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# The Presbyterian;

A MISSIONARY AND RELIGIOUS RECORD



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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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No. 7, July, 1851.

VOLUME IV.

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CHURCH IN CANADA.

MEETING OF SYNOD.

We beg to intimate to the Readers of the *Presbyterian* in Montreal and its vicinity that the Synod of Canada commence their Sittings with a Discourse by the Moderator or a Substitute in St. Andrew's Church at 7 P.M. of Wednesday, July 2nd.

THE LATE REV. DANIEL WILKIE, LL.D.

On Saturday, the 10th of May, the Rev. Daniel Wilkie, LL.D., departed this life. And yesterday his mortal remains were borne to the tomb. The funeral was something out of the ordinary run of funerals. There were present with others, to pay a last tribute of respect to departed worth, judges of the land, who had been his pupils. Mr. Justice Duval, the Hon. Henry Black, and Geo. Okill Stuart, Esq., late Mayor of the city, accompanied to the grave all that was mortal of a former teacher. The Rev. Dr. Cook, the Minister, (accompanied by the Rev. Dr. Mathieson, of Montreal), and the Elders of St. Andrew's Church, followed the hearse in a body, wearing crapes and weepers; and a vast concourse of the most respectable people of the city came after them.

At the grave the Reverend Dr. Cook pronounced an oration over the body, in which with singular ability and excellent taste he graphically illustrated equally the good qualities and the peculiarities of the deceased. Indeed in that eloquent address so well have these qualities and peculiarities been pointed out, and so minutely too is the gradual decline of the deceased described, that it is only necessary for us to say that death in Dr. Wilkie was pro-

duced by suffusion of the brain, and that after two years of wasting and unconsciousness he died at the advanced age of 75, regretted and respected by all who had ever known him —before drawing the reader's attention to the Address itself:

In the Providence of God we have been called together this day to commit the ashes of an old and much valued friend to the dust: an office of brotherhood with which we are but too familiar, and which we must expect to continue to perform till we are ourselves summoned away from this mortal life, and others have to discharge the same duty to us. It is not, however, with common feelings that we now discharge this common duty. Ordinarily death comes among us suddenly, sternly. By a few days or weeks of suffering his work is accomplished; and, when we meet to lay the body, which has been despoiled of its immortal inhabitant, in the grave, it is with the painful feeling of a recent and mournful separation.

But so it is not in the present instance. In the case of the venerable individual, around whose mortal remains we now stand, the separation had long been accomplished: separation from the world and its interests: separation from society and its duties: separation from communion with even the nearest and dearest of his friends, almost as complete as that which has now taken place. He had dropped out of his usual place in society. He had ceased to appear in circles, where for so long a period his face and figure were familiar. He had already, while life was still lingering on in its last stages, begun to pass away from the common remembrance. The place, that had once known him, was beginning to know him no more. And the announcement of his actual departure, and the mournful solemnities, in which we are now engaged, serve less to excite any painful feeling of separation than to recal vividly to the mind the image and memory of one, who had already been long removed from us.

I wish I could set before you, in a few plain words, what is thus recalled to the minds of all: giving expression to the common opinion and the common feeling. But it is little necessary. You have before you, more vividly than I could represent them, the form and figure of the old philosopher, moving slowly, and sometimes incongruously enough, in the midst of our busy community,

obviously abstracted from the common interests; little occupied with common objects of desire and ambition; and dwelling in a world of his own, a world of speculation, a world of theories, and fancies, and doubts, but into which none of the mean, or sordid, or selfish passions of the actual world ever found their way. You know, as well as I can describe them, the guileless simplicity of his nature, his inflexible integrity, his perfect frankness and sincerity, his genuine benevolence, his unaffected courtesy.

There will, I trust, be borne other and more valuable and more permanent testimony than any that could come from me, borne to the important services which for the long period of forty years he rendered to this city as a Teacher of youth; the indefatigable earnestness and the successful results of his labours in that toilsome, and ill requited, but most honourable profession; and his persevering and zealous efforts to keep up a high standard of education in a community but too much inclined to limit education to the more immediate wants of commercial business. From first to last, without aid or countenance from the Provincial authorities, nay, and while these were sometimes actively opposed to him, he maintained in this latter respect his steady and unyielding course, and so conferred a benefit on the community, great in itself, and to which no other person of the same profession can assert anything like an equal claim.

It will be for others also to bear witness to his zeal and efficiency in supporting every Literary and Educational Institution: every means by which the intellectual improvement of the community could be promoted. He was, indeed, and showed it, when required, by sacrifices and personal exertion, such as few are inclined to make, of a large, a public, a patriotic, and a philanthropic spirit. And, in regard of the highest of all subjects, in regard of Religion, whose office it is to bind men to God and to one another, while from the turn of his mind, and the circumstances of his education, he was prone to indulge in speculations, and perhaps reached conclusions with which we might be little inclined to agree, yet were both his daily conduct and his devotional temper in accordance with the faith which he had been early taught, and the simple worship on which he regularly waited; and I feel it is a good and holy wish I utter for myself and you, when I desire that we all may have and cherish such profound reverence and love for the Lord Jesus

Christ as he felt, and continued to feel, I do believe, as long as he was capable of feeling. For blessed, and only blessed are they, who love Christ, and whose hope is founded upon Him.

It was a mournful spectacle, the bodily and mental decline of this good and valuable man: a decline which proceeded till only the elements of his original character remained, his devotional temper, his domestic affections, his genuine kindness and courtesy. These continued with him to the last. And it was striking to observe, and not without a lesson to those entrusted with the teaching and training of the youthful mind, how in the "deepening twilight of his powers," when he could indulge no longer in moral and metaphysical speculations, when he was incapable of comprehending the most elementary principle of geometry or arithmetic, and the pages of classic literature, with which he had been familiar, had entirely faded from his remembrance,—the words of Divine Truth still dwelt in his mind; and it was still possible to draw from him the petitions of the prayer which Christ taught His Disciples, or the verses of the twenty-third Psalm in that simple version which is sacred in the associations of every Scottish Churchman. Surely it is good that that, which was best, remained the longest. And it is wise to lay up in the mind *first* that which is *best*.

But, if his gradual decline was a spectacle mournful to his friends, it was not, we may be sure, without its use. It is reasonable to believe that in the arrangements of the Divine Providence it answered important ends to himself. It gave opportunity for a most touching and impressive exhibition of devotedness in the aged partner of his life. And it emphatically called on all, while in the full exercise of their powers, to give heed to the things which concern their everlasting peace, instant and immediate heed, since, even before this life comes to an end, it may altogether cease to be available in order to a preparation for the life eternal.

That call, Brethren, I would now repeat to you and to myself. Now is the accepted time and the day of salvation. Oh! let us each say with our Great Lord, "I must work the work of Him, who sent me, while it is day; the night cometh, when no man can work." And let us cherish, through the faith of Christ, the blessed conviction, that, though "the earthly house of our tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the Heavens."—*Quebec Morning Chronicle*.

To the Editor of the Presbyterian.

SIR—The accompanying communication, having been left by my Rev. Brethren to me to prepare and forward to you, would have been more ample, had it not been for an occurrence in Providence intervening which prevented.

Having been appointed to supply the vacant pulpit on the 15th inst., I had proceeded on the day previous about a third of the distance, when, being taken severely ill, I was under the painful necessity of retracing my steps to seek medical aid in my own dwelling; in consequence of which I had not the opportunity, for which I had hoped, of collecting such facts and incidents as would have rendered this notice more valuable and interesting. Under the influence of some remaining indisposition I now write to you, and I regret that this communication, relative to so good and useful a Minister as Mr. Dickey, should have been so imperfect. That God may watch over his bereaved family and flock, and send them "a Pastor after His own heart" to

be an abundant blessing among them, is the sincere and earnest prayer of

Yours, &c.,

ISAAC PURKIS.

Osnabruck, June 19, 1851.

THE LATE REV. JOHN DICKEY.

On the 24th day of May, 1851, died at his residence, North Williamsburgh, the Rev. John Dickey, the highly esteemed Pastor of the Presbyterian Church in that Township, in connexion with the Church of Scotland, after a very painful illness, which he endured with much Christian patience and resignation, during five months.

In the prime of his days in human view, his Divine Master was pleased in His inscrutable wisdom to call him to his reward, a reward not of debt but of grace.

On the 28th of May his remains were followed to the "house, appointed for all the living," by a very large number of his mourning congregation, together with an immense assemblage of the inhabitants "of the region round about," who by their attendance manifested their high respect for the Christian character and evangelical labours of the servant of the Redeemer, called to enter into the joy of his Lord.

His highly respected friend and brother in the Ministry, The Rev. Mr. Anderson, South Gower, officiated in the family and at the grave, and suitably expressed the thanks of the bereaved family and friends to the surrounding concourse of mourners for their kind attention and sympathy on the solemn occasion.

The whole multitude then retired to the church, where they were met by three members of the Presbytery of Glengarry, to which he belonged, viz. the Rev. Mr. Urquhart, of Cornwall, the Rev. Mr. M'Laurin, of Martintown, and the Rev. Isaac Purkis, of Osnabruck, who, on account of the unfavourable weather and bad roads, had but just arrived from their distant places of abode.

So many of the vast multitude as could press into the spacious building being seated, the Rev. Mr. M'Laurin with singing, and a solemn and appropriate prayer, led the devotions of the congregation.

The Rev. Mr. Urquhart preached an excellent discourse, well adapted to the improvement of the solemn event, from the words of the Apostle; "For me to live is Christ, and to die is gain."

After which the Rev. Mr. Purkis at the urgent request of his brethren in an address expressed his own sorrow and that of his Presbytery for the mournful occurrence which had removed for ever his nearest brother in the Ministry, who had with fraternal affection preached his last sermon in *his* pulpit at Osnabruck on the Saturday preparatory to the Sacra-

ment in December last, whence he returned immediately after, to lie down on his own bed, from which he arose no more. Mr. Purkis also endeavoured to express his own sympathy, and that of his co-presbyters, with the bereaved widow and fatherless children—with the widow'd congregation, left as sheep having no shepherd, and exhorted them to unite in fervent and persevering prayer to the Great Shepherd and Bishop of souls to send them a pastor after His own heart to feed them with knowledge and understanding and teach them the fear of the Lord—one whose faithful labours and success should call forth the sincere regards of the congregation, the Presbytery and the whole neighbourhood, and their united, fervent praises to the Giver of all good, as had, already, the estimable character, and the useful career, of his Predecessor, and whose beneficent exertions, through the goodness of God, had extended through so many years.

The Presbytery of Glengarry met and was duly constituted.

*Inter alia*—The Presbytery, having received intimation of the death of Mr. John Dickey, one of their co-presbyters, who departed this life on the 24th day of May last, would take this opportunity, while recording the death of their deceased Brother, to record their deep sympathy with the bereaved widow and family; commending them affectionately to the grace and consolation of their Heavenly Father; and with the congregation of Williamsburgh, who have been deprived, in the wise counsel of God, of their pastor, their guide, and their faithful friend for nearly seventeen years.

The Presbytery would further express and record, as they hereby do, their warm sense of the worth, and usefulness, and sincere and humble piety of Mr. Dickey; and of the regard which they individually entertained for him as a man and a Christian; and their deep regret at the loss which this Presbytery and the Church have sustained by his death.

The Presbytery instruct the Clerk to transmit a copy of the above Minute to Mrs. Dickey. Extracted from the "Records of the Presbytery of Glengarry" by

THOMAS M' PHERSON,  
*Presbytery Clerk.*

PRESBYTERY OF GLENGARRY.

In the church of Finch, the 19th day of December, 1850, the Presbytery of Glengarry met for the purpose of inducting the Rev. Donald Monro, their Missionary, to the pastoral charge of the congregation of Finch. There was a full attendance both of Ministers and Elders present.

The edict of Mr. Donald Monro having been returned duly served, the Officer was directed to go to the most patent door of the church to give due notice to

the people, that the Presbytery were now met, and were ready to hear any objections which might be made to the life and doctrine of Mr. Monro; but, none having appeared, the Presbytery resolved to proceed to the ordination of Mr. Monro; whereupon the Moderator, the Rev. Mr. MacLaurin, of Martintown, proceeded to the pulpit, and, having preached from Col. 3. 11. and the last clause of the verse, he then put to Mr. Monro in the Gaelic and English languages the questions appointed to be put to all Ministers previous to ordination; and Mr. Monro, having returned satisfactory answers, was then, by solemn prayer and imposition of the hands of the Presbytery, set apart to the office of the Holy Ministry. Mr. Monro then received the right hand of fellowship from the brethren then present, and was admitted to the pastoral charge of the congregation of Finch, and to all the rights and privileges belonging thereto. Afterwards the Moderator ably addressed the Minister, and the Rev. Mr. Urquhart, the people, relative to the connection now formed between pastor and people.

After Divine service Mr. Monro signed the Formula and Act of Independence.

Finch is a very important station in connection with our Church. Mr. Monro is the first Minister settled amongst them. There is an excellent church erected, and well finished for a place of worship. There is also a glebe of 260 acres, the gift of Alexander M'Lean, Esq., M. P., Cornwall, for the benefit of the congregation.

The congregation is numerous, and has of late years been sorely tried. They have, however, adhered steadfastly to the Church of their fathers; and from the harmonious call and kind reception given to Mr. Monro by the members of the congregation, there is every prospect of his settlement being productive of the best results.

At Martintown, 16th June, 1851, the Presbytery of Glengary met by appointment. There was a good attendance both of Ministers and Elders, all the Ministers being present except one.

*Inter alia*, the Presbytery had to perform the melancholy duty of recording the death of their much esteemed brother, the late Rev. John Dickey, Minister of Williamsburgh. In recording his death, the Presbytery expressed their deep sympathy with the bereaved widow and family, commending them affectionately to the grace of God, and consolation of their Heavenly Father; and with the congregation of Williamsburgh, who have thus been deprived, in the wise counsel of God, of their pastor, their guide and faithful friend, for nearly seventeen years. The Presbytery would further express and record their warm sense of the worth, usefulness, and sin-

cere and humble piety of Mr. Dickey, and of the regard which they individually entertained for him as a man and a Christian; and their deep regret at the loss which the Presbytery and the Church have sustained by his death.

The Presbytery took up the consideration of the Report of the Committee on the whole state of the Church, and after deliberate mutual consultation agreed to the following deliverance on the same; that, while the peculiar circumstances of the Church, which call for peculiar measures to meet prevailing and generally acknowledged difficulties, present themselves to the mind of the Presbytery as having the strongest claims on the consideration of the Church, the same circumstances, they lament to think, operate in no small measure against the accomplishment of the Scheme now recommended to their consideration; and, while they acknowledge that the thanks of the Church are due to the framers of said Scheme, they are not prepared to recommend, or to pledge themselves to the fulfilment of the same in all its particulars; at the same time they would record their readiness to concur in any improvements on existing arrangements, which may meet the general mind of the Church.

The Presbytery, in answer to their application to the Presbytery of Montreal for the necessary documents in their possession, bearing upon Mr. Ferguson's case, received certified copies of said documents, which were read. And, inasmuch as these documents contain all the information that could be expected from the judicatories of the Church at Home, the Presbytery does not deem it necessary to open any correspondence with the Parent Church in the matter; but, in as far as that the history of Mr. Ferguson's case is therein not completed to the period of his coming within the bounds of this Presbytery, namely, in October, 1846, the Presbytery beg leave to transmit the documents *simpliciter* to the Synod for their judgment; and, at the same time, expressing their high approbation of Mr. Ferguson's conduct since he came under their jurisdiction, and strongly recommending his case to the favourable consideration of the Synod.

