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The Presbyterian;

A

MISSIONARY AND RELIGIOUS RECORD

OF THE

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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION OF MONTREAL.

"The Fear of the Lord, that is Wisdom."

VOL. V.

MONTREAL :

JOHN LOVELL, SAINT NICHOLAS STREET

1852.

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No. 1, January, 1852.

VOLUME V.

Price 2s. 6d. per annum.

Subscribers to THE PRESBYTERIAN, who have not remitted payment of the past year's Subscription, are respectfully and urgently requested to send the same, along with a remittance for the year 1852, THE PRESBYTERIAN being payable in advance.

CHURCH IN CANADA.

The Presbyterian.

Four years have come and gone since the publication of the *Presbyterian* was commenced in compliance with a wish generally expressed, and with the view of supplying a want generally felt. Our humble sheet was designed to afford to the Church, to which its conductors belong, and the Members of the Lay Association, whose organ it is, a medium of communication with the various congregations of which it is composed. It was also intended, that its pages should be the channel of conveying intelligence respecting the progress of our Church in Canada, and of the Parent Church in Scotland. It was further the intention to submit to our readers information respecting other religious bodies. These objects we have endeavoured to accomplish, and during the coming year, while strictly keeping in view the design of the originators of the periodical, it is trusted that the conductors will be enabled to make it more interesting to the general readers than it has perhaps been hitherto. With this view several standard British Religious Publications have been subscribed for, by the Lay Association, and every care will be exercised in making interesting selections from their columns. No exertions shall be wanting on the part of the conductors, to make the *Presbyterian* worthy of the position it occupies as the virtual organ of our Church in this Province; but we must continue to rely on our many kind friends co-operating with us, remitting their subscriptions, and endeavouring to maintain and extend our circulation. The amount of subscrip-

tion is very small, but that very fact should induce subscribers to remit promptly. We trust a combined effort will be made by our friends to procure subscribers and collect the subscriptions for the new year as well as the arrears of the past one. An extension of the List of Subscribers is still a desideratum; but the friends of the publication have only to will it, and it will be no longer so. With this first number of a new year we commence giving separate Lists of Subscriptions received for 1852, and for arrears of by-gone years.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

The Annual Collection in aid of this important Fund will be taken up in all the Congregations within the bounds of the Synod on an early Sabbath in January. It is of the greatest importance that a vigorous effort be now made to increase this excellent Scheme of our Church, for, short as the space of time is, which has elapsed since its institution, no less a number than four widows and fifteen children are mainly dependent upon it for their support. The annual income at the disposal of the Board of Managers is at present about £90; and it must be obvious that, if the number of claimants on the Fund hereafter increase in the same ratio as during the past three years, the Fund will be quite inadequate to afford relief. The Ministers themselves contribute £3 annually, which, considering their limited means, is as much as it is reasonable to expect from them. Many Congregations in former years have responded most liberally to the call made

upon them; but we regret to say that not a few have evinced a very different spirit. Surely it is not too much to expect that even the poorest of our Congregations should supply annually to the *Widows' and Orphans' Fund* at least as much as their Minister's individual contribution.

INDUCTION AT NEW RICHMOND.

The Congregation of New Richmond in connection with the Church of Scotland, vacant since the translation of the Rev. John Brooke, A. M., to Fredericton, New Brunswick, in 1842, transmitted to the Presbytery of Montreal a harmonious call in favour of the Rev. John Davidson, formerly of Laprairie, to be their Minister. The Presbytery sustained the call, and, to afford to the Congregation an opportunity of seeing and hearing the interesting and solemn services of the Church on the occasion, to them so important, of placing a Minister over them in the Lord, appointed Mr. Davidson's induction to take place at New Richmond. To accomplish this, the remoteness of New Richmond preventing the Members of Court from personally discharging the duty, the Presbytery agreed most respectfully to request one or more of their Brethren in the Province of New Brunswick to undertake for them this labour of love, and induct Mr. Davidson according to the Rules of the Church. This request was cordially acceded to, and the duty ably performed by the Rev. James Steven, of Campbellton, a warm and esteemed friend of the Congregation, who has watched over its interests from its infancy, visiting and dispensing the ordinances of the Gospel,

while left without a Shepherd, more or less frequently for the last 20 years.

On Saturday the 1st November, the day previous to the celebration of the Lord's Supper, the Rev. Mr. Steven preached an excellent and appropriate Sermon from 1 Cor. I. 23, 24.—“But we preach Christ crucified, &c.” afterwards administered to Mr. Davidson the usual vows, and gave suitable addresses to Pastor and People, of which the following is an imperfect outline:—

Rev. and dear Brother, As I feel a real and deep interest in the success of your ministerial labours among this people, whom I have known these many years, and with whom you are now so closely associated by the endearing tie, which binds Pastor and People together, permit me to address a few sentences to you on the present solemn occasion respecting the *duties*, the *difficulties*, and the *encouragements* which pertain to a Christian Missionary.

I trust and believe that the motives which induced you to leave the land of your Fathers, the scenes, and the friends of your youth, and to cross the wide Atlantic, to be a herald of the Cross, a messenger of purity and peace, were love to God, gratitude to the Lord Jesus Christ, and a holy zeal for the salvation of immortal beings who were deprived of the ordinances of Religion, and who were perishing for lack of knowledge.

I sincerely hope and believe that the flock, over which you have now the spiritual oversight, will welcome you to their hearts and their homes, rejoice in all your joys, and sympathize with you in all your sorrows, administering the soothing balm of consolation; and that He, who sendeth none a warfare at his own charges, will strengthen you with all might in the inner man; that you may not count your own life dear to yourself, if so be that you may finish your course with joy, and the ministry you have received of the Lord Jesus to testify the Gospel of the grace of God.

You know well, and I trust you deeply feel, that we, as Ministers of Jesus Christ, ought ever to unite Christian wisdom and prudence with an uncompromising regard to the sacred dictates of Truth and Righteousness; zealous exertion with mildness and gentleness of manners; and a uniform consistency and rectitude of conduct with forbearance and long-suffering towards the weak and to them who are out of the way.

My dear Brother, in the discharge of your Ministerial duty endeavour to copy after the example of our Lord and Saviour, which was absolutely perfect, and thoroughly accommodated to your present state. His conversation was a living law; and Christianity, which is the best and holiest in the world, is nothing but a conformity to His precepts and pattern.

Follow Christ's example in His indefatigable diligence in doing good. This was

our Saviour's meat and drink by day and by night. He fed the hungry, clothed the naked, visited the sick, and comforted the afflicted, pouring the oil of joy and gladness into the wounded heart. Do you so likewise; visit the sick, be afflicted in all the afflictions of your people, and minister to their spiritual wants as far as opportunity shall put in your power.

Imitate your Saviour in humility and lowliness of mind. Witness His stooping to the meanest office, even that of washing His Disciples' feet. All this was to set us an example of mutual condescension to each other, and lead us to regard no office of love beneath us, which the necessities of our brother may require.

Imitate your Heavenly Master in the unblamableness and inoffensiveness of His life and actions. He injured none, nor gave just cause of offence to any, but was harmless as well as holy; therefore be you harmless and blameless, wise as the serpent, and innocent as the dove, for piety without policy is too simple to be safe, and policy without piety is too subtle to be good.

Imitate the example of your Blessed Saviour in His patience under sufferings and reproaches. When He was reviled, He reviled not again. When His name and honour suffered the vilest indignities, blasphemies, and reproaches; when He was called a blasphemer, a devil, a friend of publicans and sinners; He underwent the burden of His sufferings with patience and meekness of spirit. For an innocent person to bear all this, when He could have destroyed His calumniators and persecutors with the breath of His mouth, is unequalled. And why all this? To leave us all an example, that we should follow His steps.

Imitate the example of your Heavenly Master in His impartiality in reproving sin. He feared the faces and spared the faults of no offenders. The Pharisees were proud and haughty, and dishonoured God above most, when they pretended to glorify Him above many; therefore we find Christ denouncing many woes against them for their many sins. Imitate Him then in reproving sin, and in telling sinners their faults. But permit me to suggest to you the necessity of tempering your zeal in this respect with prudence. Observe the time and occasion, and embrace a fit opportunity. A well-timed reproof will often have a salutary effect; but, if imprudently done, instead of doing good, it may be productive of much evil.

And, finally, permit me to observe, that in the exercise of your duty you may lay it to your account to meet with opposition. So long as Christianity inculcates faithfulness and sincerity, purity and devotion, and so long as the heart of man retains its natural enmity against God, must you expect opposition in the faithful discharge of your duty. However circumspectly you may walk, or however conscientious

you may be in the discharge of your duty as a Minister of the Church of Christ, yet from the ignorance of some, the bigotry and self-righteousness of others, and the want of vital Christianity in many, your conscientiousness may be construed into affected singularity, your pious zeal into forwardness or unwarrantable enthusiasm, your patience into apathy, and your devotion branded with hypocrisy. But remember that such indignities were heaped upon your Master's head, whom you profess to serve, and upon all the disciples who have been His faithful followers. And it is enough that the servant be as his Lord. ‘Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.’ “And now I commend you to God and to the Word of His Grace, which is able to build you up, and to give you an inheritance among them that are sanctified.” And I pray that a door of utterance may be opened to you, to speak the mystery of Christ to those who know Him not, that so the people, that sat in darkness, may see a great light, and to them, that sat in the region and shadow of death, light may spring up.

Permit me to address a few words of exhortation to you, my Christian Brethren.

After what you have heard of the duties and responsibilities which are incumbent upon your Minister, you will see more and more the necessity, and practise more than ever the duty, of affectionately remembering him to God in all your approaches to the Throne of Grace. The Apostle Paul pled for an interest in the prayers of those to whom he administered the Word of life. “Praying always for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel.” And, if one so eminently gifted as Paul was, needed an interest in the prayers of Christians, assuredly we, who are far less eminently endowed, stand in more urgent request of the prayers of the people of God.

Neglect not the worship of God in the family, nor in the sanctuary. The former will prepare your minds for the public ordinances of the latter. It is the duty of your Minister, as you have heard, to preach the Gospel of Jesus Christ faithfully; it is your duty to wait upon His ministrations regularly. “Not forsaking the assembling of yourselves together,” is the solemn command of the God of ordinances; and yet, in contempt of it, many professing Christians are but partial attenders in the House of God, seen perhaps in their pews for a few days previous to demanding the sealing ordinance of baptism, or of partaking of that of the Lord's Supper. This weakens the hands and grieves the heart of your Minister, whilst it incurs God's displeasure.

Search the Scriptures prayerfully both for faith and practice, that, having the

Lord Jesus Christ testified to your hearts, you may walk worthy of Him unto all pleasing, and receive the kingdom of God as little children by the full submission of your wills to His teaching and authority. Let your Sabbaths more especially be devoted to the sacred employment of reading the Word with prayer to God, that it may be opened to you in the fulness of Christ's blessings.

I trust that it is unnecessary to remind you that the Lord hath ordained that they, who preach the Gospel, should live of the Gospel. In the obligations you have come under to support your Minister, you have acknowledged and declared your purpose of fulfilling this duty. Now, therefore, perform the doing of it; that, as there was a readiness to promise willingly, so there may be a performance also out of that which ye have, counting it no great thing that we reap your carnal things, who sow unto you spiritual things. "Ye, therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and for ever. Amen. Grace be with you all. Amen.

The above is little more than the heads of this Address.

At the conclusion the congregation, old and young, pressed forward and warmly congratulated their Pastor by shaking hands with him.

By mere accident we lately fell in with the following Address and Reply, and we feel much satisfaction in transferring them to our columns. We cannot, however, allow the occasion to pass without expressing disappointment that copies of newspapers, containing similar intelligence more or less interesting to our Church generally, are so seldom forwarded to us by parties having it in their power to do so, in order that the particulars may thus be communicated to our readers. Such attentions on the part of our well-wishers would materially aid us in promoting one of the objects at which our Periodical aims.

(From the Ottawa Citizen.)

ADDRESS TO THE REV. MR. EVANS, OF RICHMOND.

A short time since we stated that the Rev. Mr. EVANS, Presbyterian Minister at the Village of Richmond, in Carleton County, was about to leave that place for another field of labour, much to the regret of the Congregation amongst whom he had laboured. The following is a copy of an Address presented to the Rev. Gentleman on that occasion, and also of his Reply:—

ADDRESS.

REVEREND AND DEAR SIR,—It is with deep regret that we address you on the present occasion, when we take a retrospect of the near, endearing relationship, mutual affection and harmony subsisting between us for ten years, during which time you laboured with zeal and ability, regardless of the inclemency of weather or the badness

of roads, which, when you first came among us, were almost impassable.

We feel it is our duty, and as a tribute of gratitude, to acknowledge the deep obligation we are under for your exertions and perseverance in procuring the means, and finishing Churches, during your residence in this place. The Churches of Richmond and Huntly in their present state are evidence of your zealous exertions in promoting the comfort of the people, and also houses in which to worship the God of our Fathers.

Although you are now removed to a considerable distance, we trust you will not forget us in your prayers when spreading the wants of the Church before the Mercy-seat; and our most earnest prayer for you shall be that the Great Head of the Church may long spare you as a blessing to your family, and to the new charge committed to your trust, and that the pleasure of the Lord may prosper in your hands.

SAMUEL DAVISON, Elder.

JAS. DAVISON, Trustee.

JNO. BROWN, Member of Com.

Richmond, 27th Oct., 1851.

REPLY.

MY DEAR BRETHREN,—In reply to your kind and flattering Address, I most humbly thank you, and beg to say, that my zeal and exertions in endeavouring to provide for your spiritual interests, and the extension of the Saviour's Kingdom and His glory, was the principal object, I trust, I have ever kept in view from my first entering upon the sacred office of the Ministry. Your souls salvation was only secondary to the glory of God. I trust that my services have not been altogether in vain. Although little fruit may have appeared, I still entertain the hope that the Word will not return void. We must wait patiently for a reaping-time, when he that soweth, and he that reapeth, shall rejoice together." I believe I preached unto you the pure Gospel of Christ, that by which I hope to be saved. Improve your time and privileges: "Be ye steadfast, immovable, always abounding in the work of the Lord." Be assured that my heart's desire and prayer to God for you is, that you may be saved.

