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# The Presbyterian



## A MISSIONARY AND RELIGIOUS RECORD

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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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### VOLUME V.

Price 2s. 6d. per annum.

No. 9, September, 1852.

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.

#### THE PRESBYTERIAN.

We hope in our next issue to overtake the communications of some of our esteemed correspondents, of which we may mention "Christ, as the Son of God, asserts His equality with God the Father," John V. 17-30, and "Church Yard Gleanings" No. 5. The full Reports of the Proceedings of the General Assembly of the Church of Scotland in May, and of the Synod of our Church in July, have precluded the appearance of several communications.

#### CHURCH IN CANADA.

PROCEEDINGS OF THE SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA, IN CONNECTION WITH THE CHURCH OF SCOTLAND, BEGUN AT WILLIAMSTOWN, THE 7TH DAY OF JULY, AND CONCLUDED THE 12TH DAY OF JULY, 1852 YEARS.

Session xxxiii.

Wednesday, July 7th.

After sermon by the Rev. Robert Neill, Minister of Seymour, Moderator of the Synod for the preceding year, from Zechariah X. 1. "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field," the Synod met according to appointment, and was by him constituted with prayer.

Presbytery Rolls having been given in, the Synod Roll was made up and read over.

The Synod then proceeded to the election of a Moderator for the ensuing year, when the Rev. John McMorine, Minister of Ramsay, was unanimously elected, and at the Synod's desire took the Chair.

The Synod next proceeded to the election of three Trustees for Queen's College at Kingston, when the Rev. James George, the Rev. James C. Muir, and the Rev. John McMorine, were unanimously elected, and their names placed at the top of the Roll.

The Synod next proceeded to the election of two Clergy Reserve Commissioners, when John Smith, Esq., of Montreal, and Alexander McMartin, Esq., of Martintown, were unanimously re-elected, and their names placed at the foot of the list of Commissioners.

It was, on motion, agreed that the thanks of the Synod be given to Mr. Neill, their late Moderator, for the very excellent sermon with which he opened the Synod,—which was done by the Moderator accordingly.

The Records of the Commission of Synod were called for and produced, and the Synod had read the proceedings of the Commission during the past year. After lengthened discussion thereon, on motion of Dr. Cook, seconded by Professor Smith, the following deliverance was agreed to, viz:—"The Synod disapprove of the deliverance of the Commission at Montreal, on the Third of February last, in respect of the grant of £500 to Queen's College from the Clergy Reserve Commissioners, as tending to throw unnecessary obstacles in the way of a highly desirable object; and the Synod do cordially approve of the said grant, as eminently called for in the present circumstances of this Church, and entirely in accordance with both the letter and spirit of the Clergy Reserve Act."

The Synod then adjourned till Ten o'clock tomorrow morning, and was closed with prayer.

Thursday, July 8th.

The Synod met, and was constituted with prayer.

The Rev. John B. Mowat conducted the devotional exercises in praise, reading the Scriptures, and prayer.

The Managers of the Ministers' Widows' and Orphans' Fund presented to the Synod their Annual Report, which was read, and is as follows:—

The Managers have again the satisfaction of congratulating the Synod upon the prosperous condition of this Fund. During the past year the sum of £548 16s. 7d. has been received from the following sources:

Congregational Collections.....	£260 13 9
Ministers' Contributions, and Professors', Queen's College.....	197 15 0
Revenues of Monies invested.....	88 8 10
	£546 16 7

As compared with the preceding year, the Total Amount of collections, supplied by Congregations during the present year, shows an excess in favour of the latter, amounting to £51 4s. 8d., and the Managers are sanguine, that, as the importance of the Fund becomes better known, a still farther increase may be looked for in future years. In their last Report the hope was expressed, that even the poorest of our Congregations would contribute annually at least as much as their Minister's individual contribution. It consists with the knowledge of the Managers, that in many cases a vigorous and successful effort was made to do so, but the Treasurer's statement shows that there are still not a few of the Congregations who make merely nominal collections.

The Synod is respectfully invited to take such steps as in its wisdom it may deem meet to enforce compliance with its own order, both as to regularity in collecting and remitting for the Fund, and in encouraging the people to increased liberality in their contributions.

The present condition of the Fund is as follows:

Amount already invested.....	£1897 0 0
On hand, to be invested.....	84 16 9

Making a Capital Sum of..... £1981 16 9

The Expenditure during the year has been:	
Annuities, including arrears to Mrs. Lambie.....	£73 6 3
Postages, Printing, Stationery, &c., a set of Ledger, Journal and Cash Books.....	10 1 6

£83 7 9

The Managers take credit to themselves for the strict economy with which the Fund has been managed since its commencement, as well as for the profitable character of the investments which

have been made, and they trust that in both these important respects their conduct may meet with the approbation of the Synod.

It being at all times the anxious desire of the Managers to increase the Annuities as frequently as the state of the Fund will permit, they were gratified at being enabled to avail themselves of the first opportunity of doing so which presented itself. At a Meeting of the Board, held on 22nd April, 1852, after a careful consideration of the means at their disposal, it was unanimously Resolved:

"That the Annuity to be paid to Widows shall be increased to £12 10s. from the first Fund, and according to the scale already approved of from the second Fund. That, in the event of a child or children coming on the Fund in consequence of the death of both parents, the same annuity as in the case of a widow shall be payable to him, her, or them, until the youngest daughter shall attain the age of 21 years (unless sooner married, when it shall cease), or the youngest boy shall attain the age of 16 years, unless he is studying with a view to the Ministry in the Church of Scotland, or in this Synod, when it shall continue to be paid until he attains the age of 21 years."

This Resolution will doubtless give satisfaction to the Synod. The provision for an extended education to the sons of Ministers proposing to study with a view to the Sacred Office will, it is hoped, under the Divine blessing, tend greatly to increase the number of those who shall hereafter have to fill the Pulpits of the present incumbents. The extension of the term during which annuities shall be paid to the Orphan Daughters of Ministers is not the least pleasing feature in the above Resolution. Such cases usually require more assistance and sympathy than that of the other sex. It will be the aim of the Managers, whenever they deem it safe to do so, to extend this class of annuities till it covers the lifetime of the Annuitant, or until she is married or otherwise rendered independent of its aid.

The Managers did not deem it prudent during the past year to make any alteration in the scale of Annuities payable from the Congregational Collections. Having deliberately and conscientiously adopted it, as upon the whole the fairest to all parties concerned, and as the one most conducive to the growth of the Fund, they do not desire to interfere with the proportions established by them, and confirmed by the Synod, till they have gained further experience of its practical working. Any alteration that may hereafter be made will probably be to increase the Annuities though the relative proportions will be preserved.

On former occasions the Managers dwelt at so much length on the advantages derived from the graduated scale that they would not have thought it necessary to notice the subject again, had it not become known to them that one of the Presbyteries has overtured or is about to overture the Synod for a change in the Management of this part of the Fund. As it is, the Managers content themselves by referring to their reasons formerly urged, to the deliverance of the Synod itself at its last meeting, and to the statement of their conviction that, if the Annuities from this source be made uniform, an immediate and serious decrease will take place in the collections. While freely acknowledging the duty devolving upon the larger and older-established Churches of assisting in the maintenance of the Widows of Ministers belonging to Congregations more recently formed, or in remote settlements where large contributions cannot be looked for, yet they think a limit ought to be placed somewhere, and the mode that has been adopted is the only one which has occurred to them as at all likely at once to draw out the support of the older and more numerous attended Congregations, and to hold out an inducement to every Congregation except (and this exception should be borne in mind) the few who collect more than £12 annually, the position of whose Widows is not improved by anything over that amount. If, indeed, any selfish feeling prevailed in this matter, it would ob-

viously be more for the advantage, even as matters now stand, for the larger contributors to take up a nominal collection and insure their Ministers lives for £400 each, which they could readily do. Should any attempts be made to equalize the Annuities, the Managers fear that, while the smaller Congregations do not increase their contributions, the larger ones will certainly decrease.

The Managers report that, in addition to the two Lay Members of their number who retire in rotation, another will require to be named in lieu of Mr. Thomas Wilson, who has left the Province, and is now resident in London. They would respectfully suggest that Mr. Thomas Peck would be a useful Member of the Board.

The Managers, in conclusion, congratulate the Synod that no new claimants have come upon the Fund during the financial year that has just closed.

The whole respectfully submitted.

(Signed) ROBERT MCGILL, *Chairman P. T.*  
HEW RAMSAY, *Secretary.*

MONTRÉAL, 1st July, 1852.

It was then moved and seconded, and unanimously agreed to, that the Report now read be received and approved of; and that the grateful thanks of the Synod be given to the Managers of the Fund for the admirable manner in which they have managed the Fund entrusted to them during the past year, and likewise for the able and satisfactory Report which they have presented to the Synod: And, further, the Synod enjoin Ministers to bring before their Congregations, at the season appointed for the Annual Collection in behalf of this Fund, its special claims on the liberality of their people: And the Synod record their disapprobation of the conduct of the Six Ministers who have neglected to make collections from their people in behalf of this Fund, and they are hereby strictly enjoined to a more faithful discharge of their duty in this particular.

A number of the Managers being present, the Moderator tendered to them the thanks of the Synod accordingly.

The Synod then proceeded to the election of three Trustees for the management of the Ministers Widows' and Orphans' Fund, when the Rev. Robert McGill, John Greenshields, Esq., and Andrew Shaw, Esq., were unanimously re-elected, and their names placed at the head of the lists of Ministers and Laymen respectively composing the Board. The Synod also elected Thomas Peck, Esq., in room of Thomas Wilson, Esq.

It was intimated to the Synod, on behalf of the Presbytery of Hamilton, that it was the intention of said Presbytery, with leave of the Synod, to take Mr. William Johnson, A. M., Student of Divinity of Queen's College, and on behalf of the Presbytery of Kingston, to take Mr. Frederick Petrie Sim, Student of Divinity of Queen's College, on trials for license.—When, it having been ascertained that in both cases the circular letters, issued by these Presbyteries respectively, had been received in due time, and that no objections were offered, the Synod directed that said Students appear before the Examining Committee to be held to-morrow morning at Nine o'clock.

There was laid before the Synod a Statement from the Clergy Reserve Commissioners in regard to the state of the Fund, and, the same having been read, the Synod declared their satisfaction therewith, and instructed the Moderator to convey to the Commissioners their cordial thanks for the great diligence and ability with which they have conducted the interests of their trust. Several of the Commissioners being present, the Moderator tendered to them the thanks of the Synod accordingly.

The Synod, understanding that it was desirable that the services of Mr. Blair, appointed by the Colonial Committee as a Missionary to the City of Toronto, should be transferred from the Presbytery of Toronto to the Presbytery of Mon-

tréal, directed the said Presbyteries to meet together for the purpose of effecting such transfer and making the necessary arrangements in connection with the same.

The Synod made the following appointments for the public service of the Sabbath, viz: Mr. Ferguson and Mr. Whyte to preach in Williams-town; Mr. Scott in Lancaster; Mr. Andrew Bell and Professor Williamson in Martintown; and Mr. Moody in Luchiel.

The Synod had transmitted to them a Petition from Mr. Peter Lindsay, Student of Divinity in Queen's College, praying that the Third year of his Theological Course might be remitted, and that he might be taken on trials for license. After lengthened discussion it was moved by Mr. Mann, seconded by Mr. Mylne, "that the prayer of Mr. Lindsay's petition be granted." It was also moved in amendment by Mr. Andrew Bell, seconded by Mr. Simpson, "that the Synod, considering the course of study for the Holy Ministry, to be the minimum necessary, declare that the provisions of that Act must be adhered to, and accordingly decline granting the prayer of Mr. Lindsay's Petition." The Roll having been called and the votes marked, the amendment was carried by a majority of votes.

The Synod had transmitted to them an Overture from Mr. McGill anent remodelling the Constitution of the Commission of Synod.

This Overture appeared in our issue for July.

The Synod after some discussion agreed to transmit the same to Presbyteries for their consideration that they may send up their opinions thereon to next meeting of Synod.

There was transmitted to the Synod a Memorial from the Rev. Robert McGill, accompanying a copy of a Petition intended to be presented to the Legislature on his own behalf and all who may approve of it, in regard to certain annoyances on the part of the Roman Catholics, &c. &c.

