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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.

### CONTENTS.

	PAGE.		PAGE.		PAGE.
CHURCH IN SCOTLAND.		RELIGIOUS INTELLIGENCE.		EXTRACTS.	
The Endowment Scheme.....	145	India and India Missions.....	153	Just and Unjust Stewards.....	158
The Great Controversy between the Church and the World.....	147	Jewish Mission.....	154	The Christian Sabbath.....	158
The Circulation of Religious Periodicals.....	149	Karlsruhe.....	155	Winer's Symbolical Chart.....	158
Queen's College.....	150	THE CHILD'S CORNER.....		A Vision of Truth.....	158
REVIEWS.		Little David Brown.....	155	MISCELLANEOUS.....	159
The Nestorians, or the Lost Tribes, by Dr. Asahel Grant.....	150	Hymn for a Little Boy.....	156	POETRY.	
		CORRESPONDENCE.		Labour.....	159
		History of Presbyterianism, No. 3,....	157	Prayer for Ministers.....	160
				Advertisements, &c.....	160

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### CHURCH IN SCOTLAND.

#### THE ENDOWMENT SCHEME.

The August number of *The Home and Foreign Record* contains a long and able Report of the proceedings of the Committee entrusted with the management of this important Scheme. In a recent number we presented a statement of its Financial position, and we now deem it a duty to lay before our readers a few extracts from the masterly Report of the Committee. They state that during the year they had constantly in view the causing of the object of the Scheme to be clearly understood by the people at large. Of the necessity of the work they entertained no doubt, for alarming social evils existed in their midst. The Church was called upon to attempt to mitigate these evils, and the means used must be grounded upon the fundamental truths of the everlasting Gospel. The Committee then draw a hopeful picture of the Church labouring to build up old waste places, in the hope that the blessing of the Most High would rest upon her, and convert the flinty rocks and dry wildernesses of the land into running streams.

—In reference, again, to the remedial measures, the adoption of which your Committee have thought it their duty to press upon the friends and members of the Church, they believed, and they still believe, that those measures are immovably grounded on the fundamental truths of the everlasting Gospel. What other means of Reclaiming the moral wastes of the land have they ever propounded, than that of a thorough Religious education,—in which the human spirit shall be made to feel, as well as understand, that the Gospel of Christ provides a free pardon for its guilt; the fulness of grace for its wants; and

for its weakness the strength of the Lord God Almighty Himself—to be followed up by a corresponding ministry of unswerving faithfulness, and untiring assiduity? To doubt the efficacy of such means would be, in the opinion of your Committee, to doubt the faithfulness of God to His promises; nay, to call in question the direct and immediate testimony by which, in thousands, and tens of thousands of instances, the Holy Spirit has thus sealed those promises in the human heart by the translation of sinners from darkness into light, from death into the power of an endless life. While of the deep, and even radical corruption of our common nature, they are entirely convinced; with those, nevertheless, who despair of that nature in the mass, when subjected, in conformity with its fundamental laws, to the faithful appliances of the Gospel of Truth, they do not hesitate to declare, in the most unqualified terms, that they have no sympathy whatsoever. It is their firm belief, on the contrary, from the perfect adaptation of the Divine Word to the condition of humanity,—from the witness which it must, consequently, find for itself in every human conscience to which it is faithfully applied—and, particularly, from the fact that, as so applied, it must ever be accompanied by a testimony from on high, which to accept is life, and to reject is conscious death,—that its exceeding great and precious promises wait but the requisite fidelity, on the part of the Church of Christ, to be fulfilled in all the fulness of Divine grace and truth. Every promise of Scripture is also prophecy; and in every prophecy is involved a fundamental principle of the Divine government, which, to all who believe, makes sure the enjoyment of the predicted blessing. In God the Church is not, and she never can be straitened. If straitened at all, she must be straitened in herself; and her straits, whatever they may be, will disappear as the dews of the morning before the ascending sun, if she be only effectually stirred up to apply herself to the work of God in humble reliance on the strength of God. Let the Church, as a Church,—each of her members labouring diligently in his appropriate sphere of duty, and all co-operating harmoniously for the common welfare, but devote herself to such a ministry as is depicted, for example, in the Epistles of Paul, and promise will become fact, faith will be realized in vision,

and the glowing predictions of ancient prophecy will be converted into yet more glowing and glorious realities. The times are, indeed, in God's hands; but it will be a token for good,—a sure pledge that a day of merciful visitation is about to dawn on the Church of our Fathers, when to all her members their spiritually destitute brethren shall become the objects of a common care, and when all shall be found labouring together in prayer, by contributions of their substance, and by active personal exertions to convert those brethren, now dead in trespasses and sins, into *lively stones, to be built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.* The kingdom of God cometh not with observation, nor in any other way inconsistent with the essential character of our moral and spiritual being; it uniformly discovers itself, on the contrary, in the spirit of power and of love, and of a sound mind, given to His people, by which they are enabled, in holy and filial confidence, to *build the old waste places, and to raise up the foundations of many generations.* Where the Divine Word, however powerless it may appear to be in the mere letter, has once called forth this spirit in its professing disciples, it will avail as heard from their lips, not less now than in former days of the right hand of the Most High, to convert the flinty rock into a running stream, and the dry and parched wilderness into a land of fountains and springs of water. Fervently cherishing the conviction, that it is on the Word of God thus applied, that the Church builds her hopes of success in the great work in which she is now engaged; and that it is her fixed purpose, in humble dependence on the Divine assistance and blessing, to take, in the prosecution of that work, the same Word as the light of her feet, and the lamp of her paths, your Committee would contemplate without dismay even the most formidable opposition that could be offered to its accomplishment. Whatever form such opposition might assume,—whether that of disparaging reflections thrown out against the Church herself, or the more malignant type of an anti-Christian philosophy,—it is not their opinion merely, but their fixed and unalterable conviction, that the Church, as grasping firmly, and wielding with a resolute hand the sword of the Spirit, which is the Word of God, must eventually come

off more than a conqueror through Him that loved her, and gave Himself for her. Trials will but purge her from her dross; and, from the oppositions of science falsely so called, the philosophy of the Word of God—the philosophy which, and which only, because it is of God, is commensurate with the whole nature of man,—will come forth as the pure metal from the furnace, in which it has been seven times refined.

The Committee, while forced to acknowledge that there was yet wide room for the diffusion and exertion of greater zeal in furthering the Scheme, conceived that much had been done and the practicability of the enterprise had been fully demonstrated. This being established, many were awakening to a conviction of the Christian duty imposed upon them in the matter. The Report then draws the ensuing description of the beneficial effects of Christian sympathy and of the action and re-action of mind upon mind, each developing the powers of each and evoking and stimulating the true Christian feelings and emotions of the heart.

It is not, the Committee are persuaded, the sympathy of numbers only that is operating. There is also a healthful mutual action of the head and heart, at once clearing the understanding, and deepening the intensity of Christian emotion—an action from which they confidently anticipate, that blessings of the last importance will result to society. They regard, in the contributions that may be thus originated, less the amount of the gift than the disposition of the giver. Such a disposition indicates, on the part of the higher classes, a warmth of Christian interest in the welfare, both spiritual and temporal, of their degraded and now outcast brethren which cannot but do much to renew the whole face of society. Even as the genial breath of spring dissolves the frosts of winter, and summons into harmonious co-activity all the hidden powers of vegetation, making the seed swell, and causing the tender fibre to imbibe, and the but yet half developed blade to digest the food for the embryo plant,—earth and air, and light, and heat, and moisture, each fulfilling its appropriate function in clothing afresh the withered and ravaged landscape with a rich covering of grace and beauty;—so must these energetic breathings of brotherly love operate for the renovation of society, and cause reciprocal influences to be felt and owned, and to manifest themselves in mutual attractions and sympathies—in the buds and blossoms of reviving life where naught has appeared for long but the inertness, and rigidity, and coldness of death. Indications of such a change, at least of the awakening of powers that must lead to its production, your Committee, as they have intimated, have even now before them.

The Report then states, that though opposition has already been withdrawn, and many, who at first were lukewarm or inimical to the project, now lend a cheerful aid, their progress will be still more decided, so soon as the Committee can refer to practical results.

Could your Committee once point to flourishing congregations, established in the midst of hitherto neglected sections of the population, and especially to reclaimed families and neighbourhoods, as the happy results of your interposition, the sound philosophy of your Scheme would be no less evident than its comprehensive charity. In such an event, which they have good hope of realizing at an early period, they will not entertain a doubt that the members and friends of the Church would be found vieing with one another in the most anxious efforts to carry out the undertaking to the wished-for consummation.

Your Committee confidently anticipate, therefore, that the time is not distant, when, through the conjoint operation of the causes to which they have now adverted, the whole Church, transformed into a great Missionary Institute, will apply herself, particularly, to the work of missionary labour at home with the resolute purpose, formed in the strength of God, of leaving no part of the field uncultivated; and, with this anticipation, they cannot but conjoin the further assured hope, or rather, indeed, certainty, that as her exertions increase, blessings will flow in upon her, in proportionably enlarged measures,—that the Spirit will be poured upon her from on high, until the wilderness become a fruitful field, and the fruitful field be counted a forest, and until it be given to all her people to dwell in a peaceable habitation, and in sure dwellings and in quiet resting-places.

We are confident that our readers will fervently join in the hope that the Committee here express, for the Home Mission field is a wide one, and in the vicinity of cities, much demoralization is the inevitable result of dense population. The Committee mention many instances of Christian liberality and pay a generous tribute to the munificence of the Duke of Buccleuch, who, though of a different communion, had at various times contributed to the supplying through the Church of Scotland to the inhabitants of his estates the noble sum of £12,000. The Committee, in alluding to this subject, express their earnest wish, that, however numerous the differences, or on however many points divided, yet Christians should constantly bear in mind, that they should be one in Christ.

The fact is eminently worthy of notice, and honourable equally to his Grace's head and heart, that, though he himself is a member of a different branch of the Church of Christ, he does not on that account feel himself to be less called upon to promote the efficiency of the Church of Scotland, as judging, that, in promoting the efficiency of the National Church, he thus promotes, most efficiently, at the same time, the Christian interests of his dependent fellow-countrymen. If this truly noble example of enlightened and large-hearted Christian liberality might be only generally followed, the blessings which would result from it to the social condition of the country would be, indeed, quite incalculable. In such a case all orders of society, high and low, rich and poor, in addition to the ties by which they are united, would feel themselves to be mutually drawn *with cords of a man, and with bands of love*, into that closer and more influential union which has only to be rightly apprehended, and fully entered into, to realize upon earth the kingdom of Heaven. May we not humbly hope that the bright example, which has been given by the Duke of Buccleuch, of looking upon the things of his dependent brethren, will be followed by very many of the nobility and gentry of the country; and that thus the intercommunion, and ultimate constitution, as a Christian whole, of the various elements of society among us,—results, at the present time in particular, to be longed and thirsted for, even as the hart panteth after the water-brooks, will be greatly accelerated?

In our number for August we stated that the amount of the Fund was £41,944, 12s 6d, and we have now the gratification of stating that it had up to the 29th of May last been increased to £56,415, 9s 9d, sterling.

The Committee conclude their Report with pressing upon the attention of the

Assembly the necessity of reclaiming the large masses of careless and indifferent or ignorant and vicious population. They urge upon the Church the high duty which rests upon her to do this; and they call upon her to consecrate to this task all her powers, resting upon the assurances of the Divine Word and cherishing the hope, that she may be made an humble instrument for rolling back the tide of ignorance and infidelity and supplanting it with a flood of light and truth. Let us fervently trust that the blessing from on High may rest upon her, and both her ministers and her people may, as a Church and as individuals, unite all their efforts to promote the moral and spiritual improvement of the people, over whom, as the National Church, she is called to watch.

In bringing their Report to a conclusion your Committee would press once more on the attention of this Venerable Court, the urgent call now addressed to the Church to make every exertion to reclaim, while to reclaim is possible, the large masses of the population, both old and young, to whom the Gospel is at present, alas! but a dead letter; and who therefore neither fear God, nor regard man. The peculiarly degraded and desolate circumstances of this large section of the community, more particularly when viewed in conjunction with the character of the age, impress irresistibly upon your Committee the conviction, that the universal diffusion of a thoroughly religious education, and of a ministry of the Divine Word, that shall be applied in season and out of season, have become remedies absolutely essential to the safety of society. Now, more than at any former period in the history of the world, the moral and religious condition of the individual man has become an object of the last social importance. Mere human authority is disregarded, or respected only from the fear of immediate penal consequences; and the times, it is believed, have gone by, when its restraints can be reimposed with efficiency, save as grounded in a deeper principle than any which is to be found in themselves. Society must look for its wellbeing, henceforth, mainly to the restraints which each individual member of it shall learn to impose upon himself.—mainly to the sense of moral obligation awakened and rendered influential in the inner man. Ignorance, did it exist alone, might be awed, indeed, by authority from without; but ignorance, when made the blind instrument of depraved intelligence, as is now almost universally the case, is not to be made compatible with the safety of society by any expedient whatsoever; but requires to be utterly extinguished. It must be superseded by intelligence, and by that intelligence, too, which, as rooting itself in the deepest grounds of the human being—in those indefeasible moral and religious sympathies, as possessed of which only man is man,—while it enlightens the understanding, at the same time purifies and ennobles the heart. To produce this result among the now neglected and self-abandoned families, particularly in our large towns and populous mining or manufacturing villages, the parish church and the parish school must not only be made patent to all, but become the heart, as it were, of a life-current to propel the circulation of living and renovating streams throughout the whole neighbourhood for whose benefit they are intended. In every case, therefore, there must cordially conspire with the pastor and teacher all the elements of Christian power to be found in the sphere of labour assigned to them. The best efforts, the various ministries of one and all, in the assigned district, who really fear God, will be urgently and unremittingly required to effect the wished-for social regeneration. It is not in one or two men, however gifted and

however laborious, to accomplish, by their single and unaided efforts, the desiderated change. Hand must join in hand; and the public teaching of the pastor must be supplemented, not only by his own visitations from house to house but by similar visitations on the part of the confirmed among his flock,—all assiduously prosecuted in the spirit of faith and love that knows not to yield; if, in the circumstances supposed, the work of the ministry is indeed to be accomplished and the wanderers about the hedges and in the by-ways to be compelled to come in. Not otherwise will it be found practicable really to educate the young in the nurture and admonition of the Lord, impressively to warn the adult, and, in the case of all, to make the Gospel, through its professing disciples, a sweet-smelling savour of Christ unto God. If a less perfect Christian organization be aimed at, your Committee, looking to the actual circumstances of the case, would appeal to any man of common intelligence, who will only reflect upon the subject, whether, unless by the intervention of miracle, the work must not be pronounced to be hopeless. It is the development, then, of such an organization as has been now pointed out, which, in humble dependence on her Great Head, is the appropriate task of the Church. If to this task, in the same dependence she consecrate all her powers, she has the assurance of the Divine Word itself, that her labour shall not be in vain in the Lord. In such a case, relying on the controlling influence of an all-pervading and superintending Providence, she may reasonably cherish a well assured hope, that a cordial and heartfelt co-operation will spring up to her in every quarter of the land, and from every order of its inhabitants. Indeed, in the circumstances supposed, co-operation with her in her high and holy aim will even be coveted as an inestimable privilege; and it will be universally felt that a glory is yet in reserve for our age and country, in the splendour of which all the improvements and triumphs, hitherto achieved by us, must fade and become dim. Yes, the glory of being instrumental in rolling back the tide of ignorance, and infidelity, and vice,—the glory of being instrumental in quickening the dead, and calling the things that be not as though they were,—and the glory, in fine, of aiding in promoting the moral and spiritual improvement of man, so as to re-impress him with the image of his Maker, is a glory, the effulgence of which can never be impaired a glory which has all things in inheritance, having the promise both of the life which now is, and of that which is to come; and a glory, moreover, that shall be waxing only brighter and brighter, when all that is of earth and earthly shall have perished for ever. Now, and to latest generations, may this be the glory of the Church of our fathers!