Painful as my removal from you is, you have no reason to feel discouraged. I hope the Great Shepherd, the Head of the Church, will in His wisdom provide a suitable Pastor to break the Bread of Life among you.

May you all enjoy Divine peace, and much spiritual prosperity, is the sincere desire and earnest prayer of your humble and devoted servant in Christ.

D. EVANS.

27th Oct., 1851.

(From the Standard.)

OBITUARY.

Died at Simcoe, on Thursday the 25th November, 1851, Mary Whiteford, wife of the Rev. George Bell. She was born at St. Thérèse de Blainville, C. E., on the 12th November, 1825, and was therefore twenty-six years of age.—From her earliest years her dutiful conduct in the relations of a daughter and a sister afforded good hopes of the successful discharge of the duties of whatever sphere she might afterwards be called to fill; nor were these hopes delusive. Being married on the 18th November, 1846, at the early age of twenty-one, she was called to occupy the difficult and delicate position of a minister's wife; but with a wisdom and discernment, rarely to be found in one so young, she steered her course through its peculiar difficulties, while her singular combination of great cheerfulness with deep solemnity of feeling fitted her for being, what most emphatically she was, a real companion to her husband in his pastoral labours. As a mother she was affectionately fond of her children, and displayed great prudence in the training of their infant minds. Her dear babes have met with a severe loss in her being removed from them at so tender an age. At an early period

she connected herself with the Church of Christ, and she was to the last an unassuming and yet earnest Christian. Her very severe sufferings she endured with great patience and resignation to the will of her Heavenly Father, sustained by His grace; and, resting on the True Foundation, she enjoyed a hope full of immortality. Death was triumphed over, and, when the fatal stroke came, her latter end was peace. Her kindness and affability rendered her a favourite wherever she was known; and it is not only her bereaved husband and children with other relations, but a large circle of friends also, who are now sincere mourners: yet their mourning is lightened by their knowing that the lovely flower, so early snatched away by the hand of death, now blooms in a more genial clime in the Garden of God above. Truly blessed are the dead who die in the Lord.

(From the Montreal Gazette.)

Died at Simcoe, Talbot District, C. W., on the morning of the 29th December, Joannah Stephenson, relict of the late James Whiteford, Esq., in his lifetime merchant at St. Thérèse de Blainville, C. E.

PRESBYTERY OF TORONTO.

The ordinary meeting of this Presbytery was held according to appointment in St. Andrew's Church, Toronto, on the 18th November, Mr. Ferguson, of Esquezing, Moderator. Ten Ministers and four Elders were present during the sederunt. The Clerk produced several communications, which had been received since the previous meeting. Among these was a letter from William Young, Esq., Secretary to the Colonial Committee of the Church of Scotland, intimating receipt of copy of title-deed of a new church at Orangeville, declaring the satisfaction of the Committee therewith, and authorizing the Trustees to draw for the sum of £50 sterling, which had been previously voted by the Committee, subject to the condition that the deed should be in the usual form, binding the property to the Congregation adhering to the Synod of Canada in connection with the Church of Scotland. This is the third response of a similar substantial kind during the year from the Church of Scotland in answer to applications for aid, transmitted through the Presbytery, and with the sanction of the Synod.

Read also a letter from the Congregations of Scott and Uxbridge, thanking the Presbytery for the supply of sermon granted since the commencement of the vacancy there, requesting such further amount of preaching as the Presbytery might be able to grant, and offering to meet the traveling expenses of such ministers as might officiate there.

Letters from Thorah and Nottawasaga were also read. The former embraced resolutions adopted at a public meeting of the Congregation, thanking the Presbytery for the supply of sermon afforded them, and the Clerk of Presbytery for the interest he has taken in the Congregation; and resolving to open a subscription forthwith with the view of ascertaining what annual amount might be ensured for the maintenance of a Minister for the Con-

gregation. The letter (from Nottawasaga) informed the Presbytery of the progress towards the erection of places of worship for the different sections of that Congregation, and requested information as to the course to be followed by them in the calling of a Minister. The Clerk was instructed to address suitable replies, where necessary, to the forementioned Congregations.

The Presbytery next heard a reference from certain members of the Congregation of Vaughan respecting some differences in that Congregation as to the relative amount of the public services which ought to be given in the English and Gaelic languages respectively. Hitherto an equal amount has been given in each; but it has been considered desirable by many in the Congregation that greater prominence than heretofore should be given to the English tongue in conducting the public services of the Church there, inasmuch as the Highlanders generally could understand an English sermon, while the English-speaking portion of the Congregation could make nothing of a Gaelic sermon; that the children of Gaelic parents almost universally were being educated in English, and used that language as their vernacular. On the other hand it was contended that the native Highlanders form a large proportion of the Congregation, that a few do not understand English at all, whilst all of them profit more from services conducted in their mother tongue, and that it was inexpedient to depart from the former arrangement. It seemed to be the general opinion of the members of Presbytery that, whilst nothing should be done to hasten the departure of a language associated with so many fond recollections and hallowed remembrances in the hearts of so many warm adherents of our Church, yet the matter must be viewed with reference to the general good of the Church, and the natural course of events, which manifestly pointed to the disuse of the Gaelic in that township in the course of another generation. With the earnest desire to bring about an arrangement which might be satisfactory to all parties, it was resolved to hold a meeting of Presbytery at Vaughan, on the 23rd December, to meet with the people, which meeting, it is earnestly hoped, may result in the continuance of that harmony for which this Congregation has always been so highly distinguished. Mr. Barclay was appointed to preach on the occasion.

The Clerk reported that collections from nine Congregations had been received in aid of the Presbytery's Mission Fund; among them one from Thorah, amounting to over £7, and one from Vaughan, of £20 17s. 7½d. Both of these Congregations are at present vacant. Several Ministers were appointed to preach, one Sabbath each, during Mr. George's absence of two months at King-

ston in discharge of the duties of Professor of Systematic Theology in Queen's College. The Presbytery were enabled to arrange the supply so that only two Sabbaths, or at most *three*, should remain to be provided for by the Presbytery of Hamilton, as required by the Synod.

An interesting Report of his labours as Missionary and Catechist was read by Mr. McLennan, who for the last six months had been employed in that capacity by the Presbytery. Among the places visited by him during the three months embraced in the Report are, (1), Uxbridge, where he was twice, with an interval of a month between his visits; (2), Nottawasaga, where he was employed for four weeks continuously, extending his labours into the adjoining township of Sunnidale; (3), Thorah, where he was for a period of three weeks; (4), Vaughan; and (5), Darlington, a week each.

We quote the concluding part of his Report:

"Your missionary has very much pleasure in stating that the people, with whom he has for the last six months mingled, and towards whose spiritual improvement his humble efforts have been directed, manifest a considerable interest in the public ordinances of Religion. No doubt the respect, so generally shown to the Minister of the Word, is with many the result of education and habit; they regard with affection and esteem him, who at the sacrifice of personal ease and comfort has come to exchange with them the looks and words and perform the deeds of kindness. He trusts however that he is not mistaken in concluding that he has met with not a few who love the Truth as it is in Jesus, and love thus the messengers of that Truth.

"In all cases he has received unlimited attention, and experienced unbounded kindness at the hands of those among whom his lot was for short intervals cast. He has felt it truly a high and joyous vocation to be commissioned to make known the love of God to perishing sinners, to be a fellow-worker with God to gather the wandering flock into the fold of Christ. He has witnessed scenes which could not fail to elevate in religious feeling any inspired with the love of souls.

"The hardships, which occasionally met him in the discharge of his duties, soon faded from his remembrance when he witnessed the deep seriousness and intense interest not unfrequently traceable in the upturned and earnest countenance of his neglected, but willing and attentive auditories.

"His sojourn and intercourse with his countrymen and brethren were interesting in the extreme; joyous was their continuance, but sad their close.

"He felt comfort and delight in listening to the queries and removing the difficulties of those interested in the spread of the Gospel; but could not refrain from

sorrowing, as he was unable to give satisfactory answer to the questions so frequently and earnestly put to him, "When do you expect to visit us again? When will we hear the Word preached again?"

"Interest shown towards others will awaken emotions of gratitude in return. Those who find that others care for them will be disposed to care for themselves; and your missionary begs to express on behalf of those, among whom he has been labouring, the fond hope that you will continue your attentions to those who are looking up to you as the instruments employed by the Bishop of their souls to direct them in spiritual things."

The usual appointments for the supply of vacant Congregations were then given to the various members of Presbytery. And the Presbytery adjourned to meet at Vaughan on the 23rd December.

SABBATH SCHOOL ANNIVERSARY,

ST. ANDREW'S CHURCH, MONTREAL.

A very interesting reunion of the members and of the children and teachers of the Sabbath Schools of St. Andrew's and St. Paul's Churches took place on the evening of the 23d ultimo in the spacious Hall of the Basement Story of St. Andrew's Church. Such meetings, when properly conducted, when nothing inconsistent with the character of a place of worship is admitted, and when the time is spent in religious exercises or intellectual entertainment of a nature in keeping with the precincts of the House of God, we regard as useful and deserving of encouragement; while we are as strongly opposed to those so-called religious meetings, in which religion is too often cast aside or forgotten, and its place usurped by frivolity. The meeting in the Lecture Room of St. Andrew's Church was strictly a religious meeting. The Chair was occupied by the Rev. Dr. Mathieson; and the Rev. R. McGill occupied a seat on his right. Many of the members of both Congregations were present, and the children and teachers of the Sabbath School of St. Paul's Church were present by invitation. The magnificent room, the largest lecture-room in the city, was very tastefully decorated, festoons of evergreens hanging from and twining around the pillars that support the roof. The room, which is 65 feet in length by 45 in breadth, brilliantly lighted with gas, and containing an assemblage of upwards of two hundred boys and girls, and perhaps four hundred adults, presented an animating scene. The Chairman, having opened the business of the evening by invoking the Divine blessing upon the assemblage, explained the object of the meeting, viz., the encouragement of the Sabbath School cause and the public manifestation by the Congregation of their approval of the meritorious services of the Superintendent. The choir, who

were in attendance, and contributed much to the harmony of the evening, sang portions of the Psalmody in use in our Church after the conclusion of the Chairman's address, and at intervals during the evening.

The Chairman again rose, and, having called on Mr. Turnbull, the Superintendent, to come forward, addressed him very feelingly and impressively. He stated that on that day twenty-five years ago he arrived in the city for the purpose of assuming the pastoral charge of the Congregation. The father and mother of the Superintendent were then teachers in the School, and he himself was a pupil. He had marked his course as a pupil, a teacher, and Superintendent, and he bore his willing tribute to his piety and sound, practical common sense. To the leavening influence of his unobtrusive piety he attributed the continued success of the School; and he had much pleasure in thus publicly presenting him with a Bible and Psalm Book, and a purse of sovereigns. The one, containing the Word of Life, he trusted, would go down an heirloom in his family, encouraging his children's children to imitate their ancestor's virtues; the other, containing a portion of earthly dross, was valuable, if rightly used.

Mr. Turnbull returned his grateful thanks for the handsome Bible and Psalm Book, now presented him, and which he should ever prize. He was not aware that he deserved such a token, and he had always felt it, not so much a duty as a privilege to take part in the Sabbath School. He felt it to be indeed an obligation upon him to endeavour to repay, if possible, the benefit he himself had derived from instructions in that very School. Mr. Turnbull then gave some statistics relative to the School. It numbered 120 pupils, the average attendance being about 75; the Teachers were 11. Mr. Turnbull concluded by appealing to the Congregation to give the School their increased support.

After a short interval the Chairman called upon Mr. Alexander Morris to address the audience. He began by remarking, that on that auspicious occasion (the 25th anniversary of the coming amongst them of their respected pastor, whom, he trusted, God in His mercy would long spare to labour in his present sphere of usefulness) he was pleased to see so large a number of the Congregation countenancing by their presence, and testifying their approval of, the exertions of the Teachers. The cause of Sabbath Schools, Mr. M. continued, was one eminently deserving of their support. Sabbath Schools were not intended to relieve parents from their responsibility, or hold out inducements to them to neglect the solemn duty God had entrusted to them, that of instilling into the minds of their children the truths and principles of His Revealed Will. They

were not intended to take the place of that first and best of all education, home, fireside education; and, though not designed to supply the part of that silent but effective influence which a Christian parent's consistent example exerts, or of those holy words which a fond mother pours into the trustful mind of her innocent little one, who, nestled by her side, drinks in with implicit faith those truths and principles which concern its immortal destiny, yet deep and permanent impressions are often produced in Sabbath Schools, and they were a useful auxiliary to home-instruction.

Mr. McGinn then addressed the meeting. Formerly a member of the church, and once a Superintendent of the School, though his connection with it had been long severed, he had always felt a lingering attachment to it. His address contained many sound practical remarks, imbued with Christian sentiments. He addressed the Teachers as a fellow-teacher, and pointed out the difficulties they must expect to encounter; but how trivial would these seem, if hereafter it should be revealed to them that they had been instrumental in impressing some young mind, and leading it to become a follower of our Saviour. Mr. McGinn concluded by addressing the children in an appropriate manner. Then followed a short interval, during which the children were supplied with refreshments. After the meeting was reorganized, the Rev. Robert McGill addressed the audience.

As we have been kindly furnished with a copy of his excellent Address, we take the liberty of giving it at length, sure that our readers will be much gratified by its perusal.