The Memorial and Petition appeared in our issue for July.

After some consideration of this matter the Synod agreed that the prayer of the Memorial be granted, and that the whole influence of the Synod be given in support of Petitions to the Legislature for this purpose.

The Synod adjourned, and was closed with prayer.

Friday, 9th July.

The Synod met, and was constituted with prayer.

The Rev. William Bain conducted the devotional exercises in praise, reading the Scriptures, and prayer.

The Synod called for the Report of the Joint Meeting of the Presbyteries of Toronto and Montréal, when the following Minute was given in and, having been read, the Synod approved of the same, and ordered it to be recorded:—

At Williamstown, the Ninth July, 1852.

On which day a Joint Meeting of the Presbyteries of Toronto and Montréal was held, by the junction of Synod, to consider the case of the transferee of Mr. A. Blair, Missionary of Montréal, to the jurisdiction of the Presbytery of Montréal, and was constituted with prayer.

The Presbytery of Toronto expressed their willingness to transfer Mr. Blair to the jurisdiction of the Presbytery of Montréal; and the Presbytery of Montréal agreed to receive Mr. Blair as a Missionary within their bounds, under the Minute of the Synod of yesterday, i. e. to act, not in the Cities only, but generally as the Presbytery may direct, the Presbytery assuming that part of Mr. Blair's salary, payable from Presbytery Mission Funds, of Fifty Pounds currency, from the date of his sequestration, in this arrangement. The Presbytery of Toronto at

the same time do not assume any right to give any direction as to the transfer of Mr. Blair's services, which by the terms of his appointment were for the City of Toronto, and not therefore subject to the general powers of the Presbytery. They desire, also, that it may be understood that, in assenting to the transfer, they make no admission of liability for the remuneration of services confined to the City of Toronto. Mr. Barclay at the same time intimated, on the part of his congregation, that they would make a collection towards the object of providing for the portion of Mr. Blair's salary, during the period of his residence in Toronto, not provided for by the Colonial Committee or by the Clergy Reserve Commissioners.

(A true Copy.)  
ALEX. WALLACE, Clerk.

The Synod had transmitted to them an Overture from Mr. McGill anent the necessity of making greater exertions to bring forward young men to study for the Ministry, together with certain suggestions in regard to the same.

The Overture was given in our July No.

After lengthened discussion the Synod resolved "that the Rev. Dr. Mathieson, the Rev. Dr. Cook, John Smith, Esq., Hugh Allan, Esq., John Greenshields, Esq., William Edmonstone, Esq., and Hew Ramsay, Esq., be a Committee to correspond with all the Ministers of this Church on the subject of obtaining Students for the Holy Ministry, and to devise means, as far as may be in their power, to enable deserving young men to attend Queen's College, or Grammar Schools preparatory to such attendance: and Ministers are hereby strictly enjoined to communicate with the said Committee without delay, and make them aware from time to time of the efforts which they are making in this matter, and the measures of success which is attending them: the said Committee to report to the Synod: Mr. McGill to be Convener."

The Committee, appointed to prepare a draft of an Address to Her Majesty the Queen, gave in the same, which was read and adopted, and ordered to be engrossed for the Moderator's signature.

The Synod had transmitted to them an Overture from Mr. Charles P. Treadwell, Elder, anent the importance and necessity of authorizing the Elders in vacant congregations to conduct public worship in the same on the Lord's Day. The Synod, having taken this matter into their serious consideration, agreed to recommend, as they hereby earnestly and affectionately do recommend, to all their congregations destitute of fixed Pastors, and where the charge of the flock necessarily devolves upon the resident Elders, that, bearing in mind that the Sabbath is Divinely commanded to be a holy convocation unto the Lord, they should assemble together for the worship of God upon the Lord's Day, and that their Elders should lead them in their devotional exercises and read to them the Scriptures and such Evangelical discourses as may be recommended for this purpose by the Presbytery of the bounds.

The Synod had transmitted to them a Paper anent the necessity for making every exertion to promote the better observance of the Sabbath Day throughout this land; when it was unanimously resolved—"That all the Ministers of this Synod be specially enjoined frequently to enforce the observance of the Fourth Commandment on their people, as essential not less to their individual improvement than to the maintenance and extension of pure religion throughout this land,—to observe a firm and prudent exercise of discipline on this head,—and, in particular, to use all zeal and diligence to secure regular attendance on both diets of public worship:—and, further, that Sessions be instructed to report to this Synod at next meeting on the manner in which the Lord's Day is observed within their bounds, and to point out the remedies which they may deem most expedient and effectual to correct the ser-

al forms of Sabbath desecration which prevail within their respective localities."

The Synod had transmitted to them an Overture from the Rev. Professor Smith in regard to making another effort to procure Preachers from Scotland. After mature deliberation it was unanimously resolved—"That, in the present great spiritual destitution unhappily still existing among the adherents of this Church in many parts of the country, the Synod do make another strenuous effort to secure Licentiates from Scotland, as Missionaries to labour under the direction of the respective Presbyteries of the Church, with a view to their settlement in some of the vacant Congregations within the bounds of such Presbyteries: that the Synod make another application to the Clergy Reserve Commissioners, requesting them to make a provision for the number of Missionaries who may be obtained in consequence of this new effort similar to that which they agreed to at the request of the Synod at its meeting last year: that the desirableness of increasing the number of six Missionaries, agreed upon at last Synod, to Eighteen or Twenty, be stated to these Commissioners: and that in order to carry out this object, so desirable and so essential in the present state of this Church, the Synod do appoint a Deputy to proceed to Scotland, as early as possible, to co-operate with the Rev. Dr. Mathieson, now in Scotland, to visit the several Presbyteries of the Church, and, on learning the names of suitable and available Preachers, to enter into correspondence with them, and meet with them, and make every effort to induce them to place their services at the disposal of this Church, to fill up the waste places in our Spiritual Zion. And the Synod, having every confidence in the zeal, discretion, and discrimination of the Rev. Dr. Cook, of Quebec, did and hereby do appoint him as their Deputy for carrying out, in concurrence with the Rev. Dr. Mathieson, the object of this Resolution." The Synod, further, recommended to Dr. Mathieson and Dr. Cook to use every endeavour to secure the services of as many Licentiates as possible, capable of preaching in the Gaelic language, and at least one or two capable of preaching in the French language. And the Synod request the Clergy Reserve Commissioners to provide for the expenses of the Rev. Dr. Cook in this mission for increasing the means of Religious Instruction in Canada, and also for such expenses as may be incurred by the Rev. Dr. Mathieson while engaged in this particular service in Scotland?

Saturday, 10th July.

The Synod met, and was constituted with prayer.

The Rev. Professor Williamson conducted the devotional exercises in praise, reading the Scriptures, and prayer.

The Examining Committee reported that Mr. William Johnson, A. M., and Student of Divinity of Queen's College, recommended for license by the Presbytery of Hamilton, and Mr. Frederick Petrie Sim, Student of Divinity of Queen's College, recommended for license by the Presbytery of Kingston, had laid before them their certificates of attendance in the classes at Queen's College; that they had been examined in all the branches of Education specified in the Act anent the Examination of Students, Preachers, &c.; and that the Committee were fully satisfied with them.—Whereupon the Synod granted leave to take Mr. William Johnson and Mr. Frederick P. Sim on trials for license.

The Hon. Mr. Justice McLean reported the Draft of an Address to Her Majesty the Queen against the alienation of the Clergy Reserves, which, having been read and considered, was adopted by the Synod, who at the same time expressed to Mr. McLean their thanks for the interest he has always taken in the affairs of this Church and the assistance he has so frequently rendered to this Synod in the transaction of business.

The Synod, having understood that the present

Theological Professors of Queen's College are about to retire, agreed\* to tender to them the thanks of the Synod for the readiness with which they consented to fill the situations, now occupied by them, at a time of difficulty, and for the care and attention which, amidst many difficulties resulting from various circumstances, and during the short time they were able to spare from their own Pastoral labours, they bestowed on the Education of the young men preparing for the Holy Ministry,—which was accordingly done by the Moderator in name of the Synod.

The Synod adjourned until Noon on Monday next, and was closed with prayer.

Monday, 12th July.

The Synod met and was constituted with prayer.

The Rev. Duncan Morrison conducted the devotional exercises in praise, reading the Scriptures, and prayer.

The Synod called for the Draft of the Address to His Excellency the Governor General, which was given in, read, and adopted.

The Synod called for the Report of the French Mission Committee, which was given in, and read by Mr. McGill on behalf of the Committee, to the effect that Mons. Louis Baridon had been the only agent in the employment of the Committee during the past year, being, as the Committee have every reason to believe, a pious man, of good judgement and sound discretion, and well instructed in those questions on which Protestants differ from Roman Catholics: that he had been chiefly employed in circulating religious books and tracts, and in exhorting, conversing and praying with French Canadians on religious subjects, as he had opportunity: that monthly Reports are given in by him to the Committee, giving an account of his labours, and detailing at length the most striking occurrences of the month: that from these Reports there is encouraging reason to believe that Sacred Truth is being widely disseminated among the Roman Catholics of Lower Canada by M. Baridon and other similar agents, and, though they do not testify to numerous conversions, they plainly testify to the advancement of Scriptural knowledge within the sphere of their labours; and that some of the instructions, given by the Synod last year respecting the Property of the Mission, had not yet, from various circumstances, been fulfilled, but that it was hoped they would be attended to soon. The Treasurer's Report and Accounts were also laid before the Synod and read, showing the Receipts and Expenditure for the year, and the present state of the Fund, from which it appeared that several Congregations had failed to remit collections during the past year. The Synod agreed to receive and approve of this Report, and re-appointed the Committee, viz.—Dr. Mathieson, Mr. McGill, and Dr. Cook, Ministers, and one Elder from each of their Sessions respectively, together with Hugh Allan, Esq., Treasurer. The Synod further agreed, that it be made a part of the instructions to Dr. Cook, as their Deputy to Scotland, and also to Dr. Mathieson, that they use their best endeavours to procure towards this work the services of at least one or two Licentiates of the Church of Scotland capable of preaching in the French language. And the Synod, finding that several Congregations have made no contribution during the past year, enjoin the Ministers of all Congregations who are in arrears to make collections in aid of the Mission Fund without delay, and transmit the same to the Treasurer. And the Synod, with the view of obtaining the services of additional Missionaries, and putting the Mission into a state of greater efficiency, and on a broader basis, do strictly enjoin all Ministers at the appointed time to bring the claims of this Mission before their Congregations, advocate the same, and allow the Christian people an opportunity to contribute to the support of the Mission.