#### INDUCTION AT CHATHAM, C. W.

The Presbytery of Hamilton met according to appointment at Chatham on the 8th of May for the purpose of inducting the Rev. John Robb into the spiritual charge of the Congregation, adhering to the Presbyterian Church of Canada, in connection with the Church of Scotland, in that place. The Rev. Alex. MacKid, of Goderich, who presided, after the usual preliminaries ascended the pulpit, and delivered an excellent, and, as may be presumed from the choice of his text, a very appropriate discourse from 2. Cor.,

v. 20. "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." At the conclusion of the discourse, which was listened to with deep attention by the numerous audience, Mr. MacKid addressed the Minister, and Mr. Bell of Stratford, the people. All the services were conducted with much propriety, and at the close the people gave their Minister a cordial welcome by shaking hands with him at the door on retiring.

By great exertions this Congregation succeeded in getting a neat brick church erected on a lot of ground of ten acres granted by Government, about nine years ago; but, the Disruption immediately following, they have not been able till now to procure a Minister. In the interval, however, though they readily availed themselves of the opportunity of worshipping with their brethren of the Free and other Churches, they steadfastly persevered amid considerable discouragements in their adherence to the Church of their fathers. In several respects they show that they duly value the privilege which they have now obtained, and with discretion, diligence, and ordinary zeal on the part of their Clergyman, there is every prospect that we will soon have a numerous and flourishing Congregation at Chatham, which is a rapidly rising town.

The friends of our Church should be made aware of the state of matters in the *Far West*. Since the Disruption we have not had a single Minister in the extensive and populous district west of London, and this portion of the Province has never even been visited but once, and that only in one or two places, by any Missionary of our Church. We have many adherents in various localities, and, until our Church can permanently provide for her destitution, it cannot be doubted that a Missionary, loved by one or two of our Ministers, would accomplish much good in this hitherto utterly neglected quarter.

There is undoubtedly a reviving and growing attachment to our Church in Western Canada, and all exertions should be made on the part of the Church to foster it.

#### PRESBYTERY OF HAMILTON.

This Presbytery met in Hamilton on the 18th June.

The Records of several of the Kirk Sessions were laid on the Table and revised.

An enquiry having been made into the regularity of the Collections taken up in the various Congregations for the five Schemes appointed by the Synod, it was found that only three of the Congregations, viz: Galt, Fergus and Niagara, had fully complied with the Synod's

injunctions. There can be but one opinion of the necessity of greater faithfulness being exercised by Ministers and Congregations in obeying the commands of the Superior Court.

A Memorial to the Colonial Committee from the Congregation of Stratford and North Easthope, for a grant to aid in finishing their Church, received the sanction of the Presbytery, and the Clerk was instructed to transmit it to the Synod for the approval of that Court.

The following Scheme of Missionary labours to be performed during the next four months by the Ministers of Presbytery was resolved upon:—

Kincardine, Saugeen and Owen Sound, Mr. MacKil, July 13th, July 20th.  
Williams, Dr. Mair, September 21st.  
Williams, Mr. Maenee, October 19th.  
Westminster and Yarmouth, Mr. Gibson, August 24th.  
London, Mr. Mowat, August 17th.  
London, Dr. Mair, September 14th.  
London, Mr. Maenee, October 12th.  
Woodstock, Mr. W. Bell, July 27th.  
Woodstock, Mr. Gregor, September 7th.  
Woodstock, Mr. A. Bell, October 5th.  
Wellesley, Mr. W. Bell, August 3rd.  
Brantford, Mr. Gibson, August 17th.  
Brantford, Mr. Gregor, August 31st.  
Brantford, Mr. A. Bell, September 28th.  
Brantford, Mr. G. Bell, October, 26th.  
Saltfleet, Mr. Robb, July 13th.  
Saltfleet, Mr. G. Bell, August 10th.  
Nelson, Mr. Mowat, August 10th.

Most of the Brethren, besides keeping these appointments for the Sabbath, will probably preach frequently on week-days in the course of their tour. That their absence may be less felt by their own people, the Presbytery engaged Mr. F. P. Sim, Student of Divinity of Queen's College, to supply their place in the conducting of Public Worship in their respective Congregations, as far as he can do so consistently with the laws and practice of the Church in this Province.

The Presbytery, having examined the draft of the plan for the better carrying out the Government of the Church, agreed to report to the Synod their disapproval of the third section on the ground that the Eldership meeting is impracticable, it being very difficult to secure the presence of Elders even at the Ordinary Meetings of Presbytery, which it might be supposed they would be more likely to attend, as at them, in addition to Devotional Exercises, special business is transacted relating to the affairs of the Church in general, or of particular Congregations; and of the sixth section on the ground that the proposed Committee is unnecessary, as the purpose, which it is intended to serve, can be accomplished equally well or better by the Commission, one of whose regular Meetings is in May, when it is designed that the Committee should meet, and it is unwise to complicate our system without sufficient cause. The Presbytery agreed to report their approval of the other sections with the following modifications: I. It ought to be

left discretionary with each Session, 1st, when the Monthly Meeting shall be held, 2nd, whether the Devotional Exercises shall be conducted exclusively by the Minister, 3rd, whether the Minister shall expound a portion of Scripture at each Meeting. II. The earnest recommendation to send a representative Elder to the Meetings of Presbytery ought not to be confined to Congregations within forty miles of the Presbytery seat, or have reference only to Meetings between the 1st of October and 10th of May. IV. The Clerical Fellowship Meeting ought to include all the members of Presbytery, Elders as well as Ministers, its designation being altered, and the public ought to be admitted to the Lecture and the Devotional Exercises. V. The number of visitors ought not to be restricted to two, they ought to go separately or together, as on each occasion the Presbytery may deem most expedient, and the time for giving in the report ought to be extended to the last Meeting of Presbytery previous to the meeting of Commission in May.

The Presbytery then took up the other two subjects, which the Synod enjoined to consider, viz: Sabbath Desecration, and the best mode of raising funds, but found it had nothing special to report upon them.

The next Ordinary Meeting is to be held in Hamilton on the second Wednesday in October.

#### MISSIONARY ASSOCIATION OF QUEEN'S COLLEGE.

The Committee of the Missionary Association of Queen's College, in rendering their Report for the Session that has now closed, are happy to state that it has not passed away without something being done in the way of promoting the permanency of the Association and facilitating its operations. At the opening of the Session considerable anxiety and uncertainty prevailed, both as to *what* we should do, and *how* we should carry on our operations. But clearer views and better prospects are now before us. There is but one opinion amongst us as to the propriety of at present concentrating all our efforts on one grand object, and keeping that steadily before us, viz., the maintenance of a Catechist in some destitute locality in our own country.

The Committee are happy to state, that, in order to carry out their object, they have succeeded in employing Mr. Peter Lindsay, Student in Divinity, as a Catechist for the ensuing summer, and have placed him at the disposal of the Presbytery of Kingston. This Reverend Body have taken him under their control, given him suitable counsel and instruction, and for the present have directed him to labour in the Township of Madoc, County of Hastings, a place every way worthy of our Christian regard.

They have also to state that their Meetings for the last Session have been fortnightly, the one time for devotion, and the other for business and the reading of original essays on subjects connected with Missions; and we need not say that the delightful correspondence of our brethren in Edinburgh and Aberdeen did much to cheer and encourage us at these Meetings.

There is reason also to believe, that these Meetings have not been altogether fruitless in awakening a deeper interest and holier feelings in our hearts in behalf of the perishing Heathen and our own destitute countrymen.

It is thus, that, in seeking to promote the cause of Christ around us, we are promoting our own piety and happiness. It is thus, that the "liberal soul is made fat, and that he who watereth others is also watered himself." Yea, "he shall be like a well watered garden, and like a spring of water, whose waters fail not."

Upon the whole there is much reason for gratitude to Almighty God for His great goodness to us, both as individuals and as a Missionary Association. In His strength we would seek to go on our way rejoicing, and, like the Israelites at the critical moment of the nation's history, obey the command of Israel's God: "Go FORWARD."

At the closing Meeting of the Missionary Association of Queen's College the following Resolution was adopted:—That it is incumbent on the Members of the M. A. of Q. C. to do what they can during the ensuing summer in the way of making collections in their respective neighbourhoods for the support of the Mission.

KINGSTON. 23d April, 1851.

#### CHURCH OF SCOTLAND.

##### GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

The General Assembly of the Church of Scotland commenced its sittings on Thursday, May 22nd, in the Assembly Hall. The Right Hon. Lord Belhaven and Stenton, her Majesty's Lord High Commissioner to the Assembly, arrived in Edinburgh on Wednesday, and took up his residence at 120 George Street.

At twelve o'clock, immediately after the levee, the Lord High Commissioner attended Divine Service in the High Church.

The Rev. Dr. Graham of Killearn, the Moderator of the last Assembly, preached the usual sermon from Mark xvi., 15.

After the service the Lord High Commissioner proceeded to the Assembly Hall.

The Moderator, having taken the Chair, engaged in the various exercises; after which the Roll of members was read by the Clerk.

Dr. Graham, the retiring Moderator, said that, in proposing a successor, he had pleasure in mentioning the name of a Minister, whose talents and services to the Church eminently fitted him for the honour—he meant Dr. John M'Leod, who stood high in public estimation as Minister of Morven, in the Synod of Argyll. Such was the faithfulness with which he discharged his important duties that in the whole of the parish, over which his spiritual administration extended, there was not a Dissenting Church, and scarcely a Dissenting family. He doubted much whether such a state of things existed in any such exten-

sive and populous parish in Scotland. Besides the personal claims which Dr. McLeod had to the Moderatorship of the Assembly, he had a local claim, for, since the period of the Reformation, there had not been a Moderator of the Assembly from the Synod of Argyll. This was not accounted for on the ground that no useful and excellent Ministers were in that Synod; still such was the fact, that from the land of the Campbells, who were distinguished for Civil and Religious liberty, and had adhered steadfastly to the Protestant Church of Scotland, no Moderator had been appointed. After alluding to Dr. McLeod's services as a member of the Church Deputation to Canada, Dr. Graham concluded; "If nature, age, ministerial usefulness, and public services, at Home and Abroad, constitute fitness for the Chair of the Assembly, then Dr. McLeod might be confidently proposed as a candidate for that high honour." (Applause, and cries of "Agreed, agreed.")

Mr. Niven, of Balfron, proposed an amendment to the motion which had now been made by the Moderator. He referred briefly to the evils arising from the nomination being allowed to remain in the hands of the old Moderators, and concluded by proposing, "That, Dr. McLeod having been proposed as Moderator to the General Assembly, the Assembly disapprove of the initiatory procedure by which that nomination has been so made by the Moderator, and remit to a Committee to devise means whereby the Church more generally may in future have a voice in the appointment of a man to fill the Chair, and report to the present Assembly." This motion did not meet a seconder and of course fell to the ground.

Dr. McLeod was then introduced by Dr. Simpson, and took the Chair.

The Royal Commission, appointing Lord Belhaven the Representative of her Majesty in the Assembly, was then read by Principal Lee, and ordered to be recorded.

Her Majesty's letter, accompanying the Commission, was also read, in which Her Majesty renewed her assurance of countenance and support to the Established Church of Scotland.

The LORD HIGH COMMISSIONER then rose and said he was desired by Her Majesty to assure them of her firm resolution to maintain the Established Church of Scotland, guaranteed by the Treaty of Union. He had also the pleasure of informing them that Her Majesty had commanded him to bestow her usual Royal tribute of £2000 for the promotion of Education in the Highlands and Islands of Scotland.

The Moderator, addressing the Lord High Commissioner, said they were gratefully impressed with a sense of the many advantages they enjoyed as a Church Established by Law, and of the facilities thereby afforded towards attaining in these lands the great ends of the Christian Ministry. They estimate fully the value and importance of that public recognition of their Church, conveyed through his Grace, and they felt assured that her Majesty's avowed determination to uphold the Establishment in all its integrity was formed on an enlightened perception of those benefits which the Church was in the hand of God the honoured instrument of imparting; and they rejoice to know that the loyalty, orderly demeanour, and Christian deportment so generally evinced by the people of these lands, had indicated in some degree the worth and excellence of our Civil and Religious Institutions. They received gratefully her Majesty's royal bounty in behalf of the Highlands and Islands of Scotland, and he trusted they should be enabled by a faithful application of it to render it largely conducive to the interests of those for whose spiritual benefit it is especially intended.

After disposing of some routine business, the Assembly adjourned at four o'clock till Friday.

FRIDAY, May 23.

The Assembly met this forenoon at twelve o'clock, and engaged for some time in devotional exercises.

The Assembly proceeded to appoint the Ministers to preach before the Lord High Commissioner on Sabbath first, when the Rev. Mr. Lochore, of Drymen, was selected to preach in the forenoon, and Mr. Nicholson, of Pencaitland, in the afternoon.

#### DISPUTED COMMISSIONS.

A Report was presented from the Committee on Disputed Commissions. Several Commissions were found incorrect, and the Committee recommended that those individuals to whom they belonged should not be allowed to sit or vote till the errors were rectified.

On the Report of the Committee on the Commission of Mr. Mitchell, Glasgow, being read, which recommended that, in consequence of Mr. Mitchell only being designated as a merchant in Glasgow, and an officiating Elder within the Burgh and Presbytery of Glasgow, a new Commission required to be made out as the Act of Assembly requires that "in Commissions from Burghs the Elder must be designated as a man in the Burgh or Presbytery within which the City or Burgh lies," Dr. Robertson said his colleagues in the Committee thought that they were tied down to the precise terms of this Act, while on the other hand he held that the designation given to the Elder in the body of the Commission substantially implied what was required. A further ground on which he rested his opinion was, that the gentleman was quite willing that the Commission should be sent back to Glasgow to get the particular informality remedied. He (Dr. Robertson) had always watched these Commissions narrowly where he thought there was any attempt to deceive; but, as the present election had taken place within the proper time, and as there was no reason to believe that one party was stealing a march on the other, and as integrity had characterized the whole proceedings, they were in his opinion sacrificing the ends of justice to a mere point of form, particularly as in the present instance the bearer was a gentleman who had sat in the House in previous Assemblies. He begged accordingly to move that Mr. Mitchell should be allowed to sit and vote as a Member of Assembly, after the proper designation is supplied by the Town-Clerk of Glasgow.

Mr. Rose, of Tain, said that Mr. Mitchell had sat for a number of years with great acceptance, and he had pleasure in seconding the motion.

After a few remarks from Dr. Bell on the part of the Committee, it was unanimously agreed to sustain the Commission.

#### JEWISH MISSIONS.

The Assembly engaged in devotional exercises, previous to having the Report on the Jewish Missions submitted. The exercises were conducted by Dr. Stevenson, of Stewarton.