In name and by appointment of the  
Committee,  
JAMES ROBERTSON, D.D., *Convener.*

### The Presbyterian.

#### THE GREAT CONTROVERSY BETWEEN THE CHURCH AND THE WORLD.

In the contests between the first Preachers of Christianity and the various heathen nations, with which in the fulfilling of their mission they came in contact, the question between them assumed the form of one religion against other religions, equally with itself laying claim to a Divine original. They found every people to whom they came professing a religion of some kind or other, handed down to them by tradition from their fathers, the rites, ordinances, and precepts of which were believed by its professors, at some remote unknown period, to have begun to be communicated by the Gods to men

through special interpreters of their will, and through a succession of whom they had continued to hold intercourse with their worshippers. Everywhere the kingdom of darkness seemed to have imitated or anticipated the economy of the kingdom of light. Everywhere there were the claims of religions, supposed to be Divine, to set in opposition to Christianity, claiming to be the only true revelation, derived from the One only living and True God, the Creator of all the ends of the earth, whom all men ought to worship, and declaring at the same time that all the supposed Gods of the nations were no Gods, but dumb idols, to be utterly rejected, as being able neither to do good nor to do evil, alike powerless to inflict plagues or bestow blessings on their blinded worshippers.

But, though these religions were all vain, and their Gods nothing at all in the world, the imaginations of men concerning them were sad spiritual realities. The belief of the worshipper was not a vain thing, though his worship was; and it was with the reality, not with the vain thing, that the missionaries of Christianity had to contend. It was not the Gods of the heathen whom they had to cast down from heaven to earth, but the belief in them, which they had to expel from the human heart. There was Satan's seat, there the prince of evil had erected his throne, there a true kingdom of darkness was established, and iniquity and lies reigned triumphant. Yet to those, who were under the power of these delusions, it seemed not so. Their trust in their imaginary Deities was real, their fears of them were real, and so also was their belief in them a mournful reality. They opposed therefore to the faith of Christianity another faith, a faith, too, which in their own eyes rested on an authority which was superhuman and Divine. They did not suspect that they were trusting in mere human speculations, and setting up the dictates of the wisdom of man in opposition to the authority of a revelation communicated from God. This was reserved for more modern times, when every other refuge of lies was found to have failed. The wisest philosophers of antiquity did not attempt to overturn even what they believed to be lies, when resting on a supposed Divine authority, by claiming for the dictates of their own wisdom a higher respect. The genuine dictates of such wisdom were, no doubt, every way better and more worthy of acceptance than the vain dreams of a dotting superstition; but it was not one of the dictates of this wisdom, to teach, that there was no higher rule of life to be sought or desired, than the speculations of uninspired men. It was long, very long before any considerable number of one race could be brought to adopt this presumptuous maxim of ungodly pride.

The Emperor Julian in many things

resembled our modern infidels. He was learned and clever, and of untiring activity. The sword or the pen was seldom out of his hand. How to keep back Christianity was the constant theme of his thoughts. In peace or in war he never lost sight of this object. At the council-board, or in the camp at the head of his legions, or in the midst of the philosophers and men of letters, whom he delighted to draw around him, and who never failed to flock to an Emperor who could appreciate their talents, enjoy their conversation, and whose praise, as well as the more substantial marks of favours he was able to bestow, formed attractions, which few could resist, in every city where the affairs of the municipality or the necessary preparations for his warlike expeditions induced him to remain for a day. In all these situations it was the subject of his conversation, and the object of his measures to check the progress of Christianity, and finally banish it from the world. If a professor was to be appointed to a chair of rhetoric, philosophy or law, he was selected for the zeal and ability with which he would be likely to oppose the hated religion. The whole education of youth was to be wrested from the Church, and into every Seminary of public Instruction, so many heathen observances were to be introduced by authority as would effectually prevent either Christian teachers or the children of Christians from entering their doors. Yet on some occasions he professed himself the patron of liberty of opinion; but with him it only meant liberty for the professors of Christianity to deny Christ without being charged with the guilt of apostacy, which by that time had ceased to be honourable in the eyes of the heathen themselves. It is not the least instructive page in the general history of the Church, which records the attempt of this accomplished apostate, armed with all the power of the Roman Empire, to bring back the world to Faith in its old delusions, and build up again what Christianity had cast down. It proves that this religion owes far less for its reception even as a profession of Faith to the favour of Constantine and other secular princes than is generally supposed. It established itself while persecuted, and maintained its ground without any sensible loss against the allurements of princely patronage, as it had made increase in defiance of its frowns. The pleasures and the pomps of this world might corrupt the professors of Christianity and lead them to betray their own hopes in it, and prove false to their own souls, but induced very few to take the monstrous step of openly denying Christ, and returning to the worship of Jupiter and Juno with their rabble rout of demi-gods and divinities. Constantine never appears to have been so zealous in the cause of even outward Christianity as was Julian in behalf of Paganism.

The latter too must have had more pagans to second him in his efforts than the former can be supposed to have had Christians. Yet, though he stirred up the Jews to his help, and endeavoured to avail himself of every thing in the shape of old and venerated opinions and institutions within his reach, that could be set in array against the new faith, all was in vain. His talents, his literary acquirements and his readiness in the use of them, were such as would have made him a formidable antagonist as a mere writer; yet with all this, and the power and patronage of the empire in his hands beside, he failed, and seems from the first to have been haunted by an impression, deepening into conviction at every step he took, that he would fail in the end. Conquering and to conquer, the Word grew and prevailed.

Yet it is remarkable, as distinguishing this crusade against Christianity from the attacks of modern Infidelity, that it was made in the name of another Faith. Strange as it may seem, Julian in rejecting Christianity adopted heathenism as a *Faith*. He did not venture to call the world to aid him in establishing a religion, the genuine and avowed offspring of the human understanding, and resting on no higher authority than the dictates of the reason of man. He did not give the homage of his own mind to such a human religion, but seems to have truly believed in the lie he propagated and patronized.

He speaks of the Christian Religion as "a human fabrication, put together by wickedness, having nothing Divine in it" but making a perverted use of the "fable-loving, childish irrational part of the soul, and offering a set of wonders to create belief," and thus addresses those who believe in these wonders, "Miserable men, shall one for this hate the intelligent among you, or pity the less understanding among you, who in following you have gone to such an excess of perdition as to leave the everlasting Gods, and go over to a crucified Jew." The offence of the Cross has not yet ceased and some of his expressions will still find admirers; but his "everlasting Gods" have gone to the moles and to the bats, and none are found so "childish, irrational, and fable-loving" as to seek them in their hidden corners and bring them forward as objects of belief, while around Jesus of Nazareth, the "crucified Jew," light, liberty and civilization, piety towards God and benevolence toward man, form a halo of ever increasing splendour. The boundaries of His worship are the boundaries of intellectual light in our world; beyond lie the dark places of the earth. Among His followers are numbered the wisest and best of men; they are "known among the nations and their seed among the people," as those who love righteousness and may be counted upon

for putting their shoulder to every good work. If any one, who has passed for a genuine follower of Jesus, be brought before the judges of the land as an evil doer, he is looked upon as a prodigy of wickedness, his sentence is pronounced with a shudder, the usual exhortation to repentance and commendation to the mercy of God is faltered out as to one of whom there is no hope, whose heart is hardened beyond the power of reproof, and who has sinned beyond the limits of Divine forgiveness. The discovery of atrocious guilt in one who has appeared eminent as a Christian fills with horror the minds of men little religious, as though the very foundations of human virtue were shaken by an earthquake, and the moral world were all gone out of its courses. They only recover from the shock by the involuntary intuitive reflection that after all the man cannot have been a Christian. In the convicted criminal there stands before them the unveiled hypocrite. The world may regard Christians as simple, and may call them silly; but it expects from them all some measure of the "wisdom of the just, which hateth iniquity." The jeers and scoffs of infidels, ancient and modern, may therefore be allowed to pass, as receiving their answer in the history of Christianity. We shall quote one or two more of the sayings of this "fanatic of Paganism," as Gibbon, though an admirer, was constrained to call him, in order to show that in his day the discovery had not been generally made, that reason is a sufficient guide in religion, and that man needs no assistance in the way of Divine revelation.

A philosopher, whose company he frequented, having stated that on one occasion he had gone to a temple of Hecate along with another philosopher named Maximus, and that the goddess through her statue had in a very singular manner testified her presence and the esteem in which she held his friend, adding that, though greatly struck at first by what he saw, yet upon reflection he thought there was nothing in it, finishing off with, "We need not trouble ourselves about such affairs, the main point is to purify our reason," to which Julian is said to have answered hastily, "As for your reasonings make the most of them; I have no confidence in them, your friend is the kind of man, of whom I am in search." The philosophers are supposed to have been playing the dying prince into each other's hands. We mention the anecdote to show that belief in supernatural communications was then very general, and that what Christianity had to contend against was the claims of rival revelations.

We give yet another passage more creditable to the good sense and just feeling of this singular character, as displaying the grounds on which almost all men feel the insufficiency of reason and the necessity of some kind of Divine Faith as a

guide and support amidst the difficulties of life. In a critical conjuncture of his affairs when the Emperor, shortly after the murder of his brother, summoned him to Constantinople in order to be made Cæsar, dreading a snare, and equally afraid to refuse or to comply with what he regarded, not without reason, as an insidious request, though it turned out otherwise, he fell into the following train of reflection which determined him to go and leave the result to the disposal of Providence.

"What am I thinking about?" said he, "I wish to resist the Gods, and trust to regulate my destiny with greater wisdom than theirs, to whom nothing is unknown. It is enough for human prudence to avoid making any great mistakes among the little circle of objects with which it is surrounded. It sees nothing but what is in our hands, or at most a very little of the future close to our door and ready to reveal itself. The counsels of the Gods embrace every thing. Masters of the future as of the present, both are alike well known to them. All their plans for us, and all their dealings with us, are for our best interests. You fly into a passion if any creature put under your power resists your will; as, for example, if your horse refuse to carry you. And you, who pretend to be a man and no mean one, wish to draw back and steal yourself away from the leading of the Gods. They have designs with regard to you, and you refuse to lend yourself to them. It is foolish, it is unjust. You are ready to flatter, and submit to baseness in order to escape death, when you ought, like Socrates, to commit yourself to the providence of God, doing what depends upon yourself, and leaving the rest to Him. It is not a question about seizing the purple, or any thing in order to secure it, but of receiving it at the hands of the Gods, who are holding it out to you, and are ready to invest you with it."

If the above sentiments have a real foundation in the created, dependent and short-sighted nature of man, our modern infidels may see what a task they have on hand when reduced to the necessity of opposing the Revelation of the Bible with nothing to put in its place but the wavering conclusions and uncertain guesses of their own minds. But to this necessity they are reduced; for the Bible has banished from the minds of all who study it every shadow of belief, destroyed the very possibility of belief, in any other Word of God but itself. The "everlasting Gods" of Julian have fled before it beyond the power of recall. The Church of Rome essayed to take the place of the Bible, and not without apparent success, while the Bible lay hid in costly manuscripts which few could possess or peruse, and its voice could only be heard through the preaching of her priesthood. She struggles hard to maintain her claim against it, as it issues daily by thousands from the press of the printer, and is preached with more or less of fullness from the numerous pulpits of Protestantism; but, though she strains every nerve, it is with a daily lessening chance of success. She must at last either submit to have her claims tried by the Bible, or deny its Divine authority; and the day

on which she shall be brought to commit herself fairly to either alternative will be the day of her doom. Once let it be fairly understood by her adherents, that she denies the Bible or cannot abide its judgment; and not one of the children of God will own her for their mother, and the children of this world will turn upon and rend her.

While the Church of Rome stood in the pride of her power, any opposition that stirred was directed against her usages and decrees and the morals of her clergy, rather than against the Bible as a revelation from God. But when her authority was shaken by the vigorous assaults of the reformers in the time of Luther, in order to maintain their ground against her, they were compelled to take their stand on the Scriptures, and by the good providence of God their successors have never been permitted to quit this tower of strength to their cause. Protestant Churches have given sufficient indications of that disposition natural to men, and especially bodies of men banded together in corporation, to make their will the law, and impose the opinions of the sect upon the consciences of all, as the very Truth of God. But the invention of printing and consequent facility of multiplying copies of the Bible left no excuse for keeping them out of the hands of any, and furnished those who loved the Truth with the ready means of putting them into the hands of all. The mutual jealousy of Protestant sects, and the general necessity of maintaining the contest with Rome, stifled in its birth every thought of claiming for either Church, courts or confessions, an authority paramount with that of the Word of God. The Bible being generally in the hands of their people, Protestant preachers were under the necessity of appealing to it, even when they sought to subvert some of its most important doctrines. In this way it has become thoroughly impressed upon the public mind of Christendom, that the whole question of Christianity must stand or fall with the authority of the Scriptures, in which it was originally communicated to the world. Nay all thinking men have come to perceive that the question whether there be anything in the world entitled to be received as a religion of Divine authority, must at no distant date be reduced to this, whether the Bible be the Word of God or not. No other system claiming to be Divine has any chance to compete with Christianity. The believers in this religion will force on a comparison of creeds with all nations, and no man who has studied the Bible, whether he believes in it or not, but must feel, that no people, who have fully and fairly canvassed the claims of the Bible to be received as a revelation from God, and rejected them, are likely to give their faith to anything else under that character. Internally no other system can

endure a comparison with that taught by the prophets and apostles of the Old and New Testament. It is no less superior in its external proofs from history. The historical foundations of the gigantic superstitions of the East vanish as soon as they are sought for. No man can tell when or how they began, or who, or what kind of men, first introduced and propagated them in the world. To mention no other defects in the evidences of a Divine origin for Mahomedanism, the great prophet himself has so bound up the truth of his own mission with the truth of that of Jesus and the Hebrew prophets that, should his followers ever come to study the Bible, they cannot easily reject it, and hold fast by the faith of Islam. The only serious question therefore in the world about a revelation from God is the question whether the Bible be such or not, and a conviction of this gains ground from day to day. Nor do we reckon it among the least of the advantages flowing from the Reformation, that this great question has been placed by it in so clear a light. The prayer of the Church is that the Word of God may have free course and be glorified, and nothing is so likely to bring about the speedy fulfilment of this pious desire as setting the Word in the very front of her battles to make way for itself, and for her to follow in its train. A great mistake is made by the Church when she seeks to take the lead, and by her own wisdom and might drag the Word after her through the world. Yet something very like this is often attempted to be done.

