLDSTREAM.—A preliminary meeting took place here on Tuesday evening, at which it was agreed to call a public meeting to consider the claims of Dr. Thomson on account of the great loss he has sustained by his efforts for the abolition of the Bible Monopoly in Scotland. Monday, the 25th, is the time fixed for the meeting; and we learn that Mr. Maitland M'Gill Crichton, with other gentlemen, will attend and take part in the proceedings. Mr. Andrew Warnok was appointed treasurer for Paisley and neighbourhood.

WATER, A MIRACLE OF CREATION.—Is there any one who can elevate his mind above that indolence of observation and dulness of feeling, which result from the daily impressions of familiar objects? There are such: for of them is he to whom Nature has granted the power of seeing her as she deserves to be seen, and of teaching others how she ought to be contemplated. It is the poet of Nature who should write the history of water. Familiar, even to neglect, this is a wonderful substance, and we forget to admire;—beautiful, and we do not note its beauty. Transparent and colourless, it is the emblem of purity: in its mobility, it is imbued with the spirit of life: a self-acting agent; a very well in the unceasing river, the dancing brook, the furious torrent, and the restless ocean; speaking with its own voice in the tinkling of the dropping cavern, the murmuring of the rill, the rush of the cascade, and the roar of the sea-wave; and even in the placid lake throwing its own spirit of vitality over the immovable objects around. And, if its motion is the life of the landscape, it is, at rest, the point of contrast and repose for the turbulent multiplicity of the surrounding objects: a tempering shadow in reflecting the bright picture, and, as the mirror of the sky, a light amid darkness; while it is the colour to enhance what it contrasts, whether in its splendour or its shade.

Its singular oppositions of character are not less striking. Yielding to every impulse, unresisting, even to light, it becomes the irresistible force, before which the ocean promontory crumbles to dust, and the rocky mountain is levelled with the plain below;—a mechanical power, whose energy is without bounds. Of an apparently absolute neutrality, without taste, without smell, a powerless nothingness, that deceptive innocence is the solvent of everything, reducing the thousand solids of the earth to its own form. Again, existing at one instant, in the next it is gone, as if it were annihilated: to him who knows not its nature, it has ceased to be. It is a lake, and in a short time it is nothing; again it is that lake, and it is a solid rock. It is rock crystal at one instant, and in the next it is invisible; while the agent of its invisibility transports it beyond the earth: that rock is air! Thus sailing the heavens, it descends again unchanged, again to renew the same ceaseless round: forever roaming between the earth and the vacant regions of space; wandering about the earth below in the performance of its endless duties, and, though appearing at rest, resting nowhere. This and more is water: powerful in its weakness, and powerful in its strength; an union of feebleness and force, of incessant activity and apparent tranquillity, of nullity and ubiquity, of insignificance and power, a miracle of creation!—*M' Culloch.*

POETRY.

THE THREE CHILDREN.

I have a son, a little son, a boy just five years old,
With eyes of thoughtful earnestness, and mind of gentle mould,
They tell me that unusual grace in all his ways appears—
That my child is wise and grave of heart beyond his childish years.
I cannot say how this may be, I know his face is fair,
And yet his chiefest comeliness is his grave and serious air.
I know his heart is kind and fond, I know he loveth me,
And loveth yet his mother more, with grateful fervency;
But that which others most admire, is the thought that fills his mind,
The food for grave inquiring speech he every where doth find.
Strange questions he doth ask me, when we together walk;
He scarcely thinks as children think, or talks as children talk.
Nor cares he much for childish sports—dotes not on bat and ball,
But looks on manhood's ways and works, and aptly mimics all.
His little heart is busy still, and oftentimes perplexed,
With thoughts about this world of ours, and thoughts about the next.
He kneels at his dear mother's knee—she teacheth him to pray.
And strange, and sweet, and solemn, are the words which he will say;
Oh! should my gentle child be spared to manhood's years, like me,
A holier and a wiser man I trust that he will be;
And, while I look into his eyes, and stroke his youthful brow,
I dare not think what I should feel were I to lose him now!

I have a son, a second son, a simple child of three;
I'll not declare how bright and fair his little features be—
How silver sweet those tones of his, when he prattles on my knee.
I do not think his bright blue eye is, like his brother's, keen,
Nor his brow so full of childish thought as his has ever been;
But his little heart's a fountain pure of kind and tender feeling.
And his every look's a gleam of light, with depths of love revealing.
When he walks with me, the country folks, who pass us on the street,
Will shout for joy, and bless my boy—he looks so mild and sweet;
A playfellow he is to all, and yet, with cheerful tone,
Will sing his little song of love when left to sport alone.
His presence is like sunshine sent to gladden home, the earth—
To comfort us in all our griefs, and sweeten all our mirth.
Should he grow up to riper years, God grant his heart may prove
As sweet a home for heavenly grace as now for earthly love;
And, if beside his grave the tears our aching hearts must dim,
God comfort us for all the love which we shall lose in him!

I have a son, a third sweet son—his age I cannot tell,
For they reckon not by years or months where he has gone to dwell,

To us for fourteen anxious months his infant smiles were given,
And then he bade farewell to earth, and went to live in heaven.
I cannot tell what form is his, what looks he weareth now,
Nor guess how bright a glory crowns his shining seraph brow.
The thoughts that fill his guiltless soul, the bliss that he doth feel,
Are numbered with the secret things that God will not reveal;
But I know—for God hath told me this—that he is now at rest,
Where other blessed infants be, on his Saviour's loving breast,
Whate'er befalls his brethren twain, his bliss can never cease;
Their lot may here be grief and pain, but his is certain peace;
It may be that the Tempter's wiles their souls from bliss may sever,
But, if our poor faith fail not, he will be curs for ever.
When we think of what our darling is, and what we still must be,
When we muse on that world's blessedness, and this world's misery,
When we groan beneath this load of sin and feel this grief and pain,
Oh! we'd rather lose the other two than have him here again.