The Synod called for the Report of the Committee appointed to draw up a Minute expressive

of the views of this Synod in regard to the importance and desirableness of greater union among the several branches of the Presbyterian Church in Canada, which was given in by Mr. McGill, read and approved of, and is as follows:—“The Order and Constitution of the Presbyterian Church is eminently fitted to be the framework of that unity in the visible Church for which all good men pray, and which, as they believe, will prevail in that blessed era of truth, concord and righteousness, to which they look forward in hope. It secures alike the rights and privileges of Ministers and people. While every Congregation is a body complete within itself, the organization of many into one Church may safely and easily be diffused over an entire continent. Our symbols of belief, our modes of worship, our rules of spiritual discipline, our forms of ecclesiastical procedure are substantially the same; and no diversity known to us can warrant the divisions, which, in whatever cause originating, present our condition unfavourably before the Christian world. It was the aim and work of this Synod from its earliest formation to gather into one fold all who were united on the common basis of Presbyterianism, persuading them to lay aside the distinctive names and peculiarities which arose from circumstances that never had existence here, and might, as we deemed, be forgotten with great advantage in the prosecution of that work which God had given us to do in this New World. In this work we were blessed with a large measure of success, and it once seemed to our fond expectations that the Presbyterian Church in Canada might soon exhibit a fair and exemplary spectacle of Christian unity. This hope was unhappily destroyed by the Secession which occurred a few years ago, not on the ground that we had departed from the Faith, or had lost our spiritual liberty, but on the ground of controversies which had sprung up in the Established Church of Scotland on matters that had no practical bearing whatever on our condition. During the years that have since elapsed we have endeavoured, according to our ability, to build up the waste places and to promote the spiritual well-being of the flock committed to our care. We have endeavoured to cherish a spirit of meekness and forbearance, to preach Christ, not out of contention, but in faithfulness and love, and to draw closer the bonds of brotherhood among ourselves, that those who sought Divine ordinances in our fold might enjoy them in security and peace. But we do not fail to look with fraternal interest beyond our own circle of fellowship. We still acknowledge that the Church is one body of which Christ is the Head, and that it is a sore evil and detriment, when those are divided and estranged who should be labouring with harmonious co-operation in the same work. Why should we be divided, for instance, on the subject of the voluntary support of religion? Is there not ample scope and urgent necessity for the exercise of liberality on the part of Churches and individuals to maintain and extend the ordinances of Religion? Why should we be divided on the subject of the connection between Church and State? No Church, in the peculiar circumstances of this country, wishes this connection, nor does the State wish it. We do not think it necessary to protest against the encroachments of the Civil Power upon the Church in a land where the State seems fully disposed to cast off the support of Religion as a cumbrous thing. It is clear to us that our Church must mainly depend on the liberality of its people, and that the State will concede nothing beyond the equal protection of the laws. The views now stated touch on two of the principal questions on which Presbyterianism is divided, and may afford prospectively a practical solution of the difficulty. In the meantime let us pray that all branches of the Presbyterian body may be equally intent in maintaining a high standard of education in the Ministry, avoiding all unholly rivalship, that they may cultivate the spirit of brotherly kindness and charity. We may then cherish with greater certainty the hope that Di-

vine Providence will prosper each of us in our work, and that the unity which we desire and pray for is coming nearer to us.”

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The Address to Her Majesty the Queen was engrossed for the Moderator's signature.

The Address to Her Majesty the Queen against the alienation of the Clergy Reserves was engrossed for the Moderator's signature:—

The Address to His Excellency the Governor General was engrossed for the Moderator's signature.

The several Presbyteries were, and hereby are, enjoined without delay to take such steps for securing the public property of the Church, within their bounds, as may be considered necessary, either by the appointment of efficient Committees of Lay Members of the Church to take action in this matter, or otherwise as may be deemed best for the speedy attainment of this object, and to report to next meeting of Synod.

The Synod appointed Mr. John McMorine, Moderator, and Mr. Andrew Bell, Clerk of Synod, &c. &c., viz. 26 Ministers and 19 Elders from the six Presbyteries) to be COMMISSIONERS of this Synod, to the effect after mentioned; with power to the said Commissioners, or their quorum, which is hereby declared to be any Five of the said Commissioners, whereof Three are always to be Ministers, to meet in St. Andrew's Church, at Toronto, on Wednesday, the Twenty-Second Day of September, at Twelve o'clock, Noon: and in St. Andrew's Church, at Montreal, on Thursday, the Fifth Day of May next, at Twelve o'clock, Noon: being the day after the May meeting of the Montreal Presbytery; and oftener, when and where they shall think fit and convenient, the Moderator being specially empowered, should it be found necessary to have a meeting at the usual time in winter, to call the said meeting at Kingston—and the Synod fully

empower their said Commissioners, or their quorum above mentioned, to transact all business referred to them by this Synod, and to determine in the same as they shall see cause,—also to attend to such emergent cases as may require immediate action on the part of the Church, and to watch over the general interests of the Church, that the Church do not suffer or sustain any prejudice which they can prevent: Further, the said Commission is hereby empowered to receive any References and Appeals that shall be made to them from Presbyteries, and ripen such affairs for next Synod, and to give all needful advice to Presbyteries, upon application to them for that end; And in all their actings they shall proceed according to the Laws of the Church, and they shall be accountable for the same to next meeting of Synod. And this Commission is to continue until the next meeting of Synod; and members are required to attend the Diets of the said Commission: And such members of the Presbytery, within whose bounds the Commission meets, as are on the Commission, are required, all of them, to attend,—and other Presbyteries are to take care that at least Two of their Members, who are named on the Commission, shall attend.

It was unanimously agreed that the thanks of the Synod be given to the Ministers, Members, and friends of the Church in Williamstown, Lancaster, and Martintown, for the hospitality extended to the Members of the Synod on this occasion.

The Synod appointed their next meeting to be held in St. Andrew's Church in the City of KINGSTON on the SECOND WEDNESDAY IN JULY, 1853, at 7 o'clock in the Evening.

The Moderator then addressed the Synod: when, after prayer and singing the last half of the 122nd Psalm, the Synod was closed with the Apostolic Benediction.

ROLL OF THE SYNOD

OF THE

PRESBYTERIAN CHURCH OF CANADA

IN CONNECTION WITH THE CHURCH OF SCOTLAND,

JULY, 1852.

1. PRESBYTERY OF BATHURST.—Clerk, REV. WILLIAM BAIN, A. M., Perth. Meets at Perth on the second Wednesday in January, May and September.

CONGREGATIONS.	MINISTERS.	ELDERS.
Perth, 1st Church.....	William Bell, A. M.....	John Ferguson.
South Gower.....	Joseph Anderson, A. M.....	Jacob Van Allan, jun.
Pakenham.....	Alexander Mann, A. M.....	Hugh Dickson.
Kitley.....	David Evans.....	James Edgar.
Lanark.....	Thomas Fraser.....	Alexander Stewart.
Perth, St. Andrew's.....	William Bain, A. M.....	Malcolm McPherson.
Ramsay.....	John M' Morine.....	Robert Bell.
Bytown.....	Alexander Spence.....	How. Thomas McKay.
Smith's Falls.....	Solomon Mylne.....	Duncan McTavish.
Buckingham & Cumberland.....	David Shanks.....	Archibald Petrie.
Brockville.....	John Whyte.....	John McKerras.
Beckwith.....	Duncan Morrison.....	Donald McLaurin.
McNab and Horton.....	George Thomson, A. M.....	John McNab.
Richmond.....	.....	William McFarlane.
Dalhousie.....	.....	Robert Urquhart.
Newboro' and Bedford.....	.....	J. Acheson.

2. PRESBYTERY OF KINGSTON.—Clerk, MR. K. McLENNAN, A. M., Kingston. Meets at Kingston on the First Wednesday of every month.

Kingston.....	John Machar, D. D.....	John Mowat.
Seymour.....	Robert Neill.....	Robert Clough.
Queen's College.....	James Williamson, A. M.....	.....
Queen's College.....	John M. Smith, A. M.....	.....

Belleville.....William McEwen, A. M.....George Neilson.  
Camden.....Mark Hermiston.  
Otonabee, Dummer, Asphodel, Percy, Belmont.

Archibald Colquhoun, Ordained Missionary.  
Kenneth McLennan, Missionary.

3. PRESBYTERY OF TORONTO.—Clerk, REV. J. BARCLAY, A. M., Toronto.

Meets at Toronto on the Third Tuesday of February, May, August and November.

Pickering.....Peter McNaughton, A. M.....John Medill.  
Esqueving and Milton.....Peter Ferguson.....John Turnbull.  
Scarboro.....James George.....James A. Thomson.  
King.....John Tawse, A. M.....James McCallum.  
Chingwacousy.....Thomas Johnson.....  
Mono.....Alexander Lewis.....  
Eldon.....John McMurchy.....  
Toronto.....John Barclay, A. M.....Hon. Judge McLean.  
Guilimbury West.....Alexander Ross.....  
Clarke and Hope.....Samuel Porter.....  
Hornby.....William Barr.....David Forrest.  
Markham.....James Stuart.....  
Vaughan.....Donald Cameron.  
Darlington, Scott and Uzbridge, Thorah, Brock and Reach, Caledon, Newmarket, Whitby, Mara,  
Nottawasaga and Sunnidale.

A. Blair, Missionary.  
John Campbell, A. M., Missionary.

4. PRESBYTERY OF MONTREAL.—Clerk, REV. A. WALLACE, A. B., Huntingdon.

Meets at Montreal on the First Wednesday of February, May, August and November.

Montreal, St. Andrew's.....A. Mathieson, D. D.....John Smith.  
Dundee.....Duncan Moody.....  
Chatham and Grenville.....William Mair.....  
Ormstown.....James Anderson.....Neil Campbell  
Georgetown.....James C. Muir.....Robert Robertson.  
Quebec, St. Andrew's.....John Cook, D. D.....John Thompson.  
Lachine.....William Simpson.....John Learmont  
Hemmingford.....John Merlin.....John Reay.  
New Richmond.....John Davidson.....  
Three Rivers.....James Thom.....L. J. McNair.  
Huntingdon.....Alexander Wallace, A. B.....Hugh Barr.  
Montreal, St. Paul's.....Robert McGill.....George McKenzie.  
St. Louis.....James T. Paul.....  
Beauharnois.....Thomas Haig.....James Lang.  
Beech Ridge, Valcartier, Melbourne, Laprairie, St. Eustache, New Carlisle, Norvaltown.  
French Congregation, Montreal } Louis Baridon, Missionary.  
and Quebec.

5. PRESBYTERY OF GLENGARY.—Clerk, REV. T. MCPHERSON, A. M., Lancaster.

Meets on the Third Wednesday of January, May and September.

Williamstown.....John McKenzie, A. M.....Hon. John McGillivray.  
Cornwall.....Hugh Urquhart, A. M.....James Pringle.  
Martintown.....John McLaurin.....Alexander McMartin.  
Osnabruk.....Isaac Purkis.....William R. Croil.  
Lancaster.....Thomas McPherson, A. M.....John McPherson.  
Dalhousie Mills and Cote St. George.....Aeneas McLean.....Angus Catanach.  
Finch.....Donald Monro.....Duncan McMillan.  
Williamsburgh.....Thomas Scott.....David Johnston.  
Lochiel.....John Fraser.  
L'Orignal.....Charles P. Treadwell.  
Coteau du Lac.....Robert McIntyre.

6. PRESBYTERY OF HAMILTON.—Clerk, REV. J. B. MOWAT, A. M., Niagara.

Meets at Hamilton on the Second Wednesday in January, May and September.

Nelson.....William King.....Timothy Cooper.  
Mount Pleasant.....John Bryning.....  
Clinton and Grimsby.....George M'Clatchey.....George Muir.  
Goderich.....Alexander MacKid.....John Haldane.  
Dundas and Ancaster.....Andrew Bell.....Alexander Burnside.  
Fergus.....Hugh Mair, D. D.....A. D. Fordyce.  
Guelph.....Colin Gregor.....Andrew Quarry.  
Stratford and N. Easthope.....William Bell, A. M.....William Byers.  
Simcoe and Vittoria.....George Bell, A. B.....Abraham Youngs.  
Niagara.....John B. Mowat, A. M.....Gilbert McMicken.  
Hamilton.....Daniel McNee.....D. MacDougall.  
Galt.....Hamilton Gibson.....Simon Patterson.  
Chatham.....John Robb.....  
Saltfleet and Binbrooke.....Charles Anderson.  
Amherstburgh, Williams, London and Westminster, Aldborough, Yarmouth, Woodstock and No  
Wellesley, Woolwich, Dover, Frederickburgh, Brantford.

OFFICE-BEARERS OF THE CHURCH.

Rev. John McMorine, Ramsay, Moderator of Synod; Rev. Andrew Bell, Dundas, Synod Clerk; John Cameron, Esq., Toronto, Synod Treasurer; Hugh Allan, Esq., Montreal, Treasurer to the Synod's French Mission Committee.

THE SYNOD'S NINE COMMISSIONERS UNDER THE CLERGY RESERVE ACT.

Hugh Allan, Esq., Montreal; Rev. Alexander Mathieson, D. D., Montreal; Rev. Hugh Urquhart, A. M., Cornwall; Hon. Peter McGill, Montreal; Hon. John Hamilton, Kingston; William Edmonstone, Esq., Montreal; Hew Ramsay, Esq., Montreal; John Smith, Esq., Montreal; Alexander McMartin, Esq., Martintown.

UNIVERSITY OF QUEEN'S COLLEGE, KINGSTON.