#### THE CIRCULATION OF RELIGIOUS PERIODICALS.

A befitting interest does not seem to be felt in the circulation of Religious newspapers and periodicals. The Christian public do not seem to understand fully the necessity which exists for the circulation of such publications as a counteractive to much of the literature of the day. The religious newspaper, when properly conducted, and made, not the blind supporter of a sect, but the humble chronicle of the efforts made by the various sections of the true Catholic Church in the evangelizing of the world exerts a silent but effective influence over the minds of its readers; and we conceive that those who feel interested in the success of the various schemes for advancing the coming of the Redeemer's Kingdom should feel an abiding interest in the success of Religious publications. In the present day, when so many secular papers are published and find their way into every family—papers, too, which generally confine themselves to political and other similar discussions, while they cautiously avoid all reference to religion as a guiding principle, there exists an imperative necessity for the wide-spread circulation of newspapers which shall view

passing events in their religious bearing, and shall endeavour continually to remind their readers that this earth with all its pomps and pleasures is but the valley of probation through which they are called to pass. There is in the present day a growing tendency to avoid and keep out of sight all reference to religion. Education is to be secularized, and the Bible is to be excluded from schools, and newspapers and scientific works must by a sort of tacit compromise avoid all allusion to the truths of Religion. As a counteractive then to this growing tendency it is necessary that enlightened Christian philosophers and men of scientific attainments should endeavour to show how fully Science harmonizes with Religion, and should recognize in their works the Almighty power which fashioned all things, which said, "Let there be light and there was light," and at whose bidding the waters flowed back and the new-formed earth arose. It is necessary, too, that the strong men of our pulpits and of the Christian laity should elaborate their thoughts for the press, not only to counteract this tendency to keep Religion out of sight, but to act as an antidote to the floods of poisonous trash so offensive to every right-thinking man, which are daily issuing from the press. The public of our day are a reading, thinking people, and the unequalled facilities which the press now affords, place within the reach of every man the means of satisfying his mental appetite; but those who have given themselves up to the service of the Prince of the powers of the air are labouring hard to corrupt the innocent and to pander to the vitiated tastes of the depraved. In Britain alone there circulate 17,940,000 copies of daily and weekly infidel newspapers; 10,400,000 of light and evil tendency; and of grossly immoral no less than 525,000; making in all a total of 28,000,000 copies, which weekly pour out their turbid streams of noisomeness and pollution. When so desolating a flood is passing through the land, leaving on this side and on that, dark traces of its pestilent passage, there is consolation in the thought that the good of all sections of the Church in Britain are labouring to stem the foul torrent and turn its stream, so that pure waters may flow in upon it. The Religious Tract Society has been prominent in this good work, and has distributed from its commencement 500,000,000 of its messengers of mercy.

The circulation of Tracts is one agency which the members of our Churches should support, and the circulation of Religious newspapers is another agency which they are equally called upon to aid. Every family should have its Religious periodical; but we fear that but few of the professing members of the Churches feel called upon to assist such papers; and in Canada Religious papers meet with indifferent support, entailing in many in-

stances upon their supporters and projectors considerable loss. A paper published in this part of the Province, which for three or four years past has been distinguished by its high evangelical tone and uncompromising opposition to the encroachments of the Papacy, meets, we believe, with anything but the support to which it is entitled. So it is with others and within the last few years we have seen the commencement and the suspension of many Religious papers connected with the various denominations in this Province. Once for all, this should not be so; Religious papers should be cheerfully sustained, and even, did not their readers receive an ample return for their subscriptions, yet these subscriptions should be willingly given in view of the good that such periodicals may effect. Every family should take one or more of such periodicals, and every reader should endeavour to induce others to assist in the circulation of such reading. If the press is made the instrument for the spread of infidelity and immorality, how strongly are Christians called upon to make use of it in the service of the One True God.

#### QUEEN'S COLLEGE.

We would invite the attention of our readers to the advertisement in another column, announcing that the tenth session of this valuable Institution will begin on the second of this month. Parents should avail themselves of the opportunity which Queen's College extends for communicating to their children, the benefits of a sound substantial education, as the lowness of the fees and the smallness of the charge in the boarding-house bring the advantages derivable from a collegiate institution, within the reach of all. To young men struggling with pecuniary difficulties, and striving, though hampered by narrow means, to educate themselves, Queen's College presents the peculiar advantage of requiring their attendance during but six months of the year, thus enabling them to devote the remaining six months, to enlarging their means by teaching or other employment. While parents of other communions may and do avail themselves of Queen's College, we conceive that those of our communion are specially bound to support it in every way by their gifts, by their countenance, and by sending their children to its halls. A large attendance will inspire the professors, and increase the pleasure they take in their labours. The prospects of Queen's College are encouraging; but we must support it more fully and extensively than has been done hitherto for this among many other reasons, that to Queen's College we will have to look for the supply of pastors to our vacant pulpits. Queen's College must be the school of our prophets, and from its portals we must expect the chief part of those, who are to break to us the bread of life, to

issue forth. We believe that the ensuing session will open under very favourable auspices. A large attendance of students is expected. We earnestly urge its claims upon the attention of our readers.

#### REVIEWS.

##### THE NESTORIANS, OR THE LOST TRIBES.

BY DR. ASAHEL GRANT.

Harper & Brothers, New York.

We recently perused a work under the above title, which was published several years ago, and in which we became very much interested. Dr. Grant was a physician in extensive practice in Utica, and was surrounded by a large and increasing circle of friends, when at the annual meeting of the American Board of Foreign Missions, held at Utica in 1834, an urgent appeal was made for the service of a Medical Missionary to the Nestorians. Dr. Grant was very much impressed with the statements placed before the meeting, and after mature and anxious deliberation resolved to forego his brilliant professional prospects and resign his lucrative practice, in order that he might devote his life to the evangelization of the Nestorians. Dr. Grant, after a pleasant passage of 48 days, arrived at Smyrna. Thence he sailed to Constantinople by steam, and embarking on a small brig, proceeded to Trebizonde, whence he journeyed for 700 miles on horseback over the mountains and plains of Armenia to the sunny vales of Persia. From Tabreez in Persia he after a few days' journey arrived at Ooroomiah, where he commenced arrangements for the contemplated station among the Nestorians of that Province. Dr. Grant gives the following description of Ooroomiah.

The province of Ooroomiah, in which the labours of the mission have thus far been prosecuted, comprises an important part of Ancient Media, and is situated in the northwestern part of the modern kingdom of Persia. It is separated by a lofty chain of snowy mountains from Ancient Assyria or Central Koordistan on the west; while on the east the beautiful lake extends about eighty miles in length and thirty in width. The water of this lake is so salt that fish cannot live in it; its shores are enlivened by numerous waterfowl, of which the beautiful flamingo is most conspicuous, and sometimes lines the shore for miles in extent.

A plain of exuberant fertility is enclosed between the mountains and lake, comprising an area of about five hundred square miles, and bearing upon its bosom no less than three hundred hamlets and villages. It is clothed with luxuriant verdure, fruitful fields, gardens, and vineyards, and irrigated by considerable streams of pure water from the adjacent mountains. The landscape is one of the most lovely in the East; and the effect is not a little heightened by the contrast of such surprising fertility with the stern aspect of the surrounding heights, on which not a solitary tree is to be seen; while in the plain the willows, poplars, and sycamores by the water-courses, the peach, apricot, pear, plum, cherry, quince, apple, and vine, impart to large sections the appearance of a rich variegated forest.

Near the centre of this plain stands the ancient city of Ooroomiah, containing a population of about twenty thousand souls, mostly Mohammedans, and enclosed by a fosse and wall of nearly four miles in circuit. At a little distance on the east of the city an ancient artificial mound rises to the height of seventy or eighty feet, and marks the site, as it is said, of the ancient shrine or temple, where in days of yore, the renowned Zoroaster kindled his sacred fires, and bowed in adoration to the heavenly hosts.

The climate is naturally very delightful; but, owing to local causes, a poisonous miasma is generated, occasioning fevers and the various diseases of malaria, to which the unacclimated stranger is specially exposed; and the mission families have suffered much from this cause. My late inestimable wife was the first victim of the climate we were called to mourn; and in her peaceful and triumphant death she set the seal to the truths she had so faithfully taught and exemplified in her short but eventful life. She rested from her labours on the 12th of January, 1839; and her infant twin-daughters now repose by her side within the precincts of the ancient Nestorian church in the city of Ooroomiah.

Dr. Grant at once commenced his labours, and the reception he met with presents a striking evidence of the immense advantage which the Medical Missionary has over his clerical brethren. Even in our midst the position of the medical man is one that affords him many opportunities of advancing his Heavenly Master's work. When tending the bed of the sick and the dying, or pouring words of comfort into the ears of sorrowing friends, he may do much; but the advantages afforded by the position which the medical man occupies in the social scheme of this and other kindred countries are immensely enhanced, when, going as a Missionary to the benighted inhabitants of some far country, he makes his medical skill subsidiary to the grand object of disseminating the glad tidings of the Gospel. His professional character secures confidence, and the high superiority of the educated medical man to the native empirics gives him a vantage-ground and awakens the gratitude and better feelings of those to whom or to whose friends or relatives he has been instrumental in affording relief from physical pain. Dr. Grant gives the ensuing graphic description of the manner in which he was welcomed on commencing his labours of love.

The sick, the lame, and the blind gathered around by scores and hundreds, and my fame was soon spread abroad through the surrounding country. We were regarded as public benefactors, and our arrival was hailed with general joy. The Nestorians, in particular, welcomed us with the greatest kindness and affection. Their bishops and priests took their seats at our table, bowed with us at our family altar, drank-instruction with childlike docility, and gave us their undivided influence and co-operation in the prosecution of our labours among their people. They regarded us as coadjutors with them in a necessary work of instruction and improvement, and not as their rivals or successors. We had come, not to pull down, but to build up; to promote knowledge and piety, and not to war against their external forms and rites.

We found much in their character to raise our hopes. They have the greatest reverence for the Scriptures, and were desirous to have them diffused among the people in a language which all could understand. In their feelings towards

other sects they are charitable and liberal. In their forms, more simple and Scriptural than the Papal and the other Oriental churches. They abhor image worship, auricular confession, and the doctrine of purgatory; and hence they have broad common ground with Protestant Christians, so that, not inappropriately, they have been called the Protestants of Asia.

But they had, as a people, sunk into the darkness of ignorance and superstition: none but their clergy could read or write; the education of their females was entirely neglected; and they attached great importance to their numerous fasts and feasts, to the neglect of purity of heart and life. Still there are some who now appear to lead exemplary lives, and to sigh over the degradation of their people. Indeed we cannot but hope that something of vital piety may have continued to burn upon their altars from the earliest ages of the Church, and we trust it will again shine forth in a resplendent flame.

In such a state of things, it is not surprising that we have been permitted to prosecute our labours without a breath of opposition from the ecclesiastics or the people.

Twelve or fourteen free schools have been opened in the villages of the plain; a seminary and girls' boarding-school have been established on the Mission premises in the city; considerable portions of the Scriptures have been translated into the vernacular language of the Nestorians. They have opened their churches for our Sabbath-school and the preaching of the Gospel; native helpers are being raised up and qualified for usefulness; our missions have been re-enforced by accessions from America, and a press with suitable type has been sent out.

The Rev. A. L. Holladay and Mr. William R. Stocking arrived with their wives, June 6th, 1837; Rev. Willard Jones and wife, November 7, 1839; Rev. A. H. Wright, M. D., July 25, 1840, and Mr. Edward Beath, a printer, has embarked with a press of such a construction as to admit of its transportation on horses from the shores of the Black Sea to Ooroomiah.

After four years spent in Ooroomiah and its vicinity Dr. Grant became anxious to visit the main body of the Nestorians, who were supposed to dwell far distant from Ooroomiah, high up in the mountains of Koordistan. To do so, he would be compelled to pass through the fierce tribes of Koords, who reside among the fastnesses of the mountains. Dr. Grant then alludes to the commencement of his journey from Ooroomiah to Constantinople and thence through Mesopotamia, Diarbekir, and Mardin to Koordistan.

In the month of February of that year I received instructions from the Board of Missions to proceed into Mesopotamia, to form a station among the Nestorians dwelling, as was supposed, on the west of the central mountains of Koordistan. By this means it was hoped that a safe way of access might be found to the main body of Nestorian Christians, the independent tribes which have their abode in the most difficult fastnesses of the Koordish mountains in the centre of Ancient Assyria. I had long regarded these mountain tribes as the principal field of our future labours. They comprised the main body of the Nestorian Church, and it was of the highest importance to bring them at once under an enlightened influence, before they should become alarmed by changes that were occurring among their brethren of the plain. But the way of access to them appeared to be hedged round by the sanguinary Koords, by whom they are surrounded, and who had treacherously murdered Mr. Shultz, the only European who had attempted to reach the Nestorian tribes.

The Koords, to whom frequent allusion will be made, are a warlike race of people, inhabiting

the mountainous country between Persia and Turkey, the ancient Gordian or Carduchian Mountains, and divided nominally between those two empires. But their more powerful tribes have seldom acknowledged more than a nominal allegiance to either of these governments; and some of them, as those of Hakary, have maintained an entire independence. A part of them are nomads, living in tents, and part of them stationary tenants of villages; but all more or less given to predatory habits. Their religion is professedly the faith of Islam.

Setting out upon his arduous journey, Dr. Grant persevered through obstacles so formidable as to discourage a companion, and, after toiling through almost impassable snow-drifts and providentially escaping being massacred by the Koords (a party of whom had sought to find him for that purpose), he at length after many detentions and many exciting and interesting incidents left Mösul behind him and steered his way towards the unexplored mountains of Central Koordistan. Dr. Grant describes the passage of the Tigris in the following terms.

The passage of the Tigris transferred me from Mesopotamia into Assyria, and I stood upon the ruins of Nineveh, "that great city," where the prophet Jonah proclaimed the dread message of Jehovah to so many repenting thousands, whose deep humiliation averted for a time the impending ruin. But, when her proud monarchs had scourged idolatrous Israel, and carried the ten tribes into captivity, and raised their hands against Judah and the holy city, the inspired strains of the eloquent Nahum, clothed in terrible sublimity as they were, met their full accomplishment in the utter desolation of one of the largest cities on which the sun ever shone. "Nineveh is laid waste! who will bemoan her? She is empty and void, and waste; her nobles dwell in the dust; her people are scattered upon the mountains, and no man gathereth them."

Where her gorgeous palaces once resounded to the strains of music and the shouts of revelry, a few black tents of the wandering Arab and Türkömân are now scattered among the shapeless moulds of earth and rubbish—the ruins of the city—as if in mockery of her departed glory; while their tenants were engaged in the fitting employment of weaving "sackcloth of hair," as if for the mourning attire of the world's great emporium, whose "merchants" were "multiplied above the stars of heaven." The largest mound, from which very ancient relics and inscriptions are dug, is now crowned with the Moslem village of Neby Yûnas, or the prophet Jonah, where his remains are said to be interred, and over which has been reared, as his mausoleum, a temple of Islâm.