I am persuaded that one feeling of satisfaction and pleasure pervades this numerous assembly, both among you who regard yourselves at home in this spacious hall, and among us who come to express our joyous sympathy with you, and to participate in your Christian and fraternal welcome. It is to all of us a source of sincere congratulation that the members of this congregation have been able to erect a church, which is at once a notable ornament of this city, and a worthy memorial of the National Church of Scotland, with which it has an ecclesiastical connexion: And, while we admire all that is tasteful and spacious in the principal part of the edifice, we do not overlook or undervalue the various accommodation under it, and in particular the spacious and elegant hall in which we are this evening assembled. Our hope and prayer is that the people, worshipping in the upper sanctuary, may, as occasion invites them, meet in this outer or under court to practise those lessons of goodwill and brotherly kindness which our religion so strongly inculcates. The highly esteemed pastors of this church will never fail to enforce the social duties and virtues. Let not his people fail in the practice of them.

There are some particular features which our Church is gradually assuming on this Continent, and which bear an aspect somewhat different from that which it presents to us in our Native Land. In our Scottish parishes, and more especially in the rural, the people assemble on the Sabbath for worship, and, excepting on sacramental occasions, or when they go to lay their dead in the church-yard, they come not near it.

They love it fervently nevertheless. Most of them have grown up in the parish from childhood, and the Church and the hallowed enclosure around it have many tender memories and associations to attract them; a large portion of the Church-goers are old familiar friends of their family and their own; and every one has his own little coterie of affection and neighbourhood among his fellow-worshippers. The friendships of the week-day, and the worship of the Sabbath are cemented by the same holy bond. But in Canada, whether in town or country, the case is very different. The members of particular congregations here present a much greater diversity. Only a few of them reckon the place of their residence the place of their birth. Most of them indeed are gathered from our Native Land, (Scotchmen or Scotchmen's bairns), and retain their partialities for the tastes and customs which prevail in the localities from which they have come. Some of them are from other countries, and bring with them a fondness for the religious usages to which they have been accustomed. With these diversities and partialities all may be united in sincere attachment to the Presbyterian faith and worship; and in so far they are disposed to unite in fellowship with the same church, waiving for the common good what is peculiar to themselves. This peculiarity, nevertheless, seems to form a part of their very being as religious men, and it hinders in some degree that perfect union and co-operation so desirable among members of the same church. Now the experience of the older churches on this Continent has led them to devise a remedy for these little causes of distance and estrangement. The occasional social meeting within the outer or under court of the Church has been established. The school-room, or the lecture-room, is fitted up for this purpose. They unite in some simple social repast that can most easily be provided. Music and addresses diversify and profit the hour; and the higher fellowship of the spiritual body sanctifies the more familiar intimacies that are here formed.

For these reasons we congratulate the Minister and Congregation of St. Andrew's Church on this the first occasion on which they have used this spacious hall for a social and religious object, the beginning of the course growing out of our circumstances and required by them. The cautious experience of the soberest Churches on this Continent has demonstrated, and is daily demonstrating, that religion loses nothing of her sanctity, when she condescends to preside over an innocent festival, while by so doing she may render the festival subsidiary to her own nobler objects. Individuals may here be brought into free and friendly converse, who might else never recognize each other as of the same blood and the same church. The invisible bonds of spirituality are brought out by the genial warmth of such an atmosphere as this, as the tracings of invisible ink are brought out before the fire, and they become the palpable links of an affectionate acquaintance. The proverb is verified, that, "as iron sharpeneth iron, so doth the face of a man his friend." Is some new scheme of charity to be concocted? Charitable souls can talk about it here. Is it needful to put some new vigour into an old scheme? Here its old and weary friends may enquire how, and find some new friends to help them on. Do you wish to enlist this young man or that young woman in some benevolent work for which their attainments qualify them? Here the smile, and the friendly greeting, and the persuasive argument may win their consent. Do you wish to know to what moral purposes the poet's song, embodied in the strains of music, may be applied? Here the experiment may be tested; and I have no doubt that repetition of the experiment will be greatly longed for. The Author of our being, who attuns the human soul to harmony, has incorporated music with our religious exercises, and endued it with a charm not only to tame the savage breast, but to exalt and purify the most refined, and to soothe under the load of its perturbation and care; and, united

with "the feast of reason and the flow of soul," (and where is such a feast more likely to be found than among Christian men, met in a Christian temper and for Christian ends), the occasion will subserve the highest objects after which Christian men aspire. Our hope and prayer is, that you may often in this place enjoy such a pure gratification.

With sincere gratification, I am sure, have we listened to the observations of our young friend, who has yielded to solicitation, and offered to this assembly one of his earliest efforts in the art of public speaking, consecrating it as the *first fruits* to a sacred cause, preliminary to his entrance on a busy professional career. We like to behold the trained and gifted mind at its outset on public life embued with the sentiments of Religion, and giving sacred things the precedence to which they are entitled. We like to see talent, destined for a secular and highly honourable career, coming on all fitting occasions to offer its tribute to a cause which all Christian men own to be supreme. Let this son only be worthy of his sire, and the Presbyterian Church of Canada will follow him with honour, not only for his own but his father's sake. This casual allusion, which I have now made to the Hon. William Morris, will bring up a crowd of grateful recollections to the minds of all the *seniors* in this assembly, who have followed the history of our Church in Canada during the last 28 years. In his place in Parliament, and everywhere else, he asserted and vindicated the legal rights of the Church of Scotland, when they were denied and scouted by the party in power, and deemed unworthy of protection by the advisers of the Crown. To no single individual in this land is our Church more indebted for the settlement of the Clergy Reserve Question—a settlement which at this moment secures a very material pecuniary assistance to all the congregations in connexion with our Church in Canada. To him also we are mainly indebted as the framer of the Charter of Queen's College, which will yet rise, as we hope, to an honourable place among the Literary Institutions of this growing country. And still, wherever a battle is to be fought for the Church of his fathers, his bow abides in strength; and, wherever work is to be done with the governing powers, his hand is ready. With these obligations of gratitude our Church will not forget his name; and, though in our democracy titles and honours are not by law hereditary, yet there is a *higher law* which secures that the honourable and meritorious deeds of a father shall bring honour to the son who inherits his virtues. May the sentiments, which this son of so worthy a sire has this evening uttered, and the conduct of which he has set the example, make a suitable impression on the young who have listened to his address.

But I am reminded of the special object for which this assembly has been convened by the little groups on my right, now somewhat restlessly gazing on what is going on. We can never look in a thoughtful mood on persons of their age without feeling a glow of tender affection. The playful innocence that beams upon their countenances, the affectionate confidence which they repose in all who love them, their joyous satisfaction in the present hour, their entire freedom from all anxious solicitude about the future, warm up within our hearts a joyousness akin to theirs. But we know more than they, not of the future indeed, but of the past; and we can scarce help throwing some of the *shadow of our past on their future*. We cannot repress some thoughtful solicitude about *what they shall be, shall do, shall suffer*. With no knowledge of human life, that we have acquired, can we know what may turn up in their future; but we nevertheless feel concern about it, and would like, in so far as we are able, to assist them in preparing for it. This solemn duty God has laid upon us, *on parents*, and on the Church. "Guide My flock," "Feed My lambs," are the Saviour's commands. And it becomes us to consider well how the duty may be best performed.

How may we communicate *progressively*, and in

the best way, knowledge, especially Sacred Knowledge, to that expanding intellect? How may we best direct and purify the *religious affections* that are beginning to spring up in that *young heart*? How may we most effectually impress on this *incipient* character a *Divine* image and superscription? How shall we place such beacon-lights on the rocks and quick-sands, that endanger the sea of life, as shall guide the young voyagers away from danger and wrecks and misery? How shall we fortify them against those assaults which will every day be made upon them in this present evil world? This is the duty laid upon us, and we cannot seriously reflect upon it without feeling as much solicitude about *our own* faithfulness as about its result, a result which, as it affects an immortal being, will extend beyond time into eternity.

Now we admit at once a principle, which our own Church has always strenuously inculcated, that the duty of forming the religious character of the young lies primarily with *their parents*. It must be begun in the months of infancy, and continued through the years of childhood by the affection that beams in a mother's eye, by the smile that lights up her countenance, or even by the frown that may sometimes shade it; by the sweet tones of her voice, or even by the sharper when they are needed. It is at a parent's knee that a child may be made to feel the influence of a narrative, or a doctrine, which it dimly comprehends; and here it may be taught to listen to the voice of conscience, though the name of the monitor is as yet unknown. It is by a parent's instruction and a parent's example that they must be taught to lips their first prayer as they retire to rest. Nor must this duty, which parents owe to the religious training of their children, be limited to the season of earliest youth. It must be persevered in as long as instruction and superintendence are wanted. And were parents to qualify themselves, as they ought, for this important duty, a far richer advantage would accrue than what has usually been attained. By frequent converse with their children on the invaluable stores of knowledge which the Bible contains; by the use of those helps to the study of the Sacred Scriptures which are so abundantly provided in the present day; above all by infusing a tender sacredness into all the exercises of domestic piety—we might hope that the olive-plants around their table might grow up the planting of the Lord. In such an atmosphere of light and love the graces of the new life would come over and adorn the character of the young, which in less favourable circumstances might never be called into life, or only into a life without beauty. For, as flowers require the sunlight to perfect the texture and the hues of their petals, so the light and warmth of Divine love are needed to bring out the beauties of holiness in the youthful mind. And where is this to be found, if not under the domestic roof, where parental love, and the pathos of parental piety shed their blessed influence on the soul in the season of its highest susceptibility? *Train up a child* in the way that he should go, and he will not depart from it when he is old.

But, while we thus admit to the full the solemn responsibility which rests on parents to take part *themselves* in the religious education of their offspring, we should fall into a very *serious error* were we to say that they should not avail themselves of other aids which the Providence of God may put in their way. Let us suppose that the parents are perfectly qualified for the duty, and that they are very diligent in the discharge of it, would they not be all the better for some assistance, that of the Sabbath School for example? It has surely much to recommend it as a *subsidiary* aid in the religious training of the young. The Sabbath School has much of the sacredness of the Church. It assembles on the Sabbath, and in your case within the sacred walls. Ties of affection even with the *place* are formed; and far stronger ties with the *teacher* from whose lips Divine truth comes with the charm of variety,—and it will always come with the greater efficacy

from the lips of the Teacher who knows the Truth and feels its saving power. It may be hoped that from the superior education of those, who in our Church conduct the Sabbath School, the best methods of instruction will be adopted, and several excellent systems, the results of matured experience have been published. Under an efficient superintendence, therefore, and with a staff of competent teachers, one might hope that the Sabbath School will take and keep its place among the approved and established agencies of the Church, not to supersede parental training but to render it more effectual. And this, I am persuaded, is its usual and sure result. It has an effect analogous to that of public schools in secular education. It brings forth the religious character into greater vigour. It deepens the convictions of Truth, and matures the purposes of obedience. Those, who dedicate themselves in early life to God, are usually such as have received their first religious impressions in the Sabbath School and Bible Class. Now, I believe, it will be found that the greater part of those, who are now the most efficient teachers in the Sabbath School, were formerly the most proficient among the scholars. Moreover the tie, which is formed between a truly faithful teacher and his scholars, is made up of that charity which is the perfect bond, and will not be dissolved after their present connexion has ceased. The history of this department of Christian labour furnishes many delightful instances of the permanency and the advantages of this tie. Let these facts encourage you to countenance and sustain this institution. You are sowing the seed now of which the harvest will be reaped unto everlasting life. The most enlightened parents therefore, and the most disposed to be diligent in the discharge of their parental duty, may well desire this auxiliary advantage to themselves and their children, and avail themselves of the labours of the Sabbath School and the various facilities of embuing the mind with Sacred Knowledge usually connected with Sabbath Schools, such as Maps, Magazines, and Libraries.

But does there not remain another view of the case? Have we not many parents around us, who have little leisure for the duty in question? *Many*, who are neither qualified nor disposed to undertake it? The number of such, I fear, is great in any community, though of late years it has, as we hope, been diminishing. Until however such parents are brought up to a higher level of religious attainment, the Sabbath School Teacher may be invited to supply their lack of service. It was indeed for the benefit of this numerous class that Sabbath Schools were originally established; and to such for more than 50 years they have been an inestimable boon. For their advantage still we seek to maintain them. We will invite the children of the poor and the unlearned within these walls to sanctify the Sabbath, to be instructed in sacred things; to learn the Songs of Zion, and to love her gates. No elaborate argument is needed now-a-days to establish their utility. The results to be found in every Church and in every village are an ample demonstration. Behold the multitudes who are now humble consistent members of the Church of Christ, who are ready to attest that their earliest religious impressions were received in the Sabbath School. Behold many among the present race of Teachers who have been prepared for the work by their former pupilage within them. Behold how many who are at this moment laboriously employed in the various labours of Christian philanthropy, who bear witness to the salutary influences which they received in these seed-beds of Religion. With these facts before us can we do aught else than sustain them. They incite us to persevere, to advance, to thank God, and take courage, assured that an ample recompense will crown our sacrifices and labours.

What labour is to be compared to it, both as it respects immediate pleasure and future recompense? Not that of those who dig in foreign mines for gold. Not that of those who dive for

pearls in Indian seas. Not that of those who wade through slaughter to a throne, and shut the gates of mercy on mankind. Not that of the philosopher who consumes his life over his crucible for reputation or gold. In an age not very remote Henry IV. of England issued a royal edict to the clergy, recommending them to search for the philosopher's stone; for, as they could change bread and wine into the body and blood of Christ, it would be easy for them, he thought, by the help of God, to succeed in transmuting the baser metals into gold. Now, in a far better and nobler sense than the English Sovereign dreamed of, this work is committed to all of every degree, who labour to conduct the human soul from a state of spiritual death to the state of spiritual life. The work, to which we are devoted, is not that of transmuting the baser metals into gold, but of refining the pure gold of man's immortal nature from its dross, that it may be brightened once more with the beauties of holiness and dignified with the image of God.

Shortly after Mr. McGill's address the proceedings of the evening were brought to a close by the choir singing the Queen's Anthem, in which the large assemblage joined. The Chairman then pronounced the benediction. Thus was the evening spent harmoniously, and as Christians ought to spend their time, knowing that time is short, and that eternity is at hand.