Rev. John Machar, D. D., Principal and Præmarius Professor of Theology; Rev. James George, Professor of Systematic Theology; Rev. Hugh Urquhart, Professor of Biblical Criticism and Church History; Rev. James Williamson, A. M., Professor of Mathematics, Logic, and Natural Philosophy; Rev. John Malcolm Smith, A. M., Professor of Classical Literature and Moral Philosophy.

BOARD OF TRUSTEES OF QUEEN'S COLLEGE, KINGSTON.

Rev. James George, Rev. James C. Muir, Rev. John McMorine, Rev. Alexander Mathieson, D. D., Rev. John Cook, D. D., Rev. Robert Neill, Rev. Robert McGill, Rev. James Williamson, A. M., Rev. Hugh Urquhart, A. M., Rev. Alexander Spence, Rev. John Barclay, A. M., Rev. John Machar, D. D., George Malloch, Esq., John Mowat, Esq., Francis A. Harper, Esq., John Thompson, Esq., Joseph Bruce, Esq., Hon. John Hamilton, Hon. James Crooks, Hon. William Morris, Hon. Archibald McLean, Hon. Thomas McKay, Hon. Peter McGill, John Young, Esq., Andrew Drummond, Esq., Hugh Allan, Esq., John Cameron, Esq.

MANAGERS OF THE MINISTERS WIDOWS' AND ORPHANS' FUND.

Rev. Robert McGill, Rev. Alexander Mathieson, D. D., Rev. John Cook, D. D., Rev. James C. Muir, John Greenshields, Esq., Andrew Shaw, Esq., Alexander Simpson, Esq., Hew Ramsay, Esq., Thomas Peck, Esq., William Whiteford, Esq., William Edmonstone, Esq., W. Gordon Mack, Esq.

CONTRIBUTIONS TO THE SYNOD FUND FOR 1862.

PRESBYTERY OF BATHURST.

Pakenham £1; Lanark £11; Perth, St. Andrew's, £1 5; Ramsay, 1851-2, £2; Bytown, £1 10; Smith's Falls, £1; Buckingham and Cumberland, £1; Brockville, £1 5; Beckwith, £1; McNab and Horton, £1.

PRESBYTERY OF KINGSTON.

Kingston, £3; Seymour, £1 5; Belleville, £1 5.

PRESBYTERY OF TORONTO.

Pickering, £1; Esqueving and Milton, £1 5; Toronto, £2; Vaughan, £1.

PRESBYTERY OF MONTREAL.

Montreal, St. Andrew's, £2 10; Dundee, £1; Quebec, St. Andrew's 1849-50-51-52, £3; Lachine, £1; Hemmingford, 15s.; New Richmond, 51-52, £1 4s. 4d.; Three Rivers, 51-52, £1; Huntingdon, 17s. 6d.; St. Louis, 10s.; Beauharnois, £1.

PRESBYTERY OF GLENGARY.

Cornwall, £1 5s.; Martintown, £1; Osnabruk, 15s.; Dalhousie Mills and Cote St. George, £1.

PRESBYTERY OF HAMILTON.

Clinton and Grimsby, 1851-52, £1 10s.; Goderich, £1 1s. 3d.; Dundas and Ancaster, £2;



Fergus, £1 10s.; Guelph, £1 10s.; Simcoe and Vittoria, 51-52, £2 15s.; Niagara, £2 10s.; Hamilton, £2 15s.; Galt, £1 10s.; Chatham, £1.

STATEMENT OF arrears received previous to last Meeting of Synod, but which did not appear in the printed statement issued by the Clerk of Synod.

Nelson, per Rev. W. King, for 1851, £1 5s.; Lanark, per Rev. T. Fraser, for 51, £1 5s.; Cumberland, per Rev. D. Shanks, for 51, 10s.; Richmond, per Rev. D. Evans, for 47, 15s.; St. Andrew's Church, Montreal, per Rev. Dr. Mathieson, for 51, £2; Buckingham, per Rev. Mr. Wilson, for 51, 10s.; King, per Rev. J. Tawse, for 49-50, £2; Pickering, per Rev. P. McNaughton, for 50, £1; Eldon, per Rev. J. McMurchy, for 51, 15s.

### CHURCH IN THE LOWER PROVINCES.

It affords us much satisfaction to extract the two following communications from the numbers of the *British Colonist* for August 7th, 12th and 24th; and we embrace the opportunity of thanking the friend in Halifax who has kindly forwarded them to us.

### DEPUTATION FROM THE CHURCH OF SCOTLAND.

We announced on Thursday last the arrival of the Rev. Dr. Wm. Ritchie, Longforgan, and the Rev. Wm. Sutherland, of Dingwall, as a Deputation from the General Assembly to the Church of Scotland to the members and friends of that Church in the Lower Colonies, more especially to the destitute congregations in Nova Scotia and Prince Edward Island. Coming to these Colonies with the sanction and authority of the Parent Church on such a benevolent and Christian mission, we have no doubt that from the ardent attachment of the Highlanders to their beloved Church, as well as from personal respect to the Deputies themselves, they will receive in all the places they may be enabled to visit not merely a cordial but a most affectionate and enthusiastic welcome. Brief as their visit must necessarily be, and limited their resources, yet as an immediate and most acceptable relief to the essential wants of the population, and as paving the way for the appointment and settlement of regular missionaries, they cannot fail to be attended with the most beneficial results.—The Rev. Dr. Ritchie officiated in St. Matthew's church on Thursday evening, and will preach in St. Matthew's church on the evening of next Lord's Day. The Rev. Mr. Sutherland will preach in St. Andrew's church in the morning, and in St. Matthew's church in the afternoon of Sabbath first at the usual hours. The Deputation intend to proceed in the early part of the week to the eastward to assist at the dispensation of the Lord's Supper in the congregation at Pictou and other places; and to extend the influence of their ministerial labours, as far as time and circumstances will permit, during their stay in the country.

### LAY ASSOCIATION.

At a meeting of the Lay Association of this city, in support of the Church of Scotland, held on Monday the 9th inst, present, the Hon. A. Keith, President, in the chair; R. Hume, Esq., M.D., and Alderman Noble, Vice Presidents; Rev. John Martin, Wm. Murdoch, John McGregor, Alderman Mitchell, Alderman Scott, W. P. Fairbanks, Thomas Hosterman, W. M. Allan, S. Gray, A. Primrose, Thomas Clouston, Esqs., and a number of other members, the following address was presented to the Rev. Wm. Ritchie, D. D., of Longforgan, and the Rev. Wm. Sutherland,

and, of Dingwall, a Deputation from the Church of Scotland to the Lower Provinces.

REVEREND SIRS.—We, the President, Vice Presidents, Office Bearers and Members of the Lay Association of Nova Scotia in support of the Church of Scotland, beg leave to offer you a hearty and sincere welcome to our city.

We hail your arrival on our shores for the purpose of visiting the vacant and destitute congregations in the Lower Provinces with the greatest pleasure, and feel most grateful for this additional proof of the affectionate interest manifested by the Church of Scotland in our spiritual welfare.

We are happy to learn from you that the objects of your mission are, the preaching of the Gospel, and dispensing the Ordinances to many vacant congregations, preparatory to the expected arrival of several young missionaries from the Church of our fathers, the Church being desirous that during this summer her faithful adherents, who have stood steadfast through a long trial, may be by your presence encouraged and strengthened. Your mission is worthy of the Church you represent; and we need scarcely say that we shall be happy to render you every aid in our power.

We are much gratified in being assured of the general and growing efficiency of the Parent Church, and of the increasing prosperity and extension of her Missionary and Educational Schemes.

We appreciate the sacrifices made by you, your families and congregations, during your absence, and we respectfully tender the expressions of our warmest acknowledgements, and request that you will communicate our sentiments to them on your return.

We beg that you will be pleased to accept of our sincere thanks for your highly acceptable services since you came among us, and we have great pleasure in testifying the satisfaction we have derived from personal intercourse, and to assure you that your visit has awakened a deeper interest for the continued prosperity of our Church. We pray that God may bless and crown your labours of love with success.

For and on behalf of the Lay Association.

A. KEITH, President.

To this Address the Rev. Dr. Ritchie on behalf of the Deputation replied in the following eloquent terms:

MR. PRESIDENT AND GENTLEMEN.—In the name of my respected colleague and in my own I beg to assure you, the President, Vice Presidents, Office-bearers and members of the Lay Association of Nova Scotia that it is with true satisfaction we receive the "hearty and sincere welcome" of a body of men who have done so much to uphold the interests of the Church of Scotland.

It is peculiarly pleasing to us to know that our Mission meets with the cordial approbation of those who are so well able to estimate the exigencies of the Church in this and in the adjacent Provinces. And we beg to assure you that, if the Church has not answered the earnest and long sustained appeal, which has been made to her from year to year, to send out additional labourers to this portion of the Vineyard, it has proceeded from no spirit of lukewarmness to the wants of her children, but from the peculiar circumstances in which for some years past she has been placed. It gives us therefore great satisfaction to be able to announce to you that there is an immediate prospect of these wants being to a great extent supplied. We expect the arrival of some Missionaries previous to our own departure from this country, and that they will be speedily followed by others. We believe too that, when they have entered on the sphere of their labours, they will prove themselves faithful and able Ministers of Jesus Christ.

The object of our Mission you represent truly. It is not to engage in controversy with other denominations of Christians, neither is it to endeavour to make proselytes to our own Communion.

It is to preach the glad tidings of Salvation, and to administer the Ordinances of the Gospel amongst the thousands who amid great discouragements have steadfastly adhered to the Church of their fathers.

You will rejoice to learn that the Church of Scotland is efficiently prosecuting the great ends of her institution. The painful trials, through which she has recently passed, have stirred her to more strenuous exertions in the cause of the Redeemer, and to greater zeal for the maintenance of her own purity. Her Missionary operations have never been in a more thriving condition than they are at present, and the contributions of her members to the cause of Missions are at least equal to what they have been at any past time. In many parts of our fatherland she is as much cherished as ever, and in those places, in which the secession from her ranks has been most prevalent, we are happy to testify that there is a manifest improvement in the tone and temper of her opponents. In these circumstances there are not wanting tokens that the Lord God is still in the midst of her. She is realizing more and more, we fondly believe, that it is in devotedness to His glory alone that her strength and stability consist, and that it is by the prayerful and peaceful diffusion of the Gospel message that she will best evince her loyalty to her Great Head, and her anxiety to promote the purposes of love and mercy to a fallen world.

We heartily thank you for your kind allusion to our families and to our congregations, and we are sure that it will be most gratifying to them to know that they enjoy your Christian sympathies and regards.

If we have been humble instruments of spiritual good to any by our ministrations in this city, we desire to give all the glory to Him who has committed the treasure of the Gospel to earthen vessels, that the excellency of the power may be all His own.

You refer to our private intercourse with you as affording you pleasure. We beg to assure you that it has been most refreshing and encouraging to us to meet with so many warm-hearted Christian men, who sympathize in the object of our Mission, who love the Church of our fathers, and who are so earnest and active in seeking her peace and prosperity. And now, Gentlemen, we bid you an affectionate farewell, "commending you to God, and to the Word of His grace, which is able to build you up, and to give you an inheritance amongst them that are sanctified."

### PROCEEDINGS OF THE DEPUTATION FROM THE CHURCH OF SCOTLAND.

THE Rev. Dr. Ritchie and Rev. Mr. Sutherland dispensed the Sacrament at New Glasgow on Sabbath the 15th August; and we learn the numbers in attendance were very great. On Sabbath last the Sacrament was dispensed at Salt Springs. On the 29th it is to take place in the town of Pictou; and on Sabbath, 7th Sept., at West Branch.

The Rev. Dr. Ritchie preached at Wallace on Sabbath last, and was to visit the adjacent places during this week, and after the Sacrament at Pictou he is to proceed to Charlottetown, P. E. I., to preach there on the 7th proximo, and will announce the Sacrament there for the following Sabbath.

We give below an Address from the Trustees of St. Andrew's Church in New Glasgow, and the Reply of the Deputation; and we are delighted to learn that at the same time there was handed to the Deputation the sum of FORTY POUNDS sterling to transmit to the Colonial Committee of the Church of Scotland, from the congregation of New Glasgow, in token of their gratitude to the Church for appointing the Deputation to visit them.