Soon after leaving the ruins of Nineveh we came in sight of two villages of the Yezidees, the reputed worshippers of the devil. Large and luxuriant olive-groves, with their rich green foliage and fruit just ripening in the autumnal sun, imparted such a cheerful aspect to the scene as soon dispelled whatever of pensive melancholy had gathered around me while treading upon the dust of departed greatness. Several white sepulchres of Yezidee sheikhs attracted attention as I approached the villages. They were in the form of fluted cones or pyramids, standing upon quadrangular bases, and rising to the height of some twenty feet or more. We became the guests of one of the chief Yezidees of Baasheka, whose dwelling, like others in the place, was a rude stone structure with a flat terrace roof. Course felt carpets were spread for our seats in the open court, and a formal welcome was given us, but it was evidently not a very cordial one. My Turkish cavass understood the reason, and at once removed it. Our host had mistaken me for a Mohammedan, towards whom the Yezidees cher-

ish a settled aversion. As soon as I was introduced to him as a Christian, and he had satisfied himself that this was my true character, his whole deportment was changed. He at once gave me a new and cordial welcome, and set about supplying our wants with new alacrity. He seemed to feel that he had exchanged a Moslem foe for a Christian friend, and I became quite satisfied of the truth of what I had often heard, that the Yezidees are friendly towards the professors of Christianity.

They are said to cherish a high regard for the Christian Religion, of which clearly they have some corrupt remains. They practise the rite of baptism, make the sign of the cross, so emblematic of Christianity in the East, put off their shoes and kiss the threshold when they enter a Christian church; and it is said that they often speak of wine as the blood of Christ, hold the cup with both hands, after the sacramental manner of the East, when drinking it, and, if a drop chance to fall on the ground, they gather it up with religious care.

They believe in One Supreme God, and, in some sense at least, in Christ as a Saviour. They have also a remnant of Sabiaism, or the religion of the ancient fire-worshippers. They bow in adoration before the rising sun, and kiss his first rays when they strike on the wall or other object near them; and they will not blow out a candle with their breath or spit in the fire, lest they should defile that sacred element.

Circumcision and the passover, or a sacrificial festival allied to the passover in time and circumstance, seem also to identify them with the Jews; and, altogether, they certainly present a most singular chapter in the history of man.

Their system of faith has points of strong resemblance to the ancient Manichean heresy; and it is probable that they are a remnant of that heretical sect.

Journeying on, equipped in the fashion of the country, carried by a mule and escorted by a Koordish muleteer and two Nestorians, Dr. Grant dispensed medical assistance to the sick with whom he fell-in till on the seventh day after traversing the Tigris, the country of the independent Nestorians lay before him. The thoughts which passed through Dr. Grant's mind, when first beholding the place where amid many trials and much superstition the Nestorians have clung to the Christian faith is thus beautifully described.

Thus equipped in native style, I set off on the 18th, at an early hour in the morning; and, after a toilsome ascent of an hour and a half, I found myself at the summit of the mountain, where a scene indescribably grand was spread out before me. The country of the independent Nestorians opened before my enraptured vision like a vast amphitheatre of wild, precipitous mountains, broken with deep, dark-looking defiles and narrow glens, into few of which the eye could penetrate so far as to gain a distinct view of the cheerful, smiling villages which have long been the secure abodes of the main body of the Nestorian Church. Here was the home of a hundred thousand Christians, around whom the arm of Omnipotence had reared the adamantine ramparts whose lofty, snow-capped summits seemed to blend with the skies in the distant horizon. Here, in their munition of rocks, has God preserved, as if for some great end in the economy of His grace, a chosen remnant of His ancient Church, secure from the beast and the false prophet safe from the flames of persecution and the clangour of war. As I gazed and wondered, I seemed as if standing on Pisgah's top, and I could with a full heart exclaim,

"On the mountain's top appearing,  
Lo the sacred herald stands;  
Welcome news to Zion bearing,  
Zion long in hostile lands!  
Mourning captive!  
God himself shall loose thy bands."



I retired to a sequestered pinnacle of rock, where I could feast my vision with the sublime spectacle, and pour out my heartfelt gratitude that I had been brought at length through many perils to behold a country from which emanated the brightest beams of hope for the long-benighted empire of Mohammedan delusion, by whose millions of votaries I was surrounded on every side. My thoughts went back to the days when their missionaries were spread abroad throughout the East, and for more than a thousand years continued to plant and sustain the standard of the Cross through the remote and barbarous countries of Central Asia, Tartary, Mongolia, and China; to the time when its tradition and history alike testify, the Gospel standard was reared in these mountains by apostles' hands; for it was not from Nestorius, but from Thomas, Bartholomew, Thaddeus, and others, that this people first received the knowledge of a Saviour, as will be seen in the sequel.

I looked at them in their present state, sunk down into the ignorance of semi-barbarism, and the light of vital piety almost extinguished upon their altars, and my heart bled for their condition. But hope pointed her radiant wand to brighter scenes, when all these glens, and rocks, and vales shall echo and re-echo to the glad praises of our God; and, like a morning star, these Nestorians shall arise to usher in a glorious and resplendent day. But, ere that bright period shall arrive, there is a mighty work to be done—a conflict with the powers of darkness before the shout of victory. Let us arm this brave band for the contest.

Onward to the work! and onward I sped my course down the steep declivity of the mountain now cautiously climbing over the rocks which obstructed our course, now resting my weary limbs under the inviting shade of a wild pear-tree, and anon, mounted on my hardy mule, winding along our narrow zigzag pathway over the mountain spurs, and down, far down to the banks of the rolling, noisy, dashing Zâh. Here lay one of the large, populous villages of the independent Nestorians, which extend amid fertile gardens for more than a mile in length.

What reception shall I meet from these wild sons of the mountain, who have never seen the face of a foreigner before? How will they regard the helpless stranger thrown so entirely upon their mercy? One breath of suspicion might blast my fondest hopes. But God was smiling upon the work in which I was engaged; prayer had been heard, and the way was prepared before me in a manner so wonderful that I can hardly forbear repeating the account, though already made public.

Dr. Grant's natural anxiety as to the reception that awaited him on entering the village was speedily dispelled, and again his medical skill stood him in good stead. An act of charity performed long before was remembered, and a young Nestorian, recognizing the benefactor who by an operation had restored him to sight, met him with an offering of honey, and escorted him to the residence of the chief man of the village.

Dr. Grant remained there a few days and spent the Sabbath with the villagers. He thus describes the religious exercises of the day as observed, where the sound of the church-going bell had never then been heard.

A thin piece of board was struck rapidly with a mallet, to call the villagers to church at the rising of the sun. Each person, on entering the church, put off his shoes, and testified his reverence for the sanctuary of God by kissing the doorposts or threshold, and passed on to kiss the Gospels lying on the altar, then the cross, and finally the hand of his religious teacher.

The church, like all I saw in the mountains, was a very solid stone edifice, with arched roof, and might stand for ages. Others that I saw had stood for more than fourteen centuries, according to their ancient records. For the narrow door (which would not admit a man without much stooping) the usual explanation was given, "Strait is the gate." &c., a truth of which they wished to be reminded when entering the sanctuary. The prayers and singing or chanting of the psalms were all in the ancient Syriac language, and quite unintelligible to the common people; but one of the priests read a portion of the Gospels, and gave the translation into the vulgar Syriac spoken by the Nestorians; and this constituted the preaching. Sometimes the reading is accomplished by some explanations or legendary stories, of which they have many.

It was a sacramental occasion; and the bread and wine were consecrated in the sanctuary or "holy place" of the church, and then brought out by a priest and a deacon, while each member of the church went forward in rotation, and partook of a small piece of the bread from the hand of the priest, who held a napkin to prevent any particles from falling, as he put the morsel into the mouth of the communicant; and then he drank of the wine, which was held with great care by the deacon, so that not a drop should be spilled. But there was none of that idolatrous adoration of the host, so characteristic of the mass of the Romanists and of the other Oriental churches. On the contrary, there was almost a Scriptural simplicity in the observance of this solemn ordinance.

The priest who had officiated in the prayers and instruction of the congregation first partook of the sacred elements, and then invited me to partake. Hitherto I had never partaken of this ordinance with the Nestorians; but to have declined under present circumstances would have done as much injustice to my own feelings as to theirs. For many months I had not been privileged with coming to the table of the Lord: God had in great mercy preserved me through many perils, and brought me among a people who had received the Gospel from the apostles and immediate disciples of our Saviour, and had preserved its doctrines with a great degree of purity; and though there was painful evidence of a great want of spiritual life, I was encouraged to hope that some almost smothering sparks of vital piety were still burning upon these altars. I could not but regard it as a branch of the true Church of God, though immersed in the darkness of gross ignorance, superstition, and spiritual torpor, yet not of death. But there was still much in their character and circumstances of deep and lively interest; my heart was drawn out towards them in warm affection; and seldom have I commemorated the dying love of Christ under circumstances more deeply interesting, than among these primitive Christians, in the wild mountains of ancient Assyria.

There was great stillness and propriety of deportment in the congregation, and all retired without noise or confusion. In passing out each person received at the door a very thin leaf of bread rolled together, and enclosing a morsel of meat. This was the "love-feast" of the early Christians of the first and second centuries.

Several of the people then went to the house of the church-steward and partook of a more substantial but plain repast, retiring soon after to their houses or calling upon their more immediate friends. The day was observed with far more propriety than I have seen among other Christians of the East. There was a general stillness throughout the village, such as I have noticed in few places in more highly favoured lands. There was no noisy merriment, no attention to secular business; and the social intercourse of the people was nothing more than what was practised in the ancient Hebrew Church. Formerly they are said to have regarded the Christian Sabbath with so much sacredness as to put to death persons for travelling on that Holy Day.

In the evening many of the people again assembled for worship at the church, and morning and evening prayers are offered there through the whole week. But, unlike what I have seen anywhere else in the East, many of the people say their prayers in their own dwellings, instead of going to the church during the week; and a small wooden cross may be seen hanging from a post for them to kiss before prayers; a practice which they regard as a simple expression of love to Christ, and faith in His death and atonement. The cross, however, is not considered in any sense as an object of religious worship.

Pursuing his journey, meeting with much kindness and pleased with the simplicity of the people, Dr. Grant at length encountered an escort, that had been despatched by the Patriarch, who was the high priest and temporal and spiritual head of the Nestorians, to conduct him to his residence. Dr. Grant's interview with him is thus described.

At half past twelve I found myself in the presence of the Patriarch of the East, the spiritual head of the Nestorian Church, who gave me a cordial welcome, but without that flow of heartless compliment and extravagant expression of pleasure which is so common in the mouth of a Persian. He said that he had been looking for a visit from some of our mission for a very long time, till he had begun to think we should never arrive; but, now that I had taken such a long and difficult journey to see him, he could not doubt that we would have given him the pleasure of an interview at an earlier day, but for an apprehension of the dangers to which I had alluded as the reason of our long delay. "And now," he added, "you are doubly welcome; my heart is rejoiced that I see your face; and you will make my house your own, and regard me as your elder brother. It is a happy day for us both. May your journey be blessed."

The patriarch is thirty-eight years of age, above the middle stature, well proportioned, with a pleasant, expressive, and rather intelligent countenance; while his large flowing robes, his Koordish turban, and long gray beard give him a patriarchal and venerable aspect, which is heightened by a uniformly dignified demeanour. Were it not for the youthful fire in his eye, and his vigour and activity, I should have thought him nearer fifty than thirty-eight.

During five weeks, which Dr. Grant spent with the patriarch, he was very observant of the manners and customs of the interesting people among whom he was sojourning, but his particular attention was directed to their religious observances. He represents their government as essentially episcopal; but states the striking fact, that there is no word in the Syriac tongue (the vernacular of the Nestorians) which is expressive of the office of bishop.

Their form of church government is essentially episcopal; but, with a single exception in the Jelu tribe, there is not a bishop among the independent Nestorians, where their religious forms have been preserved the most exempt from any foreign influence. It was a singular fact, to which my attention was first called by the testimony of Dr. Buchanan, that there is not a word in the Syriac language expressive of the office of bishop. The Nestorians in common with the other Syrians have borrowed the Greek term *episcopos*. This is the more remarkable, considering the fact that the Syriac language was extensively used in Palestine in the days of our Saviour, and was spoken by our Lord himself; and considering also the very early date of the Syriac version of the Scriptures, as early as the beginning of the second century. In every case where the term bishop occurs in our version, in theirs it is rendered presbyter or

priest. I make these statements with the single remark that, while this form of church government may be the best for the Nestorians in their circumstances, there is enough in the facts I have mentioned to caution us about too hasty an inference concerning the apostolic origin of episcopacy on the ground that it exists in a church which was founded by the apostles.

Dr. Grant, on leaving the patriarch, returned to Ooroomiah, where he arrived after an absence of eight months. He remained in Ooroomiah for the winter, and had a visit from two brothers of the patriarch, who pressed him to visit them. Having resolved upon returning temporarily to America to urge upon the American people the claims of the Nestorians, he decided on again passing through their country for the purpose of demonstrating the safety of the route. Dr. Grant, accompanied by his son, a child of the tender age of seven years, accordingly left Ooroomiah in the Spring of 1840. In passing through the section of the country he had previously visited, he met with the warmest welcome from the people and the patriarch, whose language was, "May you be a blessing and blessed with the blessings of God and the words of Salvation." He left the country of the Nestorians and at length reached Constantinople. Hence, taking one of the line of steamers which converge on that metropolis, he sailed for Smyrna, and re-embarked there on board a merchant-vessel bound for Boston, where he arrived in October, 1840. Dr. Grant, after a short sojourn in America, again returned to the beloved field of his self-denying, though pleasing labours, but his career of usefulness was soon terminated by an attack of violent fever, and he sank into what to us, short-sighted mortals, would seem an untimely grave, lamented by his associates in the Mission, and mourned for as a father by the population amongst whom he had been ever instant in season and out of season in the work to which he had been appointed. But, though Dr. Grant was thus at so early a period called to rest from his labours, the Mission has under Providence been permitted to prosper. Several associates arrived to Dr. Grant's assistance shortly after his settlement in Ooroomiah, and others have since gone thither. Twelve or fourteen schools were established in the villages. A seminary was opened in the city, a printing-press was established, and the Gospel was translated into the language of the Nestorians. A large number of native preachers have been raised up, who are described as "truly eloquent men, strong in faith and mighty in the Scriptures." Dr. Grant, we may in conclusion state, was of opinion, that the Nestorians were a branch of the ten lost tribes of the Jews. Startling as the idea is, that these tribes are to be found adhering to Christianity in any form, yet the arguments adduced by Dr. Grant in support of his theory are very strong.

It is the subject of tradition among themselves, and is shared by the Jews resident there, who regard the Nestorians with the greatest antipathy as apostates from their ancient faith, while the Nestorians reciprocate their hostile feelings. The cast of the features of the two nations is the same; and, though holding no intercourse, their language is the same—the Syriac; and the Nestorians call themselves "Nazarenes" and "Sons of Israel." The subject is an interesting one: but, as our space forbids our entering on it, we would only state, that it will be found treated in a very able manner in the volume from which we have made the foregoing extracts.