We invite attention to the proceedings of the Lay Associations of Montreal and Halifax, which will be found in this number. For the account of the latter we are indebted to the *Halifax Guardian*, a contemporary which, we trust, meets with the success in the Sister Colony it deserves, as an able and faithful defender of the Kirk of Scotland. The kindred Association at Halifax appears to be animated by a warm and Christian spirit, and the efforts of so zealous and united a body of laymen must be a great source of encouragement to those who minister to them in spiritual things, and will, we hope, be productive of much good.

We regret that we are unable to furnish new subscribers with copies of the January number. We had thrown off a large number of extra copies of that number in anticipation of an increase to our list of subscribers, but the supply has been completely exhausted. Should any of the parties, who kindly act as agents for the Presbyterian, have any extra copies of the January number, it would be obliging if they would address them either to our publishers here, or to Messrs. A. H. Armour & Co., Toronto, as we have several applications for sets, commencing with that month, which we are unable to complete, though we can furnish complete sets for this year, with the exception of the number for January.

Communications intended for publication in the Presbyterian should be sent in by the 20th of the month.

NOTICE TO CORRESPONDENTS.

N. S. Darlington. We think the publication alluded to is suspended, but will endeavour to ascertain.

SUBSCRIPTIONS TO PRESBYTERIAN SINCE LAST PUBLICATION.

Rev. J. Anderson, S. Gower, 10s.; William Roberts, Buckingham, 5s.; Rev. Colin Grigor, Guelph, £2; E. Marshall, St. Eustache, 2s. 6d.; Rev. William Barr, Hornby, £1 5s.; Thomas Allan, Montreal, 5s.; Rev. John Smith, Beckwith, £2 10s.; Rev. R. F. Burns, Kingston, 2s. 6d.; Archibald Chambers, do. 2s. 6d.; Miss J. M. English, do. 2s. 6d.; C. M'Iver, Melbourne, 5s.; A. M'Iver, Eaton, 5s.; Rev. W. Henderson, Newcastle, £2 10s.; Mr. Skakel, 2s. 6d.; G. D. Ferguson, 2s. 6d.; Queen's College Missionary Association, Kingston, 2s. 6d.; Edinburgh University Missionary Association, Edinburgh, 2s. 6d.; Rev. W. Bell, Bell's Corner, £2; Mr. Cowan, Beauharnois, 2s. 6d.; Alexander Scott, do. 2s. 6d.; James Benning, do. 2s. 6d.; Duncan McMillan, do. 2s. 6d.; Thomas Benning, Glasgow, 2s. 6d.

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CONTRIBUTIONS TO MINISTERS' WIDOWS AND ORPHANS' FUND.

Collection at Nelson, per Rev. W. King,	£1	5	0
Do at South Gower, per Rev. Jos. Anderson, 1849,	0	15	0
Do at Galt, per Rev. J. M. Smith,	3	0	0
Do at Huntingdon, per Rev. Alex. Wallace,	1	15	0
Do at St. Michael, per Rev. do do,	0	7	6
Do at Pakenham, do A. Mann,	1	10	0
Do at Dundee, per Rev. D. Moody,	0	15	0
Do at Lancaster, per Rev. T. McPherson,	1	5	0
Do at South Gower, per Rev. Jos. Anderson, 1850,	0	15	0
Do at Cambridge, per Rev. Wm. Brown,	1	5	0
Do at Guelph, per Rev. Colin Grigor,	2	0	0
Do at Scarborough, per Rev. Jas. George,	2	5	0
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Do at Hornby, per Rev. Wm. Barr,	0	15	0
Do at Pickering, per Rev. P. McNaughton,	3	0	0
Do at Stratford, per Rev. Wm. Bell, 1849 and '50,	1	10	0
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FRENCH MISSION FUND.

The Treasurer of the Financial Committee begs to acknowledge receipt of the following contributions:—

Lachine, per Rev. William Simpson,	£2	14	4
Williamsburg, per Rev. John Dickey,	1	0	0
King, do John Tausey,	2	10	0

Hornby,	per Rev. William Barr,	0	15	0
Quebec,	do Dr. Cook,	18	15	0
Mono,	do Alex. Lewis,	1	0	0
Beckwith,	do John Smith,	3	0	0
Stratford,	do William Bell,	0	18	0

Ministers are requested to make their collections as early as possible and remit the proceeds to the Treasurer, Mr. Hugh Allan, Montreal.

DIED.

At Lochiel, Glengarry, on the 4th March, in the 82nd year of his age, Mr. Alexander M. Leod, a native of Glenelg, Inverness-shire, from which he emigrated to Canada in the year 1793, and became one of the first settlers in Lochiel. For the last twenty-nine years he was a respected and faithful Elder in the Church of Lochiel, and, during some years before his death, had the satisfaction of seeing one of his sons associated with him in the Eldership.

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Reference to the Rev. E. LAPELLETRE, No. 72, St. Antoine Street.
Montreal, April, 1850.

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ALEXANDER FLECK.

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Montreal, September, 1849.

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