St. Matthew's congregation of this city, we understand, transmitted about £17 sterling to the Colonial Committee last month.

ADDRESS.

NEW GLASGOW, N. S., Aug. 16th, 1852.

To the Revd. William Ritchie, D. D., Minister of Longforgan; and the Rev. William Sutherland, Minister of Dingwall, Members of a Deputation from the Church of Scotland.

We, the undersigned, Trustees of St. Andrew's Church, in our own name, and in the name of the Congregation, congratulate you on your safe arrival in Nova Scotia; and take the opportunity of retewing through you the expression of our unshaken adherence and undiminished attachment to the Church of Scotland, and of conveying to the Church our united thanks for this fresh proof of her mindfulness of and watchful care for us.

As individual members of that Church, who have left your families and flocks, setting at naught fatigue by land and peril by water, to assume in this distant country, we receive you with warmest gratitude and affection. As Officers-bearers of that Church, who, at the request of the General Assembly, have crossed the Ocean to water and refresh the Vineyard of God in its present state of spiritual destitution, we receive you with deepest earnestness and respect. As you with "men of God," moved by the Holy Ghost to come over and help us, we receive you with all reverence and honour. We bid you God speed on your errand of mercy, and trust you will be blessed from on High with bodily strength and mental vigour to bear you up under your arduous and daily recurring exertions. May you have many for a crown of joy and rejoicing, who date their spiritual birth from the day when they heard your heart-stirring appeal for Christ Jesus whose ambassadors you are.

Our heart's desire and prayer to God for you is, that you may be preserved from every danger, and richly endowed with every blessing to cheer you on in your journeyings in this country, and when your labour of love is ended, that you may have a safe return to and a comfortable reunion with your families, and friends, and flocks, in your native land.

SIMON M'KAY,  
JOHN MACKAY,  
WILLIAM FASER.

REPLY.

GENTLEMEN,—Mr. Sutherland and myself beg to return our very sincere thanks to you the Trustees, and through you to the Congregation of St. Andrew's, New Glasgow, for the Address which we have just received, containing your congratulations to us on our arrival as a Deputation from the Church of Scotland.

It is peculiarly gratifying to us to learn your undiminished confidence in the Church of your Fathers, and your steadfast adherence to her, notwithstanding the trying circumstances in which you have been placed for several years past; and you have been placed for several years past; and you rejoice to think that your "hope," so long "deferred," of a stated ministry of the Word is at last about to be realized.

We beg to assure you that your confidence in the Church of Scotland is not misplaced. She is as well fitted now as she ever was to fulfil the great ends of her institution as a Church of Christ. The great doctrines of our common salvation were never more fully proclaimed from her pulpits, nor a greater attention given to pastoral superintendence, and visitation from house to house, whilst never at any previous time did she bestow so much pains upon the religious upbringing of the young by Sabbath Schools and otherwise.

With reference to what is personal to ourselves in your Address, permit us to say, that, if we shall be honoured by the Great Head of the Church in advancing in any measure His cause among you, it will abundantly repay us for any sacrifice we have made in a temporary separation from our families and flocks, and more than reward us for any toils we may undergo or any exertions we may make in the prosecution of our Mission. We give you hearty thanks for the interest felt

by you in our health, preservation, and safe return to our homes. We have been greatly encouraged by the Christian kindness which we have experienced from you, whom we are now privileged to call our friends; and our hearts have been greatly refreshed by the crowded and deeply attentive congregations, to whom from day to day we have ministered.

Gentlemen, our earnest prayer to God is, that He would reward you for the good which you have done to our Zion in this locality, that He would bless you "in your Basket and in your Store," and at last receive you into His "Heavenly Kingdom and Glory."

THE CHURCH OF SCOTLAND.

DEATH, PRESENTATION, &c.

At the Manse of Dornoch, on the night of the 10th August, the Rev. Alexander Macivor, Minister of the Parish of Dornoch, in the 52d year of his age. He was much esteemed even beyond the limits of his own congregation, and his loss is deeply and generally regretted.—*Northern Ensign.*

PARISH OF KINNOULL.—The Rev. John Anderson, of the East Church here, has received from the Right Hon. the Earl of Kinnoull the presentation to this parish, vacant by the death of the late Rev. John Touch.—*Perth Constitutional.*

THE PRESBYTERIAN CHURCH IN NORTH AMERICA.—We understand that the Rev. Dr. Ritchie, of Longforgan, and the Rev. Mr. Sutherland of Dingwall, have been appointed by the Colonial Committee of the Established Church of Scotland a Deputation to proceed to British America for the purpose of visiting the congregations connected with the Church in that quarter of the World. The well known popular talents of these gentlemen fit them peculiarly for this important mission.—*Inverness Courier.*

OPENING OF MELVILLE CHURCH, MONTROSE.—On Sunday week this church was opened for the first time for public worship. The services during the day were conducted by the Rev. John Caird, of Errol, by Professor Robertson, of Edinburgh, and by the Rev. Mr. Wood, of Aberdeen. The sum of £53 9s. 8d. was realized. The church is calculated to contain about 1000 people.

PRESBYTERY OF PAISLEY.—This rev. body met on Wednesday, and, after transacting some routine business, the Clerk laid on the table an extract of the deliverance of the General Assembly in the Abbey Parish case, with extract minutes of the Presbytery of Cupar, agreeing to translate the Rev. Andrew Wilson to that charge. Thursday, the 22d instant, was fixed as the day of induction in the Abbey Church, and Dr. Lockhart was appointed to preach and preside, and Mr. Brewster to serve the edict on Sabbath first. Mr. Brewster moved that the Presbytery ordain the Clerk to produce the three sermons preached by Mr. Wilson in the Abbey Church, and lay them on the table of the Presbytery on the day that was appointed for the induction. This motion was seconded by Mr. N'Nab. It was moved by Mr. Dale, and seconded by Mr. Dickson, that *in hoc statu* it is incompetent, and *ultra vires* for the Presbytery to give any instructions to the Clerk. The two motions having been put to the vote, the second was carried by a majority of 10 to 2. Against this decision Mr. Brewster protested and appealed.—*Glasgow Herald.*

The Reverend John Cook, D. D., the able minister of St. Andrew's Church, left this place last night in the steamer *Quebec*, en route for Scotland, on Church business. He goes Home for the purpose of obtaining three professors for Queen's College, Kingston, and securing the services of ten clergymen as missionaries. Dr. Cook was accompanied to the wharf by some of the elders and members of his Congregation and by many friends, who saw him on board of the boat and bade him farewell.—*Quebec Chronicle.*

COMMUNICATIONS.

THE BIBLE, THE BEST, &c., &c.

The Bible, the best Spiritual Director; and the free and early reading of the Bible, the best means of enlightening the understanding and rectifying the conscience on all Moral and Religious questions.

We have long looked upon the many ecclesiastical, political and social questions, which have for years been agitating the World, and shaking Churches, States, and society itself to the very foundation, as tending at last to centre in the one great question, What authority is to be allowed to the Bible in all the arrangements of life. In the unlimited freedom of enquiry, which has been enjoyed in some parts of the World, and which we esteem a good thing, however abused, the question has been started whether society might not exist and maintain itself without any foundation of religious belief. It was obvious, however, that those who put forward the monstrous proposition, that society might go on very well without any thing of the kind, were driven to the necessity of doing so from their unwillingness to accept the religion of the Bible, as supplying the requisite means of uniting man to man and earth to Heaven in mutual bands of peace and good will, while they had nothing, that would bear comparison with it, to offer in its stead. The real question was not, and it was known to all parties that it was not, whether men could or would hold together without any religious creed, but whether they should or should not receive the Bible as the rule of their Faith.

When it became manifest, in a way that would bear no disputing, what masses of men are and will do when their minds are freed from all religious restraints, the patrons of what was properly called the Infidel philosophy, and which we regard as the party of opposition to the religion of the Bible, did nearly all turn their eye in search of help, not to the Word of God, but to the Church. Nearly the whole infidel party throughout Christendom, except the extreme portion who still do open battle against all Revealed Religion, have become more or less the advocates or apologists of the Church of Rome. Nor is this to be wondered at if politicians wish to enjoy their power, and philosophers their quiet, among a people kept under subjection by ecclesiastical authority. What is there on earth, in the shape of a Church, so likely to secure this as the Papal one?

The futility of this expectation, however, is now, we think, in a fair way of being speedily and conclusively demonstrated. If the Princes and Rulers of States cannot



subdue their people under them by main force and the short, sharp discipline of the sword, as we trust they will not be permitted to do, but must be aided by the co-operation of some spiritual authority in maintaining peace and good order, it is vain to hope that that aid can be found in a Church, unless the authority of the Church itself rest on some foundation, which secures the respect of the community at large. But, if the Word of God cannot be made such a foundation, it will soon be made manifest, that no form of a Christian Church can be built up into the reverence of men. The question, therefore, about the authority of the Bible lies behind all questions about the authority of Churches, and, whatever noise ecclesiastical champions may be making about these latter, which they have dragged into the foreground of their heated controversies, it is the former one about the Bible which is really engaging the attention of all thoughtful minds, as that by the settlement of which alone the religion of the world must be decided.

This is rather a formidable introduction to the narration of a little incident which occurred in our early years, as illustrative of our motto. **THE BIBLE THE BEST SPIRITUAL DIRECTOR.** However great things and small are in this world bound up into one bundle, and, till the end be seen, one can hardly tell what ought to be considered great and what small, to most people it seems but a small matter what boys think or do. But boys grow up to men, some to rule the State, some to trouble it, some to better society, and some to corrupt and prey upon it, and in almost every case what the boy thought and did will be found exercising a great influence over the doings and principles of this man.

We have heard many things, not unlaudable, said against the propriety of using the Bible as a class-book in schools, or even causing children and young people to read it at home. The supporters of the Papal system have a great deal to say, which no doubt seems reasonable to some of themselves, about the danger of a general reading of the Bible among even the grown-up members of a community, lest their conscience, for want of an interpreter, should thereby be led astray. To all such reasonings it always seemed to us a sufficient answer, the Bible, being the Word of God, ought to be read by all who can read it, as the surest means of learning His will. The story we have now to tell is to show, if men of perverse minds will wrest its words to their own destruction, that even the youthful intellect is quite capable of forming just views from its teaching, and making wholesome applications of them to questions of duty as they arise in the ordinary trials of life.

#### THE BIBLE, &c., IN THE ORDINARY TRIALS OF LIFE.

On a fine moonlight night the boys of the neighbourhood were assembled in a spacious square in the centre of the town

where I was born. We were engaged in a game, of which I forget the name, and which I need not particularly describe. It was one of those racing and chasing amusements in which all at once could take a part in common. By degrees one after another dropped off home, as they grew tired, or thought bedtime had arrived. At last our numbers were so reduced that the spirit of the game began to flag, and those who remained drew together and fell into a little talk before separating for the night. Scandal is apt to intrude into all human conversation. We fell to discussing the characters of the absent. Some boys had been detected robbing their parents to a considerable amount. Their guilt had been discovered in the way that the faults of many are brought to light, by a desire to make a noise in the world. They had purchased a pistol, which had burst and wounded some of them in such a way as to lead to enquiry and discovery. This subject was canvassed amongst us, and various observations made and opinions expressed, as is usual on such occasions. One little censor was expatiating with considerable acrimony on the enormity of the offence, and the base conduct of the offenders, when he was suddenly checked by another boy, remarking, 'You should not say so much about it, you have yourself robbed your parents.' Whether the fact was too notorious to be denied, or the suddenness of the charge precluded the thought of a denial, the fact was admitted. 'True,' he said, 'but it was only of a few pennies.' 'That,' said his accuser, 'makes no difference.' Then commenced what in Scotland we call a *Threep*, the one saying 'it does make a difference,' and the other saying 'it makes no difference.' The difficulty was at length referred to the biggest boy present, who had also the greatest weight of character amongst us. After deliberating a moment, he replied in words I have remembered ever since, "It may make a difference to your parents, but it makes no difference to God." In this decision all acquiesced, and an end was put to the controversy. Now, had the infallible guide of the Roman Church been amongst us, could the Pope himself have decided better. I am afraid, if there had been any one to tell us about the difference between mortal and venial offences, it would have set us all to sea again, and embroiled the matter beyond the power of our juvenile understandings to unravel it.