## RELIGIOUS INTELLIGENCE.

### INDIA AND INDIA MISSIONS.

We confidently believe that a brighter day is now about to dawn on the long benighted inhabitants of India. That country has long presented a strange spectacle. On the one hand the Missionaries, representatives of the various branches of the Church, seeking in the spirit of true Catholicity to reclaim the people from their superstitious belief, and lead them to the knowledge of the One True God and Jesus Christ whom He hath sent. On the other, melancholy spectacle! a professedly Christian government was seen erecting educational establishments for the native youth from which, while a liberal education was given, all religious teaching was carefully excluded and thus the foundations of the native belief were sapped, though their place was not supplied by the Gospel faith—contributing to the support of the vain delusions and blasphemous mockeries of the worship of Jaganauth—and tolerating a law which stripped the Hindu of all his possessions so soon as he abjured the native faith and became a follower of the Meek and Lowly One. Is it to be wondered at, that the progress of the Gospel has been slow in India, amid so many and such sore discouragements? Is it not rather to be wondered at, that so much success has attended the labours of the Missionaries? In Christian lands, where the profession of the Christian faith is often made by the formalist as a matter of respectability, and where the sincere professor is respected and esteemed, it is hard to realize the difficulties that beset the Indian convert. It requires there the exercise of strong faith to become a Christian. So soon as he cast in his lot with the followers of Jesus, the convert became an outcast from his family—the dearest ties were severed, and fathers, mothers, sisters, wives, children, alike, were taught to forswear all intercourse with the outcast, and in addition to all these trials, the convert forfeited his possessions and renounced all his tempo-

ral prospects. Under such circumstances as these, who needs wonder that the labours of the Missionaries have not been crowned with more rapid success? That they have been successful, that they have brought many to the knowledge of the Faith, that they have weakened to a great extent the prejudices of the people and assailed the tottering foundations of Hinduism, is matter of deep thankfulness, but we trust that their onward progress will henceforth be greater. We lately saw it stated, that the Court of Directors of the East India Company had ordered the withdrawal of the government contributions to the temple of Juggernaut; and now the *Lex Loci*, the obnoxious law which forfeited the ancestral possessions of the Hindu convert to Christianity, has been abrogated. This step has struck terror into the hearts of the Hindu Priests and Brahmins; and, seeing before them the speedy extinction of their system of superstitions, craft and folly, the acknowledgement has been extorted from them, that in this last fatal blow "the die is cast and all is over." Let us hope that this prediction may be realized, and that the wide bounds of India may speedily be illumined by the full blaze of Gospel light.

We extract from the *Home and Foreign Record of the Church of Scotland* for August an article and a letter from the Revd. Mr. Ogilvie of Calcutta, containing full information on the subject of the recent change of the *Lex Loci*.

THE Missionary cause in India has had to struggle with most formidable difficulties. It was long before the interest of the British Churches was awakened in the matter, owing to the apathy and lukewarmness that prevailed; and, when the great duty of making efforts for the propagation of the Gospel began to be recognized, some time elapsed ere the preachers of the Cross could obtain a secure footing on the soil. They had to meet not only the contempt and hatred of all the heathen, but had likewise to endure suspicion and dislike on the part of the authorities and civil government of the country, who dreaded, or affected to dread, that the issue of such efforts would be the exciting of sedition, and the spread of disaffection; in strange forgetfulness that the Gospel of the grace of God, while so stern in its denunciations against iniquity, inculcates the rendering of tribute and honour to all to whom these are due; that it checks the selfishness of the human heart,—and that even in regard to the temporal well-being of man its effects are most decided and beneficial. In spite of every obstacle, however, the number of faithful evangelists has been greatly increased, and considerable fruit of their labours has been given; though the labourers have been hitherto but few in comparison of the magnitude of the field; and though a Hindu convert, by forsaking the religion of his ancestors, not only became exposed, in consequence of that step, to much obloquy and scorn, but to the certainty of forfeiting his temporal rights and property. By becoming a Christian his patrimonial possessions were lost; a most formidable trial in itself, but when taken in connexion with other accompaniments, calculated most strongly to dissuade and deter many from even listening to the proclamation of the Gospel.

A measure has, however, on the 11th of April been passed by the Governor-General in Council, which may be truly entitled an act for the establishment, of religious liberty in India.

Rights and property are not in future to be forfeited on account of religious belief on the part of a native. The former state of things inflicted, in violation of the sacred rights of conscience a most severe penalty on every native raised above poverty who should become a convert to Christianity. This act, passed into a law, will remove the barrier, and afford a most important boon. It is accordingly viewed with the utmost alarm by the orthodox Hindus, who have memorialized against its adoption. The *Bengal Recorder*, a paper edited by a well-educated native at Calcutta contains the strong admission, "the die is cast, and all is over." A blow has been struck at the stupendous structure of the Hindu faith, under which the reign of terror, and the apprehension of civil consequences, by which it has been so greatly upheld against the ascendancy of Christian Truth, must cease: the fear of destitution being removed, it is apprehended that the Religion of the Cross may make much more rapid progress than it has hitherto done. The act, omitting the preamble, is as follows:—

"So much of any law or usage now in force within the territories, subject to the government of the East India Company, as inflicts on any person forfeiture of rights or property, or may be held in any way to impair or affect any right of inheritance, by reason of his or her renouncing, or having been excluded from, the communion of any religion, or being deprived of caste, shall cease to be enforced as law in the Courts of the East India Company, and in the Courts established by Royal Charter within the said territories."

We do not think it necessary to dwell on this topic. The importance of such an act, and the beneficial consequences to be expected from its operation, must be obvious; it will go far to show that the government of India, while maintaining intact the rights belonging to its subjects, is no longer prepared to sanction those grievous hardships the existence of which offered a most serious hindrance to the progress of the Gospel, and was mercilessly employed with that end. While it respects the consciences of all, it recognizes the impropriety of any individual being allowed to incur temporal loss by obeying the dictates of Religion; and, as having this effect, it affords much ground of thankfulness to God, and of encouragement to increased labour and liberality on the part of those who desire the spiritual welfare and moral freedom of the vast population of Hindostan that have been placed under British control, that far higher and more permanent objects may be secured than the amassing of earthly riches, and the increase of temporal aggrandisement.

Repeated instances of great hardship are known to have occurred in consequence of the former state of matters, which loudly called for the application of the remedy now sought to be applied.

The *Lex Loci*, as the Act is entitled which has suggested the preceding remarks, is adverted to towards the conclusion of the following letter from the Rev. Mr. Ogilvie, which we have the pleasure of inserting:—

*Copy of a Letter from the Rev. Jas. Ogilvie to the Convener; dated Calcutta, May 2, 1850.*

Various circumstances induce us to apprehend that there does not now exist, on the part of many of our friends at home, so lively an interest in the cause of missions in India as was formerly manifested.

We are far indeed from supposing that they are not now, as much as ever, convinced that it is their sacred and incumbent duty to do what in them lies to promote the knowledge of the Gospel of Christ. They are sufficiently aware that it is one of the most distinguished blessings which they, as Christians, can enjoy, to share in the privilege of extending the Redeemer's Kingdom, and so of hastening onwards that period when the kingdoms of the world shall become the Kingdom of our God and of His Christ.

But then, in regard to India, it is alleged that so much has already been done, so many efforts have already been expended, and the success has

been so inadequate, that it need excite no great wonder if people should begin to get wearied of upholding an enterprise to which there will apparently be no end.

We have formerly adverted to the groundless nature of such statements. We have mentioned a few of those causes which must, humanly speaking, render the conversion of India a very gradual work; and we have also shown that the success which has been already attained is, to say the very least, more than adequate to the means which have been employed.

Hundreds of the young men around us are, even now, convinced of the truth of the Christian Religion; but they are not yet prepared to come forward and act boldly on their convictions. And why so? Because they have not yet been aroused from that state of timid and slavish indifference by which the people of this land have been so long influenced in regard to religious matters. Few, very few of them, are prepared to suffer for the Truth. They are not yet prepared to incur the opposition, the scorn, and the calumny of their friends and countrymen. They are not yet prepared to lose their station in society, their rank, their caste, and all they have. Or, to express the whole in one single sentence, "They are as yet ashamed of the Gospel of Christ."

Such, then, being the case, needs it occasion much surprise to our friends that the number of young persons hitherto converted should have been so limited? Is there no such thing as young persons being ashamed of the Gospel of Christ, even in those lands which have for many ages enjoyed the light of Christianity; and that, too, when the profession of their faith will subject them to no temporal losses, but simply expose them to the ridicule, the contempt, or the satire of the world? As it does not appear that this circumstance has been sufficiently attended to by some of our friends, I shall take the liberty to quote from an ingenious writer a few sentences, showing the danger arising from the influence of the principle now mentioned even to the youth of Christian lands:—

"The scandal of shame has been different in different times and places, but in no age, in no Church, has Christianity been exempt from it. Let us not presume to say, that even we are free from every form of it. If its influence extend to none else, it is at least felt, I believe keenly felt, by young persons in their first free intercourse with the world. It is especially the case with those who, at the age of eighteen or twenty, are sent forth from their home for purposes of education or business, to make their first essay of independent life. There is at that period of life a shyness and dread of avowing the control and the comforts of Religion, which often drives those who have been trained in habits of piety even into an open disavowal of its influence. How many so circumstanced have, like Peter, denied their Master! not all (would God it were) like him, to gather strength from failure, and to deny Him no more."

I am happy to inform you that one obstacle, which has hitherto tended greatly to retard the progress of the Gospel in India, has very recently been removed.

In the course of last week an important enactment has been passed by the Supreme Legislature here—the *Lex Loci*, as it is called; which may be briefly described as being "An Act for the establishment of Religious Liberty in India."

The effect of this enactment will simply be this:—That no person shall, as heretofore, incur the loss of his ancestral property upon his embracing Christianity.

There can be no doubt that this measure will be attended with very beneficial results. Every sort of opposition has been made to it by the orthodox Hindoos, both here and in the presidency of Madras; and, now that it has passed and become the law of the land, they intend, as a last resource, to adopt the same means to procure its repeal which they employed in the case of Suttee about 20 years ago; that is to say, they are at present raising funds for the purpose of enabling

them to carry the matter before the British Parliament. It is quite evident, however, that all their efforts must now prove unsuccessful.

It is with much satisfaction that we report to you that, notwithstanding all the obstacles we have mentioned, there are some of our young men who are prepared to act according to the light and conviction of their consciences.

For several weeks past one of our teachers, a Brahmin, of a most respectable family, has been receiving a course of instruction preparatory to his being admitted a member of the Christian Church. It is our intention to baptize him in the Institution on the evening of May 12 after Divine service. We hope that you will be supplied with the details by next mail.

I have much pleasure also in reporting to you that the number of pupils who at present attend us is larger than at any former period since the re-opening of the Institution. Indeed, ample as our accommodations are, we have the greatest difficulty in finding room for them all.

#### JEWISH MISSION.

MR. DOUGLAS, the Missionary of the Church of Scotland in London, has been able to announce the baptism of another convert, a Prussian, formerly an officer in the army, but who had latterly been resident in London. Mr Douglas, after expressing his conviction that he has made a sincere profession, gives the following account of his history in a letter to the Rev. Dr. Hunter, dated the 25th of May:—

He is of the celebrated family of the late Chief Rabbi Ezer, and according to custom he was from his birth devoted to the Rabbinical office. Absurd as it may seem to Christians, he was, at the age of three years and a half, sent to his learned grandfather to begin his studies. This, I can testify, is nothing incredible; for I myself was taught to translate from the Hebrew at that early period. At the age of five he began to read the Mishnah, and three years later he lost his grandfather, and was entrusted to a rabbinical tutor, at the same time frequenting a Christian School for other branches of study. There he became acquainted with the son of a Protestant clergyman, from whom he heard much of the Christian Religion, much, he says in his written narrative, that he felt constrained to love. His parents, discovering this, removed him from the school, took his German books away, and forced him to prosecute exclusively his Hebrew studies. When he was fourteen, his father died, and he declared his unwillingness to be a rabbi. His mother apparently acquiesced, and sent him to a wealthy uncle, who resided at a distance, that he might be trained for mercantile pursuits; but on arriving he found himself more secluded than ever, and obliged to remain three years in almost complete solitude. In his eighteenth year he at last escaped from this, and was sent to Dantzic, where soon after he entered the Prussian army, and was attached to a major of the engineers, with whom he explored Europe and Asia during two and a-half years. In all these countries he made it his business to visit and observe his own countrymen, respecting whom he says, that the hypocrisy and fraud which they practise every where under the cloak of piety, and the thorough Jesuitism in religion to which many have surrendered themselves, repelled him more than ever from Judaism. In Italy he came much into contact with Roman Catholics, but found no rest for his soul among them. Yet so strong seemed his conviction of the utter apostasy of his brethren, that even with all the errors of Romanism around him, his inclination toward Christianity became continually stronger. During the recent revolution in the Prussian dominions, he was solicited to espouse the cause of the people; but feeling it to be wrong

to violate his oath to the king, and equally wrong to fire on his fellow-subjects, he left the army, and so lost all claims to a civil appointment, which is commonly given after certain years of service in the army have expired. The continuance of discord in Prussia induced him to come to this country, where a wealthy uncle of his resides. It pleased God to lead him to me. At our first interview, he said that he could not conceive "how we can be justified through the sacrifice of Christ;" but his sincerity of purpose rendered my task of instructing him comparatively easy. So soon as it was known that he visited me regularly, his relations withdrew from him; he persevered notwithstanding, and it was at the risk of his earthly inheritance that he yesterday came forward openly to profess his faith in Christ as his Saviour. Permit me to ask your prayers in his behalf, that God may confirm him in the faith and also open the heart of his surviving parent.

There are other hopeful inquirers, and possibly I may soon be able to report to you another baptism.

#### KARLSRUHE.

In the following communication Mr. Sutter mentions the satisfactory result that has followed his labours in the case of an individual who was, for several months, under a course of instruction. He has now been admitted by baptism to be a member of the Church of Christ, and has given, in a letter addressed to Mr. Sutter, a very interesting account of his views and feelings. In other instances in the course of his daily labours, he has reason for believing, that the Truth as it is in Jesus is being commended to the conscience and the heart:—

EXTRACT OF A LETTER from the Rev. G. F. SUTTER to the CONVENER of the FOREIGN MISSION OF THE CHURCH OF SCOTLAND, dated Karlsruhe, 30th March, 1850.

I have during the past month preached the Gospel of the Cross to many Jews both rich and poor, and have cause both to be thankful and hopeful. There is an amount of Christian knowledge now current among many Jews, which, with some at least, must in time show a principle of Divine vitality. Not a few, though they are backward to confess it, discover the existence of a feeling which tells them that the way of Christianity is the way of life. I have received this impression very frequently. Even some of the ultra-moderns at length appear to perceive, with uneasiness, the barren state in which they now are. To an opulent merchant of this sort who has had no religion whatever, and no Sabbath, for many years, reminding him of a former conversation on this subject, I said, "What do you think of the prospects of your family? I pity your children; for I do not think that a household carried on like yours can thrive in the end." He answered, "I have been reflecting upon what you spoke to me; I believe you are right. I and my family are likely to be ruined. But what shall I do? I am not convinced of Christianity; go back to the synagogue I cannot, the 'pious Jews' being the greatest rascals in the world. Moreover, in spite of the protestations of some Christians, a Jew remains a Jew; and, if he turns a Christian, he will be called a 'baptized Jew;' and the very word 'Jew' is, with the generality of men, reproach enough. Had my father or grandfather become a Christian, how glad I should be! For the good of my children I should be ready to make the sacrifice and become a Christian; but my children themselves will not agree with me." I told him the reason why he had not come to be convinced of Christianity. A Talmudist—has been with me; he left me just a few minutes ago. He

speaks becomingly and reverently of the mysteries of Christianity, which with a man of his persuasion one may take as a good sign. His technical knowledge of the Old Testament is considerable, if only the veil that covers its meaning were removed. He now reads the Hebrew New Testament, and listens patiently and with interest to instruction; if he comes fully to see the Truth as it is in Jesus, he would according to the vigour of his character, lay hold on it with peculiar energy. The way in which I have explained to him the prophecies of the Old Testament concerning the Messiah, seems in a considerable measure to have justified itself to his understanding. Against infidels, whether Jewish or Christian, he employs the most decided language.