CORRESPONDENCE.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

Mr. Editor,—I have seen various notices of late years in your columns recommending this excellent Fund to the support of your readers; but I regret to find from the Treasurer's monthly acknowledgement of Congregational Collections that comparatively little benefit has resulted from your appeals. I fear that anything of a mere general nature makes but a faint impression on our people. In some other bodies of Christians they adopt the plan of assessment, directly or indirectly, according to the means, real or supposed, of the members of the Congregations. This is liable to the serious objection, that it interferes with the liberty which every Christian man ought to exercise. The same result however, I think, may, for almost all practical purposes, be arrived at in another way. Let each person soberly and discreetly in his own mind consider the character and claims of this Fund (or whatever other Scheme of the Church is brought under his notice), and then honestly assess himself according to his means. To assist him in coming to a fair conclusion, all that is wanted is what the Germans call a "stand-point." If this "stand-point" were supposed to be six-pence from those able to give anything at all, then the enquirer could form a tolerably good idea whether his contribution should be a quarter or half a dollar, a dollar, or a pound. Let me suppose the case of a Congregation, a small and newly formed one, consisting of 60 adults.

	£	s.
Suppose 20 of them give 6l. each, equal to	0	10
20	1s.	0d.
10	2s.	6d.
10	5s.	0d. some less, some
more, equal to	2	10

This would produce £5 5

Considering the importance of the object to be gained, and that this subscription is only asked for once a year, surely I have not over-estimated what might be expected from such a Congregation. And yet, if even the average collections of all our Churches, *rich and poor*, only came to £5 5s. annually, the sum would nearly double what has ever been received for the Fund from this source.

ALIIQUIS.

Montreal, 25th Dec., 1851.

NEW YEAR.

One generation passeth away, and another generation cometh, but God is from everlasting to everlasting, and His Kingdom ruleth over all.

To overlook either of the above truths indicates great blindness on the part of man. Both, however, are very generally overlooked, and, since man, with so many things to remind him of it, forgets how short a time he shall remain on earth, it is not to be much wondered at that he also forgets that God liveth and reigneth for ever. Yet it is only by keeping both truths constantly in mind that we can maintain any steadfast consistency in our purposes and plans, or hopeful energy of action in our endeavours to carry them into effect. If in our enterprises we depend solely on ourselves, we cannot but perceive that they are at the mercy of a thousand accidents every moment, any one of which may cause them all to miscarry. The plans formed to-day may require years for their accomplishment, and, before even to-morrow comes, those who formed them may have passed away and have no more part in all that is done beneath the sun. But it is not so with God. None of His plans can miscarry, because all things are working together under His control to assure their accomplishment. Though formed of old, even from the beginning, they are as certain to take effect at their appointed season as if they had been formed but yesterday, seeing He that formed them ever liveth and reigneth, to bring to pass all the good pleasure of His will. If He seems long in carrying out His designs, it is because a thousand years are with Him as one day, and one day as a thousand years. With us it is far different; one day is not with us as a thousand years. What we do must be done quickly. Seeing then that every man has a work assigned him to do, which must be done within a period of time, both short and uncertain, while all our works are comprehended under a great scheme of Divine Providence,

reaching onward through eternity, it becomes us to do, whatsoever our hand findeth to do, at once, and with all our might, at the same time looking to God, who ever liveth, to establish the work of our hands, and perfect that which concerneth us.

The year just commenced is big with the everlasting destinies of our race, which have been maturing through so many past generations under the superintending care of Him, with whom one day is as a thousand years, and a thousand years as one day. A great plan of Divine Providence is in progress, according to which all the events this year shall bring forth must take their shape and find their place in the history of time; but the results of such of them as concern man will go on manifesting themselves throughout eternity, for man is immortal, and nothing can sever his past, which is gone, and his present, which is going, from his endless future, which is coming. There is reason to think that the condition of man in this life presents something like an anomaly in the Universe to every eye, which contemplates it, save His who sees the end from the beginning, and knows already, not how all things will terminate, for there are many to which He has assigned no termination, but how all those harmonious combinations, which none but Himself can at present detect, will at length work themselves out into a visible display of His glorious perfections, to be admired and had in reverence of all them that love His Great Name because it is Holy. Now we know that a part has been assigned to each of us among the things which are to be performed to-day, while it is called to-day, the consequence of which, not many days hence, will be felt in a state of existence, whose duration is not like the present, to be measured by days and by years, for in it time shall be no longer.

In directing our regards towards the plan of Divine Providence, it must not be forgotten that we know only in part, and now see through a glass darkly. The purposes of God cannot be by us certainly divined from the measures He adopts for carrying them into effect, for His way is hid from us, His footsteps are in the deep waters, and clouds and darkness are around His throne. Verily, He is a God that hideth Himself. When all things seem to us most evidently tending to a certain result, we know not but suddenly, in a moment, the whole aspect of affairs may be changed, the things which are high, and appear to stand strong, may all be cast down to the ground, and the weak and the low exalted in might. Only from the declaration of His Word can we learn assuredly what God designs to do upon the earth. But, though there is a set time at which His purposes will be brought to pass, as, while revealing His purposes, He has reserved to Himself the knowledge of

the times and seasons of their accomplishment, we may know what He intends to do in the end, and continue wholly ignorant, whether it shall take place in our own day, or not for many generations to come. Nevertheless, as there are signs in the sky, which denote changes of the weather, so there are signs in the times, which betoken revolutions among men; and to these we are directed to take heed, while expecting the fulfilment of the promises of God. All, who consider them, attest that the signs of our own times are numerous and striking, and that, whether they foreshadow good or evil, they are portentous of great, extensive and imminent changes in the social condition of the whole human race. For ourselves, we look forward in hope, and, which seems to be the general impression, we anticipate for the generations to come a much happier state of things than has yet been realized upon earth, though the present generation, ere it pass from the scene of things seen and temporal, may have occasion to say, that their lot has fallen on troublous times, amid which, while they looked for peace, behold no good came. As our hope is grounded on the promises of the Word of God, and except through the instrumentality of this Word we expect no radical improvement in man's moral nature, with which all essential improvements in his outward condition are inseparably linked, our anticipation of good things about-to-come arises from this consideration, that a way seems evidently preparing, by which the Word of God may have free course, and be glorified to all the ends of the earth. Many obstacles, which have hitherto stood in the way of this consummation so much to be desired, have been already removed, and, with regard to many more, a process of removal is going on. Our limits do not admit of our speaking more particularly of these things. But, as there can be no more joyful prospect for our world than a prospect of the increase of the knowledge of the Truth as it is in Jesus, our attention at the commencement of a New Year cannot be turned to any more worthy object of contemplation than the prospect it presents of the field of the world, whitening under the harvest of Christ, and the ways opening up for the sowers of the good seed to go forth and sow by all waters.

We can now point out only one or two of what we consider the most striking signs of a great day approaching, in which the Word of God will go forth conquering and to conquer in a more signal manner than it has done for many past generations. We interpret the signs in its favour the more confidently, because it is a work already in progress, and in which the Church is engaging more and more earnestly every day.

The wonderful discoveries made in our day, by which various powerful agencies

in the Natural World have been made subservient to man, as they do already exercise a great influence over the social condition of our race, and must continue to go on exercising a daily increasing influence over it, are not without their significance in the Providential Dispensations of God. All these elements are His ministering servants, formed by Him to His work, and sent forth by Him commissioned to accomplish His will. If they obey man, it is in obedience to the orders of a still higher Master. Fire, air and water, which separately or in combination furnish the principal motive forces to work our mechanical inventions, are, each and all, elements of power far too subtle and mighty to be reduced under entire subjection to the human hand. They do often escape from it, and, bursting through all the barriers within which it is sought to confine their operations, scatter dismay and destruction among their temporary masters till they regain their place, and sink quietly to rest under His control, who has fixed bounds which the subtlest and strongest elements cannot pass. Man is but the delegated lord, with limited powers over a certain portion of nature. There is but one voice in the Universe which all things obey. It cannot therefore otherwise be than that all things are working together to bring to pass the purposes of that great Being who speaks and it is done, commands and all things stand fast. If then the great movements of our day are evidently tending in a direction conformable to certain great promises of His Word, is it not reasonable to conclude that the time for the accomplishment of these promises is drawing nigh?

The great promises, to which we now more especially look, are those which assure us that the Word of God shall have free course and be glorified, that the earth shall be full of the knowledge of the Lord, that days shall come in which every man shall no more teach his neighbour, and every man his brother, saying, Know the Lord, for all shall know Him from the least to the greatest; a state of things to be brought about, as the same sure Word of prophecy assures us, by many running to and fro to the increasing of knowledge.

Seeing then that these great magazines of physical agency were all prepared of God, and by Him placed within the reach of man, and that the wisdom and understanding, by which man is able to avail himself of their use, are gifts received from the same bountiful hand, and that the times and seasons for placing under the control of human power, and entrusting to the direction of human intelligence, these vast stores of material force, were fixed in conformity with the general plan of Divine Providence, the circumstance, that man has made in the present day such wonderful advances, compared with the progress of former ages, in subduing

nature to his use, and coming into a much larger exercise of that dominion over our world bestowed on him from the first, is a plain testimony of preparation, on the part of the Beneficent Creator and Wise Disposer of all things, to effect some great and good purposes on behalf of His intelligent creation in generations He has seen meet so highly to favour. He did not guide us to these great magazines of physical forces, and instruct us to lay hands on them, and lead them forth, and put them into harness, that we might ride the more swiftly to destruction. We will, as usual, bring some evil out of His good; nevertheless the good, which He designed, shall also be brought to pass.

Since all things are working together to bring about the purposes of God, we turn our attention to those great mechanical inventions of man, which give a distinctive character to human progress in our times, to discover their bearing on the advancement of the Kingdom of Christ, to promote which all power in Heaven and on earth has been given into the hands of the Redeemer. Nor will we dissipate our thoughts by scattering our regards over the whole of this vast field of contemplation, in order to mark how all things are working together from every side towards this great centre of the Divine dispensations. But we shall keep our view fixed, as steadily as we can, along one line, traced out by the finger of God as a way-mark for His people in all ages, where to seek for the hidden treasures of His grace, mercy and redeeming love. But can there be any rational doubt as to what constitutes the great visible highway, along which we ought to look for the saving footsteps of Him, whose goings forth are from of old, even from everlasting. If we seek to know the Lord as our Redeemer, and to follow on till we know, and our hearts rejoice in Him as God our Saviour, where can we go save to the true and faithful sayings of the sure Word of prophecy? If any say, Go to the Church, to this we may not answer, No; for to the Church we must go, and God is in the midst of His Church. If any say, Go to the Spirit, and put ourselves under His teaching, much less may we answer, No, to this, for the Spirit alone teacheth savingly and to profit. But, when we go to the Church, asking to be led into the Kingdom of Heaven, can the Church afford us any direction as to the Way, the Truth, and the Life, except by telling us what God spake in times past, first, to the fathers by the prophets, and in later times by His Son from Heaven, and the apostles whom He chose to complete the revelation of His will? If any man or body of men answer us otherwise than according to the words of this revelation, is their voice to be heard as the voice of the Church of God? No, not for a moment, though they could put forward an angel from Heaven as their

spokes-man. If they speak not according to this Word, they have themselves gone out of the way, and are calling us to follow where neither the footsteps of the Great Shepherd, nor those of His flock can be seen leading onwards. Be it so, that the letter of the Word is but a dead letter, is it the Church, and not rather the Spirit of God, that can endure it with life? Be it so, that the letter killeth, and the Spirit alone quickeneth, are we to give ear to men, pretending to speak on the behalf of the Spirit, while they make light of the letter of the Word? No, not for a moment; for neither Churches nor Spirits are to be received, if they speak not according to this Word. The Word is a true and faithful witness, and tells us the truth concerning ourselves, concerning the Church, and concerning itself. It tells us to hear the Church, and not forsake the assembling of ourselves together; it tells us to search the Scriptures, for that they are able to make us wise unto salvation; but it tells us also, that, if we hope to profit either by the Church, or the reading of the Scriptures, without the blessing of God and the teaching of His Spirit our hope is naught, and our labour in vain. It teaches us in every page that without God nothing can be made profitable unto us. Nevertheless along this highway of His Word, all the whole way, and on either side, God hath scattered blessings innumerable for His people to gather as they go on rejoicing with their faces toward Zion. Along this has the Great Captain of our salvation marched on, conquering and to conquer, from the beginning, for by no sign hung out in Heaven, by no pillar set up on earth, by no mighty work of God's hand, but by the Word of His promise, was the Redeemer introduced into the world, set apart and consecrated to His work, and sent forward on His mission of mercy, so that He, when in the fulness of time steps out visibly God manifest in the flesh, Behold, He says, I come to do Thy will, as in the volume of the Book it is written of Me.

In the visions of the Apocalypse, which fore-hadows the history of the Church to the end of the world, we catch glimpses of our salvation, still going on in His triumphant progress, conquering and to conquer, still smiting with the same weapon, even the Word of His power. In the first chapter He is introduced, His countenance shining in the light of truth as the sun shineth in his strength, and a sharp two-edged sword proceeding out of His mouth; but the sword of the Spirit is the Word of God. Again, towards the conclusion of the prophecy, He is brought in, followed by the armies of Heaven, in such a way as to show that, as it has been from the beginning, so it will continue to the end. He will still go on conquering by the might of the Word. I saw, says the apostle, Heaven opened, and behold a white horse, and He that sat upon him

was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns, and He had a name written that no man knew but Himself, and He was clothed in a vesture dipped in blood, and His name is called The Word of God, and the armies of heaven followed Him upon white horses, and out of His mouth goeth a sharp sword.