The Rev. Dr. Crawford, St. Andrew's Church, then submitted a Report, of which the following is an abstract:—

The Report alluded to the successful efforts of Mr. Laseron at Cochin, where sixteen adults and four children had been baptized during the past year. There were six schools at Cochin, but Mr. Laseron wished to establish another for heathen natives. It next adverted to the Mission in London, where two persons had been converted and baptized. The Report next referred in congratulatory terms as to what was done at Carlsruhe, Darmstadt, Wurzburg, &c. The amount received during the last year for the Jewish Scheme was £2492 17s. 10d.

Dr. CHARLES, Kirkowan, said it was the first time Dr. Crawford had officiated in this capacity, and he had no doubt that all, who had heard the Report now submitted, would agree with him in thinking that the manner, in which Dr. Crawford had fulfilled the duties intrusted to him, fully justified the wisdom of the appointment, and evinced how amply qualified he was to occupy the post which had been assigned to him. He had been much interested in reading this Report, evincing, as it did, the vast amount of care and attention and of deliberative wisdom which the members of the Committee for the Conversion of the Jews had brought to bear on the business intrusted to

their care. Several matters involving no small amount of embarrassment had occurred in the course of the year, and it appeared to him that the Committee had discovered much wisdom and discretion in all the decisions to which they had come, both in regard to the fields of labour which had been abandoned, and also in regard to new fields of labour which had been taken up. It was by no means surprising that in a Mission to the Jews difficulties should be encountered. There was among Jews not only the usual enmity to the Truth of God, the usual hatred to the spiritualities of the Gospel system to encounter; but over and above these there was a bitterness of hate and strength of resistance to which, perhaps, no parallel could be found in the history of the world. He might advert for a moment to the peculiar circumstances of Cochin. Matters there were in a different position from what they were in the other fields of labour occupied by the Church. An interesting field of labour had there been opened up by the Missionary having established schools for the instruction of the heathen natives. The history of the Jews in Cochin was peculiarly interesting. The number of Jews there was about 1000; and 200 of these were white Jews, and the other 800 black Jews. The 200 Jews were believed to be the lineal descendants of those Jews who came to Cochin as early as the period when Jerusalem was destroyed. At any rate there were authentic records which proved that these Jews were found in Cochin as early as the close of the fourth century. The black Jews were supposed to be the descendants of the slaves which were originally held by the white Jews. It was a most judicious step, and would tend greatly to conciliate the prejudices of the other portions of the population when they saw that the exertions of their Missionaries were directed to these black Jews also. With regard to the Funds, he thought the Committee had little cause as yet to complain. It was a gratifying circumstance that the Collection this year exceeded that of former years, although it fell far short of what might be expected. God has been pleased to give to us, by means of this Jewish people, the greatest blessings and the most precious privileges which we enjoy; and the Spirit of God seemed to teach us, that, until the Jews were converted, the fulness of the Gentiles could not be gathered in. The acquaintance possessed by Jews with nearly all the languages of the world would of itself render them a powerful instrument in the hands of God for the conversion of the Gentiles. He concluded by moving the approval of the Report.

MR. FOWLER, of Ratho, seconded the Motion. DR. McLEOD, being called on by the Moderator, stated that he had been in the south of Germany in the month of February, and had gone to Carlsruhe for the purpose of visiting the Mission there. He had also spent some days in Wurtemberg, and he found that in that town the highest respect was entertained for all the Missionaries labouring in connection with the Scheme.

The Motion was unanimously agreed to.

The MODERATOR then conveyed the thanks of the Assembly to Dr. Crawford and the Committee.

— SATURDAY, May 24.

The Assembly found that, as the Rev. John Campbell, late Minister of the parish of Gairloch in the Presbytery of Lochcarron, had fallen from his Appeal, there was no case before the House.

#### THE WHITSOME CASE.

This was a reference from the Synod of Mersa and Teviotdale in respect to irregularity in the procedure of the Presbytery of Chirnside.

The Rev. Mr. PHIN of Galashiels stated the reference on the part of the Synod.

He stated that the Presbytery, having considered Mr. Robertson's admission, found "that the same renders any further investigation of the charges therein referred to unnecessary; and, in respect of the confession and admission embodied in the minute, they do now unanimously agree to

suspend, and do hereby suspend the said Rev. John Robertson from exercising any part of the ministerial functions for the space of three calendar months." The Records of the Presbytery, continued Mr. Phin, gave no reasons whatever why they did not resolve to libel Mr. Robertson; and, considering the heinous violation of all decency and propriety, to say the least of it, acknowledged by Mr. Robertson himself, he did think that the Assembly should express their strong disapprobation of the arrangement which appeared to have been entered into with Mr. Robertson.

The Rev. Mr. GOLDIE, of Coldstream, appeared on the part of the Presbytery of Chirnside.

Dr. PIRIE said he could not regard the conduct of the Presbytery of Chirnside in any other light than that of a compromise of a criminal case, and that, if such procedure were to be allowed on the part of the Presbyteries, it would be ruinous to the discipline of the Church, and destructive of its best interests. He thought the Presbytery of Chirnside had acted in a way that entitled them to be brought to the Bar of the Assembly. In the meantime he begged to move that a Committee be appointed to consider the case, and to report to a future diet of the Assembly. Dr. HILL seconded the Motion, and commented severely on the conduct of the Presbytery.

This motion was unanimously agreed to.

MONDAY, May 26.

The Assembly met at twelve o'clock, Dr. McLeod, Moderator.

INDIA MISSIONS.

Dr. McFARLANE, of Duddingstone, submitted the Report on this subject. The Committee stated that, though their exertions have been cramped in no small degree by existing encumbrances, which fell to be met by the Committee in its ordinary expenditure, and by the lukewarmness of many of whom other things might have been expected, there being still a large number of parishes which send no contribution to the Fund, they are not without hope that, by the increasing liberality of the Church, the Indian Mission will be more and more established and enlarged. Some munificent donations and legacies had been received; among which were, a donation of £100 from John Macfie, Esq.; £100 from "A Friend to India Missions," through Dr. Muir, to the Madras Military Fund; and £100 to the General Funds of the Mission. From the Statement of the Funds of the Scheme it appeared the Income for the year had been—Collections from 803 parishes, £2576, 3s.; Associations, £322 13s. 3d.; Lay Association, £659, 19s. 6d.; Individuals, £547 11s. 1d.; Legacies, £211 15s. 10d., with Balance, interest, &c., making up the whole sum to £6396 7s. 7d. The balances, however, due to the Scheme at 15th April, 1850, were £1103 3s. 3d.—which sum has therefore to be deducted, in order to find the actual income for the year.

Dr. CHARLES, of Kirkcubright, late of Calcutta, moved the adoption of the Report, and also that the thanks of the Assembly be conveyed to the Convener and the Committee for the zeal, diligence, and wisdom with which during the past year they had conducted the affairs of the Mission. The statement which he regarded as most interesting and important in the Report was that respecting the conversion of the Koulin Brahmin at Calcutta, who was the second of that class who had been converted in connection with the Church's Mission. In stating the circumstances of this conversion, Dr. Charles mentioned that the convert had two wives, and it was an important question for the Assembly to settle, how the Missionaries were to deal with such a case. He suggested that a statement of the circumstances should be drawn up and submitted to the Professor of Divinity and Church History at the University seats, in order that it might be seen whether their researches enabled them to throw any light on the question, and also to other members, so that the Assembly might come to a decision how to instruct the Missionaries in re-

gard to it. Another point to be considered was, that, on the baptism of a Hindoo, his wife, according to their religion and usage, became a widow; and it was a question whether, in such a case, he was entitled to ally himself to another. The difficulties, he then went on to say, in the way of the evangelization of India were colossal, and it would be absurd to expect brilliant or immediate results.

The Motion of Dr. Charles having been agreed to, the Moderator in a suitable address conveyed thanks to Dr. McFarlane.

POPERY.

A Motion by Dr. Forbes, of Boharm, was agreed to, in terms of which the Assembly resolved, that at all times, especially in the present circumstances of the country, it was the bounden duty of this Church to do what lies in its power to resist the aggressions of Popery, and appointed a Committee to consider what special duty was incumbent on the Church in this respect.

EVENING SEDERUNT.

The Assembly met again at eight, and proceeded to take up the

LEVERN CASE.

This was an appeal of Mr. Andrew McEwen, Minister of the church or chapel at Lovern, in the Abbey parish and Presbytery of Paisley, against a judgment of the said Presbytery, fining the appellant guilty of several charges of poaching, Sabbath profanation, and falsehood, praying the Assembly to review and reverse the said judgement, because the evidence led, inasmuch as met, explained, or contradicted by the proof in defence, did not establish the charges preferred against the appellant.

Dr. PIRIE moved that the finding of the Synod of Glasgow and Ayr be affirmed. The motion was unanimously, and without discussion, agreed to.

Sentence of deposition was then pronounced on Mr. McEwen in the usual form.

TUESDAY, May 2.

SABBATH SCHOOLS.

Dr. CRAIK, Glasgow, submitted the Report from the Committee on Sabbath Schools. The Committee, since their appointment at last Assembly, had issued 1100 circulars to the Ministers of the different churches and chapels in Scotland. Returns in answer to these had been received from the Ministers of 629 churches and chapels. From 407 parishes no answer had been received, and no information obtained. Of 617 of the parishes from which answers had been returned, the population was 1,521,832; and to this population there were 1095 Sabbath schools, or about one for every 1400 of the inhabitants. Of these schools 757 were under the superintendence of Ministers and Elders. The total number of male teachers in connection with the 617 schools, whose returns had been received, was 2,674, and the female teachers 2253, or 4927 teachers in all. The number of pupils on the Roll was 63,179; and the number in actual attendance 53,790. In 1836 parishes Collections had been made for Missionary objects and Sabbath schools, amounting to £304. 229 congregations, it was ascertained, enjoyed the benefit of libraries connected with the schools, and these libraries contained, in all, 71,531 volumes. The age of the young persons attending the Sabbath schools, independently of the adult classes, extended from five to sixteen, and even seventeen. It appeared that in many parishes Sabbath schools were connected with other denominations, but the Committee were not able at present to give the attendance at these. The schools were attended, to a large extent, by the children of the poor; and in this way, apart from the circumstance that the Sabbath school was in other instances just an extension of the Church, a vast amount of good was effected, the value of which it was impossible to over-rate. Dr. Craik, after reading the Report, intimated that he would like if the Assembly would relieve him of the Convenership of the Committee.

Dr. ROBERTSON seconded the Motion, and paid a high compliment to Dr. Craik, whose services,

he said, the Church could not afford to lose in the work which he had so well commenced, and so far carried through. He trusted that funds would liberally be contributed to the Scheme, which he regarded as a most important and beneficial one.

We cannot afford space, at present, for the Report of the Education Committee, which Dr. Cook presented, and which Dr. Barr, in moving its approval, characterized as altogether a masterly and business-like Report, and embodying a vast amount of information. Neither can we afford space for the discussion on Lord Melgund's Bill, against which a Committee was named to draw up a petition according to the motion of Professor Swinton who addressed the Assembly ably and at length.

THE KILMODAN CASE.

The Assembly then took up the case of the Rev. W. Grant, who appealed against a judgement of the Presbytery of Dunoon.

Dr. BUIST engaged in prayer, and the Moderator formally deposed Mr. Grant from the office of the Ministry.

WEDNESDAY, May 23.

THE COLONIAL SCHEME.

Dr. CLARK, Vice-Convener of the Committee for Promoting the Religious Interests of Scottish Presbyterians in the Colonies, then read the Annual Report of the Committee.

The Report stated that during the past year the Committee had sent out several Ministers and Missionaries, but they had also received many urgent appeals to which they had not been able to make a satisfactory response. The Report then repeated the Statement submitted by the Colonial Committee to the Commission in March, and its deliverance regarding the Clergy Reserves in Canada. It was stated that the Committee had since heard from the Moderator of the Synod of Canada, expressing their anxiety to have every assistance which the General Assembly and the Committee could give. In furtherance of the Resolution of the Synod of Canada, the Hon. W. Morris, a member of that body, had arrived in London, to watch over any measure that might be introduced into Parliament, and to put himself in communication with her Majesty's Ministers, and Members of both Houses of Parliament, on the subject.

The following is a summary of the details of the operations for the past year contained in the Report:—

CANADA.—Many applications have been made for Missionaries to Canada; and at present eight or ten Missionaries could be usefully and fully employed. The applications for such appointments are not so many as could be wished. Since last Assembly the Rev. Hamilton Gibson, and the Rev. John White, have been appointed as Missionaries to the Synod of Canada; and both these gentlemen, after labouring for a short time as Missionaries with much acceptance, have received calls to fixed charges. The Rev. Mr. Monro, who has been labouring successfully as a Missionary at Glengarry, has also recently been appointed to a fixed charge. The Rev. Daniel McNeer was nominated as Minister of the church at Hamilton in July last, and was some time ago inducted as Minister of that important charge. The Committee have received a very favourable report as to the state and progress of Queen's College, Kingston, and they have made a grant of £300 in aid of its funds. The Committee have made grants to Canada to the extent of £845.

NOVA SCOTIA.—The Rev. Francis Nicol was in June last appointed as third Minister of the churches of St. Matthew's and St. Andrew's in the town of Halifax. The Rev. J. McNair, who offered his services some time ago to the Committee, and who laboured faithfully for a while as a Missionary, has accepted the temporary charge of the Presbyterian Church at Charlotte Town, Prince Edward's Island, which he was cordially and unan-

imously invited to take by the congregation during the absence of their former respected pastor, the Rev. J. McBean, from bad health. The want of Ministers and Missionaries in this important district is much felt, and the Committee continue to receive the most distressing statements on this subject. Meanwhile, in the absence of more regular labourers, the Committee have seen it to be their duty to continue the services of several Catechists. Grants to Nova Scotia have been made, amounting to £391.

**NEW BRUNSWICK.**—Urgent applications have also been received from this district of North America for Ministers and Missionaries; but the Committee have not had it in their power to make any appointments. During the year the Rev. Mr. Cassilis, who had long laboured as a faithful Minister, died. Grants to this Colony have been made to the extent of £225.

**BRITISH GUIANA.**—A Report will be submitted to the General Assembly by the Committee appointed last year to take into consideration the ecclesiastical relations of the Church with British Guiana. The Committee have not been placed in a situation to enable them to renew their correspondence with the Presbytery of Demerara and Essequibo, no apology having been offered by that Presbytery for their past conduct.

**BUENOS AYRES.**—In consequence of an earnest request from the members of the Presbyterian Church at Buenos Ayres, the Committee made an application to Lord Palmerston to appoint the Rev. James Smith to that church, vacant by the resignation of the Rev. Dr. Brown, and Lord Palmerston at once acceded to this application.

**MAURITIUS.**—After a great deal of delay, arising from the absence of any communication from the local Government as to an application for an increase of salary, Earl Grey has been pleased, on the recommendation of the Committee, to appoint the Rev. P. Beaton to this charge. Mr. Beaton has been ordained, and will proceed direct to Port Louis.

**AUSTRALIA.**—Very urgent applications have been received by the Committee for Ministers, particularly for South Australia. The Committee have recently appointed the Rev. John McBean, formerly Minister of Charlotte Town, Prince Edward's Island, whose services were highly valued there, and whose health is much improved, to the neighbourhood of Melbourne; and several other applications are under the consideration of the Committee. During the past year the Committee have paid the sum of £20, formerly voted to assist in the completion of the church at Paramatta.