The young Jewish convert, Mr. F., whom you sufficiently know from several of my letters of last year, during which for some months I had him under my spiritual care and instruction, but who has been obliged to be absent from this since last autumn, has now been baptized by the clergyman of the place in which he lives at present. He informed me of the event in a letter which I received only a few days ago. I will give you an extract of it. He writes,— "Praise and thanks be unto the Lord who has regarded the misery of His servant, and has bestowed upon me the grace to be through the washing of water received among His children, and has regenerated me to be a child of righteousness and salvation in Christ Jesus, my dear Saviour. Yes, my dear, Mr. S., this Wednesday it is a fortnight, since here in the Church I have, by the beloved pastor Sch., received the sacrament of holy baptism. I bear now the name of 'John Christian;' and what is more, I have received that new name which no man knoweth save he who has obtained it. Praise and thanks be to our Lord and Saviour, that He has made me free from the servitude of Satan in which I was awfully ensnared, and brought me into the glorious liberty of the Children of God. Now, my dear Mr. S., I am in possession of that good after which I had so long been longing and sighing. I am embodied into Christ Jesus through His own blood; and nothing can now pluck me out of His hands; neither death nor life, neither things present nor things to come, height nor depth shall be able to separate me from the love of God in Jesus Christ. What I have been, and what I have become, this I know. Let the world say what it may, it lieth in wickedness; I want nothing from it. I will only live and die for my Saviour, who alone has redeemed and saved me; Him who is my God I will serve and love. Yesterday was again a glorious feast for me; I partook for the first time of the Lord's Supper, and experienced a most exalted blessing. Now, my dear sir, how much gratitude, under God, do I owe to you! You took much pains with me; and your labour, through the grace of God, has not been in vain. You will rejoice with me now the more, as you have been sorrowing with me in my affliction. Knowing what it is to be without God, and without a Redeemer, as I was, and having experienced what it is to be a child of God, and to have a Saviour, I cannot be sufficiently thankful to the Lord, who has chosen me before many thousands. I may say in truth, that which is despised of the world is loved by God. How is it with the cause of God's Kingdom in Karlsruhe? Please write me soon again. Remember me to your dear wife and children, and to all dear friends, especially to my beloved brethren, the young men among you who know the Lord. The grace of the Lord Jesus be with you. I conclude with the prayer to God, that He may soon bring me back to you." I recommend this recovered sheep of the House of Israel to your prayers, that he may serve his Lord, whose love and grace he has experienced so richly, as a faithful soldier to the end; and that he may, as I hope he will, become a blessing to many of his erring brethren according to the flesh. He is now about twenty-two years of age.

With the young Rabbi and his friend the tutor (they are both employed in a literary Jewish Institution), whom I mentioned in my last letter, I have had interesting, and, I hope, useful conversations since endeavouring to teach them the only way of Salvation. The tutor, it would appear to me, must long have been under the predisposing influence of the grace of God.—He loves the Truth as far as he knows it, and I should believe there is beginning a *godly* faith in him; he listens with deep interest and thoughtfulness to the message of the Cross. He is of a manly character, a well trained mind, and, as a Jew, to a considerable degree of an awakened conscience; he is not puffed up, natural in his carriage, and without any affectation. It affords me real delight to converse with him. Being more ready to learn than to talk, he does not speak much, but what he says is indicative of a truthful mind. One short remark of his the other day, and the manner in which it was uttered, served to strengthen my hopes concerning him. He said, "It requires grace to accept what you teach; I believe I have experienced a little grace." He is the subject of my earnest supplication at the throne of grace. His colleague the young Rabbi, as having not yet found an appointment in that character being only a Rabbinical candidate, is, in a worldly point of view, a well-educated, good-natured man, superficialized by rationalism, too impatient to yield with firmness his mind to sober inquiry regarding Spiritual Truth, and ready with objections; yet of more amiable contentiousness than many, and, in spite of his gainsayings, willing to hear of "these things."

#### THE CHILD'S CORNER.

##### LITTLE DAVID BROWN.

THE sweet rose dies; but every one loves it while it lasts. So little David Brown soon died; but every one loved him while he lived, because God made him very good. His heart was at first bad, as the heart of every child is; but God changed it by His grace, and gave him a new heart; and that made him very dear to his parents. When he did wrong, he was very sad; and, when his parents punished him, he knew they did right, and only loved them for it. As he sat on his mother's knees, he said to her with a fond smile, "Mamma, you love me; but you don't love my naughty ways." David loved to learn texts and hymns, because they made him know about God; and he often asked his mother with tears to teach him to read, though he was not five years old when he died. When he was out of doors, he used to ask his mamma and papa so many things about the trees and the flowers, the sheep and the birds, the sky and the clouds and about all that he saw. Sometimes he said, "How good God is to teach the bird to make such a nice warm nest! God puts honey in the flowers for the poor bees, and teaches them how to get it. Why does God let the hawk kill poor robins? I dare say it is for good, else God would not let them. See what nice grass God makes grow for the sheep. I wonder why there are nettles; but I am sure it is for good, since God made them."

When the swallows went away, he asked "Where they were gone?" His brother Abner told him, they were gone to Africa to be warm, and to get food in winter. "But how do they know the way, and get over the great wide sea? God taught them to fly to Gibraltar, where the sea is narrow." "I wonder what they are seeing in Africa: I wish I was with them, they are all so nice and warm there." As some of the little birds were killed for eating the fruit, David, when he saw a little bird, would say, "Does that kind do harm?" and, if he was told that it did not, he said, "O, I glad, we need not shoot it then."

Once he said, "It is in God's Book, 'Love your neighbour as yourself,' what does it mean? I love every body, but I sure I do not love myself." His papa told him some things which he did, which showed he loved himself too well. Then

he was sad, and said, "Why, is it so, papa? I did not know I loved myself, I sure I did not mean a do it; I will try love every body as much as I love myself. Sometimes he jumped upon his papa's knee, and said, "I love you, I love mamma, and brother, and sister, I love every body, and every body loves me."

These three little children loved each other very much. Abner, who was four years older than David, loved to be with him, taught him, played with him, drew pictures for him, built his bricks, wiped his tears, and would give up any thing to him. David was never so happy, as when he was with Abner; and often, when by himself, would think what he could do, to make Abby pleased. It was sweet to see these three little things sit on one stool, Abby in the middle, with his arms round the necks of the other two, and to hear him tell them what he had read or heard.

David was also very fond of his parents. When he wanted to play, he would first say, "Dear papa, will it make your head ache more?" or, if he wished to sing, he would say, "Dear mamma, can you hear me sing my hymns now?" When his papa came home, he used to say, "I sure you very tired, dear papa;" then he jumped upon his knee, threw his arms round his neck, and said, "Let me smudder (smother) you with kisses. Dear papa, you are so very dear to me, me can't tell how dear you are." "But why do you love me?" "I love you, and you love me, and that makes me love you, and I can't tell you any more about it, only I love you, and I don't know why."

If at any time his mamma said to him in play, "You don't love me," he was very grave, and said with a tear, "Please don't say so, mamma, me don't like you to say so, it not true, mamma, you know I love you twenty thousand loves." And, if ever they did not kiss him when he went to bed, he would say, "You should not forget to kiss me, because I love you so." When his father had been out for some hours, he came running to meet him, and said, "It is such a long time since I saw you, O! almost all day."

When Mrs. S., who lived in the village, lost three of her children, he said, "Why does God make poor Mrs. S.'s children die so fast? in summer she had four little children, and now she has three little graves, and one little child; I hope God will comfort her." As he came from church, he looked at those little graves, and said, "Mamma, you have got three little children, and one little grave. I hope God won't make you have three little graves, and one little child." A few days from that time he and his brother Abner were laid in the grave near their little brother William. Other little children, full of joy and play, may die in a few days as they did; but Abner and David went to Heaven, because they loved God.

Sometimes, David heard of those poor heathen who bow down to idols, and do not know God; then he used to say, "Why does nobody go to teach them about God's Bible? would they kill any body who went? I wish I was a man, to go and tell them about Jesus Christ."

As little David loved every body, so he was happy all the day. He liked to hear his parents talk to him; he liked to learn hymns and texts; he liked to go to church; he liked to do as he was bid, he liked to run, and jump, and play. Often, while he was at play, he ran up to his mother, and said, "You can't think what comforts God gives me; O such a many! God is so good. He gives me papa and mamma to love me, and take care of me. O see what nice playthings God has given me! See what flowers God makes grow in the garden for me. God gives me all I have." As soon as he waked in the morning, he said his hymns in his bed; he knew forty; he loved to sing them all the day, and, when night came, he said, "How soon the day has passed!"

David often thought of God. He used to say, "God is in this room; God is in this field; God is close beside us; God takes care of us all the day; God looks at my heart; God sees what me thinking about; If God pleased not to keep me

I should die this very minute; God has kept me all the night."

One night, when his mother went out of the room, he said, "O mamma, let me come with you, it will be dark." The room was quite dark. But, when his mother said, "Is not God in the dark?" he said, "O, I forgot," and then ran back, and sat still till she came; when he said, "See, God was in the dark all the while, and took care of me."

As he did not fear the dark, so he did not fear to die. But he often said, "We don't know how soon we may die." Sometimes he stood by the grave of his little brother, and said he was in Heaven. And once, just before he was ill, he said, "When I die, they will put my body in the grave, but I shall not be there; I shall be in Heaven." He said true. The soul will not die when the body dies, but will go to Heaven, or to hell; and, as God had given him a new heart, he could not go to hell.

But, though David was a good and kind boy, he sometimes was in a passion, for which he was punished. How sad it is that we cannot put away all sin, and only do what is right. But the punishment did him great good, and he grew more meek and patient.

Though David was full of play, he was never rude; nor did he like to see any one cruel. He was angry with those cruel boys, who took their nests from the poor birds, and said, "How should we like to be taken out of our warm beds, and killed?" Some little boys will do wrong, and then tell a lie to hide it; but David was never known to tell a lie in his life, and he did not like liars.

Some little boys, if they were alone in the garden, and they saw a tree full of plums or, of apples would take them, though they had been told not; but little David could be trusted alone in the garden, and would not touch the fruit; or if he ever plucked one gooseberry, saying, "Me sure one won't make me ill," he always came and told that he had done so.

If he cut his finger, he would say, "Oh, it not much; it soon better; please put balsam on it; it only marta a little; it can't make it well unless it marts; it soon be better." Is not that much better than crying about it? It is best for a little boy not to play with knives; but, if he does cut his finger, he should bear it as David did.

Jesus Christ, when he was on earth, fed a great many persons with five loaves of bread, because he was God as well as man, and could make a little bread grow into a great deal; but, when they had enough, he told them to gather up the bits that were left. This David knew, and did not like any waste. When he saw the servant brush away a piece of bread, he would say, "Pick up that, since Jesus said, 'Let nothing be lost.'" If he saw anything thrown away, he used to say, "God gave it to us, so we must not waste it." How unlike him are those children who throw away bread, break their playthings, tear their books, and spoil their clothes. What was better still, this little boy loved the Saviour. He used to say, "Jesa Christ love us; I sure He does, 'cause He died on the cross for us, I wish I could believe on Him; I will pray to Him to make me believe on Him: will He hear me?" The day he was taken ill, he jumped up from his playthings, climbed on his father's knee, put his arms round his neck, and said, "I love Jesa Christ; Jesa Christ loves me." He had good cause to love Jesus Christ. He is now in Heaven; and, if Jesus had not loved him, and died for him, he would have been in hell. Jesus did a great deal more for him than his papa or his mamma could do. Jesus is the best friend of a little child. Every little child should think how good and kind the Lord Jesus is; and, like David, should ask God for grace to love Him.

David was not like those children who care little about their sins. When he had done wrong, he could not be happy very soon. After he had been forgiven by his parents, he would still look so sad; at last he would run to them, and say, "I so sorry; I sorry; Oh, I sorry;" and then he was happy again. But what made him ever sin?

It was that his heart was at first wicked; this makes all children do wrong. And they still do wrong, unless God gives them a new heart. They should try to leave off each sin, and do all that is right in the sight of God: but they should still more pray Him to make their hearts good; for, if once their hearts are good, they will do what is right, yet even then the devil will tempt them to sin. Though David's heart was changed, still it was not free from all sin. But, whenever it made him do wrong, he was sorry for it. Often he said, "How I wish I had no naughty heart! We shall have no naughty heart in Heaven, mamma. I wish God would take all my naughty heart away; I wish He would."

But his heart was made good, though still some sin remained. For he loved texts and hymns, and was always saying them to himself; he loved the Sabbath, and he loved prayer. And, when God has made a little child hate sin, and love these good things, we may know that He has made him love the Saviour too. Often also David talked of Heaven thus:—"They will be singing hymns always in Heaven. Can Satan get at us in Heaven? I hope God won't let him. When we get to Heaven we shall have no naughty hearts. We shall never be sick in Heaven." These thoughts came into his mind at all times. When he was walking with his brother and sister, one of them said, "It is time to turn home;" on which he said, "Sissa, don't you know we've got no home, only Heaven?"

We cannot stay long in our home on earth; but we need not mind, if we have such a happy home above. David very soon went from his home on earth; but God was ready to receive him into Heaven. Why should we grieve for him? I hope we shall soon be where he is.

One Thursday he was playing in the garden, and there came a thick fog. When he came into the house, he had a sore throat; the next day he was very ill, and he died. But he was not afraid, because God was with him. One of his last prayers was this:—"God bless me; make me a good boy; give me a new heart; forgive me my sins; fill me full of love; make me love Jesa Christ; wash away my sins in Jesus' blood; put thy Holy Spirit into my heart; take away my naughty heart; make me to do as I am bid; make me not unkind, nor idle, nor selfish; make me a true child; make me do the same when papa and mamma do not see me as when they do; make me ready to die, when Thou shalt be pleased to call me; take care of me all this day; take me to Heaven when I die, for Christ's sake. Amen."

God has heard his prayer, and he is now safe. His body lies in the grave, but he is with God. Will you not try and pray, dear children, that you may be as happy and as good as he was?—*English Presbyterian.*

#### HYMN FOR A LITTLE BOY.

"WHAT, mother, makes it seem to me,  
When I am all alone,  
As if some one could hear and see,  
And all my thoughts were known?"

"Sometimes it makes me very glad,  
And dance and sing with joy;  
Sometimes it makes me very sad,  
And frights your little boy.