The way of the spirit is hid from us, it bloweth where it listeth, and, though we hear the sound thereof, we cannot tell whence it cometh, nor whether it goeth. We would do well therefore to give heed to the sure Word of prophecy as to a light always shining in the same place, though it be a dark place. From no other quarter can we expect light to arise on our path. This is the Way in which we ought to walk. If the Great Shepherd ever turn aside from this way to go after His lost sheep, and bring them home to His fold by some other means, we know not; but this we do know, that there is no other way pointed out in which the sheep are to seek after Him, and follow on till they come to their place of rest. If, says He, ye continue in My word, then are ye My disciples indeed, and ye shall know the Truth, and the Truth shall make you free. In this world faith has nothing to hold-on by, the conscience no chart to steer by, hope no guiding star to look up to, but the Written Word of God. But, holding on by this, faith rides secure amid all tempests, for the anchor entereth into that which is within the veil, whence this Word proceedeth from the throne of God and of the Saints. By this voice from Heaven is the perplexed conscience made bold, when it hears from behind, "This is the way, walk ye in it," for the Word is the voice of Him that cannot lie. By this light burning brightly and steadily, and ever in the same place, amid the darkness of life's shoreless ocean, is hope made sure of entering into a haven of rest.

Through the pages of the Inspired Volume there runs a chain of promises foretelling its own triumphs. While these promises intimate, that it has been determined in the Divine counsels, that great inward spiritual changes for the better shall take place in the nature of man, they at the same time direct us to look for great outward and visible changes in his social condition, to accompany their fulfilment. To these promises therefore, as presenting something to be taken cognizance of by the senses, in the signs of their accomplishment, we wish now to keep our attention confined.

Now it must strike the most careless observer that the aim of all the greatest modern inventions is to facilitate intercourse between the different portions of the human race, as in the case of the steam-ship, the rail-road, and the telegraph, and that in consequence many do

run to and fro, as was never seen before, and that in this way knowledge is greatly increased.

It is true, rail-roads are not constructed, nor lines of steam-ships laid on, for the conveyance of Missionaries of the Gospel. Though these facilities for traveling are prepared by nations professing Christianity, they are perhaps as little moved to provide them by any design to make way for the preachers of their Religion as were the heathen Romans, in constructing their military roads, by which the first disciples in obedience to their Master went forth to preach the Gospel in all the world. The one consider, if not alone, yet chiefly, the requirements of commerce that they may buy and sell and make gain, as the other did those of war and conquest, that they might subdue and keep in subjection distant nations, and send forth armies and governors of provinces, and bring back their tribute to Rome. But the soldiers of the Cross, though fewer in numbers, and with less of pomp and circumstance, did traverse these roads as well as the legions of the empire, and laid the foundations of a more enduring kingdom than that of the city, proudly called *Eternal*. They penetrated even to barbarous tribes, where the legionary soldier had not cut a way for them. They became their own pioneers, and gained subjects to Christ, beyond the bounds of the great military empire, among people who owned no allegiance to Cæsar. Rail-roads and steam-boats were not made for Christian Missionaries; nor do such form any considerable portion of those who use them; but they, like others, avail themselves of the facilities of transport they afford, and by their means go where they could not otherwise have gone. They outstrip the merchantmen of Christendom as well as they outstripped the warriors of heathen Rome. There are establishments for dispensing the riches of Christ, and those who wait upon this very thing where no merchant has set up his stall or appointed an agent to display his wares. The Christian Missionary is to be found in advance of both the steam-boat and the rail-car, and where no highway of any kind has yet been made or traced out, and is gone therefore to follow on the track of his brethren, whithersoever they open up for him a way by which he may go. He enters the wilderness in search of lost sheep for whom few are taking thought. He is sure therefore to be found following the footsteps of the flock.

The Press multiplies, and the steam-boat and the rail-car convey other books besides the Bible to all parts of the world; but the Book of God also issues from the one and forms part of the various cargoes of the other. The bread of life, which is from Heaven, goes along with the other provisions, mental and material, that now circulate round the world in the wide and swift intercourse of nations.

The Post-office conveys other letters than letters to and from the Churches; but through it the most distant portions of the Church hear of each other's welfare, and encourage each other's hearts, and strengthen each other's hands. The wires of the Telegraph transmit other messages than the message of mercy from God to man; still in all this we see means preparing by which the Truth, like the light, may be made to flash at once from one end of the earth to the other. By all these means mind is every day brought into more close and constant contact with mind throughout the length and breadth of human society; and mankind are becoming more and more linked together as one family. All special ties of brotherhood are snapping under the general strain by which the whole race is drawn together towards some common centre.

The various bands, wherewith they have been bound up into separate sectarian bundles, are consuming as each approaches that great central fire of a public opinion of the world, already kindled and gradually assimilating all modes of thought into itself. Do not all things seem to say that in the end the world will have but one religion? And what other religion can become universal but the one which foretells its own triumph, saying, The time shall come, when men shall no longer teach every man his neighbour and every man his brother, saying, Know ye the Lord, for all shall know him from the least to the greatest.

We seem now threatened with a deluge of confusion, which, like the waters of Noah, will overflow the whole earth; but, when the waters abate, and the floods sink down, and eternal truths lift up their heads like the everlasting hills, who will come forth from the ark and be seen on the tops of the mountains as the representatives of the Church of Christ? Will it be a band clothed in gorgeous apparel, of red-hatted cardinals, mitred bishops, and a Pope in their midst with a proud tiara on his head and a gilded cross held aloft in his hand, erecting an altar and bringing forth their relics of old bones or coats of Treves, thanking God, that all these things have been preserved safe and dry, and that they can celebrate His worship in all its old pomp of outward shows, and present His Church anew to the world in all the splendour of its former trappings? Will this be the form in which the Christian Church will lift up her head from out the floods of the waters of bitterness now surging around her? Or will her representatives be seen in a simpler guise? Will they be a band of plain men; one in their midst holding a Book, the Book of life in His hand, His companions with eyes lifted up, and hands stretched out, giving thanks to the God of Heaven, that the Light of the world has not been quenched, that the Book of the testimony of Jesus is still with them, from which,

at the breathing of His Spirit, the Church shall arise a living temple, glorious in all the beauties of holiness? By whomsoever it may be represented, the Church will come safe through all trials. The gates of Hell shall not prevail against it; nor iniquity, though it come in like a flood, overflow it. Whether those who seek to exalt the priesthood, or those who seek to exalt the Bible, shall come forth victorious, time will show. On the mountain of the Lord's house in the latter day it will be seen, whether all the kindreds of the earth shall flow up thither, that God may teach them His ways from the mouth of an infallible priest, or from true and faithful sayings of His own Book, to which He has set to this seal, saying by the last of His apostles, the disciple whom Jesus loved, I testify unto every man that heareth the words of the prophecy of this Book, if any man shall add unto these things, God shall add unto him the plagues that are written in this Book, and if any man shall take away from the words of the Book of this prophecy, God shall take away his part out of the book of life, and from the things which are written in this Book. He, which testifieth these things, saith, Surely I come quickly. Amen. Even so, come Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen.

[For the Presbyterian.]

CHRISTIAN NAUTICAL MEMORANDA.

Notwithstanding the many temptations which the Nautical profession generally presents to those engaged in it, if they have been hitherto careless, to become hardened in an evil course, or, if they have turned, but not resolutely set their faces Zionward, to make shipwreck of faith and a good conscience; yet this calling, more than most others, abounds in allusions most happily combining to remind the Christian seaman of the way by which he must expect to be led, ere he reach that 'Sailor's Home,' the Haven of Eternal Rest, where, to use the words of a pious writer,

"All the ship's company meet,
Who sailed with the Saviour beneath."

It is natural that, after the days of active employment are over, the Christian mariner, in looking patiently forward to the termination of the voyage, should retain his accustomed phraseology, and that the associations, connected with his by-gone days, should add an unspeakable charm to the prospect before him, and that the village port should make him address his messmates from the Head-stone, placed to mark the resting-place of his "battered Hulk," in such terms as the following, to be found in more than one of our church-yards, and familiar to our ears:—

"Though Boreas' blasts and Neptune's waves
Have tossed me to and fro,

In spite of both, by God's decree,
I harbour here below,
Where at an anchor I do lie
With many of our fleet:
And once again we must set sail
Our Admiral *Christ* to meet."

In Carisbrooke church, in the Isle of Wight, on the monument to the memory of Captain William Keeling, Groom of the Chamber to James the 1st, and General for the Honourable East India Adventurers, who died in 1619, the veteran is represented sitting on the deck of a ship with a crown of glory suspended over him:—*Fides* (Faith), written on the sail, on the *compass*, *Verbum Dei* (Word of God); on the *anchor*, *Spes* (Hope); and the reader is told that

Fortie and two years in this vessel fraile
On the rough seas of life did Keeling sail;
A merchant fortunate, a captain bould;
A courtier gracious, yet, alas! not old.
Such wealth, experience, honour and high praise
Few winne in twice soe manie years or daies;
But, what the world admired, he deemed but
drosse
For Christ,—without Christ, all his gains but
losse;
For Him and His dear love with merrie cheere
To the Holy Land his last course he did steere;
Faith served for sails; the *Sacred Word*, for
card;
Hope was his anchor; *Glory*, his reward,
And thus with gales of Grace, with happy
venter
Through Straits of Death, Heavn's Harbour he
did enter.

Sometimes we find the old sailor made to tell the same tale in a language with which he was most probably unacquainted in all his voyages; but throughout the same sentiments expressed, which, we may charitably hope, were really and truly *his*. In the church-yard of Montrose on the tombstone of Robert Sterlin, who died in the year 1668, after his wife's death and his own has been recorded, he says:—
"Per freta dum mundi instabilis malefida ferebar,
Anchora *Spes*; *Verbum* nautica pax erat;
Sacra fides, baculus; distendens carbasa ventus,
PNEUMA HAGION; solus Tu mihi, *CHRISTE*,
polus;

Nunc cælum tuti statio super athera portus;
Et rerum incertis rideo sperno vices."
Rendered by Monteith in his "Theatre of Mortality" as under,

"The world's tempestuous sea while I did plow,
My anchor, *Hope*; the *Word*, my compass too;
Blest Faith, my Helm; the wind to fill my sail,
The HOLY SPIRIT with its blessed gale,
North Star, Thou 'CHRIST' alone, I steer'd to
Thee;
Thou still wast in mine heart and in mine eye.
In Heaven above, my safest port, whence I
Despise and scorn all earth's uncertainty."

We trust that our correspondent, who has favoured us with the foregoing communication, will find it convenient to continue his interesting "Memoranda."

A friend in Montreal, who resided many years in India in a military capacity, and who can therefore appreciate the vast changes which, within the last quarter of a century, have been effected, through the Divine blessing on the labours of faithful Missionaries of the Cross, on

the social customs, morals, and religious observances of the dense population of that portion of the British Empire, has handed to us the subjoined communication. We willingly afford space for its insertion, although the intelligence therein has been in part already brought under the notice of our readers.

CHRISTIANITY IN INDIA.

We have always much satisfaction in recording any "signs of the times" connected with the advancement of Christianity and education in India.

In the present instance it affords us great pleasure to lay before our readers the following extract from a letter of a pious friend in London, who had sojourned many years in that interesting distant country.

"The other day I fell in with Mr. R. Bird, who was formerly magistrate at Ghazipoor, and subsequently held a high situation, in which, as Dr. Duff publicly said, he had been of unspeakable service to the natives in the adjustment and division of lands with regard to the survey of the country. I met him at Seely's the bookseller, and had a long talk with him about olden times.

"He was much pleased with a Hindoostanee New Testament I had in my hand. It is in the Roman character, which is now used in not a few of the schools in India, where Christianity is spreading not slowly, but quickly. I give you an extract from a letter to me, dated 7th August, 1851. "You will be glad to hear that a young native, Baboo Jennander Mohun Tagore (a nephew of the late Dwarkanaut Tagore who went to England) has been baptized into the name of Christ at the Old Church. "The Rev. Krishnu Mohun Banarjee baptized the convert, who is about 30 years of age, as I hear from some, though he looks much younger. He has been enquiring into Christianity for some years, is, as Mr. Cuthbert told me, well read in Theology, and has read most of the books against Christianity, and has been quite convinced of the Truth. This has been so with him for some time; but the death of his wife lately has probably been the means of making him decide. He says his wife through his means could read the Bible, and by the power of the Word, feeling, believed in Jesus, and often used to be reading the Bible by herself with tears, and urging him openly to confess Christ. At last she died, avowing her faith in the Lord Jesus and His atonement. His father is a very rich man, and he is his only son. In his own right, however, he enjoys an income of 1000 rupees a month, or about £1500 a year. I believe I told you of the money devoted to the cause of Missions to the Sicks, and that a clergyman from one of the Universities has gone out as their missionary under the

"Church Missionary Society, and that a College has been instituted at Agra, and two learned men from our Universities gone to superintend it.

"The Government also, who in our time were so much opposed to these things, have lately made it a law, that no man changing his religion is to forfeit his property."

MISSIONARY AND RELIGIOUS INTELLIGENCE.

[From the H. and F. Miss. Record, &c.]
CHURCH EXTENSION MEETING AT SYDNEY, N. S. W.