Now I knew and felt at the time that this decision was framed, by the boy who pronounced it, from the law as expounded in the Bible, and it was because of its agreement with the principles of that book that it was acquiesced in by the rest of us, for we all then read the Bible in school and at home, and revered it as the Word of God, and an infallible authority in all such questions. That this way of thinking and judging was produced by reading the Scriptures, any one may easily satisfy himself. No one will dispute that it was in accor-

dance with the teaching of Scripture to consider a moral offence, not merely as affecting our relations to each other, but as affecting the relation of our own spirit to God. That this way of thinking and judging would not have been produced by any mental training, not founded upon the Scriptures, which this so called enlightened age would provide for the youthful mind, may also be easily ascertained. There are numerous treatises on Education, in which moral teaching occupies a prominent place, without any reference to breaches of the Moral Law as offences in the sight of God. But the whole mass of our popular literature, including novels and newspapers, has a certain moral cast, that is, questions of duty and the principles of duty are continually discussed in them, and decisions given either formally or by implication. But who under the operation of this class of reading would have his senses exercised to discern disobedience to God as an element of turpitude in every moral offence? If from this lighter literature we turn to the more grave-looking treatises of our so called moral philosophy, what do we find? We find the formal seriousness of men who wish to be considered as occupying the seat of the learned, and who have something to say, which is not to be heard from the lips of every one; but there is the same essential frivolity in their discussions as in those of the others. The elements of thought are the same in both. Offences are considered chiefly as injurious to society, or if considerations of a different kind are taken into account, and conscience is allowed to have claims upon a man as well as society, still it is confined to the tribunal within the individual's own breast, and he is exhorted not to contaminate, degrade and offend the spirit within him by the admission of any baseness. Much, that is called *moral philosophy* in Christendom, has less of a religious character than what was thought as such among the Heathen. Well may we say to such teachers amongst us, Oh, fools and blind, not to perceive what is clear to children, instructed from the Scriptures, that man has a Master and a Judge in Heaven, who weigheth not only his actions, but the thoughts and intentions of the heart from which they proceed, whose judgements are true and righteous altogether, for He judgeth not as man judgeth, whose judgements are all partial and perverse through pride and personal feeling.

If parents wish the morals of their children to be put under the guardianship of a conscience looking toward God, and standing in awe of His tribunal, let them send them to the Bible to learn wisdom. None of the teachers of the wisdom of this world, even in this age of enlightenment, will turn their thoughts in any such direction.

#### EXTRACTS.

The following extract and several others in this issue, which would have appeared

as intended, more seasonably in the numbers for July and August, were crowded out of these Nos., as we judged it proper, and acceptable, we trust, to our readers generally, to furnish what may be regarded as a full, though much condensed, report of the proceedings of the General Assembly of our Church in May last.

**A CHRISTIAN SOLDIER—COL. FORDYCE OF THE 74th REGT.**

To the Editor of the Record.

TORONTO, March 10, 1852.

DEAR MR. EDITOR.—Permit me to solicit your insertion in the next Record of the following interesting sketch of the life and character of Colonel Fordyce, who lately fell at the head of his brave regiment in the afflicting contest with the Caffres in Africa. It was published in the *Scottish Guardian* of the 10th February; and all who read it will concur with the Editor in characterising it as "a touching and elegant tribute" by one "who enjoyed the most favourable opportunities of observing in early life the development of those fine powers of mind and amiable qualities those fine powers of mind and amiable qualities rendered his friendship in mature life a privilege and an honour to all who enjoyed it." The writer of the sketch is my much esteemed friend, Dr. Smyth, of Free Saint George's, Glasgow; and I have not the least doubt that the friendly intercourse betwixt that excellent minister and the subject of the sketch, an intercourse early commenced and matured amid many early associations, told most beneficially, by the blessing of God, on the formation of the intellectual and Christian character of the lamented Colonel.

The estate of Ayton is one of the finest in Berwickshire; and those, who have travelled north or south by the great London road nearest the coast, must have been attracted by the handsome mansion-house, and the fine grounds full in view. To this mansion Dr. Chalmers paid a visit in 1826, and his concluding notice of the visit to Mr. Buchan of Kelloe, and Mr. Fordyce of Ayton, is truly characteristic. "O that the spirit which reigns at Kelloe, and is so active at Ayton, were transferred within my own family. (Life, vol. iii. p. 132.) The gallant Col. might have honourably retired to his patrimonial inheritance, had he felt inclined to relinquish the service of his country for the peaceful engagements of a retired life; and his influential example in the country would have been eminently beneficial. But the very hazards of foreign service seemed to endear to him the more that honourable profession he had early chosen; and he would not even in appearance prefer ease and comfort at home to the call which his country addressed to him to unfurl his banner on a Foreign shore.

Amid the sands of Africa Britain's noblest blood has been shed; and over the sad scene of our cruel government of the poor aborigines humanity sighs. When shall the sword be sheathed? and when shall the salutary appeals of a Pringle, and an Andreas Stockerom, be listened to by the Legislature of Britain? How rarely do we find Christianity and Colonization running parallel with one another! Otago is the exception, certainly not the rule.

Mr. Editor, faithfully yours,  
R. B.

**THE LATE COLONEL FORDYCE.**

This distinguished and deeply lamented officer was the eldest son of the late Thomas J. Fordyce, Esq. of Ayton, Berwickshire, an extensive landed proprietor, of great worth and intelligence. Under the parental roof he was trained from his earliest years in the nurture and admonition of the Lord. His accomplished and truly Christian mother, who "had no greater joy than to see her children walking in the Truth," was her son's faithful instructress in that knowledge which maketh wise unto salvation. A portion of the Sa-

cred Volume was committed each morning to memory, and around the family altar prayer was offered daily unto the Lord. At the age of twelve the subject of this mournful tribute had mastered several of the higher Latin Classics, and acquired a tolerable knowledge of Greek. For the acquisition of languages he discovered peculiar aptitude, analysing with much facility the passages of his favourite authors. It was manifested from the enthusiasm with which he followed Cæsar and Hannibal, and other heroes of antiquity, through their respective fields of conflict, that he was destined, with a sparing Providence, for a military life. The writer of these observations has a vivid recollection of the graphic skill with which, after rising from the pages of Livy or Tacitus he described the successes or discomfitures of the combatants, and pronounced on the equity or injustice of the causes of warfare. Before leaving home for a private seminary in England, he was thoroughly conversant with the works of our best modern Historians, Travellers, and Poets. After his return he completed his literary curriculum in Edinburgh, and was resident for some time with Doctor (now Bishop) Terrot, enjoying under his able superintendence advantages equivalent to those of an English University.

His first commission as an ensign in the 34th Regiment was dated in 1828. He served with that corps (then in Nova Scotia) until 1832. The same year, however, he returned to full-pay, first in the 94th, and soon after in the 21st. He served with the 21st North British Fusiliers until 1836, when he obtained his company in the 35th Regiment, from which he exchanged to the 11th Foot in 1839. Having in 1844 obtained his step as major in the latter regiment, he exchanged the same year into the 74th Highlanders. In 1846 he became lieutenant-colonel and commanding officer of this regiment, in which important position he gained the esteem of the military authorities and the affection of all who served under him. Though possessed of a good private fortune, so strong was the *esprit de corps* of the noble officer that in March, 1851, he embarked with his regiment for the Cape of Good Hope, where, after months of severe and harassing warfare, he fell at the head of his gallant and beloved Highlanders, in the prime of his manhood, and with a name already one of renown.

Deprived in youth of his excellent parents, to whom he was ever a dutiful and loving son, he fulfilled with unwearied fidelity and tenderness the part of an elder brother towards all the other members of a family whose present heavy sorrows the Heavenly Comforter alone can alleviate.

In no feature of character was the late Colonel Fordyce more remarkable than in his strict conscientiousness. Every transaction, private or public, was conducted with a sacred regard to the authority and the glory of God. This profound sense of responsibility for his stewardship distinguished him, not only in the more prominent departments of duty, but in the most minute details of every day life. As an officer who had been called to occupy a high position in the British army, he was ardently and indefatigably devoted to his professional avocations; cheerfully expended time and strength and pecuniary resources in promoting the temporal and spiritual welfare of the Regiment which he commanded. Whilst stationed in Glasgow a few years ago, opportunities were incidentally afforded for marking the solicitude which he evinced in regard to the intellectual and moral improvement of soldiers' children; using all practicable means, by Week-day and Sabbath schools, that they might be taught the good ways of the Lord.

The 74th, with their gallant Colonel, were ordered from this City to Clonmel, Ireland. The following notice from the Rev. Mr. Dill will be perused with deep interest:—

**THE LATE COL. FORDYCE.**

To the Editor of the Banner of Ulster.

Sir.—The death of Lieutenant-Colonel Fordyce, 74th Highlanders, has been felt as a personal

bereavement by all who knew him. Clonmel was the last Home station of the 74th, where, after eight months' residence, they received orders for Foreign service in November, 1850. To those even slightly acquainted with the army, it will not sound strange to hear, in the published accounts from the Cape, 'that the whole colony deplores the loss of this noble officer. Both men and officers feel his loss severely, and at this juncture the loss the service has sustained is incalculable.' But those who knew Colonel Fordyce, not only as a soldier, but as a man and a Christian, can truly estimate his loss to his regiment and his country. As chaplain to the 74th Highlanders, I had frequent opportunity of meeting and observing him. I can truly say that under God he devoted himself to his regiment and the service. Though not a member of the Presbyterian Church, he was never absent from his pew on the Lord's-day. I continually found him superintending the regimental Sabbath and Week-day schools, and could trace his kind advice and charity everywhere among the sick in hospital, the families and recruits of his regiment. On the evening before the 74th Highlanders left Clonmel for the Cape of Good Hope, he called and handed me £10 for charitable purposes, requesting that I should not give his name as the donor. Besides this he had given through my name within the three preceding months £15 to other charities. What his other donations were I know not. From what I have heard, they must have been numerous as I am sure they were unostentatious. The lamentable death of Col. Fordyce affords me the sad pleasure of acknowledging the benevolence and worth which he would not permit to be made known while he was alive. I feel his death as if it were a personal bereavement; and I pray that our army may be blessed by many such officers.

I remain yours truly,  
(Signed) "JOHN DILL."

Manse, Clonmel, 10th Jan., 1852."

How precious the thought that that intrepid spirit, which was foremost in the battle-field, cheering the troops by his undaunted bravery, was a true and faithful soldier of the Lord of Hosts, a man of prayer, not ashamed to confess Christ before men, a possessor of that faith which purifies the heart and overcomes the world! Such an unequivocal profession of discipleship required no ordinary heroism. When his military rank and the high position, which he occupied otherwise in society, are taken into account, it required fortitude, not less noble than that which he evinced in his country's service, to maintain unshaken fealty to his Heavenly King. Of nothing was he less tolerant than the frivolities of fashionable life. Having received an invitation in this city to one of those midnight assemblages which are too common even among some of whom better things might be expected, he remarked with emphasis, "Life is too short for that style of things." Would that others followed his magnanimous example! Is it surprising that, when death overtook such a man, General Somerset, bathed in tears, exclaimed, "This war ought not to demand such noble victims!"

"No one (writes his excellent brother, Major Fordyce, who had shared along with him the toils and the perils of the disastrous struggle) knew my brother's state of mind better than I did; for I had for a long time been constantly with him, and I knew that he was a faithful follower of Christ; and he is now where there is no more sorrow, no more pain. What a great thing it is to have such consolation! How much more dreadful would have been the sad bereavement, if we could not have felt the confidence we do that he died a Christian, and that his removal from this world was the end of all trial to him, and the commencement of an eternity of joy!"—*The Ecol. and Miss. Rec. for the Presb. Church of Canada for April,*

**THE DANGER OF LAYING UP TREASURE ON EARTH.**

Luke xii. 16-21.