**INDIA.**—In accordance with the instructions of last General Assembly, the Committee have had under their consideration how they might most effectually aid the numerous members of the Church of Scotland, settled in the different Presidencies of India, by having the Ordinances of Religion administered among them according to the Standards of the Parent Church. A petition was transmitted to the India House, praying the Directors to make provision for an increase in the number of Presbyterian chaplains in India: but the Committee are sorry to report that this application has been refused. Very recently an application was made by the Ministers and Kirk-session of Madras for aid in supporting a Missionary at Bangalore. This application is now under the consideration of the Committee; and also an application by some active members of the Church for a Missionary to Malacca and some of the adjoining islands.

[Details were also given regarding Newfoundland, Jamaica, Grenada, New Zealand, &c., but these included no matter of public importance.]

The Committee have much pleasure in stating, that the sums received in aid of the Colonial Scheme have been considerably increased during the past year. Including the sum of £300 14s. 6d. received from the Lay Association, it amounts to £3243, 16s. 8d., being an increase of £387 13s. 11d., as compared with the income of the preceding year. It is gratifying also to state, that there has been an increase for the last two years in the number of parishes that have made collections. In 1849 the number of parishes, which

transmitted collections, amounted to 737; in 1850 they had increased to 753; and this year the number amounts to 786.

The appended Abstract of Accounts showed the Total Income for last year to be £3243 16s. 8d., the Expenditure £2556 14s. 9d., and the Balance in favour of the Fund at 15th April, 1851, £8283 0s. 11d.

Dr. CLARK, in concluding the Report, stated that the Committee would probably be able to include the Cape of Good Hope in their Report. He then alluded with great warmth to an anonymous and widely circulated communication, emanating from one of the Colonies, preferring various charges against him and the Committee, and which he characterized as gross slanders, and said it was hard that he should be made the butt for the shafts of disaffected and disappointed men.

Principal MACFARLAN, Convener of the Committee, then said he wished to say a few words in recommendation of this great Scheme of Christian charity with which his name had been so long associated, and which, he believed, had under God's blessing been of unspeakable benefit to many of their countrymen in almost every part of the world. He thanked God that He had prolonged his days, however unexpectedly, to the present hour, that he might be permitted to witness the great results of this Missionary and benevolent Scheme. They had just heard from the Report that their funds for the last year had been more abundant, and an increased number of labourers had offered their services in the cause of the Gospel. He would not, however, go over all the topics brought out so distinctly in the Report, but he regretted to find that the painful separation of the Synod of British Guiana from the Parent Church still continued. He trusted, however, that it would only be temporary, and he had no doubt that the Committee, appointed by the last Assembly to consider the matter, and who were to lay a Report before this Assembly, would dispose of the case with perfect equity. The very Rev. Principal then alluded to the recent changes by the Local Legislature of Australia of the law of marriage as regards mixed marriages in that Colony, and which, it was feared, might go the length of invalidating not a few marriages contracted in that Colony, at least to the extent of rendering their children incapable of succession to property in Great Britain and Ireland. He thought this was an appropriate subject for inquiry by a Committee, and, should it be found that this danger existed, of a representation to the Colonial Government. He then referred to the subject of the Clergy Reserves in Canada, which had been before the Commission in March last; but he felt surprised that the facts of the case had been so imperfectly remembered by the great majority of the fathers and brethren then present. He would not go into the details, but the outline of the matter was this: In 1791, when the great measure was devised for settling the affairs of Canada, then rising into an important Colony, a certain portion of what was termed the Clergy Reserves was set apart to be employed for the maintenance of Religion, while the land from which they were reserved was disposed of. These Reserves were claimed by the Church of England, but their claim to exclusive interest in them was withstood by the Church of Scotland; and it was contended on behalf of the latter, that the claim of the former might be good in the case of Colonies acquired by the Crown and realm of England before the Union; but that from that time forward every Colony acquired by conquest, or settled by charter, became a British Colony, and one in which the Church of Scotland had an equal right to endowment with the Church of England. A great controversy was for some time carried on, and representations were made on the subject to the Colonial Office, and he believed that every successive Colonial Secretary became tired of granting him the interviews he had the honour of asking, and at last it was resolved to send up a Deputation from the Assembly to insist on their claim for a portion of these Reserves. Ultimately in 1814 an Act was passed in which they thought their rights too much restricted, but were still content to accept what was offered for

the sake of peace. This state of matters had continued for a series of years; but a new spirit seemed to have gone abroad, a local Legislature had sprung up, a Legislature not only composed of many Roman Catholics from Canada East, but of a strange mixture of democrats, and men of all religions, and of no religion. The consequence was, that the Colonial Legislature had resolved to withdraw from the Ministers of the Churches of England and Scotland the benefits they had hitherto derived from this Reserved Fund. Now, when he mentioned that this Fund had lately become available to the amount of about £80 each to sixty or seventy Ministers in this Church labouring in Canada, and that there was every prospect of the Fund amounting in another year to £100 each, it could not but be looked upon as an important means of maintaining a Gospel Ministry in that land. The venerable Principal then read extracts from a Petition from the Society for Propagating the Gospel connected with the Church of England, and recommended the Assembly also to make a most urgent representation on the subject to her Majesty's Ministers, as also to both Houses of Parliament, against an infringement of this Church's rights, so oppressive, so harsh, so uncalled for, and so utterly unjust. The Synod of Canada had sent a Deputation to this country to urge their claims in this respect, and the Church of England had taken measures on the subject, and he trusted that a Deputation would be sent up to London by the Colonial Committee to cooperate with them in this important matter. You (continued the venerable Principal, addressing the Moderator) can bear testimony better than most men to the very interesting condition of our congregations in Canada, and can tell how their eyes sparkled, and tears of joy flowed down their cheeks, as they again heard the sounds of their native tongue proceeding from your lips, and opening up their earliest associations, and how their hearts warmed as they heard once more the Scriptures read, and praise and prayer in the accents to which their youth had been familiar, and which again so pleasantly saluted their ears. You also can bear witness how that many humble cottages at Home have from time to time been filled with the voice of supplication for sons and daughters, for brothers and sisters gone to a strange and foreign land, and how that many prayers ascend both night and day, not merely for their health and worldly success—not merely that they may enjoy life's comforts and its pleasures, but with far deeper feeling and greater earnestness, that they may be preserved from superstition, from sophistry, from profanity and irreligion—that they may retain upon their minds their early lessons from the Word of God, and never cease to remember the Truth as it is in Christ Jesus, and the simple Scottish worship to which they were accustomed in their early days; and that these blessings of Religion may not be confined to their children only, but be handed down to their children's children, even to the latest posterity. (Applause.) It is with the hope that these prayers may be heard, and these hopes realized, that I would recommend this matter to the serious consideration of this House and of the Church, that all means may be taken to prevent the passing of such a measure, and every effort made to maintain the Ordinances of Religion among our expatriated countrymen, and to preserve them from the corruptions of the world, and the snares of Infidelity and Superstition. (Loud applause.)

Dr. ROBERTSON then moved that the Assembly sustain the Report, give effect to the various suggestions contained in it, and return their cordial thanks to the Convener, the Vice-Convener, and the Committee for their services. One could not but be impressed, he said, even with the bare enumeration of places in the Report. It travelled from East to West, touched at Australia, the West Indies, Canada, and even on a foreign country (Buenos Ayres), to which, through the instrumentality of the Foreign Secretary of State, a Minister had been appointed under the auspices of this Committee. Was not the Great Head of the Church speaking to the Church of Scotland, and calling as distinctly, by the appeals made from time to time to it, as He did to the great



Apostle of the Gentiles when a man of Macedonia appeared unto him in his sleep, and cried, "Come over and help us;" and, would the Church of Scotland but now respond to that call in the spirit of earnestness with which the cry of Pagan Europe was then responded to, he would feel that an era had arrived in the history of the Church such as it had never yet witnessed. It was not merely that a wide field was opened for them in every corner of the earth, but most earnest and pressing entreaties were being made to them for labourers to reap those fields, which were becoming white unto the harvest. The Rev. Doctor, in considering how these calls would be most effectually responded to, alluded to the Medical Missionary Society, and asked why should not every medical and scientific man, who left the shores of Scotland to settle in a foreign region, be also a Missionary, and qualified to teach in the circle in which he was to move, both by precept and example, the great and saving truths of the Everlasting Gospel. Referring to the subject of the Clergy Reserves in Canada, he said that a great practical truth had been acted on by Christian communities without exception from the first planting of a Christian Church down to the latest times, and that truth was, that all the relations and institutions of life should be sanctified by the living spirit of Christianity, and consequently that provision should be made, as God in His Providence enabled them to make it, in order that men should be set apart from following secular pursuits, and their attention directed to the concentrating, so to speak, of Christian society, and for the administration of Christian Ordinances. He knew that some pretended matter-of-fact men in our day thought lightly of this, and asked what Christianity had to do with pounds, shillings, and pence; and asked why the interests of the Kingdom of the Redeemer should be reduced to a question of manes, stipends, and glebes. But he (Dr. Robertson) saw in a steadfast adherence to the Church of Christ a great principle, a living and vivifying instinct, which, translated into a clear and sound philosophy, would put to utter shame and confusion all the vain theories of such men of yesterday, who had started into existence with a sort of butterfly life. (Hear, hear.) There was a great question involved in connection with the subject of the Clergy Reserves in Canada, and he trusted that the Assembly would adopt such suggestions as had been indicated by Principal Macfarlan. He trusted that the Assembly would distinctly embody its views on this subject, and that the sentiments which they held would be set forth in language so clear and strong, and at the same time so well supported as to put to shame those vain and empty theories with which they had been pestered for the last twenty or thirty years—(hear, hear, and applause)—theories which would not be embraced by any man who knew anything about the matter, and who understood what it was that the Church had in view throughout all past history. But these vain and empty theories knew nothing about these matters. Dr. Robertson then left this matter, and referred to what was said in the Report respecting India. This field had been too long and too much neglected by them. They had appointed, no doubt, two chaplains at each of the Indian Presidencies, and something had been done in the way of establishing an Indian Mission; but what was all this, when they considered how many of the regiments in India were officered by Scotsmen, and how much of the trade and commerce of that vast empire was in the hands of Scotsmen. Little or nothing in fact had been done to preserve in the minds of these parties the recollection of the piety of their early youth.

Dr. BRUCE seconded the Motion.

Mr. WALTER COOK, W. S., paid a high compliment to Principal Macfarlan, who had been for a long series of years the active Convener and warm friend of the Colonial Scheme.

Mr. FOWLER, of Ratho, thought it was of great importance that the Assembly should understand distinctly how the matter stood with respect to the Clergy Reserves in Canada, in order

that they should know distinctly how to act. The difficulties, in which their brethren had been placed in Canada arose from Roman Catholic influence; but, notwithstanding the preponderating strength of that Roman Catholic influence in the Legislature of Canada, the proposed measure was only carried by a majority of two. The matter was accordingly sent Home, and now only waited the signature of the Crown. He needs not say how deep an injury would be inflicted on their Canadian friends, if this measure were allowed to pass into law. These Clergy Reserves formed a very small and paltry sum; but still in some cases, if taken away, the families of their Ministers would be reduced to a state of want. He could not conceive anything more discouraging to them, seeing that their spirits had been cheered by many tokens of success, not the least of which was the establishment of a University among them. He had no doubt that the Ministers and Elders of Canada, who were shortly to meet in Synod, as well as the whole people connected with the Church there, would look forward with much interest and anxiety to what was done in reference to this matter by the General Assembly. It became the Assembly to protect their Canadian brethren from that which Popish influence would take away from them; and this at a time when the Legislature of that Colony was passing deeds of incorporation in order to secure property to Roman Catholic institutions. (Applause.)

Mr. NICHOLSON, of Peneaitland, thought that, in order to supply vacancies that now existed in many of the Colonies, the Committee should take some more decided means than merely by advertising for Ministers who were willing to go out to these stations.

The Motion of Dr. Robertson was then agreed to, and the Moderator conveyed the thanks of the Assembly to Principal Macfarlan and Dr. Clark.

#### DEPUTATION FROM THE CENTRAL PROTESTANT SOCIETY OF FRANCE.

Dr. SIMPSON read an address in French from the Central Protestant Society of France, which was presented by the Rev. Emilien Frossard, pastor, Bagneres de Bigorre, Pyrenees, and the Rev. M. Paumier, pastor, Rouen, President of the Consistory of the Reformed Church, Deputies from the Society.

M. FROSSARD then addressed the Assembly. He remarked that the Assembly had heard Deputations from their Society during the two preceding years, and their brotherly kindness had been a great encouragement to them. They were deeply sensible for all the Assembly had done for their Society, and they felt grateful and honoured at being permitted now to address the venerable House. The Central Protestant Society was intended to meet the necessities of the actual state of mind in France. That state of mind was very deplorable, and, he would say, very awful, if they were not certain that there was an overruling Providence that took care of them. There were thousands, aye millions, of their countrymen, who during their youth had been imbued with very loose notions concerning God's right, His law, His Revelation, their soul's doom and its salvation. He might state, however, that their nation had been deeply impressed by the late political events, and there were many noble men who had become very anxious about their own wicked state. They were completely ignorant about their own salvation, they did not feel their own moral and religious responsibility; but they all confessed they could not be happy, and that France could not be quiet, so long as they had no better moral principles to direct them, and that there was no moral principle possible without religious faith. To meet these spiritual necessities in France they had two contending principles, from which might arise a great deal of good and a great deal of harm, expressed by these two words—Jesuitism and Protestantism—the Pope and the Bible; the Pope preached by the powerful, the wealthy, and the numerous; the Gospel preached by the weak, the poor, and the few; the Pope promoted by

persecution and seduction; the Gospel promoted by tracts and Christian love; the cause of the Pope supported by persecutors, and the cause of the Gospel by the persecuted. A half century ago they were under the weight of dreadful persecution; and, since they had been restored to liberty, they had been very much taken up with their own affairs. A Missionary spirit had been rising amongst them; and now he might observe, that, as their Church was growing in inward love, it was also growing in Missionary spirit; and, when Bible and Tract Societies, and Missions at Home and Abroad, were introduced into France, they met with many warm adherents and protectors. The Central Protestant Society was calculated to meet this new state of mind; it was orthodox, national, conservative, and missionary in its character. They professed to believe in the plenary authority of the Word of God; to acknowledge the misery and depravity of human nature; they looked to Christ as their God, their only Saviour and hope; they held the grand doctrine of the Reformation, salvation through faith; and they called on the Holy Spirit, as being their only Comforter, and the Author of their regeneration and sanctification. As a consequence of the persecution which their forefathers had suffered, the Protestants of France were not spread equally over the surface of the country, but were clustered in particular points, on the banks of the rivers, near the sea-shore, and on the borders of mountains. There were about two-thirds of the surface of France where they could not reckon a sufficient number of Protestants to form a church. Those designated Protestants were in a most deplorable state. They lived without public worship, their children went without Christian education, or they were obliged to give their children to Roman Catholic priests, and they were obliged to intermarry with Roman Catholics, which often became a source of great trouble and anxiety to them. Most of the stations of the Society had been founded on the principle of gathering together in the form of congregations those denominated Protestants. They had always found that their brethren, when they were collected, became very useful instruments in the hands of God for clustering around them the Roman Catholics of their respective districts. They were a sort of nucleus, around which the new converts gathered. Their Society was a Missionary Society. They thought that every Church founded on the Truth must be so. They did not carry on their Missionary work in a spirit of disputation and controversy, but in a spirit of love. When last year their friends addressed the Assembly, they stated that the Society had six Missionary stations in France; other nine stations had since been founded, making fifteen in all. The Society had also organized several schools in places where it was somewhat difficult to establish them. Several young men had also been encouraged in their Theological studies in preparing for entering on the Holy Office. The Rev. gentleman then referred specially to the work in which he was engaged at the southern part of the Pyrenees. When he first went to Bagneres de Bigorre, he met with a few Protestants, some belonging to the Church of England, some to the Church of Scotland, the Free Church, the Moravians, and French Protestants; and he had collected a congregation who adhered to Protestant principles in all their evangelical simplicity. In some parts of France they met with opposition and persecution; but in these mountains he had met with nothing but encouragement; and, as an instance of this, he mentioned that, a few days after he arrived, the Town Council, which was exclusively composed of Roman Catholics, voted unanimously a building at their own expense for the Protestant Church, which was to be opened immediately on his return to France. The Government was kind and generous to them. When they consented to keep within their own boundaries, Government gave them aid for the maintenance of their Ministers, and for building churches and schools; but, when they interfered with Roman Catholics, then they were inter-

rupted in their labours, and some of their colporteurs had been put in prison for distributing Tracts and Bibles without leave from Government. Before appearing in public, whether on any religious or political work, they must have the permission of the Prefect of the Department, and that permission might be withdrawn at any time. The Rev. gentleman then referred to the difficulties the Society had to contend against, arising from the influence of the priests, the want of funds (the debt being at present 22,000 francs), and the want of labourers, though they had at present 17 young men preparing for the work of the Ministry. The great encouragement they had met with had induced them of late to open a Preparatory School for teaching in Paris; they had found an intelligent Christian man to superintend it; and they wished to entrust this institution in a particular manner to the protection and care of the Assembly. He then made a forcible appeal in behalf of France, and concluded by presenting to the Assembly several documents, along with a number of copies of the last Report of the Central Society.