The attention of the Church of Scotland must ever be turned with deep interest to the prosperity and welfare of the various branches of the Presbyterian Church Abroad, with which she is more particularly connected. The raising of contributions by means of an Annual Collection for the furtherance of the cause of the Redeemer in those distant settlements, to which so many thousands of her children have gone, she regards as constituting but a part of her duty in this respect. However liberally these appeals may be responded to, the Colonial Committee feel that on them devolves the important and responsible task of securing the services of competent individuals, willing to give themselves up to labour in this portion of the Vineyard of the Lord. Often have they brought the duty of giving their aid under the notice of licentiates and ministers of the Church at Home, and not without a measure of success, though far inferior as yet to what they anxiously desired. It is highly probable, however, and at all events greatly to be wished, that a larger number of well qualified candidates may feel it to be their duty to comply with the call so loudly made by our brethren at a distance, "Come over and help us." In the meantime we observe with much satisfaction that our Colonial brethren are deeply alive to the necessities of the case, are satisfied that the Church of Scotland takes much interest in their welfare, and are employing all competent and likely means with a view to the alleviation of the spiritual destitution which abounds in the places of their settlement. We have received an account of a very interesting meeting for the establishment of a Society for Church Extension and Missionary Purposes, held at Sydney, in St. Andrew's Church there, on the 12th of June last, the Rev. H. R. Gilchrist, of Cambelton, Moderator of the Synod, in the Chair. Appropriate resolutions were moved, setting forth the necessity which exists for additional means of grace by the establishment of churches and temporary places of worship in the interior, and the appointment of fixed and itinerating ministers, with the propriety of other steps being taken which were calculated to promote the great object in view by the raising of funds, and the diffusing of information, &c. The resolutions were supported by appropriate and able addresses, delivered by the Chairman, the Rev. Drs. McGarvie, Fullerton, and Mackellar, the Rev. Messrs. Purves, Coultts, Stewart, &c.

The Rev. Mr. Purves, Maitland, who was one of the speakers, gave a painful account of the spiritual destitution which had come under his own notice in the course of a tour which he had lately made to the interior for the purpose of ministering to the scattered population in New England:—

His visit was only the third which had been paid to our people in New England by an ordained minister of the Church of Scotland since the period that they first settled in the locality; and, as a proof of the straits to which they had been reduced, he had to mention that a respectable Scotchman told him that, after waiting till he

could wait no longer for a visit from some one of our ministers, he was compelled to solicit a Roman Catholic Priest to administer the holy ordinance of baptism to his two little ones. This opened up a state of things which ought not to exist. He had traveled nearly 300 miles in New England, and could assure the meeting that the settlers felt their destitute condition, and desired a stated ministry from the Synod, and the due and regular dispensation of Divine ordinances among them. It might be said that a "Macedonian cry," long and loud, was to be heard. Gratifying as it was to him to find everywhere so earnest an expression of their desire of religious ordinances, it was still more so to find an almost perfect unanimity in respect to the quarter to which our people look for aid. The feeling universally expressed was, if we are divided, we must bid adieu to all ordinances and pastoral superintendence for many years; many expressed an utter horror of religious dissension; and, as an overwhelming majority of the population are warm in their attachment to the Church of Scotland, wherever meetings were held the resolution to adhere to our Synod was altogether unanimous. The importance of occupying this and many similar fields of labour in the vast interior of the Colony, he trusted, he needed not further urge on the meeting. The loud call addressed to them by their countrymen, he was confident, would be cordially responded to. Before concluding he would remind them that the Colony had arrived at an important crisis. The discovery made within the last few weeks was about to exert an amazing influence on the destinies of this great country; a vast influx of people from the Mother country would take place; and a machinery ought to be set in motion to meet the religious wants it would create of the coming thousands who are to contribute to the development of the almost exhaustless resources of the land. We have the task assigned us of laying the foundation of a mighty empire. Let that foundation be laid broad and deep in the eternal principles of Truth and Righteousness, that the superstructure may possess an enduring stability.

[From the Edinburgh Evening Post.]

THE WALDENSES; THE PROTESTANT CHURCHES AT TURIN.

There is scarce a people on the face of the earth which present such strong and luminous points of interest as the Waldenses. Before what we commonly and with reason term the Reformation, with which we associate the names of such worthies as Wycliffe, Luther, and Knox, the members of this famed community were witnesses to the Truth, having shaken off many of the corruptions of the Church of Rome, the tyrant power of Christendom, renouncing allegiance to the Pope, and clinging to the Bible as the only rule of faith, the sole religion of Protestants. In this character they were persecuted, afflicted, tormented by the emissaries of Popery. It was to their worth and suffering Milton dedicated his muse in the grand sonnet beginning with the invocation—

"Avenge, O! Lord. Thy slaughtered saints, whose bones Lie scattered on the Alpine mountains cold!"

After centuries of chequered fortune the situation of the Waldenses has again been brought under the notice of the public. Dr. Gilley, Minister of the parish of Norham on the Border, and most deservedly one of the Prebendaries of Durham, (the author of our "Protestant Forefathers" and other excellent works), certain ministers of the Church of Scotland, and other Protestant pastors, have taken much interest in the cause of this interesting body of Christians. The more immediate course of action in the present case is the liberty conceded to the Waldenses to erect a Protestant Church at Turin. The King of Sardinia has on this occasion shown a noble example of liberality, which the Pope, whose subjects are so well treated in Great Britain, has not the spirit to essay. This erection is not in effect a

mere matter of accommodation to a congregation, but will serve as a grand memorial of Protestantism in Italy. "It is, indeed," says Dr. Gilley, "a work which is neither *local* nor *Waldensian* only, but *Protestant* in the most ample sense of the word; and, when it is completed, it will be a sanctuary which, under proper arrangement, may be used by the English and other Reformed Churches, as circumstances permit; and it will stand as a beacon of religious liberty in the most prosperous and most promising of all the Italian States." It is to enable them to erect this monument to a pure faith, the faith professed during centuries of persecution and trial, that the Waldenses ask the assistance of Great Britain, the home and citadel of Protestant truth in Europe. Our readers will have observed that a meeting was held on Tuesday last at Edinburgh to forward this object, at which the Lord Provost presided, and which was opened with devotions by one of the Ministers of Edinburgh.

It is of importance here to note that the Waldenses have a complete ecclesiastical organisation very much after the "plat" of the Church of Scotland, their Synod, which was held last May, and at which Dr. Gilley was present, consisting of pastors and laymen, the best constitution of a Church Court. Some persons may be fearful, in this case of Continental religion, of the prevalence of false doctrines. In too many cases the most fine gold has become dim. Germany, where Luther preached the grand evangelism of the New Testament, is (with some bright and cheering exceptions) overspread with rationalism, many of its theologians being little better than refined deists, and more dangerous than infidels in their writings. Geneva, where Calvin was a burning and shining light, had lapsed to a fearful extent into Socinianism. It was, therefore, with much pleasure that among the acts of the Synod we found the subjoined declaration:—

"The Synod protest against the denial recently made in some countries of the Divine inspiration of Holy Scripture, and, desirous of expressing its abhorrence of the same, and of all similar doctrines subversive of the true faith and of real piety, and their firm adherence to the faith of the Prophets and Apostles, witnessed by their own martyrs, declare in the most solemn manner their subscription to the 2d, 3d, and 4th Articles of the Confession of Faith of the Vaudois Church of the year 1665."

This is a very important case, and appeals powerfully to the religious feelings of the country. Italy, the region of Europe which teems with physical advantages, and is adorned with the most exquisite aesthetical beauties, presents in religion the sad spectacle of spiritual thalidom and general ignorance. Popery has its foot on the neck of the people; and they are in consequence a degraded race. Yet the future is not without its hope. Through a dark vista gleams of light are to be discerned, the presage of a coming flood of Evangelical radiance. Happy would it be if the new church at Turin were to form, as it were, the base of operations directed against that hideous despotism which in every way, religious, moral, and economic, has been the curse and bane of the most civilised portions of the world.

Of old the Church of Scotland took great and affectionate interest in the Protestant Churches on the Continent. The witnesses for Truth amidst prevailing heresy and powerful enemies, they both deserved and required sympathy. It is painful to revert to those facts, which precluded the paternal intercourse of an orthodox church with some of those old communities. But we feel assured that such of them as maintain the ancient reformed faith in its purity will experience solace and support at the hands of the National Establishment of this country. This would be intrinsically right and conformable with precedent. Only our Continental friends must beware in our quarter of sectarian bias and partiality. This may hurt their cause, and keep themselves within a narrow circle of influence.

DEATH OF THE SWEDISH ARCHBISHOP.

CHARLES FREDERICK VON WINGÅRD IS NO MORE.—He was son of a former Bishop of Gotheborg, and at first intended for the army; but a severe injury from fire, causing a lengthened sickness and subsequent physical weakness, completely changed his course. At 15 years of age he entered the University of Upsala, and at 22 took the degree of Master in Philosophy, being two years afterwards appointed Lecturer on Eloquence and Poetry at the University. In 1810, when only 28 years of age, he was raised to a Professor's Chair, and at 37 succeeded his father as Bishop of the Diocese of Gotheborg. In 1839 he was, by the unanimous vote of all the Chapters in the Kingdom, and the Clergy of Upsala Diocese, recommended to the King for the vacant Archiepiscopal Chair, and was at once appointed Archbishop of the Kingdom of Sweden, and Vice-Chancellor of the University of Upsala.

For eleven years he nobly discharged the duties of his high office, though his health was generally delicate. He died in great peace at Sunnersta, near Upsala, on Friday, the 19th of September.

The late Archbishop was an honoured member of many learned societies at Home and Abroad, was extensively read, keeping up a somewhat intimate acquaintance with everything of weight in the literature of the day, especially the productions of English authors. His intercourse, therefore, with his clergy and friends was most instructive and interesting. He made himself familiar with the Missions conducted by English and Continental Protestant societies, and has told the writer that he delighted frequently to indulge in a Missionary reverie, visiting in imagination Morrison, Williams, Percival, Shaw, Thomas, Whitehouse, and others, to see how they were getting on, and returning from this ideal journey with a renewed determination to use his influence in promoting this work of God.

In 1835 he mainly contributed to the formation of the Swedish Missionary Society, and not only offered no objection to the writer's appointment as Foreign Secretary, but, to remove difficulties felt by some as to using the *Methodist Chapel* in Stockholm for the monthly prayer-meeting, requested to be allowed the privilege of a visitor at the chapel, and led the way, occupying most efficiently the Methodist Missionary's humble pulpit.

In 1838, when Mrs. Railton, then Miss Scott, was on her way to St. Bartholomew's, to take charge of the Mission school there, she happened to be in Gotheborg at the time for holding the Missionary prayer-meeting. The good Prelate, then Bishop of the diocese, conducted the meeting in the midst of a large assembly in the Cathedral, and with a warm heart and streaming eyes adverted to Miss Scott's mission, and commended her in prayer to the care and blessing of God.

Politically, he was most unpopular with the revolutionary party in Sweden. He held the Monarchical principles most sacred, and was the unyielding opponent of all rash changes: while his distinguished abilities made his influence great.

His unassuming but steady piety was most effectual in promoting a healthy tone of morals in Gotheborg; and it was remarked that the clergy there could not so freely partake in worldly amusements as elsewhere. Sweden has been bereaved in him of one of the most tolerant and useful of her sons.—*Abridged from the London Watchman.*

[N. B. The foregoing extracts were crowded out of last issue in order to make room for the "contents for 1851."]

ARCHIBALD ALEXANDER, D.D.

The death of Archibald Alexander, the venerable Senior Professor in the Theological Seminary at Princeton, N. J., has filled the Church with mourning, tenderly mingled with praise and

thanksgiving to the God of the living and of the dead.

The following has been condensed from a very eloquent and appropriate discourse delivered by the Rev. S. Iræneus Prime, and published in the *New York Observer*:—

Archibald Alexander was born April 17, 1771, in Virginia, about fifteen miles from the Natural Bridge. His ancestry were Scotch. Both his immediate parents emigrated to Ireland, and afterwards to America, and thus he is reckoned among the Scotch-Irish, a stock that has produced some of the noblest men in the Church and State.

After a long, severe, and painful season of spiritual conflict, through which he was made to pass, that by experience he might afterward know how to succour those who are similarly tried, he was led to the enjoyment of the life of God in the soul, and soon to devote himself to the Sacred Ministry. Mr. Graham was for about two years his teacher in Divinity. On the first day of October, 1791, just sixty years and one month ago, he was commissioned by the Presbytery of Lexington to preach the Gospel of Christ. As a missionary-preacher through the mountain regions of Virginia, and in parts that now belong to Ohio, he traveled widely, proclaiming the Way of life to the ignorant and destitute, and gathering the lost into the fold of Christ. Preaching without notes, with strange discrimination of personal experience for one so young, and with an energy of thought and pathos of delivery rare in the young or aged, he spread the doctrines of Divine Truth wherever he went, and sowed seed that has yielded successive harvests for more than half a century, and will continue to bear fruit till the angels are sent forth to gather the last sheaves.

But the power as a preacher, and the reputation for genius, piety, and learning, which he acquired at a period of life when most men are beginning to preach, may be learned from the extraordinary fact, that at the age of *twenty-five* he was called to the Presidency of Hampden Sidney College. This was in 1797. Probably in no country (unless we except the case of Wm. Pitt, Prime Minister of England, at twenty-two) was a more distinguished reputation won so easily, never was one earned that was purer or more enduring. In addition to his labours as President of the College, he was pastor of three churches in Prince Edward, Charlotte and Cumberland counties. Such service was beyond the physical abilities of the youthful President; and in 1801 he resigned his post, but resumed it again after spending part of the year 1802 in traveling by horseback in the Northern and Eastern States. Before he made this tour he had fears that he was declining into pulmonary consumption; seasonable respite enabled him to recover health and strength, and a long life of usefulness was saved to the Church and the world.

In 1806 Dr. Alexander accepted a call to the pastoral charge of the Third Presbyterian Church in Philadelphia. Here he was an eminently useful preacher and pastor, and here he might have stood till he died, an able, learned and persuasive Minister of Jesus. But the Presbyterian Church had felt the need of a Seminary for the systematic instruction of her sons in the Word of God, preparing them for the ministry of reconciliation. She looked around among all her pastors and men of learning and wisdom for the man to be a guide for her youth, to mould their minds and to form their views in the great science of Divine Truth. There were giants in those days, and among them all the mantle was thrown on the shoulders of Archibald Alexander. Single-handed and alone, he was sent to Princeton in 1812 to lay the foundation of that school of the prophets, from which has now been taken its "Master and head." In 1813 he was joined by Dr. Miller, who was called to the Seminary from the First Presbyterian Church, New York; together they laboured with mutual respect, confidence, affection and harmony, until they were parted, like the two prophets, Elijah and Elisha, by the ascension of one to his reward and joy in the month of January, 1850,

How did he die? He died as he lived. Until about five weeks ago he continued to perform full duty in the Seminary, and to maintain his usual amount of study. Old age had long been on him. The threescore years and ten were numbered, and by reason of strength they were even fourscore. "But his bow abode in strength." He was attacked with dysentery, which had been prevailing to some extent in that region, and the fears of his many friends were at once awakened that the blow would be fatal. Ripe fruit falls readily when smitten; and he was like a shock of corn fully ripe. He continued to sink gradually, conscious that his days were numbered and the time of his departure was at hand. One son (the Rev. J. W. A.) was upon the Ocean, and the father earnestly desired that he might see him ere he died. The desire was granted, and more, for the son returned just one week before the father fell asleep.