"The ground," says our Lord, "of a certain

rich man brought forth plentifully." The person spoken of was rich, he had extensive fields, and these on one occasion yielded a singularly large and exuberant crop. God caused the rains and the dews to fall, the sun to shine, and the genial influences of the sky to rest on this man's grounds, and the result was, that in autumn there was such a harvest as that the owner was perplexed with its very magnitude. He felt at a loss in what manner to dispose of it. "And he thought within himself, saying, What shall I do, because I have no room where to bestow my goods." Observe, in the first place, what this man did not do. He did not thank God for His goodness. There is in all his thoughts no recognition of the Divine beneficence. There does not go up from his heart a single emotion of gratitude to that Bountiful Being whose bounty had loaded him with this abundance. He does not purpose to honour the Lord "with the first fruits of his increase, or, as a thankoffering, to dedicate any of his substance to the cause of God. Nor does he reflect on the wants of others, and resolve to share his fulness with the poor and the needy. He does not say, I have more than I require; there are multitudes around me cold, hungry and destitute; I will give to them of my extra store, and invite them to rejoice with me in the good things which the Lord has conferred. Had he done this, he would have laid up treasure in Heaven. His gifts to the poor and to the cause of Religion, bestowed in the name of the Lord, would have been registered on High. But all his thoughts and feelings were earthly and selfish. Observe, in the second place, what he did resolve to do. He resolved that he would build new and more ample storehouses. He would not enlarge those already in existence. The present buildings had become quite unsuitable as granaries for a man so opulent and so prosperous. "And he said, This will I do; I will pull down my barns and build greater, and there will I bestow all my fruits and my goods." Observe, in the third place, the design for which these more spacious buildings were to be provided. It was a design thoroughly selfish and voluptuous. "And I will say to my soul, Soul, thou hast goods laid up for many years; take thine ease, eat, drink, and be merry." This is the language of the unrenewed and sinful heart. Man is reluctant to rely on God for his daily bread; and, could he realise his wishes, he would accumulate a store, which would secure him against want, and render him independent of Divine Providence. This is the natural tendency of the wicked mind; and it is this feeling which prompts many to put forth strenuous exertions to acquire what is called a fortune or a competence. All this man's thoughts centred in himself. He was a complete sensualist. Having goods laid up for many years, he would lay aside all care and anxiety, and surrender himself to voluptuous indulgence, saying to his soul, "Take thine ease, eat, drink, and be merry." How vividly do these words depict the wishes of the man who lives for himself, and whose sole pleasure lies in the gratification of his bodily appetites. And observe in the fourth place, the result of this conduct. The scheme was carefully weighed. It occupied his mind by day and by night; the cares of wealth deprived him even of sleep: for it seems that it was during the night-season that his final resolution was taken. There was an air of worldly wisdom about the plan. It indicated attention and forethought; and, as the goods were his own, might he not do with them as it seemed to himself proper? So he reasoned and decided; and he saw before him years of ease and mirth, and rejoiced in the prospect. But there was one whose goodness he had despised, and whose favour he had not sought. God was not in all his thoughts; and yet without His permission he could not enjoy what he possessed. God marked his selfishness, and determined to take him away from all his wealth: and, in the stillness of night, just when his scheme had been fully formed, and when he was luxuriating in the anticipation of years of sensual pleasure, the Divine voice fell

on his ear, calling him by a name, and denouncing a doom the most terrible that can be imagined. "But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?" The Divine Judge styles him a fool, and this is an epithet which none may controvert. He was a fool, as he had not provided for the safety of his immortal soul, as he had not taken God's friendship into account in making his arrangements for the future, and as he had purposed to use his wealth for merely selfish and worldly ends. Yes, he was a fool, for he lost his soul, lost Heaven, lost eternal life, and lost even the earthly things in which he gloried. That night his guilty soul went to the judgement-seat destitute and helpless, and he left to others the fruits and the goods which he had impiously called his own, and which he had sinfully imagined he could do with as he chose. "So," said the Divine Teacher, "is he," that is, is every one, "that layeth up treasure on earth and is not rich towards God."

This is not a solitary case. The rich fool has numerous followers. His conduct is imitated by all those who seek opulence, as their chief good, and who are unconcerned about the friendship of God and the life of their souls. His folly is to no inconsiderable extent shared also by many who are members of the church of Christ. What is the difference between his conduct who, when he had received a large accession to his property, said, I will pull down my barns and build larger ones, and the conduct of those who, when they prosper in business, select finer and more costly houses, set up splendid equipages, adopt a more gorgeous and expensive mode of living, and then plead the demands which a worldly style, thus voluntarily assumed, makes upon them, as a reason for withholding from the cause of God what they would otherwise have been able to grant? What is the difference between his conduct in being so anxious to find accommodation for his surplus goods; and the conduct of those who, instead of employing the gains, which their daily wants do not need, in promoting the advancement of Christ's kingdom, lay them aside in order to provide for themselves ease, comfort and independence? And finally, what is the difference between his conduct in allowing his mind to be so occupied about temporal riches, which he was not to enjoy, and which he was to leave to others, and the conduct of those who toil hard that they may amass that which they will never require, which they have no intention to use in the service of God, and which they are to leave behind them? His grand sin lay in his selfishness. He regarded all that he had as intended for his personal pleasure and aggrandisement; and thus it was that he laid up treasure on earth and met with disappointment and woe. Let Christians shun his conduct, if they would avoid his loss. Let them remember that all their worldly goods are the Lord's, that as faithful stewards they are bound to use them for His glory, and that it is only when they employ them in a right manner that they lay up treasure in Heaven, become rich towards God, and make earthly things contribute to their eternal happiness.—*Miss. Rec. U. P. C. for May.*

**LORD JOHN RUSSELL ON CHURCH EXTENSION.**  
—The foundation-stone of a new church in the parish of St. Pancras was laid on Thursday by Lord John Russell. The following is the Address of his Lordship upon the occasion:—

"I have now had the gratification of laying the first stone of a new church, which, I trust, may hereafter be the means of enabling many persons to attend the worship of God, who have hitherto not been able to find the means to do so. I need not express here how great has been the want in this parish of churches in which to attend Divine worship, and of ministers sufficient to attend to the spiritual wants of the parish. It is enough to say that in the last ten years it is found by the census that the parish has increased by upwards of

37,000 persons, and that in this immediate neighbourhood there were but a very short time ago 30,000 inhabitants with only two clergymen who could attend to their spiritual instruction. I am sure that every one must feel that there has been no time in the world in which, with such a state of the population, there would not be endeavours made to supply that want. Even in heathen times, those times in which we are told that God "winked" at the ignorance of the population of the Earth, endeavours were always made to build temples to those whom at that time they originally worshipped, but who, they thought, in some measure reflected the glory of the Deity. In the times of our ancestors, which we count barbarous times, efforts were always made by the kings and sovereigns of this country, and by those who were at that time the owners and possessors of the land, to build churches, and to devote to those churches some portion of the property of the land, with the view to supply the spiritual wants of the people who lived upon such land. In modern times, those times which we reckon more civilized, in which we at present live, it is strange to say the difficulties have been greater than in those times which we account to have been barbarous. But still, of late years, there have been efforts made in order to supply the spiritual wants of the people living in parishes which were at one time very thinly peopled, but have become in our times exceedingly populous. Those efforts cannot be made, as they were in former times, by Governments; neither could any efforts made by individuals, however rich, supply to any very great extent the wants that require to be supplied; but by the efforts of those who join together and associate for the advancement of this great work much may be accomplished. Much, likewise, is accomplished by the efforts of those who, having the pastoral superintendance of districts, encourage their neighbours and set the example themselves of furnishing more churches, and enabling more ministers to partake in the spiritual instruction of the people. Thus it has been found that in this parish during the present incumbency the clergy have been found exerting themselves with unremitting ardour to supply the wants that were required; and no less than eleven permanent or temporary places of worship have been furnished within the last few years. Let me add to this, that, when we say a new church is about to be built in which a certain number of persons, 1800 or 1500, may attend the worship of God, we give but a very incomplete notion of the benefit which is thereby to be effected. Great as that benefit is when upon appointed days the population of a parish may repair to a place of worship, where they may hear God's Word read and expounded, and the sacrament duly administered, there are other advantages which necessarily flow from the building of such a church. In the first place there always appears, as the concomitant accompanying such a building, the erection and endowment of schools, in which the young are taught much secular, and, what is of more advantage, much religious knowledge; and in the next place there always follow district societies and district committees, by means of which the houses of the poor are visited. There is a minister attendant on that district, who makes it his concern to visit all the houses in that district, and to ascertain what is the state of the people living within them: how is their moral, and what their material state; how far they have been taught Religious Truth, and what are their habits with respect to the attendance on Divine worship. In this manner great good of every kind is effected. It has been of late years shown conclusively, and by no means with more power or more eloquence than the bishop of this diocese, that the comfort and cleanliness of the poor must be attended to in order to promote their spiritual advancement. If you have a clergyman, with the superintendance of 30,000 or 40,000 persons, it is obviously impossible, however he may devote himself night and day to the labours of his ministry, that he can have a sufficient knowledge of the inhabitants of the whole district he has to superintend; but, when you

divide any great parish into smaller and more manageable districts, you thereby enable a clergyman, not only to perform Divine service in his church on the appointed days, but to perform during week-days those other important labours incident to his ministry, to ascertain what is the state of comfort and cleanliness of the houses which he visits, and to promote, by going among the richer inhabitants of that parish, their improvement in every such respect. Therefore I return to what I have already said, that in founding a church we do not merely provide means for the dissemination of God's Word, but we provide many material respects for the religious, the moral, and the material wants of the inhabitants of a district. I only trust that it may please God to prosper the work that has been begun here to-day, that it may please Him to favour the inhabitants, that may hereafter worship in the edifice about to rise on this spot, with the light of His countenance, that Spiritual Truth may be spread among them, and that many generations still to come may bless the time when this church was founded." (Cheers.)

### THE PATAGONIAN MISSION AND CAPTAIN GARDINER.

During the last month every newspaper has recorded the intensely interesting and profoundly touching narrative of the last days of Captain Gardiner, the leader of the Patagonian Mission. We are sure our readers will be glad to obtain more information than the public journals have afforded of both the mission and the man; and to have preserved for them, in the pages of this Magazine, the leading facts contained in the report made to the Admiralty by Captain Morshead, as well as the extracts from the journal of Captain Gardiner, which afford such glorious evidence of the triumph of the peace of God in the most trying outward circumstances in which any man in this world could be placed. We are glad to be able, from information kindly afforded to us by one intimately connected with the mission, to lay the following facts before our readers.

Allan Gardiner, whilst still only a subaltern officer in the navy, and in the year 1821, was induced to take a deep interest in the natives of South America. In the course of a long voyage he visited Tahiti, and was struck with the wonderful results of the labours of the London Missionary Society there. On his return to England, consequently, he applied to that body, and urged them to take up the cause of the South American aborigines. This they declined; and Gardiner desisted for a time from further exertions. But in 1837, being driven by war out of the Zoolu country in East Africa, where he was trying a mission, he returned again to his early desires, and crossed the Atlantic to South America, visited the Indians on the west side of that continent, and thought he had discovered an opening among them. In this, however, he was mistaken. Consequently he left America, and for some time voyaged about in the islands of the equator to find an opening for introducing the Gospel of Christ. None presented itself. He then went and resided in the Falklands for some months. Hence he crossed over to Patagonia, and had encouraging intercourse with a chief in the southern part of the country. This determined him to come to England, and seek help to begin a mission to the natives there. His plans were submitted to several Christian clergymen and others in England, especially in Brighton; and the result, favourable to Gardiner's wishes, was the formation of a Society in 1844; the Committee of which, including Rev. J. Vaughan, Rev. C. D. Maitland, H. C. Christian, Esq., and Sir Thos. Blomefield as Treasurer, were to meet at Brighton. By great exertions a small fund was collected; and in December of that year Captain Gardiner, with Mr. Robert Hunt as Catechist, sailed from England for Patagonia. In March they reached their station; but found the minds of the natives and of Caesail, the formerly friendly chief, had undergone such a change as to make it

impossible to continue with them. So, after bearing much hardship for some time, Captain Gardiner and Mr. Hunt returned to England. As it was suspected that Chilian and Popish influences from Port Famine had much to do with the causes of failure in Patagonia, our lamented friend determined, in his next expedition to the South, to keep out of their reach; (we omit to describe his visits to a converted Spaniard, Gonsoley by name, to the Gran Chaco Indians in the spring of 1846, as not so immediately connected with his late and last attempt;) so he chose Staten Island, and designed a mission depot there. To this place he proceeded, accompanied by Joseph Erwin (one of the fallen band) and four other seamen, and provided with a large boat, in January, 1848. On reaching this destination, Captain Gardiner found Staten Island separated from Tierra del Fuego by too rough a strait, and that Good Success Bay, opposite, was likely to be a misnomer, if used by him in his boat. Accordingly he went on to Picton Island, and here selected a quiet cove, named from a passage in the Psalms "Banner Cove." There were many natives; they had fish and fowl. The island was adapted to gardening. It was accessible; and he proceeded to set-up the house he had brought with him; but the natives commenced to steal at such a rate that Captain Gardiner and his men saw they must keep watch night and day to save the stores and the boat. This would soon exhaust their strength. So, after considerable reluctance, they concluded it best to give-up the mission for that time, return to England, and procure a vessel to take out a mission storehouse.