M. PAUMIER (who wore on his breast the decoration of the Legion of Honour) next addressed the Assembly, and gave several details of the progress of evangelization in France. Instead of converting occasionally here and there a few Roman Catholics, sometimes the population of several villages separated from the Church of Rome, and expressed a strong desire to hear the faithful preaching of the Gospel. Such a religious revival took place in four villages about half-way between Paris and Rouen; and this movement had proved so important that a church and schoolroom were now built, and the Consistory or Presbytery of Paris had appointed a Minister. He gave several instances of movements similar to the above which had taken place in Normandy; and concluded by reminding the Assembly that John Knox, on his way to Geneva, visited Rouen, and by appealing to his descendants for help to that place which had once sheltered the great Reformer.

Dr. ROBERTSON, in the absence of the Convener of the Committee for Correspondence with Foreign Churches (Rev. Mr. Robertson), moved that the thanks of the Assembly be given to the Deputation, and that the cordial assurance of this Church be also given that they heartily sympathized with them in their difficulties, and that to the very utmost of their power they would contribute to the alleviation of these difficulties.

Dr. RUNCIMAN, of Glasgow, seconded the Motion. He rejoiced that there were such men as those, who had addressed them, in France with all its darkness, its infidelity, its Popery, its rationalism, its atheism. Much had been said and done to give the idea that the Church of Scotland was now isolated from all other Churches; but the appearance of their excellent friends showed that this was not the case, and that they were willing to identify themselves with all who had one faith and one baptism. He could not forget the obligations under which they lay to France. That country had been the asylum of many of their persecuted Ministers in the days of old; and, while that country had been so greatly distracted of late about civil and political freedom, he trusted they would help their friends to bring the people of France to the knowledge and enjoyment of that liberty wherewith Christ made his people free.

Mr. FOWLER, of Ratho, said their minds had been instructed and their spirits refreshed by the admirable addresses to which they had listened, and he was certain that he did not overstate the feeling of the House when he trusted that their respected brethren from France would themselves be persuaded, and also assure their friends when they returned home, that the thanks of the Assembly to them were very sincere, and that the interest which it took in their Mission was very deep. The House always most properly abstained from intermeddling with political affairs, but the commotions which had recently agitated the Continent were universally known, and there was one view of them with which, as

a Church, they had directly to do. These gentlemen and their associates were Missionaries of the Gospel, the effect of which is to produce peace upon earth, peace of all kinds, national as well as personal and domestic, hallowing the bonds of social life, and uniting mankind in Christian brotherhood. On this ground he thought their labours entitled to Christian encouragement and support. But there was a higher and vastly more important ground. Amid the infidelity and superstition, that surrounded the scene of their ministrations in France, they were raising up altars of Truth, from which were proclaimed all the vital doctrines of the Gospel, those doctrines that make wise unto salvation. He was sure that in zealously carrying on this good work, the Assembly would ever be found ready to sympathise with them in their difficulty, and heartily to rejoice with them in their prosperity and success. He concluded by reminding the House that last year a collection to aid the funds of the Society, which their valued friends represented, was consented to. Circumstances had occurred to prevent that resolution from being carried into effect, but probably it might be accomplished in the course of the present year.

Dr. FORBES suggested that, as the collection, which had been ordered to be made by last Assembly, had not taken place from certain circumstances, a Collection should be recommended to the churches this year.

Dr. ROBERTSON approved of the suggestion, and submitted a formal motion on the subject, which was cordially adopted.

The MODERATOR returned the thanks of the Assembly to the Deputation; after which, on the suggestion of Dr. Forbes, Mr. McTaggart of Aberdeen engaged in prayer on behalf of the Society.

#### CASE OF DR. LOCKHART.

This was an appeal by the Rev. John Lockhart, D. D., assistant and successor Minister to the parish of Fraserburgh, against certain judgments of the Synod of Aberdeen and of the Presbytery of Deer, finding him guilty of certain acts of lewdness and drunkenness.

After a lengthened discussion the Assembly resolved to sustain the findings of the inferior Courts, dismiss the Appeals, and depose Dr. Lockhart from the office of the Holy Ministry. After prayer by Dr. Hill the Moderator pronounced sentence of deposition in the usual manner.

The Assembly then adjourned at half-past two o'clock, A. M., till next morning.

#### THE EDUCATION QUESTION.

##### PARISH SCHOOLS.—PRIVY COUNCIL GRANTS.

The Assembly met this morning Thursday, May 29th, at 12 o'clock.

It is quite out of our power to give even an abstract of the lengthened discussion on this important question. Dr. Simpson read the Report of the Legislative Committee, also reasons of dissent by Dr. Bryce, as a member of the Committee, against their resolution regarding the proceedings of the Deputation to London, with the answers of the Committee thereto. Dr. Cook, of St. Andrews, read the Report from the Committee appointed by last Assembly to consider what means might be adopted to improve the condition and raise the emoluments of the Parochial Schoolmasters. The Motion of Mr. Veitch, of St. Cuthbert's, was supported by Mr. Tait, of Kirkliston, Dr. Bryce, and Mr. Phin, of Galashiels; and the Resolutions of Dr. Hill by Professor Swinton, Dr. Runciman, Mr. Horne, of Corstorphine, Sir J. D. H. Elphinstone, and Mr. W.

Cook, W. S. On a division there appeared for Mr. Veitch's Motion 70

Dr. Hill's Resolutions 115

Majority for Dr. Hill's 45

FRIDAY, May 30.

The Assembly met this morning at half-past eleven o'clock.

#### HOME MISSIONS.

The Rev. Dr. SIMPSON next submitted the Annual Report of the Home Mission Committee, which set out by acknowledging the large measure of success attending this Scheme, and also the assistance and encouragement which the Committee has received. There had been an accession to the strength of the Scheme, both as regarded the contributions and the number of contributing Congregations. The principal sources of income were the church-door collections, affording sufficient testimony of the estimation in which the Scheme was held by the Church; and on no previous occasion had this been more amply furnished. The delation in the general collection (amounting in Edinburgh alone to nearly £200) arose from the wealthier classes having been absent from their usual residences in the large towns; but this deficiency had been greatly compensated by increased collections in country parishes, contributions having been received from no less than 890 Congregations, and, including individual and parochial associations, the contributions amounted to £3323 9s 4d, being an increase over last year of about £175, and an addition of fourteen in the number of contributing Congregations. For the year ending 15th April, 1850, the ordinary Expenditure exceeded the Revenue by upwards of £500, and during the past year, keeping in view the grants applicable to the year and unpaid at its close, there had also been a considerable excess. Within the bounds of the Synod of Glasgow and Ayr, in which a large amount of spiritual destitution prevails, there were forty chapels in a great measure supported from the Funds of the Scheme, nearly £1500 having been necessarily voted for their maintenance during the past year. The Report then proceeded to give a short detail of the actions of the Committee during the year, and, in reference to Church extension, stated that three applications had been made; (1.) from the Presbytery of Inverary for an additional grant to enable them to finish the chapel at the head of Loch Awe, which was sustained, a grant of £50 being given. (3.) An application for a grant towards the erection of a chapel at Newbyth, King Edward parish, in lieu of the present church, which was only seated for 400 hearers, while many were excluded from the ill accommodation, the building being in a dilapidated condition. £200 was granted in compliance with the request. (3.) An application from the Presbytery of Dunfermline for a grant for the erection of a chapel at Moss-green, near Crossgates. The Committee felt satisfied of the urgent necessity for this chapel, the district in which it was to be built comprehending a portion of several parishes, and accordingly voted £200 for the object contemplated. In reference to the aiding of unendowed churches, and the employment of probationers as Missionaries, the Committee reported that grants had been voted in aid of thirty-eight unendowed churches to the amount of £1420, and towards the support of forty-one Mission stations, grants to the amount of £3512 10s having been voted during the past year towards the maintenance of Ordinances in ninety-three places of worship. From previous grants there were at present 114 places of worship aided out of the Funds of the Scheme. After referring to the advancing improvement in almost every congregation, the Report gave returns from all the churches in the receipt of aid from the Scheme. During the last half year eight applications had been received under the branch of the Scheme for the encouragement of promising young men, and conditionally sustained by the Committee. Towards the expense of carrying on the "Gaelic periodi-

cal," with a view to the benefit of the Highland population, the Home Mission Committee had handed over £300 to the managers of the Magazine. From various circumstances the ultimate deficiency in connection with this grant will not exceed £60. The Report concluded by impressing upon the Assembly the necessity of providing more suitable accommodation for the management of the business of the Home Mission Committee, in common with the other Schemes of the Church.

DR. SIMPSON at the conclusion of the Report congratulated the Assembly on the appearance of the growing and increasing prosperity of the Church of Scotland in the numbers that were daily being added to those churches specially intended for the poor and outcast.

DR. KEITH, Hamilton, was highly gratified at the encouraging and important statements contained in this Report. He thought that the Missionary exertions of a Church should be regarded as evidence of her spiritual prosperity, and, if so, they had great reason to congratulate their own beloved Church. He moved the cordial thanks of the Assembly to Dr. Simpson, and through him to the Committee for their Report, which, he hoped, would be cordially adopted.

After Dr. Simpson had replied to some remarks from Mr. Niven, of Balfron, and some questions by Mr. Phin, of Galashiels, the Moderator conveyed the thanks of the Assembly to Dr. Simpson and the Committee.

#### ENDOWMENT SCHEME.

DR. ROBERTSON submitted the Report of the Committee on the Endowment Scheme. It stated that three chapels of ease had been erected, and the territorial districts respectively attached to them into churches and parishes *quoad sacra*. It then mentioned the chapels and districts for which a parochial status had been obtained.

MR. WILSON, Falkland, passed a high eulogium on Professor Robertson's talents and zeal in the prosecution of this important Scheme, which was eminently calculated to meet that spiritual destitution which had accumulated in Scotland during the lapse of ages, and those frightful disorders by which that spiritual destitution was attended. There were 500,000, or one in every six, for whom there was no Minister or any place of worship, which should surely serve to awaken the sympathy of the Church, and stimulate her to provide the means of a Gospel Ministry. It was a well known fact that, while the population of Scotland had increased within the last few years no less than ten per cent., crime had increased forty per cent., and that, not in the cities alone, but in rural districts of the country. He moved the thanks of the Assembly to Dr. Robertson and the Committee for their zeal and assiduity in the discharge of their duty; that the Committee be re-appointed with power to add to their number; that the adoption of the Report of the Committee be agreed to; and that a pastoral letter be transmitted to the Church generally, containing the suggestions of the Report.

MR. MACFIE seconded the Motion.

MR. NICOLSON, Pencaitland, supported the Motion. There was a very gratifying fact mentioned in the Report, that subscriptions had been received from persons who were members of the Sister Churches. This was as it should be; there should exist no petty jealousies in a common cause. He thought the field, on which the Church of Scotland was to become prosperous, was by repairing to the abodes of the destitute, and to pour oil on the bleeding wounds of the perishing. The stability of the Church of Scotland materially depended on her being recognised as the Church of the poor.

The Moderator formally conveyed the thanks of the Assembly to Dr. Robertson and the Committee.

#### SMALL LIVINGS.

The Report of the Committee on this subject was next read, which stated that, by the act 50 George III, provision was made for securing a *minimum* stipend of £150. Since that period, however, a great many of the livings had dwindle

dled down far below the £150. By the recent Act a grant could not be applied for until these small livings could prove that for five years in succession they had fallen below the *minimum*. The Committee would recommend that the Assembly should consider this important subject, and add a few new names of influence, and authorize the Committee to take steps for bringing the matter before her Majesty's Government.

#### THE ERSKINE CASE.

This case came up by petition from the Presbytery of Greenock, praying the Assembly to summon the Rev. Mr. Cameron to the Bar of the Assembly, to show cause why sentence of deposition should not be passed upon him, as he had failed to lodge reasons of appeal against the decision of the Presbytery finding him guilty of sundry acts of drunkenness.

Ultimately Dr. Hill proposed that the deliverance of the Assembly should be deposition, and remarked that the painful circumstances, in which the Assembly had been placed in this and similar cases, ought to operate as a warning to those young men coming forward in the Ministry, and also to those of the further advanced to be circumspect in their conduct.

Mr. Chalmers, Dunfermline, engaged in prayer, after which the Moderator formally deposed Mr. Cameron from the office of the Ministry.

#### THE KILMAURS CASE.

This was a case of precisely a similar character to the last, the Rev. Wm. Buchanan, Kilmaurs, having been found guilty of several acts of drunkenness.

Dr. Liddell, Lochmaben, having engaged in prayer, Mr. Buchanan was deposed with the usual formalities.

#### THE BARRY CASE.

This case came by petition from the Presbytery of Arbroath, craving the Assembly to cite the Rev. Wm. Simpson, Barry, who had been found by them guilty of drunkenness, aggravated by having been committed on the Sabbath-day, to show cause why sentence of deposition should not be passed on him. No appearance being made for Mr. Simpson, sentence of deposition was then passed on him.