"O, tell me, mother, tell me why—  
For I have never known  
Why 'tis I laugh, or why I cry,  
When I am all alone."

"My child, you never are alone;  
There is a watchful eye  
To which your very thoughts are known;  
'Tis God is ever nigh.

"He made your little heart for joy,  
He tunes your happy song;  
O, then, my little timid boy,  
Fear only doing wrong.

"For He who makes your heart so glad,  
Who bids the good he gay,  
With the same love will make it sad  
Whene'er you disobey.

"He is our Father, and He hears  
Your weakest faintest prayer;  
He wipes away an infant's tears,  
And children are His care."

## CORRESPONDENCE.

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

## HISTORY OF PRESBYTERIANISM.

## No. 3.

When we pass from the New Testament to the earliest records of uninspired antiquity, the same form of Church order is everywhere apparent. The plan of ecclesiastical government disclosed by the Epistles of Ignatius, as actually existing in his day, is manifestly Presbyterian. He represents every particular church of which he speaks as furnished with a bishop or pastor, a bench of elders and deacons; he continually employs language which implies that these officers were present in every worshipping assembly; and he most evidently gives us to understand that these elders, with the pastor or bishop as their head, conducted the government and discipline of each church. Clemens Romanus, contemporary with Ignatius, speaks in language of similar import. He represents bishops and presbyters—the Episcopate and the Presbyterate—as the same; and expressly states that the presbyters were "set over the church" by the choice of the Church; and that to rise up in rebellion against them was considered as highly criminal. The testimony of Irenaeus, who lived in the second century, is no less decisive in favour of our system. He continually applies the title of bishop and presbyter to the same men; speaks of "the succession of the Episcopate," through the presbyters and through the bishop, as the very same; nay represents the Apostolical succession, the Episcopal succession, and the Presbyterian succession, as all identical. In short he could scarcely have kept a more scrupulous and exact balance than he does between the dignities, powers, and duties connected with each title, and ascribed interchangeably to all.

Justin Martyr, Clemens Alexandrinus, and other early fathers might be quoted as speaking a language of equivalent import. But there is no need of going into farther detail. The truth is, for the first two hundred years after Christ, it is certain that neither Prelacy nor Independency was known in the Church of Christ. There is not a single record within that period, which either asserts or implies it; but every thing of a contrary aspect. Every flock of professing Christians had its pastor or bishop with its bench of elders, by whom the government and discipline were conducted, and its body of deacons, by whom the funds collected for the relief of the poor were received and disbursed.

In the third century after Christ, the aspect of things began to change. Some seasons, in this century of exemption from persecutions, and of comparative outward prosperity, were marked by very sensible departure from the simplicity and purity of the preceding times. Heresies and schisms began to distract the congregations of God's professing people. The ministry and eldership of the Church declined both in zeal and faithfulness. The clergy became ambitious and voluptuous, and, as a natural consequence, full of intrigue and contention. The pictures given of their cupidity, mutual encroachment, and degrading strife, by Cyprian, by Origen, and by Eusebius, as in full operation in the third century, are truly of the most revolting character. Some have said, indeed, that the Church in the Cyprianic age presented, on the whole, one of the

most satisfactory models of ecclesiastical perfection. Those who can entertain this opinion must judge of what is desirable in a Church by a very different criterion from that which the Bible furnishes. Let them impartially read the statements given by the writers just mentioned, and they will speedily alter their opinion. Among such a clergy an undue aspiring after the preferment, titles, and places, might be expected as a matter of course. Indeed, in such circumstances, it would have required a constant succession of miracles to prevent Prelacy from arising. Nor was this all. As the Church declined from her primitive simplicity and purity, some of her more serious ministers thought themselves warranted in resorting to other forms of attraction for drawing the populace into the Church. For attracting the Jews, they began to adopt some of the titles, ceremonies, and vestures of the temple service. They began to call the Christian ministry the "priesthood;" and, as a natural consequence, to speak of "priests" and "high priests," and "altars," "sacrifices," &c. &c.; for all which, in reference to the Christian economy, there is not the smallest warrant in the New Testament. Other ecclesiastical leaders, for the purpose of conciliating and attracting the Pagans, introduced a variety of rites from the ceremonial of the heathen, intended to make the Christian ritual more splendid, dazzling, and alluring to those who had been the votaries of dumb idols, and whose chief objection to the religion of Christ was, that its worship was too simple and unadorned. The consequence was, that, towards the close of the third century, Prelacy was gradually and insidiously introduced. All orders of ecclesiastical men partook of the spirit of ambitious encroachment. The deacons, whom the apostles had appointed to be guardians of the poor, and of the temporalities of the Church, became too proud to discharge the appropriate duties of their office, employed "sub-deacons" to perform their official work, and, after a while, claimed, and had conceded to them, the power of preaching and baptizing. The presbyters or elders partook of the same spirit, and, although the greater part of them had been chosen and set apart for ruling only, yet, as the discipline of the Church became relaxed and unpopular, and finally in a great measure abandoned, they all aspired to be public teachers, and turned away from their original work to what they deemed a more honourable employment. The bishops, who had been originally overseers or pastors of single flocks, claimed authority over the congregations in their neighbourhood, which had branched out from their original charges; so that, by little and little, they became prelates—a new office covertly brought in under an old name. Nor did the principle of ambitious encroachment stop here. Metropolitan and patriarchs began to "lord it" over bishops. And, to crown the gradations of rank, the bishop of Rome, seduced by the imperial splendour which surrounded him, and countenanced by imperial power and munificence, came to be acknowledged as the supreme head, under Christ, of the whole Church upon earth, and the infallible interpreter of the Saviour's will.

This statement is confirmed by early Christian writers of the highest character, and who were nearly contemporary with the criminal innovation of which they speak. Thus Ambrose, who wrote about the year 376 after Christ, in his commentary on Ephesians IV. 2., has the following passage.—"After churches were planted in all places, and officers ordained, matters were settled otherwise than they were in the beginning. And hence it is that the Apostle's writings do not in all things agree with the present constitution of the Church; because they were written under the first rise of the Church; for he calls Timothy, who was created a presbyter by him a bishop, for so, at first, the presbyters were called."—This passage is so plain that it requires no comment. Still more unequivocal and decisive is the language of Jerome. "Among the ancients,"

says he, "presbyters and bishops were the same. But by little and little, that all the seeds of dissension might be plucked up, the whole care was devolved on one. As, therefore, the presbyters know that, by the custom of the Church, they are subject to him who is their president, so let bishops know, that they are above presbyters more by the custom of the Church than by the true dispensation of Jesus Christ!" And, in order to establish his position, that, in the apostolic age, bishop and presbyter were the same, he quotes precisely those passages from Scripture which presbyterians have been accustomed, for 300 years, to adduce in attestation of the same fact. The testimony of Augustine, bishop of Hippo, is to the same amount. In writing to his contemporary, Jerome, who was a presbyter, he expresses himself in the following language:—"I entreat you to correct me faithfully when you see I need it; for, although, according to the names of honour which the custom of the church has now brought into use, the office of bishop is greater than that of presbyter, nevertheless in many respects Augustine is inferior to Jerome."—It is worthy of notice, that Bishop Jewel, in his "Defence of his Apology for the Church of England," produces this passage from Augustine for the express purpose of showing the original identity of bishop and presbyter, and translates it thus:—"The office of bishop is above the office of priest, not by authority of Scripture, but after the names of honour which the custom of the Church hath now obtained."—And, finally, to the same effect is the testimony of Chrysostom, who wrote towards the close of the fourth century. In his eleventh Homily on the Epistles to Timothy he speaks thus:—"Having spoken of bishops, and described them, Paul passes on to the deacons. But why is this? Because between bishop and presbyter there is not much difference; for these also, in like manner, have committed to them both the instruction and the government of the Church; and what things he has said concerning bishops, the same, also, he intended for presbyters; for they have gained the ascendancy only in respect to ordination; and of this they seem to have defrauded the presbyters." This passage of the eloquent father needs no comment. If there be meaning in words, Chrysostom distinctly conveys the idea, not only that ordination was the only point in respect to which bishops, in his day, had gained precedence over presbyters, but that they had gained even this by fraudulent means. This is the undoubted import of the word which he employs, and which we translate *defraud*. The same word is employed in 1 Thess. IV. 5, "That no man go beyond and *defraud* his brother in any matter," &c. And again 2 Cor. VII. 2—"We have wronged no man, we have corrupted no man, we have *defrauded* no man." And be it remembered, no individual in the fourth century was more competent, in every respect, than Chrysostom, to say whether the pre-eminence which had been gained by bishops in his day rested on a Divine warrant, or had been fraudulently obtained.

Thus it is evident—the ancients themselves being our witnesses—that in the apostolic age bishop and presbyter were the same; that the bishops were parish ministers; that in every parish a body of elders, with their pastor at their head, conducted the government and discipline; that of course Presbyterian parity in the Gospel ministry universally prevailed; that the rite of ordination was equally the prerogative of all who were empowered to preach the Gospel, and administer the Sacraments; that it was habitually performed "by the laying-on of the hands of the presbytery;" that matters continued in this situation for more than 100 years after the close of the apostolic age; that then clerical pride, ambition, and cupidity began more sensibly than in preceding times to disclose their native effects; and that the pastors of the more opulent towns claimed special pre-eminence and powers, as peculiarly the successors of the apostles, which by little and little were admitted, and at length permanently established. Thus

were parochial bishops, or the pastors of single congregations, gradually transformed into diocesan or prelatical bishops, and, under an old familiar title, a new office artfully introduced; until, in the fourth century, when Christianity became the established religion of the empire, when the clergy were pampered by imperial bounty, defended by imperial authority, and their honours arranged according to the gradations of rank which were obtained in the state; all traces of primitive simplicity and purity were lost in the plans and splendour of worldly policy. Bishops became "Lords over God's heritage," rather than "Examples to their flocks."

(To be Continued.)

## EXTRACTS.

### JUST AND UNJUST STEWARDS.

WHILE ministers and missionaries are the recognised "stewards of the mysteries of God," let it be remembered, that those by whom they are to be sent forth are most emphatically the stewards of the stewards. Missionaries have to give the Word of Life, but the Church has to give the missionary. The one has to sow the seed in the field, but the other has to furnish the field with the sower. The stewardship "of the mysteries" is properly regarded as at once an honourable and awful function. But here is a stewardship intrusted to the people, and one not wanting in responsibility, in solemnity, or grandeur. "IT IS REQUIRED OF STEWARDS THAT A MAN BE FOUND FAITHFUL." Let this principle be honestly applied as it ought to be, to the *Ministry* and the *Church*, equally and alike. You require fidelity in those you intrust—Christ requires it of you. The missionary must speak the mystery of the Gospel "as he ought to speak"—speaking as one "that must give account;" but you have to assist to send and sustain him as those that "must give an account" too. If ministers are the recognised stewards of God, you, remember, are his recognised "priests," God's "clergy," in New Testament language, are the Christian people—they, as a whole, are the "lot" of his inheritance. The title and the privileges of the priesthood, we have already shown, belong to the multitude of believers as such. Now, if a man be a priest, he must of necessity have something to offer." Of you, then, offerings are required. They are required to consist not merely of inward affections and spiritual acts, but to be the presentation, also, of the substantial sacrifices of pecuniary beneficence. To give property to the cause of God is an oblation with which he is "well pleased." Let every man remember that God constitutes him a steward, and confers a stewardship, by giving him the means of doing something for his service. This may consist of talents or learning, time or influence, wisdom or eloquence, experience or power, fitness for the ministry in our own land and our own age, or for some sphere of missionary labour, or of other natural gracious accomplishments. But the common and ordinary, the most general, the most diffused and available stewardship, is the *stewardship of money*. The poor and the rich are equally stewards as to the fact. The principle of stewardship applies to both; they differ as to the extent of their respective responsibility. God will require an "account" from each, because he expects fidelity in both. He will not ask any thing respecting that which a man has not; but He will ask scrupulously and exactly according to all that every man has. It is especially for the rich to lay this to heart. The pious poor generally give to the limit of their ability. The Lord testified of the poor widow, that it was thus with her; and Paul, of the Macedonians, that it was thus with them. They gave, each of them, according to their power—"yea, and beyond their power." It is very difficult for the rich to do this. Some of them hardly could, if they were willing, while the tendency of "large possessions" is said to be to diminish the willingness in some-

thing like the proportion in which they increase the sum of power. Be this, however, as it may, it is, without question, *a fearful and solemn thing to be rich*. There is to think that the "work of God" in this world of ours—the support of a Ministry, and of the Missionary movement, as a part of it—was intended to be advanced by the large-heartedness, the copious liberality, the golden gifts and donations of the opulent, far more than has hitherto been seen, or seen at least among us. Let ministers and people—the intrusted with office and the otherwise endowed—they that are to give account of their teaching, and they that are to be reckoned with for the use they have made of it—they who are called into honourable places, to high service, to beneficent works, and they who are undistinguished and unknown, and who can only aid by their faith and prayers, their "two mites," or the "cup of cold water"—let all and each remember the fact, that they are equally and alike intrusted with "a stewardship;" and "let them know" that the letter of the law, already referred to, as well as its spirit, speaks solemnly to every one of them—"IT IS REQUIRED OF STEWARDS THAT A MAN BE FOUND FAITHFUL."

### THE CHRISTIAN SABBATH.

"Now, whatever disputes may arise in respect of the spiritual obligation of the Sabbath as a Divine institution, it would be hard, we think, to select a single appointment which so manifestly consults the wellbeing of society. If there were no future world, so that our calculations might be limited to this existence, the Sabbath would still be the most merciful, or rather the most necessary ordinance, as affording time for the recruiting of minds, which would be certainly worn down by incessant application. We entertain no doubt, though we pretend not to reckon it susceptible of equal demonstration, that, just as twenty-four hours is the exact length of time for the return of toil and sleep to mankind, so is one day in seven that precise portion of our lives which should be given to the repair of an overtaken nature. We are not able to prove that one day in three would be more than enough, or that one day in ten would be less than enough, for the preserving in anything like healthful play the energies of the human machine. But we are so well assured that there are proofs of the nicest adaptation between man and every appointment wherewith man is found to be connected, and which we can trace in a great variety of particulars, that we can feel certain that the selection of one day in seven was not arbitrary, but that it was ordered with as exact reference to the wear and tear of our powers, as that distribution of light and darkness which we have already commended to your notice. If you annihilate the Sabbath, and so do away with that fine pause in all the businesses of a stirring community, which each seventh day introduces, you will have done more towards rasping down the energies of the nation than if you had sent mutiny into its armies, and recklessness into its commerce. If the time ever came when each man went day by day to his business without having a day of rest, and when there was no weekly cessation of bustle in our exchanges, our courts of law, our shops and our farms, we should have made the nearest approach towards national decrepitude; the power of every class would be most fearfully overwrought; and we could expect nothing but the speedy giving way of an engine, upon all whose parts there was such an unnatural tension.