Calling to his bedside the Professor, on whom his mantle falls, he gave him the most minute expression of his views respecting the interests of the Seminary, dearer to him in death than in life, and, having committed it to Him who is the Head over all things for the Church, he was ready to depart.

By a remarkable, but deeply interesting direction of Divine Providence the Synod of New Jersey one year ago adjourned to meet in Princeton on the third Tuesday in October, 1851. It came, and it was the day before the one on which their venerable father expired. He was looking forward to their meeting with great pleasure, and a few days before, with a power of memory, rare, perhaps unparalleled, in perfect health, he repeated over the names of one hundred and fifteen of the ministers of that body who had been his pupils! A sweet thought to each of them that they were thus recalled in the dying hours and prayers of one they so revered. His memory of his pupils has always been remarked as extraordinary. He had a distinct recollection of each one of them, their location and progress, watching them in all their ways, like as a father watcheth the children of his love.

"Death never appeared to me so delightful as now, when it is near," he said to those around him, and, often as strength allowed, he spoke of the peace that dwelt in his soul. The records of these last hours will be precious to the Church, and they will be found to illustrate and confirm the experience he has written in his letters and sermons, as the fitting close to a life of faith.

The great THEOLOGIAN, who had preached theology sixty years, who had taught theology to other preachers forty years, who was known in two hemispheres as one of the most learned and distinguished Professors of *Theology* of the age, was now on his death-bed, and he made this observation in the hearing of his friends, and we are permitted to repeat it for the first time, but it will never be forgotten; it will be written and rewritten, and repeated a hundred years hence; it was a casual remark, but a transcript of the great man's mind and heart; he said "*All my THEOLOGY is reduced to this narrow compass, JESUS CHRIST came into the world to save sinners.*"

For three days prior to his departure the lamp of life was burning so low in the socket that he was able to converse but little, and few beside the immediate members of the family were permitted to go into the chamber where the good man met his fate, privileged, as it was, "beyond the common walks of life, quite in the verge of Heaven." Gradually, almost imperceptibly, the silver cord was loosed, and at six o'clock on the morning of Wednesday, October 22nd, 1851, the wheel at the cistern stood still. He fell asleep in Jesus, so peacefully that the moment of his spirit's flight was scarcely to be detected by the anxious watcher's eye.

And now what remained but to commit the dust of the honoured dead to its kindred dust. On Friday, the 24th October, the borough of Princeton was thronged by the multitude who had come together from various parts to testify with the friends and neighbours their sense of the

general bereavement. The Synod of New Jersey was still in session, embracing 173 ministers and elders from as many churches; not all of them, but a great number were present; with clergy and laymen from New York, Brooklyn, Philadelphia, Baltimore, and other cities and places near and more remote; probably a larger number of clergymen than were ever assembled on a similar occasion in this country.

No less than 1837 young men have received instruction in Princeton from his lips, and of this large number 1640 are believed to be still among the living. These will extend his influence to the end of time.

"And I am glad that he has lived so long,
And glad that he has gone to his reward;
Nor deem that kindly nature did him wrong
Softly to disengage the vital cord,
When his weak hand grew palsied, and his eye
Dark with the mist of age—it was his time
to die."

Full of years and usefulness and honours, he has rested from his labours, and his works do follow him. The Head of the Church still lives, and will raise up others to take the places of the fathers when they fall asleep.

By far the greater portion of what Dr. Alexander has published, has been issued through this Board. The first book we ever published was his "Way of Salvation Familiarly Explained," a work written for children, and of which thirteen thousand copies have been circulated. His work on "Religious Experience" has been a closet companion to Christians of every name; it has reached a circulation of 15,000 copies. The "Evidences of Christianity," regarded as the best work of the size extant on that subject, has been adopted as a text-book in literary institutions under the care of other denominations, and still has an undiminished sale: 11,000 copies have been printed. The "Practical Sermons," a larger and more expensive work, has attained a circulation of 4000 in the short time that has elapsed since it came from the press.

The remaining books and tracts from the same gifted pen, and the number of copies printed by the Board, are as follows:—*Divine Guidance*, 6,000 copies; *A Brief Compend of Bible Truth*, 6,000 copies; *The Canon of the Old and New Testaments* (recently published), 1,000; *Universalism False and Unscriptural*, (do.) 2,000; and *the Log College*, (in press). *TRACTS*.—*The Duty of Catechetical Instruction*, 3,000; *A Treatise on Justification by Faith*, 3,000; *Christ's Gracious Invitation to the Labouring and Heavy-laden* 15,000; *The Immediate Choice*, 6,000; *The Refuge of Lies*, 5,000; *Ruth, the Moabitess, or the Nature of True Religion*, 5,000; *Love to an Unseen Saviour*, 5,000; and *A Dialogue between a Presbyterian and a "Friend,"* 2,000.

The reader will observe how large a portion of these works are, like the preaching of venerated author, on practical, experimental religion. How extensively and powerfully they have preached the Blessed Gospel all over the land, is more than any human mind can tell; but the great good they have already accomplished is but a drop in the bucket compared with the long and useful work which they are yet to do. The spirit, which indited them, has indeed fled from its clay tabernacle; the hand, which wrote them, has been palsied in death; but in these works the venerated author still lives, and through these pages he continues to speak, and will speak on till time shall end.

Dr. Alexander's example is a powerful illustration of the importance of using the press as a means of doing good. The results of his spiritual, searching, heart-stirring preaching are immeasurable; his influence in instructing and forming the characters of a large portion of the Ministers of the Presbyterian Church has probably been greater than that of any other man of his time; but, when the revelations of the last day are made known, we feel assured that the good he has done, through his numerous and admirable writings, will be found not to have been

second to that accomplished in any other department of his invaluable labours. The Board of Publication is most happy to be the agency for storing up and scattering abroad the treasures of such a spirit as was that of its late and lamented President, Archibald Alexander.—*Home & Foreign Record (American).*

REVIEW.

"A Sermon preached in St. George's Chapel, Montreal, on Advent Sunday, 1851, appointed by authority for the celebration of the Third Semi-centennial Jubilee of the Society for the Propagation of the Gospel in Foreign parts, by the Rev. William Leach, D.C.L., Incumbent of St. George's Chapel."

Chance having thrown in our way a sermon bearing the above title, we gave it a perusal, and, having done so, found to our surprise less of the spirit of comprehensive, enlightened charity than we had anticipated; for, though belonging to a Church, which the Union Act places on an equal footing with the sister Church of England, and whose worship, on ascending the throne, the Sovereign takes a solemn oath to maintain and preserve, yet we were at a loss to know whether we were included or not amongst the "servile spirits," "the defying spirits," "or vagrant barks," which are the terms our Reverend Brother applies to the different Church systems of "Rome," Puritanism and Dissent, although we knew that all the Protestant Churches were dissenters from the Church of Rome, and the Church of Scotland is in no sense a dissenter from that of England. On reading the sermon, however, to a close, we found we must indeed be "defying spirits," for we are indisposed to admit that the Church of England has any exclusive or peculiar claim to be regarded as "the true representative of Catholic Christianity," or "the Church of Christ, the King's daughter—glorious in her beauty." Sturdy Presbyterians, believing our own form of Church Government to be most consonant to that of the Primitive Church, and to that system indicated by the Gospel, we yet take our stand on broad Catholic grounds, and deny either to our own Church, or the Church of England, the right to be exclusively called "The Church of Christ" or "The Church," as we often see it termed. We rejoice to believe that in the latter Church, as well as in our own, are found many faithful, pious preachers of the Word—many humble, fervent servants of our Master, and we recognise the Church of England as being, in common with many other denominations of Christians, *a component part of the Church of Christ.* We think that the principles of the Church of England, as exhibited in her Articles, do not evince such an exclusive spirit as the assumption of the title, "The Church of Christ," made for her by some of her communion, would indicate. We shall therefore, in the course of a short

review of the sermon in question, endeavour to prove that that Church does not, as a Church, make any such claim, whatever may be the views entertained by a section or individual members of that Church.

The sermon opens with a glowing reference to the festival of the Advent, and then branches off to a narration of the exertions making for the Propagation of the Gospel by the Society bearing that name. We are informed, in the 14th and 15th pages of the pamphlet, "that the Church, as it appeared in England at the Reformation," was "constituted according to the plan of Christ," and, "as we believe, in the visible form in which the Kingdom of God ought to subsist in the world." We are referred to no passage of Scripture where this "plan" is recorded, but we are called upon to give our credence to the assertion on the statement, that in the Rev. Dr's. judgment "a plan it was—a plan designed in the heart of Christ." Were we to form our conclusions of his own Church and its teaching from the showing of this sermon, we would be inclined very much to fear that it was after all but "a vagrant bark," were it not that we have other guides at hand to refer to, in arriving at a conclusion with regard to the Church of England. That this is the Church which the Rev. Dr. means, when speaking of "the true representative of Catholic Christianity," is evident, as he says that "the Episcopate" is an order, essential to the integrity of the Church, or, in other words, no Church can exist without a Bishop. This dogma is no-where taught, either in the Church of England Prayer Book, or any Book having that Church's authority, of which we are aware. In fact the 19th Article of the 39 Articles, which professedly comprise all the doctrines that the Church of England teaches, states something vastly different, namely, that a Church is constituted of three things, "a congregation of faithful men," "the pure Word of God preached," "and the sacraments duly ministered." For the more full explanation of the term, "The Church," understood and taught by the orthodox in the Church of England, we quote a little from Bishop Burnet's Exposition of the 39 Articles. This work, as its preface tells us, was before publication read over by "both the Most Rev. Archbishops," with "several of the Bishops and a great many learned Divines" of the Church of England, and every apparent contradiction to the principles of that Church revised, and every real contradiction corrected. It has been, and, we believe, is now considered a standard work, and is one in which every Divinity student is thoroughly examined previous to ordination to the Ministry of the Church of England. On page 339, treating of orders or the con-

stituting of Bishops, Priests and Deacons, it says:—

"All the ancient rituals, and all those that 'treat of them for the 1st 'seven centuries speak 'of nothing as essential to orders but prayer 'and imposition of hands."

On page 308, it has gone even farther, as we read "that our reformers had in view two famous instances, in Church History, of Laymen that had preached and converted nations to the faith;" and, a little further down on the same page, we find the political reasons given, why these things were so, in the following words:—

"If it should happen that princes or states should take up such a jealousy of their own authority, and should apprehend that the suffering their subjects to go elsewhere for regular ordinations might bring them under some dependence on those that had ordained them, and give them such influence over them, that the prince of such a neighbouring and regular Church should by such ordinations have so many creatures, spies, or instruments in their own dominions; and, if upon other political reasons they had just cause of being jealous of that, and should thereupon hinder any such thing—in that case, neither our Reformers, nor their successors for nearly eighty years after those Articles were published, did ever question the constitution of such Churches."

And again, as if anticipating that any misconstruction might hereafter be put upon the article, he gives, on page 307, the following illustration of a Church:—

"Finally, if a company of Christians find the public worship where they live to be so defiled that they cannot with a good conscience join in it, and if they do not know of any place to which they can conveniently go, where they may worship God purely, and in a regular way; if, I say, such a body, finding some that have been ordained, though to the lower functions, should submit itself entirely to their conduct; or, finding none of those, should by a common consent desire some of their own number to administer to them in holy things, and should upon that beginning grow up to a regulated constitution—though we are very sure that this is quite out of all rule, and could not be done without a very great sin, unless the necessity were great and apparent, yet, if the necessity is real and not feigned, this is not condemned or annulled by the Article—for, when this grows to a constitution, and when it was begun by the consent of a body who are supposed to have an authority in such an extraordinary case, whatever some hotter spirits have thought of this *since that time*; yet we are very sure that not only those, who penned the Articles, but the body of this Church for above half an age after, did, notwithstanding those irregularities, acknowledge the foreign Churches, so constituted, to be true Churches as to all the essentials of a Church, though they had been at first irregularly formed, and continued still to be in an imperfect state."

So much for the Reverend Dr's. peculiar views of what "the essentials" in "the plan" of the Church of Christ ought to be. Again we find, on reference to History, that this so called "human interpretation" of the Bible, the Prayer Book, was published in Queen Elizabeth's reign by authority at a time when there was no ordination service in the Church of England so that it required an *ex post facto* law to make legal the ordinations that had taken place during the interim. We take

the following piece of poetical prose from the 14th and 15th pages:

"At the Reformation the Church of Christ came forth—the King's daughter, glorious in her beauty, with the un-muffled Book of God in her one hand, and the human interpretation thereof, the Prayer Book, in the other."

It is a pity we are not favoured with an "interpretation" of what the words, "the un-muffled Book of God," are intended to convey to our minds; for, if by this expression the Bible is meant, there is here an anachronism, as it was during the reign of Edward the 6th, that the Prayer Book of the Church of England was published. And, if History tells truth, the Bible was first published in the vernacular by authority, during the reign of James the 1st. It is quite evident, that the Church of England never intended its Prayer Book to be considered as "the human interpretation of the Bible," for it has called it, "THE BOOK OF COMMON PRAYER;" and its contents are chiefly compilations from old writers. The Church of England, as a body politic, claims from those in communion with it the belief in her Prayer Book, only as it accords with that "Rule of faith, the Word of God," for her 6th Article says:

"The Holy Scripture contained ALL THINGS necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of Faith, or be thought necessary to salvation."