#### SATURDAY, May 31,

#### THE DEPOSITIONS FOR IMMORALITY.

On reading the Minutes of last sederunt, DR. HILL rose and said he was sure he stated the sentiments entertained by the members of the House generally, when he expressed a feeling of deep concern at hearing such a Minute read as that to which they had just listened, containing, as it did, the deposition of no less than three of the Ministers of the Church. Seldom had it occurred, perhaps never, that any Minute of the General Assembly had contained such a record of decay. There had been depositions of as large a number of Ministers for contempt, or for disputing particular orders of the Assembly; but he questioned if it had ever occurred in the Annals of the Church, that three Ministers were at once deposed on account of immorality. That was a circumstance which pressed upon his mind, and, he thought, called on them deeply to humble themselves on account of it. The body in general was affected by such derelictions of duty; and he trusted they would not fail to apply the circumstances to themselves, and that the solemn lesson read by these proceedings would be sent home with power to the heart of every one of them. Under these impressions he did think that it would not be unsuitable if there should be a particular prayer offered up on this occasion in the General Assembly.

This was agreed to, when the Rev. Mr. Tait, of Kirkliston, engaged in prayer.

#### THE LAY ASSOCIATION.

MR. W. COOK, W. S., read the Report of the Lay Association. The Report stated that the contributions received by the Lay Association in the year 1850-51 amounted to the gross sum of £2628 14s 8d, a revenue larger than has been obtained in any one of the three preceding years;

and, as a considerable reduction has been at the same time effected in the expenses of management, the Acting Committee have been enabled to pay over to the treasurers of the different Schemes £597 1s more than last year. The several payments, showing the actual aid extended to the various Committees, were the following:—Educational, £720 8s 1d; India, £659 19s 6d; Home Missions, £485 11s 7d; Colonies, £3000 14s 6d; Jews' Conversion, £234 11s 7d;—in all, £2401 5s 3d.

DR. PIRIE in a few remarks moved the adoption of the Report; and that the Assembly express in the strongest manner their sense of the services of Mr. Cook, the Convener, and other members of the Committee of the Association, for all that they had done in promoting the interests of the Church.

DR. BRYCE seconded the Motion, which was most cordially agreed to, and the thanks of the Assembly formally conveyed to Mr. Cook in terms of it.

Our limits entirely preclude us from giving even an abstract of the discussions upon the Parish School Masters Report on Saturday, May 31st, and upon the Overtures anent University Tests, and Ecclesiastical Titles Bill and Popery on

MONDAY, June 2nd.

#### SABBATH OBSERVANCE.

A Report was read from the Committee on Sabbath Observance (Dr. Muir, the Convener, being absent from illness), referring to the steps which had been taken by the Committee during the year, and pressing the subject on the attention of Presbyteries and the Church generally.

Principal LEE moved the thanks of the Assembly to Dr. Muir.

MR. M'TAGGART of Aberdeen seconded the Motion, which was supported by Dr. Charles and Mr. Cassells, W. S. (who expressed his opinion in favour of morning and evening trains on Sundays to accommodate cases of necessity and mercy, and presumed that, as the Report took no notice of these, the Committee was favourable to such limited accommodation), and unanimously agreed to.

#### THE WHITSOME CASE.

MR. SHAND, W. S., moved that the Assembly return thanks to the Committee, approve of the conduct of the Synod of Merse and Teviotdale in bringing the case before them, and remit the case to the Presbytery of Chirnside to proceed therein as they may see for edification.

DR. ROBERTSON moved that the Assembly approve of the diligence of the Committee; find that the decision come to by the Presbytery on the major charge brought against the Minister of Whitsome requires to be considered, and recommend the Presbytery to take the necessary steps, either to find that there is no ground for libel, or to proceed otherwise as they may see cause.

Several other motions were made in the course of the discussion, but afterwards withdrawn, and the vote being taken on Mr. Shand's and Dr. Robertson's motions, the latter was carried by 61 to 25.

After disposing of a great variety of routine business the Minutes were read and adjusted.

The MODERATOR then addressed the Assembly in the usual strain, and expressed the thanks of the Assembly to his Grace the Lord High Commissioner for his condescension and attention during the deliberations; and dissolved the Assembly in the name of the Head of the Church, inditing it again to meet on Thursday, the 20th of May, 1852.

His Grace then, in the name of the Sovereign, also declared the Assembly dissolved, and appointed its next meeting.

The Moderator then engaged in prayer, after which a few verses of a psalm were sung, and the Assembly separated at half-past five on Tuesday morning.—*Abridged from Edinburgh Newspapers.*

## CORRESPONDENCE.

Huntingdon, 22nd May, 1851.

MY DEAR SIR—One of my people has handed me the letter, which accompanies this note, with the statement that it might be deemed of sufficient interest by the conductors of the Journal for insertion in its columns. If you think so, you are welcome to use it. I might have accompanied it with certain remarks, bearing upon the dark and degraded state of the Heathen world, the religious ceremonies of part of which it so well portrays, and the duty of the Christian Church to hold forth the Word and Lamp of Truth to it; but my time at the present moment is so fully occupied that I cannot, at least at present, undertake this. I think, however, that the *moralé* is so evident, and the duty of the professing followers of the Lamb is so clearly understood on this point, that there is the less occasion for it.

I remain, my dear Sir, yours very truly,  
ALEXANDER WALLACE.

P. S.—We need only subjoin to the above, that the writer is in the 8th Battalion of Royal Artillery, then stationed at Kandy, the capital of the Island of Ceylon.

## IDOLATROUS PROCESSION AT KANDY, CEYLON.

I HAD an opportunity of witnessing, about the middle of last month, a grand festival or *Parahara* as it is called, celebrated annually by the Singhalese in honour of their god Bhuddha. It is kept up with great pomp, so much so that it would be impossible with my limited abilities to describe it properly; but I will endeavour to give you as correct an idea of it as lies in my power. They commence after the first quarter of the moon, and it continues for 15 days. They begin dressing their elephants at the different *Sammie houses* or places of worship in Kandy and its vicinity, about 4 o'clock in the afternoon, preparatory to assembling at the Grand *Sammie house* previous to the procession. They have the elephants fancifully and tastelessly decorated; they are covered with a cloth similar to horses' clothing at home, of various colours, fringed with something of a different colour, leaving holes in the head-piece for the animals to see through; the head-cloth is ornamented with various devices, such as the sun, moon, crescent, stars, &c. They also have a couple of bells hanging one on each side, like the stirrups of a horse's saddle, which keep ringing at every step they take. They have also a small temple or *howdah*, as it is called in the East, gorgeously ornamented with tinselling cloth of various colours, flowers, &c., containing a small golden representation of the great Bhuddha, secured over all on the elephant's back, which, when seen by torch-light, has a striking effect and reminds one of the eastern tales read in school-boy days. About dusk, when they have all assembled in an open space in front of the Grand *Sammie house*, a gun is fired as a signal for the procession to move off, and they proceed in the following order: about twenty men in front bearing long poles with flags of every description from a three-penny handkerchief to a silk shawl, having devices similar to those mentioned above; likewise birds, cocks, peacocks, eagles, also gorgons, griffins, dragons, and other hideous-looking animals held sacred in the East, followed by a corps of tom-toms or drums, and reed instruments, making a most discordant and deafening noise. They play no kind of tune that I can make out; but continue in the

same strain all the time, occasionally exerting themselves in a greater degree at the corner of a street or any particular house. The best musicians among them seem to be those who make the most noise and throw themselves into the most grotesque attitudes, which they invariably do every certain number of paces, striving all in their power to heighten the effect of the procession. In rear of the band, if it is worthy of that name, follows one elephant, as a kind of out-rider, with two men mounted upon him, bearing one of them a flag in each hand, and the other some peculiar sort of symbol, which I cannot name. A few paces in rear follow two more elephants similarly equipped, and at the same distance two more in the same order. Each elephant has two men as guides holding him by the tusks and regulating his movements, slow or quick, as may be required; but they generally go at a slow pace, giving the spectator a good opportunity of observing all their proceedings, the whole being interspersed with numerous torches to throw a light upon the subject. In front of each elephant there are also two men bearing a board about 8 feet long, upon which six brilliant torches are fixed, and the same in front of each elephant throughout the procession. The torches are fed with oil by men engaged for that purpose. The next thing in the procession worth remarking is six men walking abreast, almost having their faces whitened with chalk, and dressed in a fantastic fashion. They have pieces of wood stuck through their cheeks, projecting out about a foot on each side, and a small torch burning at each end. They have a similar piece of wood stuck through the thick part of one hand with a torch at each end, and a bunch of peacocks' feathers in the other hand. They have also a torch burning from the top of their caps, with so many lights around them, they seem to have a very ghastly appearance. One of them had also a sword stuck through his neck. These men, I am told, were fulfilling vows made in the day of sickness or adversity, and they do not scruple to maim or mutilate themselves in the performance of their vows, or in honour of their idol. The next in the order of procession is the large elephant belonging to the Grand *Sammie house*, preceded by a band like the other. He carries the principal idol, the elephant is 10½ feet high, his tusks are about five feet long, and tipped with brass about a foot and a half, having tassels suspended from the points. Over the temple which he carries there is a canopy of silk of a crimson colour, decorated with flowers. The canopy is carried by four men with long poles, who walk two on each side, and it is steadied by two men with long cords placed transversely. On each side of the large elephant is another elephant as a sort of guard; each of them is about 8 feet high, with four men mounted on them, the front man, a chief who carries a salver with flowers, which they throw at the idol occasionally. The men next to the chiefs have a pole with long hair on one end, with which they fan the temple, keeping dust, flies, mosquitoes, &c. from polluting the sacred relic. The other four men have symbols and banners similar to those already mentioned. Close behind are a number of men singing, aiding and adding to the noise with their harsh and unmusical voices. About twenty paces in rear of the large elephant follow two chiefs, and one of them the head chief. They are known by a peculiar kind of cap with a broad brim which they wear; they are arrayed in white clothing, having a great many folds of the cloth wrapped round their waists, giving them an appearance of corpulency, a white jacket with gold buttons, a pair of pantalons fitting close to the ancle, barefooted; and a broad belt of gold-lace, set with precious stones, encircling their waist completes their attire. One man precedes them, carrying a large torch close to the ground, so that there is no danger of them making a false step. A great deal of respect is shown to them, and the Police are employed to prevent the crowd from closing upon them. Again follow at a stated interval another band and torch-bearer, closely followed by another elephant with his temple and all the other accom-

paniments with [the two chiefs in rear arrayed like the others. The next in order at a stated interval are three elephants abreast, and they are similarly attired and situated as the large elephant, with the exception of having no canopy over the temple. They are followed also by two chiefs. Again follow at the same distance and in the same order two elephants at a stated interval from each other, with their chiefs also following. The procession ends with five palanquins carried on men's shoulders. In each of them is a gold chatty containing water. There are a great number of men with masks of a hideous description, dancing women, banner and torch-bearers, and others too numerous to mention. There are altogether 14 elephants, and the procession extends about half a mile. I am told there is a great falling off in their proceedings being at one time able to muster more than double their present number. In the above order they proceed, visiting every street in Kandy at least once while it lasts, and they are attended by crowds of people from all quarters of the island, attracted hither by the brilliant spectacle. The whole display has a grand and magnificent appearance beyond any thing I have ever witnessed. On the last day of the festival they proceed to a river about five miles off, and, as I am told, empty the water from the chatties carried in the palanquins. While the water is falling, they cleave it a sword kept for the purpose, and again fill the chatties with fresh water from the river, which they keep until the following year for the same purpose. Should the water diminish during the year, they consider it a sign of sickness, and they are also of opinion that the presence of their Idol in the streets of Kandy confers a blessing on the inhabitants and also prevents sickness. Thus I have endeavoured to give you as correct an account as I am able of this great festival. I attended it myself for four nights for the purpose of being more correct in my statement, and you may depend upon it as being authentic, as I have rather diminished than added to it. I have no room to make any comment on the idolatrous proceedings; so I will leave you to form your own opinion on the subject.

## LIFE ASSURANCE SPIRITUALLY APPLIED.

I was lately addressed by a well-meaning and kind-hearted friend, an *Agent* for one of the many Life Assurance Societies which Providence has kindly established amongst us, urging me to take into my serious and personal consideration, and, immediately too, what I might well do while keeping more prominently before me the *one thing* needful, which is my daily meditation and my theme.

He began by remarking that, though few doubted the propriety and even the importance of making provision for the cloudy and dark day, yet very many, while they acknowledged and felt that they should themselves *insure*, were postponing, day after day, and year after year, unmindful of what they were doing; that the question with all such should be 'When shall this necessary provision be made? if, of importance, when is it so? 'Is it requisite to insure in 1852, then why not equally so in 1851; and if in the course of the present year, is it not my duty to apply during the present month? that, yesterday the applicant might have been successful, but to-morrow might be a day too late to make the desired provision. He told such in conclusion that the owner of

property, whether it were a dwelling or a ship, wisely protected himself from loss, should the devouring flame or raging storm destroy his possession; and that human existence should not surely find a lower estimate than *Real Estate*.

How applicable, thought I, to my hearers, is what this advocate for making a temporal provision has so far said! Are not they ever telling me, if not directly, at least by unmistakable actions, 'Almost thou persuadest us.' 'When we have a convenient season, we will call for thee,' even while I am urging on them the fact that *now* is the accepted time, and *now* is the day of Salvation—and that

"In the cold grave, to which they haste,  
There are no acts of pardon past;  
But *flee* the doom of all remains,  
And everlasting silence reigns;"

that the Divine Redeemer is an everlasting shelter from the storm and tempest which must finally overtake all who *now* neglect the Great Salvation, and that, as the temporal life of the Body is of far more value than what is generally called *Real Property*; so to secure the eternal life of the Soul must be of infinitely greater importance still to all, comprehending in its salvation the everlasting security of the only *Bona fide* "*Real Estate*," and this, conjoined with the never-ending happiness of the immortal principle of our nature, and its now mortal, yet ultimately immortal tenement.

But my Life Assurance friend did not stop with the remarks I have narrated. He said, that the younger the person the less the premium, that a person on recovering from illness might apply to be insured, and, though feeling himself quite recovered, might be rejected on the ground of a contrary opinion being entertained by the Medical Examiner of the Society, the slightest symptom of disease proving an insurmountable barrier; and he added, that it was quite a fallacy to consider that insuring one's life hastened death, and that no calculations could be safer or more correct than those made on the average lives of a number of human beings, however uncertain the death of any one person confessedly was.