"But it is to the day, as the period in which attention can be given to the concerns of the soul, that the Sabbath is to be revered, and its institution upheld. Those who are engaged in secular concerns will be ready to confess the worth of an arrangement which withdraws them for one day in the week from the deadening atmosphere of profit and loss, and that leaves them at liberty to increase their acquaintance with the things of eternity. We are convinced that God is honoured and served by our faithful discharge of the duties of life; and we do not therefore think that, be-

cause a man's occupations are incessant and laborious, he is incapacitated from making great progress in religion. The pious tradesman, who makes his godliness a ruling principle in the business and intercourse of life, will unquestionably find his Christianity matured by the business of the week-day as well as by the exercises of the Sabbath. It is nothing better than a calumny on Religion, to speak of it as a thing which flourishes in the cloister and withers in the counting-house. Yet there is a necessity for seasons which shall be especially and exclusively consecrated to God. No man is so spiritual that he can be always in contact with this world, and yet maintain communion with the next: he must have times of abstraction from earth, otherwise he will soon languish in his aspirations after Heaven. And, if the Sabbath be thus necessary for the well-educated Christian, who shall calculate its importance to the man whose Christianity is as yet only nominal? The Sabbath is a great national barrier against an almost national infidelity; and never will the champions of atheism and profligacy have made such progress towards uprooting Christianity than in doing away with an institution that fixes a time for the religious instruction of its population. Whilst they leave us the Sabbath, we have something like a fair opportunity for grappling with their machinations: but, let once their edict go forth, 'No more Sabbath morns are to break in their beauty and blessedness on our cities and villages,' and every effort of Christian philanthropy would be immediately paralyzed: and by putting an end to all Sabbath ministrations, the reign of heathenism will almost have commenced; you will have destroyed that vast moral hold, essential to the wellbeing, and, perhaps, the very existence of the community, which the Revealed Will of the Creator still possesses over the multitudes who profess not to be in heart and soul Christians."

REV. N. NELVILL.

*Winer's Symbolical Chart, a Posthumous Translation from the German by the Rev. Walter Carrick.*

THE Translation is all that could be wished, and is executed in a way worthy of the taste and scholarship of the talented divine who conferred this boon on the British public, and whose premature death, at the very opening of a career which afforded such a high promise of future usefulness, all the friends of the Church of Scotland have deep cause to lament. Mr. Carrick was a distinguished student of the University of Glasgow. Before becoming a licentiate, he spent a year in Germany, studying with intense earnestness and singular success, both in Halle and Berlin, under the distinguished Professors Tholuck, Leo, Neander, Nitzsch, and Hengstenberg. On his return to Scotland he was licensed by the Presbytery of Glasgow, and, until appointed to the church of St. Clement's, Aberdeen, he laboured as a Parish Missionary, with great acceptance, first with Mr. Macleod, Dalkeith, and afterwards with Principal Haldane of St. Andrews. His ardent devotedness as a student and minister of the Gospel brought him to an early grave. But his memory will be affectionately cherished by all who had the happiness and privilege of knowing him. The last words he uttered were, "I love the Lord Jesus intensely. I know my own soul is safe: but, had it been God's will, I would wish to have lived to save the souls of others. The Lord will arise and have mercy upon Zion!" Such a man in such times as these is a sore loss to the Church in Scotland. Alas! we may exclaim with Wordsworth,

"The good die first,  
While they, whose hearts are dry as summer's  
dust,  
Burn to the socket!"

Edinburgh Christian Magazine.

### A VISION OF TRUTH.

I ONCE dreamt a sad and troubled dream. Methought I was wafted by some power to an un-

known place of darkness and of gloom. I had no cause of fear, and I feared not. I saw nothing; but some of the things I then heard I can well remember. Many voices spoke as if in earnest council about the earth. Wicked spirits, doubtless, they were who spoke; and they spoke of some mysterious house which they built on earth; and they seemed to address some chief amongst them; and what they said was this:—

"I have done my work well as a robber spirit," cried one; "for the house is full of robbery. Day and night robberies never cease. The labourer is robbed of his hire, and is his own house-breaker. The husband robs his wife, and the wife robs her husband. Parents rob their children, and children their parents. The rich are made poor, and then rob the rich; and industry is robbed to support the gang. My work goes bravely on!"

"I have done my work well, too," cried a demon spirit of murder. "The house is a slaughter-house of men, women, and children! Whole families slay each other, or commit suicide. Not suddenly; I know my work better than that; this would put an end to it; men would get alarmed. Slowly they do it; slowly, but surely. They are consuming from off the earth by thousands. I am satisfied."

"My work is better than all!" shouted a fierce spirit. "I have been murdering souls! What were all other deaths without this? I have laboured hard with those other spirits to make this house on earth the entrance-gate to our own mansions here. It is, be assured, the house that leadeth unto death; I can in a moment produce ten thousand witnesses, not far from us now, to prove it. The work goes on. Multitudes of souls perish; and, what think ye? parents, mothers, are our best assistants in bringing with themselves here the souls of their own babes!"

"And have not I," yelled a spirit of blasphemy, "filled the house with oaths and curses, and words of hate, malice, rage, and all vileness! yea, made it complete by filling it all the while with laughter! I have made it a house of raving bedlamites."

"No more could have been done!" cried all.

"More have I done!" whispered a spirit of hypocrisy and deceit. "Have I not got rare good keepers of this house? Yes; I have got many a professing Christian to keep it. Many who say that they are the disciples and followers of Jesus and His fellow-labourers, and who profess to do all for His glory. I have got a few of those to keep our house, and do our work. Without my aid the house would not, I think, have been perfect."

"Tis well done! cried many voices; "'tis perfect—'tis worthy of ourselves."

"I am pleased with Legion!" replied the unknown one to whom they seemed to address themselves: "Return to earth. Everywhere build the house: in every street—in every village. Empty churches, empty schools. Fill the prison—fill bedlam—fill the hospital—fill the grave—fill hell! Be rewarded by the tears, and groans, and horrors of men, now and for ever. Our time is short on earth; work bravely while it lasts.—Depart!"

What house is this? I cried in agony. My cry awoke me; and was it all a dream?—*Ibid.*

### MISCELLANEOUS.

**BRITISH AND FOREIGN BIBLE SOCIETY.**—The annual meeting of the above society was held on Wednesday in Exeter Hall. The Earl of Harrowby took the chair. The entire receipts of the year amount to £81,634 12s. 7d. The receipts applicable to the general purposes of the Society have amounted to £45,449 11s. 1d., including £31,413 1s. 7d., free contributions from auxiliary societies, and £1,314 8s. 2d. additional subscriptions to the special fund in aid of the extended circulation of the Scriptures on the Continent. The amount received for Bibles and Testaments is £46,185 1s. 2d. being an increase of £2,826, 9s.

8d. on this item. The issues of the Society for the year are as follows:—From the depot at home 783,203; from the depots abroad, 353,492. The total issues of the Society now amount to 23,110,050 copies. The expenditure during the past year has amounted to £97,249, 2s. being £8,415 0s. 10d. over the previous year. The Society is under engagements to the extent of £63,555 18s. 2d. It was also announced that Prince Albert had constituted himself a life governor of the Society by a donation of £50. The Bishop of Norwich, Mr. Lawrence, the American Minister, the Marquis of Cholmondeley, and others addressed the meeting, and several resolutions in support of the Society were carried unanimously.

**CHURCH MISSIONARY SOCIETY.**—The anniversary meeting of this Society was held at Exeter-hall; the Earl of Chichester in the chair. The report stated the gross income of the Society for the year to be £104,273. 6s. 10d., showing an increase over the income of last year of £3,269 18s. 5d.—The Society had in all 147 clergymen labouring in the Missionary field, besides 29 European laymen, catechists, secretaries, printers, &c. There were attendants on Christian worship in the Society's Missions throughout the world about 107,000 persons, and of communicants 13,551, besides 40,000 children under Christian education. In the past year the number of baptisms had been 5,885, and the increase in this number of communicants 543. During the year the Society had opened the Missionaries' Children's Home, and a large new Church in Freetown, Sierra Leone. They had also commenced Missionary operations in Syria, and caused Missionary tours and discoveries to be made in the interior of Eastern Africa. In Western India they had prepared several natives for the ministry and had projected a Mission to Scinde and the Punjab. In China also the Society expected to produce a beneficial influence, and they anticipated good results from the sailing of a bishop with four Missionaries to Victoria. They were gratified to learn that in New Zealand a great increase of converts had taken place, and that the education of the natives was rapidly advancing there,—nor had they neglected North West America, where the arrival of the Bishop of Rupert's Land was expected to have a great effect in civilizing and Christianizing the inhabitants in these regions.

**CASTE IN INDIA.**—We had an article on the evil of Caste in India prepared for last week, but laid it over for want of room. We now substitute another on the subject from *The Presbyterian* for this month, adding the names of the Catholic "eighteen." It gives us much pleasure to find *The Presbyterian* thus kindly affectioned towards Christians so widely differing in their distinctive creeds as do these hard workers in the field of the world. Would that a like spirit were in all the earth. But it will come. The triumph of the adversary must cease. We shall bruise his head as he has bruised our heel.—*Toronto (Wesleyan) Guardian.*

**HER MAJESTY IN HER CRADLE.**—"Two or three evenings previous to my visit to Sidmouth," thus writes one whose intercourse with the Duke was constant, "I was at Kensington Palace, and, on rising to take leave, the Duke intimated his wish that I should see the infant princess in her crib; adding 'as it may be some time before we meet again, I should like you to see the child, and give her your blessing.' The Duke preceded me into the little princess's room; and on my closing a short prayer that, 'as she grew in years, she might grow in grace and in favour both with God and man,' nothing could exceed the fervour and feeling with which he responded in an emphatic Amen. Then with no slight emotion he continued, 'Don't pray simply, that hers may be a brilliant career, and exempt from those trials and struggles which have pursued her father; but pray that God's blessing may rest on her, that it may overshadow her, and that in all her coming years she may be GUIDED AND GUARDED by God.' That prayer was offered."—*Life of the Duke of Kent.*

**THE NEW CHURCH OF FALKLAND.**—The little ancient town of Falkland has just been adorned with one of the most beautiful and splendid ecclesiastical edifices in the country. The church is built in the middle Gothic style, and is surmounted by a handsome spire nearly two hundred feet in height. The stone is extremely beautiful, having almost the appearance of marble. The interior is fitted up in the most gorgeous manner. There is an open-painted roof, which is partly supported upon fluted pillars of cast metal, the largest, it is said, that have been cast in the country. The pulpit is of the most elegant description. The front of the galleries is done in carved oak, and the whole of the seats are stained. Altogether the edifice, externally as well as internally, presents the most ornate and yet chaste appearance. The church costs, we understand, about £7000. A circumstance well worthy of being mentioned is, that the whole has been built at the expense of but one of the heritors of the parish, viz., Onesiphorus Tyndal Bruce, Esq., of Falkland House. On Thursday week the church as completed was formally approved of by the Presbytery of Cupar, when the thanks of that Rev. Court were delivered by the Moderator. (Dr. Anderson) to Mr. Bruce for his magnificent gift. Upon the auspicious occasion Mr. Bruce entertained the Presbytery and other friends to dinner at Falkland House. In the course of the interesting proceedings of the day a well merited and most emphatic testimony was borne to the worth of Mr. Wilson, the talented and respected minister of the parish.

**FALKLAND, CHURCH OPENING.**—Sabbath week being the day appointed for the opening of our new church, a great concourse of people assembled from the surrounding parishes. The services of the day were most ably and impressively conducted in the forenoon by the Rev. Dr. Muir, from Edinburgh, and in the afternoon by our highly esteemed pastor, the Rev. A. Wilson. The Heritors and parishioners of Falkland, owe a deep debt of gratitude to Mr and Mrs Tyndal Bruce, who have not only relieved them from all expense in the erection, but have studied their comfort and accommodation throughout.—*Life Herald.*

### LABOUR.

Pause not to dream of the future before us;  
Pause not to weep the wild cares that come o'er us;

Mark how creation's deep, musical chorus,  
Unintermitting, goes up into Heaven!  
Never the ocean wave falters in flowing;  
Never the little seed stops in its growing,  
More and more richly the rose-heart keeps glowing.

Till from its nourishing stem it is riven.

"Labour is worship!"—the robin is singing;  
"Labour is worship!"—the wild bee is ringing  
Listen! that eloquent whisper up-springing  
Speaks to thy soul from out Nature's great heart.

From the dark cloud flows the life-giving shower;  
From the rough sod blows the soft breathing flower;

From the small insect, the rich coral bower;  
Only man, in the plan, shrinks from his part.

Labour is life!—'Tis the still water faileth:  
Idleness ever despaireth, bewaileth;  
Keep the watch wound, for the dark night assail-eth;

Flowers droop and die in the stillness of noon.  
Labour is glory!—the flying cloud lightens;  
Only the waving wing changes and brightens;  
Idle hearts only the dark future frightens;  
Play the sweet keys, wouldst thou keep them in tune!

Labour is rest—from the sorrows that greet us,  
Rest from all petty vexations that meet us,  
Rest from sin-promptings that ever entreat us,  
Rest from world-sirens that lure us to ill.



Work—and pure slumber shall wait on thy pillow;  
 Work—thou shalt ride over care's coming billow:  
 Lie not down wearied 'neath woe's weeping willow  
 Work with a stout heart and resolute will!

Droop not, tho' shame, sin, and anguish are round thee!  
 Bravely fling off the cold chain that hath bound thee!

Look to yon pure heaven smiling beyond thee!  
 Rest not content in thy darkness—a cloud!  
 Work for some good,—be it ever so slowly!  
 Cherish some flower,—be it ever so lowly!  
 Labour! True labour is noble and holy:—  
 Let labour follow thy prayers to thy God.  
 FRANCES S. OSGOOD.

PRAYER FOR MINISTERS.

Father of mercies, bow Thine ear,  
 Attentive to our earnest prayer,  
 We plead for those who plead for Thee;  
 Successful pleaders may they be.

How sweet their work! how vast their charge!  
 Do Thou their anxious souls enlarge:  
 Their best acquisitions are our gain,  
 We share the blessings they obtain.

Clothe, then, with energy Divine,  
 Their words, and let those words be Thine;  
 To them Thy sacred truth reveal,  
 Suppress their fear, inflame their zeal.

Teach them to sow the precious seed;  
 Teach them Thy chosen flock to feed;  
 Teach them immortal souls to gain,—  
 Souls that will well reward their pain.

Let thronging multitudes around  
 Hear from their lips the joyful sound;  
 In humble strains Thy grace implore,  
 And feel Thy new creating power.

Let sinners break their massy chains,  
 Distressed souls forget their pains;  
 Let light through distant realms be spread,  
 And Zion rear her drooping head.

DR. DODDRIDGE.

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LAY ASSOCIATION.

The Annual Meeting of the Members of the LAY ASSOCIATION, in support of the Presbyterian Church of Canada in connection with the Church of Scotland, will be held in St. Paul's Church on Tuesday Evening the 15th instant, at 8 o'clock, when a Report of the proceedings of the Association for the past year, will be submitted.

By order,  
 ALEXANDER MORRIS,  
*Rec. Secretary.*

MONTREAL, 1st October, 1850.

THE TENTH SESSION OF QUEEN'S COLLEGE.

WILL begin on the FIRST WEDNESDAY of OCTOBER, (2nd October.) 1850, at which date all INTRANSITS and REGULAR STUDENTS in the FACULTY OF ARTS, are requested to be present.

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By order of the Board of Trustees,  
 WM. IRELAND,  
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Queen's College, Kingston, }  
 10th August, 1850. }

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