The Prayer Book, in treating of the ceremonies of the Church of England, (and the ordering of Bishops, Priests and Deacons forms a part of these ceremonies) uses these words:

"In these our doings we condemn no other nations, nor prescribe any thing but to our own people only; for we think it convenient that every country should use such ceremonies as they shall think best to the setting forth of God's honour and glory, and to the reducing of the people to a most perfect and Godly living, without errors and superstition, and that they should put away other things, which from time to time they perceive to be most abused, as in men's ordinances it often chanceth diversely in divers countries."

In conclusion, we will state, that we fully believe that the Church of England does not claim for herself all that this sermon does; but we also know, that some, and alas too many, do make such exclusive claims on her behalf. To these, with all kindness and in the spirit of Christian charity, we would recommend the prayerful perusal of the 7th chapter of the Prophet Jeremiah, and especially of the first fifteen verses.

Montreal, December, 1851. C.

MISCELLANEOUS.

Amongst the legacies lately bequeathed for Missionary purposes, particular notice is taken of the sum of £200 bequeathed by the late Dr. Neill, of Canon Mills, Edinburgh, an attached member of the Church of Scotland, and of a donation of £300 from an anonymous source to the General Assembly's Endowment Scheme.—*Church of Scotland Record.*

LERWICK, 4th November, 1851.—SACRAMENT.—Thursday, the 30th ult., was publicly announced as our parochial fast-day, and held accordingly. Mr. Sutherland, Northavine, and Mr. Hamilton, Bressa, assisted Mr. Morgan in the important services of this solemn occasion in the Established Church; Messrs. McFarlane and Barrow conducted the services in the United Presbyterian chapel; Mr. Fraser had to perform the weighty matter alone in the Free Church, Mr. Ingram, Unst, having been detained from attending in consequence of the stormy weather. It is with feelings of much pleasure we record it to the praise of all our clerical friends, that they determined on having their respective places of worship open on the fast-day, instead of allowing their adherents to devote it to pleasure, profit, recreation, and vain show, as was customary by many of whom better things might be expected. All denominations, Congregationalists and Methodists included, had Divine services performed in their usual places of meeting, and in every case the attendance was pretty regular. How pleasant it is for brethren in unity so to dwell! What a contrast to the days in which we have seen many shops displaying all their fineries, and disposing their small wares, to the no small disgust of every well-informed, pious, and enlightened mind! Thanks to the spirit of the times, and the desire for fraternization, for this step of advancement in the right path to Christian fellowship. [From time to time we notice in the Home Papers announcements to a similar effect as in the preceding paragraph. We have been induced to extract it, as we hail with unfeigned satisfaction such instances of Christian accommodation. Ed. Presb.]

The late Chief Justice Chipman died last week, full of days and honours. He possessed a large property, and has left a considerable portion of it for public purposes. Besides endowing Saint John's Church permanently with revenues said to exceed £250 per annum, he has left £10,000 to our Diocesan Church Society, and £4000 to the Madras School. In such magnificent gifts for the promotion of the highest interests of the country, "though dead, he yet speaketh."—*New Brunswick.*

The Lord Primate of all England has at length taken effectual means to crush the *Puseyism* which has of late years disfigured the ancient pure and Apostolic Church of England. The Most Reverend the Archbishop of Canterbury, as the Metropolitan Bishop of the Church, has issued his direction for the immediate suppression of the use of lights on the Altar and for prohibiting preaching in the Surplice. No more intoning of prayers, or turning from the congregation, or other Puseyite practice, to be permitted.

It is said that Lord Fitzalan Howard, who lately married Miss Talbot, is about to follow the example of his father, the Duke of Norfolk, and turn Protestant.

CONVERSION TO PROTESTANTISM.—On Sabbath afternoon the Rev. Frederick Gadaleta, lately a Benedictine monk of the Cossinensian Order, and priest in full orders of the Church of Rome, made his public profession of Protestantism in the Italian chapel in Dufour-place. Dr. Achilli conducted the usual forenoon service. The Rev. Mr. Gadaleta then addressed the congregation at length on his reasons for separating himself from the communion of the Church of Rome, and uniting himself to the Italian Protestant Church. The chapel, which is merely a room fitted up for the purpose of worship, was completely filled on this interesting occasion.

We learn from the *New York Spectator* that Dr. McClintock declines accepting the Presidency of the Wesleyan University on account of ill health.

A PAGAN TEMPLE IN THE UNITED STATES.—A correspondent of the *New York Commercial Advertiser* writes, that a temple for pagan worship had been opened at San Francisco by the Chinese. This is the first idol temple, we believe, that has been erected in this country.

It is estimated that there are 240,000 persons in the city of New York who attend no place of Religious worship on the Sabbath.

The *Buffalo Christian Advocate* contains a short article headed, "No Sabbath in Buffalo," giving a fearful account of the extent to which Sabbath desecration openly prevails in that city.

The President of the French Republic has lately given another manifestation of his utter disregard of the Sabbath. About 600 of the officers and men of a regiment newly arrived in Paris were introduced to him on the Sabbath, to whom he delivered what might be called a regular war-speech. In connection with this, we observe also that a most disgraceful outrage has been perpetrated by the French at Tahiti. A public ball was held on the Sabbath, at which the Queen was compelled to be present, in opposition to her remonstrances that such an act would be a violation of the Law of God. Another was summoned to appear before the French authorities for refusing to attend the ball. Shall not the Lord of the Sabbath avenge Himself on such a nation as this?—*Christian Guardian.*

A CONTRAST.—William Wilberforce, in his old age meeting one of the companions of his youth, whom he had not seen for many years, went up to him and said, "You and I, my lord, were well acquainted formerly." "Ah, Mr. Wilberforce!" he replied cordially, and then added, "You and I are a great many years older now." "Yes, we are," returned the aged disciple of Christ, "and for my part I can truly say that I do not regret it." "Don't you," exclaimed the nobleman with an eager and almost incredulous voice, and a look of wondering dejection.

How affecting and characteristic the contrast! The aged Christian, cheerful; the aged nobleman, sad; the heaven-born child of God, hopeful; the high-born child of earth, desponding; the one gladdened by the bright and brightening glory of his faith and love, and the other dismayed to find light after light going out, and darkness thickening around; the one rejoicing in the hope of being ever with the Lord, the other trembling at the very thought of the world to come.

ENGLISH LEARNING AND HABITS AMONG THE CALCUTTA HINDOOS.—There are in Calcutta four colleges established by Government besides numerous other institutions for the diffusion of learning. Education, indeed, is very general in the metropolis; and there are but few, even among the natives making any pretensions to respectability, who have not some acquaintance with European literature. I have heard as pure English spoken by Hindoos in Calcutta as by men of rank in London, and pieces from our poets recited by a lad of colour with a correctness of diction and an eloquence that would have done credit to any of our youth at Home. Go where you will in Calcutta, enter the narrowest streets and the most obscure alleys, and you will find pedagogues engaged in teaching Pinnock or Goldsmith to the children, and ragged urchins of three or four years old shouting in concert, b-l-a, bla; c-l-a, cla. And then turn your eyes in an opposite direction; look at the wealthy and the noble of mature age, enter their houses, and what will you see and hear? You will see their dwellings furnished, and their tables laid out in English style; you will see them possessed of libraries composed of the best works of the most approved English authors; you will see English newspapers regularly filed; you will see them corresponding in English with their friends and connections; and you will hear them conversing on topics of the day or their own private affairs in the English tongue. A person, who had never traveled beyond the metropolis, would be apt, on seeing all this, to exclaim, "The people will soon be thoroughly Anglicised!" But it is all confined to Calcutta, and even there, perhaps, the result of a wish to outshine rather than of a desire to improve.—*Bentley's Miscellany.*

DIVINE WORSHIP ON SABBATH IN EXETER HALL DURING THE "WORLD'S EXHIBITION."—On the day, on which the meeting, above alluded

to, was held, another meeting for a higher and nobler purpose was convened in Exeter Hall, "to recognise," as the circulars announced, "the Divine hand in the various circumstances which led to the Great Exhibition, in the auspicious manner in which it was terminated, and in the success of the Sabbath services held in Exeter Hall." Perhaps some of your readers are aware that, during the summer months of this year, Exeter Hall was opened for worship on the Lord's-day, and that this arrangement was the result of a conviction on the part of several gentlemen in London, representing various evangelical denominations, that it would be regarded by strangers from the Country and from Abroad as an acceptable provision for their religious benefit. The ministers, to whom the proposal was submitted, included some of the leading Independents, Baptists, Wesleyans, and Presbyterians, who warmly responded to the call thus made upon them, and generously lent the aid which was sought. Thus there were 44 services, attended by almost 130,000 persons, the average number present being no less than 3,000. The meeting on Thursday was of a thanksgiving nature, and was numerously attended. There were several speeches, but my space will only allow me to notice the eloquent address of Dr. Hamilton, of the National Scotch Church, Regent Square. The Rev. Dr. in the course of his remarks contrasted the past condition of London and its inhabitants, when nothing but mud hovels and a few scattered barbarians were to be seen, with the present brilliant aspect of the Metropolis, covering a surface of fifty or sixty square miles, and containing two and a half millions of inhabitants. He also contrasted the gorgeous military displays of the world with the peaceful exhibition in the Crystal Palace; declaring the latter to be in some respects the greatest sight the world had seen since the ark itself appeared on Mount Ararat. Its full wonder had as yet scarcely opened to our view; and we needed to get into a remoteness to which few now living were likely to reach, before we could see the full augustness and importance of the epoch in which our lot was cast. We should be deeply thankful to the Lord that our lines have fallen in this nineteenth century.—*London Correspondent of the John O'Groat Journal.*

FRANCE.—EVANGELIZATION OF ITS YOUTH.—Since my last opportunity of writing to you, I have been enabled, by the liberality and Christian benevolence of the Council of the British Organization of the Evangelical Alliance, to visit England, and to be present at most of the Meetings of its Fifth Annual Conference, where I had to read a paper on the state of the Sabbath Schools in France. I received details of 125 Sabbath Schools in France, seventy-seven of which belong to the National Reformed Churches, twenty-nine to the Wesleyans, fourteen to the Independents and Free Church of France, and five to the Lutherans. Paris has fourteen, of which two are Wesleyans. The number of Children frequenting these various schools is at least 7,500, more than half of whom are girls. The number of teachers is from 400 to 500.

Very active steps have been taken to establish a Sabbath School Union. When once this is done, and when this Union shall be fully organized, I shall, I hope, be able to turn my attention more exclusively towards Catechumen Classes, to make our French brethren of all denominations understand better the great difference between them and Sabbath Schools, and make them feel that they are the natural complements of one another; as catechumens come from the Sabbath School, and as Sabbath scholars ought to become catechumens as soon as they leave the school.—*London Watchman.*

REV. JOHN McLaurin, MARTINTOWN.

We understand that the Rev. John McLaurin, of Martintown, has received a call, very numerously signed, from the united Congregations of Beechridge and

Norvaltown in the Seignory of Beauharnois and Presbytery of Montreal, and that the matter is now under consideration by the Presbytery of Glengary.

POETRY.

ON THE LATE MASSACRE IN PIEMONT.*

AVENGE, O Lord, Thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold;
Even them, who kept Thy Truth so pure of old,
When all our fathers worshipt stocks and stones,
Forget not; in Thy book record their groans,
Who were Thy sheep, and in their ancient fold
Slain by the bloody Piemontese, that rolled
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To Heaven. Their martyred blood and ashes sow
O'er all the Italian fields, where still doth sway
The triple Tyrant; that from these may grow
A hundred fold, who, having learned Thy way,
Early may fly the Babylonian woe.

(MILTON'S SONNETS.)

The distinguished Christian Poet, JAMES MONTGOMERY, died at Sheffield, England, on the 4th of November last. On this, his eightieth birthday, he planted an oak-tree on the lawn in front of the Infirmary. He was born at Irvine, in Scotland, 4th, Nov. 1771. He was the son of a Moravian Clergyman, and was himself educated for a Minister of the Gospel; but in early life his mind appears to have been turned to poetical compositions rather than theological studies. He was the author of several poems of a high order of excellence, of which we give the following as specimens:—

FRIENDS.

FRIEND after friend departs;
Who hath not lost a friend?
There is no union here of hearts,
That finds not here an end:
Were this frail world our only rest,
Living or dying none were blest.

Beyond the flight of time,
Beyond this vale of death,
There surely is some blessed clime
Where life is not a breath,
Nor life's affections transient fire,
Whose sparks fly upward and expire.

There is a world above,
Where parting is unknown;
A whole eternity of love,
Formed for the good alone;
And Faith beholds the dying here
Translated to that glorious sphere.

Thus star by star declines
Till all are passed away,
As morning high and higher shines
To pure and perfect day;
Nor sink those stars in empty night,
They hide themselves in heaven's own light.

THE BIBLE.

WHAT is the world?—A wondrous maze,
Where sin has tracked ten thousand ways
Her victims to en-nare;
All broad, and winding, and aslope;
All tempting with perfidious hope,
All ending in despair.

Millions of pilgrims throng these roads,
Bearing their baubles, or their loads,
Down to eternal night.
One only path, that never bends,
Narrow and rough, and steep, ascends
From Darkness into Light.

Is there no guide to show that path?
The Bible!—He alone, who hath
The Bible, needs not stray:
Yet he who hath, and will not give
That Light of Life to all who live,
Himself shall lose the way.

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* The massacre in Piemont formed a part of the fearful persecutions which the Waldenses or Vaudois, or Protestants of that country, suffered from the Church of Rome. An abstract of this appalling portion of Modern Church History may be found in Dr. McCre's admirable work on the Reformation in Italy, and more recently in Dr. Gilly's Journey to the Valleys of the Vaudois.