All very true, no doubt, with regard to Insurance Societies; but how vastly superior the advantages held out to those desirous of making their calling and election of God in Christ Jesus *sure* and *certain*. How few of the draw-backs enumerated by my friend can be applicable to such as seek for glory and honour and immortality! True, indeed, the younger the person, the less resistance has the Spirit of God probably met with in His endeavours to convince of sin, of righteousness, and of judgement; and so, in a measure, it may be said to cost the *young penitent* less heart-rending sorrow than the *aged sinner*, who has at length '*come to himself*;' but, although thus much be conceded, yet after all no premium is or

can be paid by those who come to receive the Gospel offer. No, it is all of grace, not of debt; and the more sensible the patient is of the disease, so much fitter is he for applying, and so much the more likely (humanly speaking) not to be sent empty away; but, if a deceived heart hath turned him aside, if he comes to the Throne of Grace with a lie in his right hand, if he thinks he is rich and increased in goods and hath need of nothing, while the Holy Spirit, the Examiner or Searcher of Hearts, sees him to be wretched and miserable and poor and blind and naked, then, like the partially recovered candidate for Life Assurance, he cannot be received; but still he needs not, like him, go away in utter hopelessness, for,

"While the lamp holds on to burn,  
The greatest sinner may return;"

and returning will be received with open arms, and have a share in the provisions of his Father's House, in which is *bread enough* and to *spare*; and in this particular feature how does the *temporal* dwindle away into insignificance before the *eternal* provision, which is abundant to all who will taste and see its goodness; while the supposition of assistance granted by Life Assurance to all *and Sundry*, who might apply, would effectually shut the door of hope against *any one*, however great his need: And, to conclude, however erroneous the idea that to be 'overmuch good,' as a due regard to securing a provision for the soul is frequently termed, however fallacious the notion that so doing will either lessen the enjoyment, or shorten the duration of human existence: as making one's will, or insuring one's life, has often been superstitiously thought to do; yet, granting that it had this effect, who, that formed a right estimate of the comparative value of things *seen* and *temporal* and things *unseen* and *eternal*, but would agree with the great and good Apostle, that, 'to depart and be with Christ,' was far better, if it were God's will, than to sojourn in a state of suffering and constant exposure to the countless temptations to which poor human nature, while confined within its prison walls, is, and must be liable.

Thus have I noticed a few of the Lights and Shades of Life Assurance; its corresponding features *to* and its contrast *with* the more enduring realities; and, while I would say "*this*, if circumstances in the Providence of God permit, by all means do;" I would urge the necessity of not leaving the *other* undone. "Seek ye first the Kingdom of God and its righteousness, and all other things needful shall be added to you; godliness having the promise of the life that now is, as well as of that which is to come."

#### THE STATE AND THE SABBATH.

Men, being evil, work evil in every form of combination into which they happen to be thrown. They work evil through the

institutions of the Church, they work evil through the institutions of the State; yet both were ordained of God for good, and through means of both much good is secured and much evil prevented. Man's wickedness has not rendered the righteousness of God of none effect. Men have wrought evil through the Church and through the State, and they have wrought evil through the combined influence of both. The Church has employed its influence to induce and constrain the State to permit things which ought not to have been permitted, to prohibit things which ought not to have been prohibited, to create offences, and throw stumbling-blocks in the way of conscience, where the path ought to have been left clear. The State has at various times interposed its authority in commanding, and exerted its power in enforcing, religious duties in various ways, of which many Christians do not approve, but on the contrary strongly condemn, and feel bound in conscience to protest against, and to their utmost endeavour to prevent. These abuses have led many to say that the Church and State ought never to act in concert, at least, never in conjunction; that the State must not meddle with Religion, nor the Church with Civil government; that in all things they should keep apart. Now it may be true, we believe it is, that the State should always act as the State, and the Church as the Church, and not as if the magistrate were a minister of the Church, or the bishop as if he were a minister of the State. But that the Civil authority should never interfere in Church matters, nor the Church in affairs of State, seems to us simply a thing impossible, about the propriety or impropriety of which it is idle to reason. To say that they ought never to act in concert, and bring their combined influence to bear on the same point, is both foolish and false; to say that they ought to unite and cooperate for good, is true, but very little to the purpose. We hope, therefore, we shall soon get rid of the question about the union or separation of Church and State in this intolerable and interminable general form, and that those who are most jealous on the subject of their union will get themselves to consider every case in which their joint action is proposed on its own merits, and not as a branch of a general controversy. Many a good cause is rendered nearly indefensible by its supporters refusing to concede any thing to opponents. None but infidels desire that the Church should exercise no influence in the State, and their desire is that it should have no influence anywhere in the world. None but those who wish to get up and maintain a spiritual despotism, wish to see the Church left free to act, uncontrolled by any interference on the part of the State. But many Christians, fettered by vague general notions, and led away by unmeaning phrases, are in the present day assisting both the party of Infidelity and the party of Spiritual Despotism to carry their measures,

both in Church and State. The general position that the State is not to interfere at all where Religion is concerned, is rendered untenable for the Christian by the fact, that in some instances God has not left it possible for those administering the civil affairs of nations to choose a neutral part with regard to some observances of Religion. This is preeminently the case with regard to the law of the Sabbath. Here nations must decide in their public councils, as well as individuals privately in their consciences, whether the Sabbath rest is to be observed or not. In many instances no government can avoid acting in such a way as either to break or to keep the Sabbath rest, or cause it to be observed or broken. As in the case of the sitting of courts of law, they must either declare it to be lawful or unlawful for them to sit and decide causes on the Day of the Sabbath. If nothing is declared on the subject, it is of course left lawful to hold courts and decide causes on that day, and therefore lawful to summon jurymen and witnesses and compel their attendance for these secular purposes on the Sabbath, and lawful to give judgement against parties in default, who do not appear to support their claims on the Sabbath. If the prosecution of legal rights is not forbidden on the Sabbath, then not one individual in the community can be certain that the whole power of the State will not be brought to bear upon him, in order to compel his attending to secular affairs on the Sabbath Day. Could this be left to the good sense and Christian principles of individual judges? Nothing evidently but a general positive enactment would serve the purpose.

In the case of the Post Office, it is quite plain that the government must say whether it shall or shall not be lawful to carry mails and deliver letters on the Sabbath Day. Nay, they must declare whether these things shall or shall not be done. They cannot leave the Sabbath law of God to its own operation upon the consciences of individuals. They cannot leave this department to the confusion which would follow from each of their servants deciding for himself in the matter. They cannot leave it to the consciences of post-masters to say whether at their particular office mails shall be received and letters delivered on the Sabbath Day or not; to stage proprietors to say whether their horses shall or shall not run on the Sabbath; to drivers to say whether they will or will not drive on the Sabbath. But either the government must say there shall no post office work be done on the Sabbath, or it must say to all who serve in it, either you must work on the Sabbath, or you shall not work for us.

But it may be said the matter should be left to the conscience of our legislators. But is it not the part of Christians to exhort one another to duty. But what do we more, when as Christians we ap-

proach a Legislature, composed of men professing Christianity, with our petitions praying them to act in the matter as becomes their profession, and pointing out what course that profession to us seems to prescribe. Seeing it is not permitted them to be neutral, and they must pronounce against Sabbath desecration, or sanction it, is it not our duty to entreat them, not to do the wrong thing, which many of them may feel disposed to do, but to do the right thing which, as Christians, we all profess greatly to desire should be done. Whoever may oppose, or whoever may lag behind in the movement now making to obtain a better observance of the Sabbath, we hope that none through mistaken scruples will oppose or hang back *in the name of Christ.*

## EXTRACT.

## THE HEBREW SABBATH.

It is too customary to ascribe a repulsive severity to the Hebrew Sabbath. It is supposed to have mainly consisted of interdicts and restrictions. Many of the alleged cases depend upon Rabbinical fable, the Mishna and the Gemara, and not on the Mosaic law. "They bind heavy burdens and grievous to be borne." The commandment of God was clear: by these it was made of none effect. The punishment of its profanation was death. But then, when so enforced, it was a principal part of a theocracy. God ruled in Jacob. He was the immediate law-giver. He stood in the relation of a political chief. He killed or made alive. He fed that people by recurring miracle. He had the most allowed claim upon their time. The Sabbath was the test of loyalty as well as piety. Its violation was treason as well as disobedience. The delinquent did it "presumptuously," and "reproached the Lord." To "gather sticks," may seem a small offence; but it was committed just after God had said: "He that despiseth the word of the Lord, and breaketh His commandments, that soul shall utterly be cut off: his iniquity shall be upon him." The crime wore the front of a defiance. Yet is the Sabbath never proposed as a final end: to be insisted on without discrimination or alternative. In strait, for mercy, men might "profane it and be blameless." How different would have been this act in circumstances of need! How legitimate to have thus provided against rigour and hunger! It is very probable that it was on the first day of the week, the Sabbath of Christians, that Paul, escaped from shipwreck and shivering in the blast, "gathered a bundle of sticks" upon a most justifiable exigency, "because of the present rain and because of the cold." But, would we really know what the Jewish Sabbath was, we must hear it echoed, and behold it reflected, in other scenes. Let us think of the Gentile, hating his idols, but the prey of restless yearnings and fears. What was the auspice and relief which words like these brought to his soul! "Also the sons of the stranger that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer: their burnt-offerings and their sacrifices shall be accepted upon Mine altar: for Mine house shall be called a house of prayer for all people." And in the same spirit, how is the native votary cheerfully encouraged, and drawn by love! "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My Holy Day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then

shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Instead of that harrowing and punctilious terror which has been attached to their Sabbath and their Sanctuary the language of the saints proved that "the joy of the Lord was their strength:" "In the way of Thy judgements, O Lord, have we waited for Thee; the desire of our soul is to Thy name, and to the remembrance of Thee." "Thou meetest him that rejoiceth and worketh righteousness, those that remember Thee in Thy ways: in those is continuance, and we shall be saved." Taking the ancient Scriptures for our guide, we contemplate "the Sabbath of the Lord in the dwelling," the sanctified domestic life, every man under his vine and under his fig-tree, seeking a right way for their little ones, teaching the words, which were in their own hearts, diligently unto their children, talking of them when they sat in the house and when they walked by the way, when they lay down and when they rose up. Scarcely does the wicket or the lattice of a homestead open but to disclose a pious family, an Elkanah and Hannah, a Zacharias and Elizabeth,—the happy, holy, eaves of Shunam and Bethany. We see them keep their feet when they go to the house of God, where Moses is read every Sabbath-day, where prayer was wont to be made,—"going with the multitude, with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday." "The Sabbath of rest, a holy convocation," are placed together as coincident. "The burnt-offerings of the Sabbath" were doubled in the place of sacrifice, as well as the meat-offerings and the drink-offerings. The poor of the flock are tended by their shepherds, the hearts of the contrite are revived, and they blessed the Lord in the congregation, even the Lord from the fountain of Israel. "Because the preacher was wise, he still taught the people knowledge." The dawn awoke "the psalm or song for the Sabbath-day," and there was "the lifting up of hands at the evening sacrifice." Nor were their pilgrimages, three times a year, to the feast of the temple dreary and reluctant. They think of "their holy and beautiful house, and of all their pleasant things." The "ways" to it are in their "heart," "they go from strength to strength." As its dome glisters from afar, they break out into raptures: "Its foundations are in the holy mountains." When they approach it, tenderness more than dread seizes them: "How amiable are Thy tabernacles, O Lord of hosts." Their anticipations are not of overwhelming majesty, but of sweet refreshment: "We shall be satisfied with the goodness of Thy house, even of Thy holy temple." The covert of the Sabbath is dearer to them than all its courts. There is a nation at one,—in one band of friendship,—in one concert of praise,—brethren dwelling together in unity,—fragrant as the chiasm which anoints their highest priesthood, pure as the beaded dews of the sacred hills. If they know a parting envy, it is only to exclaim: "Blessed are they who dwell in Thy house: they shall be still praising Thee." "Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord. Lift up your hands in the sanctuary, and bless the Lord." They return, but not to forget,—the songs of Zion are still on their lips,—and sooner shall their tongue cleave to the roof of their mouth, sooner their right hand forget its cunning, than they should not prefer Jerusalem above their chief joy.—*Rev. Dr. Hamilton.*

THE RELIGIOUS NEWSPAPER.—The silent influence of the Religious Newspaper in the family, and through 100,000 families on the heart of a great community, is briefly stated by a writer, unknown to us, in the following paragraph:

"A large portion of our best moral impressions and sentiments have been suggested, reiterated, and fastened on the mind by the Family Press. The pulpit does much; parental instruction

in many cases does much; but the Press is in the present day necessary to both. Let any reader of a well conducted family paper open its pages, and consider thoughtfully its contents. There are in a single number sometimes from 150 to 200 separate and distinct articles, each one conveying an idea, a fact, or a sentiment, stated or illustrated so as to produce an effect in enlarging the reader's store of knowledge, in giving a right direction to thought, feeling, or action. Must not all this have its influence, and in the aggregate a mighty influence upon the reader? No reflecting man can fail to see that the fifty-two visits in a year of a carefully conducted paper, intelligent, correct, elevated in its moral tone, and withal interesting in its contents, must exert a great and blessed influence upon domestic life. Children growing up under such influences are far more likely to be intelligent, correct in their opinions and morals, and better prepared for the active duties of life, than they could possibly have been without it."—*British Banner*.

## REVIEW.

A BOOK OF DEVOTIONS AND SERMONS, DESIGNED CHIEFLY FOR THE USE OF MARINERS; BY THE REV. GEORGE MACDONNELL, BATHURST, N. B.; AUTHOR OF "HEATHEN CONVERTS TO THE GOD OF ISRAEL."

MANY Protestant bodies conceived a strong aversion to any thing like a Liturgical service or prescribed Forms of Devotion, as having introduced a dead formality of worship into the Christian Church towards God who is a Spirit, and requires that those, who worship Him, should worship Him in spirit and in truth. So far as public worship in the Congregation is concerned, we think that our Church has wisely aimed in seeing that this be conducted decently and in order, to secure their object by admitting none to the office of the Ministry without first endeavouring to ascertain that they are competent to lead in a suitable manner the devotions of an assembly of Christians. Whatever deficiencies may have been observed in individual Ministers in the performance of this important part of their duty, the system commends itself too strongly to the reason and feelings of our people to run any risk of being laid aside for a prescribed form of Devotional services in our congregations. If our Church interferes at any time in this matter, it will not be by causing prayers to be composed for the use of her Ministers, but by an exhortation to them to take heed above all things that in this part of their service their Ministry be not justly blamed.

But that there are wants in the Church somewhere, that cannot well be supplied without such aids to devotion as Forms of Prayer, seems indicated by the fact that such aids are from time to time published in connection with every Protestant Denomination, and receive in it a more emphatic sanction than an authorisation by Church courts in the general estimation in which they are held by the most pious of their people. A Book of Family Worship by Ministers of the Church of Scotland was lately published, which is

not unlikely to prove both the most acceptable and the most useful public service performed by them in their day and generation.

The little book, whose title stands at the head of our remarks, and which it is our object (as far as the limited sphere, in which our periodical circulates, admits) to introduce to notice and recommend, is designed to supply a want to which we think our Church ought long ago to have attended. The ship, as it leaves the land, bears away its inmates beyond the reach of all those social arrangements by which the temporal and spiritual wants of their brethren on shore are provided for. It will fall in with neither provision-store, nor carpenter's shop, nor sail-maker's yard, on the pathless ocean to supply any deficiency that may take place on the voyage. It has become, for a time, a world within itself. Those, who have to care for the temporal safety and welfare of this world, provide accordingly, and a little of every thing, that may possibly be needed, is stowed away in some corner or other of the little floating epitome of the great human hive on shore. But have Protestant churches done all that they ought, or might have done, to see that in these little isolated worlds there should be the form of a Christian congregation, and securing for His disciples the means and the opportunity of gathering themselves together in the name of Jesus for prayer and praise and hearing of His Word. We fear not. We have often asked ourselves, Has our Church done well in leaving the Sabbath observances of her sailors on ship-board to the chances of the master of the vessel being able and willing to conduct them in a becoming and profitable manner? She has, perhaps, not done all that might have been done to secure all the good that might possibly have been accomplished in this way; but it has again and again, in reading narratives of voyages, been impressed upon our mind that a Church might secure much for the spiritual edification of sailors at sea by providing an authorized Sabbath service, and which could neither be secured nor at all expected in any other way whatever. "Those that go down to the sea in ships, and do business on the great waters, do indeed see the works of the Lord and His wonders in the deep;" but, unless they see it in their ship, they see nowhere, for many days, it may be for many Sabbaths, a gathering together of sinners in the name of Christ to hear the words of His great salvation. Sailors are often necessarily separated from the ministrations of the sanctuary on shore. We cannot put a Minister on board every ship; we cannot expect that every man entrusted with the sailing of the vessel and the command of the crew, and well qualified professionally to take charge of both, should be also qualified to conduct the devotions and speak a word in season to an assembly of

Christians, or of sinners needing to be led to the Saviour. But could not all masters of vessels cause the voice of the Church to be heard in such an assembly committed to his care, if only her words were printed in a book? Would not many gladly receive such a gift from the Church to which they belong? We are persuaded that not only many, but by far the greater number would, and cause it to be used too, either reading it themselves or appointing it to be read by some one under their authority. Why should not the Church speak Sabbath by Sabbath to an assembly on ship-board, because she can only speak to them from a book? Why not rather rejoice that she can, and strive to do good as she thus has opportunity? Why should she not also seek to awake repentance or whisper consolation by the bed-side of the sick or dying sailor, because he is far away from the living voice of her Ministers, and could only hear her words of instruction and of hope from a book read by a comrade known, it may be, to be an exceeding sinner like himself, who could out of his own store of religious knowledge and experience, bring forth nothing saving or to profit, but who could and gladly would make him to hear the voice of the Church? Would her words be polluted or lose any of their weight and impressiveness, coming from such lips under such circumstances? No, truly. Or, when the body of a departed brother has to be committed to the deep at the sailor's funeral should the voice of the Church not be heard speaking a word in season to those that remain, because she could come forward and take part in the service only in the form of a Book. We should not fear her words falling altogether to the ground on such occasions, whoever should be the reader.

It may be said, indeed, all men may have the Bible; but this does not meet the case. We think it is Richard Baxter who somewhere says of himself, "in sickness though I endeavour to apply to myself passages from Scripture, yet the same come to me with more lively influence when addressed to me by another. It has pleased God thus to make us mutually helpful, that none might say, 'I have no need of others.'" Now, under all the circumstances above alluded to, we have supposed the Church speaking, not as God, or the vice-gerent of God, but as the ransomed of the Lord, asking the way to Zion with their faces thitherward, and encouraging and directing others to come with them that they may together inherit the promises. We have supposed therefore that the sailor in all the situations alluded to would hear the voice of the Church as the voice of his fathers and brethren, hoping and fearing with him and for him, warning and exhorting and calling on him to be of good cheer, that, though afar off on the lonely deep, he was forgotten neither in Heaven nor on earth.

We have called the Book we wish to recommend a little Book, and it is not large; but there is a great deal in it, a desire for cheapness having led to the compressing into a small volume in clear legible type matter, which without the greatest economy of paper could easily have filled a large one.

We give the following account of its contents from the preface. "It comprises, first, a series of morning and evening prayers for thirty-one days including four Sabbath-days. In addition to the daily there are various prayers for particular times and occasions, among others of sickness and death at sea."

"The second part of the Volume consists of Discourses, expository and practical, upon all the principal passages in the Word of God connected with the vocation of the sea-faring man. With each of these is associated a prayer preceding and one following. The Lord's Prayer is intermediate and is offered alone, directly before the Sermon. Psalms to be sung in worship, and a portion of Holy Scripture to be read, are indicated. This, it will be observed, is in accordance with the approved form of the Sanctuary observances of the Church of Scotland. And the author trusts that the completeness thus aimed at will not only encourage those who may wish to use them in public Divine service at sea, but will also be found suited to promote edification and the spirit of devout worship."

Our space will not admit of our giving extracts to justify our commendation of this Volume; but we esteem it very highly, and have no doubt it will soon need neither our commendation nor that of any other. When it has come into the hands of those for whom it is intended, it will speedily commend itself as the Presbyterian Sailor's Manual of Ship Devotions.

## MISCELLANEOUS.

**CHURCH OF SCOTLAND MISSIONS.**—The anniversary meeting of this association was held at Exeter Hall on Monday evening, the Duke of Argyll in the chair. A prayer having been said by the Rev. Mr. Wyllie, the noble chairman in addressing the meeting regretted that he should be obliged to leave them after addressing a few remarks, but Sir Charles Malcolm would preside instead of him. After expressing his gratification at seeing so large a meeting, and complimenting Dr. Cumming on his successful efforts to spread a knowledge of Presbyterian principles in the metropolis, he noticed, for the information of those not conversant with the rules of the Church of Scotland Missions, her five principal Schemes. The first referred to a voluntary system of general education. There were 12,000 children educated in these schools. But, notwithstanding this, there was need for more, for the Report of the Relief Committee in 1846 and 1847 mentioned that in the Island of Skye out of a population of 27,000 only 3166 could read, and 1264 write. The next division were the Church societies, to meet the spiritual wants of the Scottish Church at Home. The remaining three were the Indian, Colonial and Jewish missions. If I the members of the Church of England present used every exertion in connexion with their

own Church to promote these objects, he could not expect their support; but, if not, he urged that these things were good in themselves, and would do good to their Church if supported. He reminded them that Ridley acknowledged Knox as a brother-worker in the ministry, and asked if any of their Bishops in these days would do the same. After praising their great reformer, he warned them that the Church of England ought to place her organization on a sound basis. They ought to support their Bishops on the proviso that their teaching was sound Protestant teaching, and should maintain their right no longer to continue subject to their jurisdiction if they wandered from that path. The errors of Rome were progressive, and unless they adopted this course they might not be able to keep themselves free from doctrinal errors of the grossest character. His Grace then resigned the chair to Sir Charles Malcolm. The report stated that they had been successful in their efforts in their three great divisions of missions—namely, the education and missionary work in Scotland, the foreign and Jewish missions. The sum placed at the disposal of the first section was £12,671, the second £11,567, and the Jewish £3232, making in all £27,470. Besides this, £25,000 had been subscribed for the churches of the mission, and further £20,000 was annually given which never appeared in the lists. In the Home department were 214 schools, including two normal schools in Edinburgh and Glasgow, in which 209 male and female teachers had been successfully trained. From 16,000 to 17,000 children attended these schools, who were all beyond the reach of parochial assistance. They had received from British North America, Australia, and other places, earnest appeals for increased aid. The Report dwelt at great length on the Indian missions. The Rev. John Stuart, M. A., minister of Moffat, moved the adoption of the Report, and was followed by the Rev. Dr. Cumming, who was received with loud applause. He spoke at considerable length against the errors of Rome and the ill success of her teaching. The Rev. T. Nolan next addressed the meeting, followed by Sir John Heron Maxwell and the Rev. Mr. Fisher. A vote of thanks was given to the Duke of Argyll and Sir Charles Malcolm, and the meeting, which was numerously attended, separated.—*Glasgow Herald*.

**MUSICAL SOIREE.—GREYFRIARS CHURCH.**—A congregational soiree was held in Greyfriars' Church on the evening of Monday, 5th inst., in connection with the Philharmonic Society recently instituted there. In the absence of Dr. Kings, the President, John Anderson, Esq., occupied the chair, supported by a number of the elders and managers, and several clergymen. A blessing having been asked by the Rev. Mr. McGavin, Airdrie, and a few lines of a hymn sung by the meeting, the numerous and respectable audience were then served with a substantial tea, under the superintendance of Mr. Wright, which gave satisfaction to all parties. Various anthems, choruses, &c., were sung, in the course of the evening, by the members of the society with a taste and accuracy which reflect the highest credit alike on their own perseverance and on the efficient training of the accomplished leader. Indeed, whether we speak of the singing of the society, or the solos sung by Mr. Robson, and others, heightened by the assistance of Mr. D. Green-shields on the euphonium, we must say the effect was grand and surpassed our most sanguine expectations. At intervals, between the pieces, addresses on sacred music were delivered by Mr. McDonald, student of divinity, and the Rev. Dr. Anderson; from the latter gentleman's extensive practical and scientific knowledge in music, his observations were listened to with the greatest respect and pleasure. It is but justice to say, from the manner in which the speakers treated their respective subjects, that their arguments must tell powerfully towards the continued prosperity of the society. Judging from the whole proceedings, by the effects produced, it would be well for

other congregations to organise similar societies. Then may we expect to see something like a general reformation in our congregational singing.—*Glasgow Herald*.

A PROTESTANT mission to Rome is about to be established. Mr Blackeney, incumbent of St. Paul's, Isongreen, with whom the scheme originated, is to be the first Missionary.—*English Paper*.

THE DUKE OF NORFOLK TURNED PRESBYTERIAN.—The *Morning Advertiser* has heard upon good authority that an application has been made by a gentleman, professing to be properly empowered, for a seat in Dr Cumming's chapel for the use of the Duke of Norfolk.

The unfortunate refugees from religious persecution in Madeira, who were sent out to Illinois, are prospering in their affairs, being pleasantly located and advantageously employed.—*American Paper*.

Mrs. Judson, widow of the late celebrated Missionary Judson, purposes to continue for some time in Burmah. Mrs. Judson was extensively known, previously to her marriage, as Fanny Forrester. She exchanged her home in the United States for the Mission work, and, though a widow, she resolves to continue in the field. The native women there entreat her to stay; and, as she has acquired a little knowledge of the language, she thinks she may be able to accomplish some good by remaining there a few years.—*American Paper*.

ADDITIONAL CHURCH SERVICES DURING THE EXHIBITION.—On Sunday, the 4th of May, a sermon will be preached by the Bishop of London, at St Paul's Cathedral, on the occasion of the opening of the Exhibition. Offers have been received from 33 Clergymen, either Frenchmen or Germans by birth in English orders, or Englishmen well acquainted with the languages of the Continent. It appears that in churches and consecrated chapels the Liturgy can only by law be read in English; but seven unconsecrated or proprietary chapels have already been placed at the disposal of the Committee for extra services in foreign languages.—*Times*.

COLONIAL SCHEME OF THE CHURCH OF SCOTLAND.—We understand that the sum of L. 19 14s 3d. has been remitted this week to Edinburgh, being the proceeds of a collection made in St. Matthew's Church, a few Sundays ago, in behalf of that Scheme.—*Halifax Guardian*.

SIMPLE PREACHING.—"A few years since," says a friend of ours, "I was travelling in Virginia, and stopped to pass a Sabbath and preach in the upper part of London county. My congregation was composed partly of negroes, who were particularly attentive, and appeared anxious to derive instruction from the discourse. I made unusual exertion to be simple and intelligible, so as to profit, if possible, the most ignorant hearer. After meeting, as I stood in the door conversing with a gentleman, I overheard a group of blacks discussing the merits of the sermon, 'Well, brudder Jim, how d'ye like the preach dis mornin'?' 'Berry much, brudder Sandy. Only one big word I was't understand. What massa mean by dat word *scoriate*? I guess to be college word.' I now recollect that I had used the word *excoriate* in its classic sense, forgetting that it was a departure from that simple style which I intended to adopt. Many times since have the words of 'brudder Jim,' come to my recollection, and made me inquire whether I so preach as to be understood. In preparing my discourses I write many a sentence and then alter it, fearing some will not know what massa means. And I sometimes hear my brethren, when preaching, use words, and phrases, and whole paragraphs, which cause the inquiry, 'What massa mean by dat?' It is to be feared that much we say is lost to many of our hearers because not said with simplicity.—*Christian Index*.



**PULPIT ELOQUENCE.**—A more sickening and disgusting exhibition can nowhere be witnessed than to see a minister of the Gospel, forgetful of his high duties and Holy Calling, prostituting the pulpit by preaching himself. Any attempt to play the orator on such an occasion sinks the ministry into contempt in the view of any individual of cultivated taste or piety. The minister should be forgetful of himself, and think only of his hearer and his subject. He stands between the living and the dead. His mission is of the last importance to man; and he should fill it with singleness of heart. If his be the spirit of the preacher, he cannot fail to be eloquent. The eloquence of the pulpit consists in the greatest simplicity of style and manner, in the dignity and sublimity of the topics discussed, in the awful interests involved, the overwhelming manifestations of a Redeemer's love. Let those fill the soul of a speaker, and he will be sufficiently eloquent.—*Judge M'Lean.*

**THE SORROWFUL TREE.**—In the Island of Gon, near Bombay, there is a singular vegetable, "the Sorrowful Tree," because it only flourishes in the night.—At sunset no flowers are to be seen, and yet, half an hour after, it is quite full of them. They yield a sweet smell; but the sun no sooner begins to set upon them than some of them fall off, and others close up; and thus it continues flowering in the night the whole year. Grace in the soul of a believer is just such a flower. In the dark night of affliction it is fresh and fragrant, puts out its bloom and seems full of immortality; but, when the sun of prosperity arises and shines upon it, and is surrounded with earthly comforts, then, for the first time, its Divine life withers; it collapses, and shuts up its leaves.

**DR. JOHNSON.**—The churchwardens of St. Clement Danes, having satisfactorily ascertained that a seat in the pew, numbered 18, in the north gallery of that church, was regularly occupied for many years by the great moralist, have caused a neat brass tablet, recording the fact, to be affixed in a conspicuous position to the pillar against which the Doctor must often have reclined. The inscription on the tablet is from the pen of Dr. Croly, Rector of St. Stephen's, Walbrook, and is as follows:—In this pew, and beside this pillar, for many years attended Divine service the celebrated Dr. Samuel Johnson, the philosopher, the poet, the great lexicographer, the profound moralist, and chief writer of his time. Born 1709; died 1784. In remembrance and honour of noble faculties, nobly employed, some inhabitants of the parish of St. Clement Danes have placed this slight memorial, A. D. 1851.—*English Paper.*

## POETRY.

FOR THE PRESBYTERIAN.

Written among the "Thousand Islands."

BY A STUDENT OF QUEEN'S COLLEGE.

Hail, beautiful, beautiful "Thousand Isles!"  
How are ye graced with so many smiles?  
Whence are ye risen with rock and steep  
From wondrous depths of the glassy deep?  
Like glorious things of life ye be,  
Exalted out of the River-sea.

Here the grass-clad fields and the forests wide  
Alternately border the silver tide:  
Here the uplands high and the lovely glade  
Are chequered o'er with light and shade,  
And the foliage dense of shrub and tree  
O'ershadows the waves of the River-sea.

Here the little Naiads disporting Jave  
Their glittering sides in the parting wave:  
Here the wild-bird's song and the sea-fowl's cry  
Are heard by the eaglet soaring high:  
And the floweret invites the vagrant bee  
On the blooming banks of the River-sea.

Hail, beautiful scenery! scenes of bliss  
Where the rocks and the waves for ever kiss:  
Where the islets fair and the azure sky  
In the shining watery mirror lie:  
And the radiant star-light seems to be  
In the crystal depths of the River-sea.

Loveliest Isles! mid your glorious sheen  
The finger of God is plainly seen;  
His might in the everlasting floods,  
Wisdom amid the grand old woods,  
Goodness in all the things that be  
In the lovely Isles of the River-sea.

Gananoque, June 23, 1851.

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