In July, 1848, Captain Gardiner reached England, and presented himself to the Committee; but his several failures had produced an unfavourable impression on their minds, and a disposition to break-up the Society was manifested. In this emergency the indefatigable friend of the unceremonious for South American proposed transferring the practical affairs of the Society to the Moravians, retaining only the subsidiary business of money-gathering and stores-providing. His proposal was agreed to, and in August (one month after his return) he was on his way to Herrnhuth, to lay the matter before the Mission Conference. This design failed; for the brethren had now no men fit for such a mission left. Balked abroad, he returned over to England and Scotland, and tried the great Missionary Societies in this country and on your side of the Tweed. But all excused themselves.\* The Patagonian Society must again

\* It was at this time an appeal was made to the Christian public, from which we extract the following:—

"In the jubilee year of the nineteenth century the whole of the tribes of men in South America, with exception of two or three in British and Dutch Guiana, are ignorant of the Gospel of the grace of God, no Missionary of Christ having as yet preached it unto them.

"A zealous servant of the Lord, however, has been induced to take a deep interest in the heathen of South America; in prosecution whereof he has made six separate voyages to that quarter of the World; and he has discovered at last a door of access open in Tierra del Fuego.

"We must believe that Christians are bound to make an effort to enter by this door, and to carry the standard of the Lord into the land.

"The only topic of inquiry admissible, then, is, by what instrumentality shall this be done: by private individuals on their own resources, or by an associated body through its appointed and guided agents?

"Experience decides on the latter as the best. What Association shall undertake it?

"The Church Missionary Society were invited to do so, and refused for want of means. The Moravian Church refused from want of fit men. The Established Church of Scotland also declined the undertaking, because in a field beyond the sphere of labour they have chosen (India.) The Free Church of Scotland cannot undertake it, partly from a desire to concentrate their efforts to India, and also from the impossibility of procuring the necessary funds. The Scotch Seces-

be revived. Its Committee had been some time before transferred to London. The members one after another had withdrawn, and now the mere trunk could with difficulty be got together in the metropolis. Captain Gardiner therefore proposed to me, who had been warmly interested in his work, to try and form a new Committee in the neighbourhood of Brighton. I agreed, and succeeded in enrolling six or seven gentlemen as a Committee. On presenting their names to him I said, "We are men of very slight influence in the community." He replied characteristically, "Never mind that; you know the way to a throne of mercy; you have influence with God." Having settled this point, Gardiner then set forth to hold meetings in all parts of England, Wales, and Scotland, to collect funds, to look out for Catechists and fishermen to direct the preparation of the requisite boats and stores; and, in short, single-handed to organize the whole expedition. The Lord signally aided him. Miss Jane Cook, of Cheltenham, gave him £1000; Mr. Richard Williams, a man in the prime of life, a surgeon in extensive and lucrative practice at Burslem, offered to go out as catechist; Mr. James Maidment, an active Christian in humble life, a well read student of the Bible, came forward for another; Joseph Erwin, just returned from Africa in time to go out to the south again, and three active and most respectable young men from near Pezance, were found as fishermen. The boats, stores, and men were all ready in September, 1850. The party, except Mr. Williams, met the friends of the cause at Bristol four days before sailing, when instructions and a charge were delivered to them, their answers received, and the whole work earnestly commended to God and our Saviour Jesus Christ. No concealment was made in regard to dangers and privations, and every one of the party declared himself fully aware of them, but resolved, for Christ's sake and the Gospel's, to meet, whatever might present itself, September 6, 1850. \*

sion Kirk has been applied to, but without success, as it is contrary to their usual practice to admit of appeals to their Congregations for special objects, without which funds could not be raised.

"What, then, is left?

"Why, that the wealthy Church of England take the Mission up, and no new Society needs now to be formed for it, since the Patagonian Missionary Society, which embraces precisely this division of the Great Field, has been in existence since 1844, and requires only a reviving supply from your abundance to enable it to undertake with zeal this most important work.

"This Society is founded, as regards doctrines and discipline, upon the principles of the Church Missionary Society.

"The funds collected by it hitherto have been expended on three Missions: one, on the Southern Shore of Patagonia; another on the Borders of the Gran Chaco (a central district of South America, inhabited by thousands of heathen aborigines) near the Republic of Bolivia; and the third, on the South-eastern Island of Tierra del Fuego.

"These, from causes easy to be explained, have failed; but the Society, taking example from the Prophet Elijah, who bade his servant go seven times and look over the sea for the promised blessing, means, God willing, to send out another Mission to Tierra del Fuego in September next, conducted by Captain Allan Gardiner, R. N. (the original projector of the Mission), and three Catechists, a Boat Carpenter, and three Cornish Fishermen, who are already selected and appointed."

\* His own services were entirely gratuitous at Home and Abroad. And in this last expedition he would receive only the payment of his passage-money out.

His regular subscription to the Missionary Society was £20 per annum.

When a resolution was made that the mission party should not go forth till £1000 had been raised, he paid the difference, £230, out of his own pocket. The munificence of Miss Jane Cook



The little boat embarked from Liverpool, a member of the Committee and Mrs. Gardiner giving them the last farewell on board the Ocean Queen. The voyage had not been proceeded with three weeks before typhus fever broke out on board and spread; but Dr. Williams's skill, with God's blessing, triumphed, and the attacked recovered perfectly. The ship did not reach Pieton Island ere the 5th December, 1850. I had two letters from Gardiner on the voyage, declaring his entire satisfaction with all the party, the kindness of captain, crew, and passengers, and the religious order observed on board.

On reaching Pieton Island, they tried to form a strong place as depot for extra stores; but the ground was too rocky. They constructed a kind of wooden fenced yard, and put their tents up in it; but the natives broke through everything, and they were obliged to re-embark their treasures in the vessel till the boats could be put together; (they were taken out in *hulks* and decked.) Then the stores were put into them, and the party took up their residence afloat. The Ocean Queen remained till 18th December, and then brought away Captain Gardiner's last letter to the Secretary, the following extract from which has been obligingly sent us with these facts:—"I feel it an honour to be associated with two such men as Messrs. Williams and Maimment, devoted servants of the Lord whom we serve, and in whose name we are come forth to this heathen land. Nothing can exceed the cheerful endurance and unanimity of the whole party. I feel the Lord is with us, and cannot doubt that He will own and bless the work which He has permitted us to begin. We shall not, I know, be forgotten in your approaches to the Throne of Grace; it is from that source alone that we draw our strength and consolation. And when we look upon these poor degraded Indians, and consider that they are, like ourselves, destined to live for ever, we yearn over them, and feel willing to spend and be spent in the endeavour to bring to their ears in their own tongue the great truths of the Gospel of salvation. My last word to you, dear friend, is, pray for us."

What happened afterwards we may learn from Captain Morshead's despatch.

H. M. S. Dido, Captain Morshead, was requested to search for the missing missionaries. After exploring several places around Staten Island, they came at last to Pieton Island on the 19th Jan., 1852. Captain Morshead says,—

"The following day, Jan. 20, was devoted to scouring the coast and the adjacent islet; and, after many hours of fruitless search, without a sign of the party, and when on the point of giving them up, some writing was seen on a rock across a river, which we instantly made for, and found written, 'Go to Spanish Harbour.' On another rock adjoining we read, 'You will find us in Spanish Harbour.' On a third piece of rock we read, 'Dig below,' which we instantly did, but found only a broken bottle without any paper or directions. On searching one of the numerous wigwams in the neighbourhood, we read on one of their poles, 'A bottle under this pole,' but we could not find it, although we sent for shovels and crowbars, and dug deep and carefully for it; but it was evident from some fragments of stores found on the spot, that the mission had rested here.

"Accordingly the next morning, Jan. 21, I sailed early for Spanish Harbour, and entered it on the same evening at seven o'clock. Our notice was first attracted by a boat lying on the beach about one mile and a-half inside of Cape Kinnaird; it was blowing very fresh from the south, and the ship rode uneasily at her anchor. I instantly sent Lieutenant Pigott and Mr. Roberts, the master, to reconnoitre and return immediately, as I was anxious to get the ship to sea again in safety for the night; they returned shortly, bringing

enabled the Committee afterwards to place this seal in Captain Gardiner's banker's hands; but he never knew it.

some books and papers, having discovered the bodies of Captain Gardiner and Mr. Maimment unburied.

"From the papers found, Mr. Maimment was dead on the 4th of September, and Captain Gardiner could not possibly have survived the 6th of September, 1851. On one of the papers found was written legibly, but without a date, 'If you will walk along the beach for a mile and a-half you will find us in the other boat, hauled up in the mouth of a river at the head of the harbour on the south side. Delay not, we are starving.' At this sad intelligence it was impossible to delay that night, although the weather looked very threatening; neither the aneroid barometer nor spherometer being very unfavourable, I held on for the night.

"I landed early the next morning, Jan. 22, and visited the spot where Captain Gardiner and his comrade were lying, and then went to the head of the harbour with Lieutenant Gausson, Mr. Roberts, and Mr. Evan Evans, the surgeon. We found there the wreck of a boat with part of her gear and stores, with quantities of clothing, with the remains of two bodies, which I conclude to be Mr. Williams (surgeon) and John Pearce (Cornish fisherman), as the papers clearly show the deaths and burial of all the rest of the mission party.

"The two boats were thus about a mile and a-half apart. Near the one, where Captain Gardiner was lying, was a large cavern, called by him 'Pioneer Cavern,' where they kept their stores, and occasionally slept, and in that cavern Mr. Maimment's body was found.

"Among Captain Gardiner's papers, which I will notice presently, I extract the following:—"Mr. Maimment was so exhausted yesterday that he did not rise from his bed till noon, and I have not seen him since." Again, on the 4th of September, alluding to Mr. Maimment, he writes,—"It was a merciful Providence he left the boat, as I could not have removed the body." Captain Gardiner's body was lying under the boat, which apparently he had left, and, being too weak to climb into it again, had died by the side of it. We were directed to the cavern by a hand painted on the rocks, with 'Psalm-lxiii: 5-8' under it.

"Their remains were collected together and buried close to this spot, and the funeral service read by Lieutenant Underwood; a small inscription was placed on the rock near his own tent; the colours of the boat and ships struck half mast; and three volleys of musketry, were the only tribute of respect I could pay to this lofty-minded man and his devoted companions, who have perished in the cause of the Gospel for the want of timely supplies; and before noon the Dido was proceeding safely on her voyage."

Captain Morshead then narrates, from Captain Gardiner's journals, the many severe trials of the party from the pilfering natives, the loss of their boats, and gradual decrease of provisions &c., from the 5th of Dec., 1850, when they landed in Pieton Island, until May 22, 1851. From this date till 6th Sept., a few days before his death, the following notices from his journal have been also published by Captain Morshead:—

"May 22.—Set apart for special prayer on behalf of the sick, for supplies of food, and the arrival of the expected vessel. Frequent mention is made of the tide washing into the cavern, carrying away their stores, and endangering their sleeping boat, which they endeavoured to counteract by building breakwaters of stones, but in the night the surf washes away their work of the day. On one occasion I find Captain Gardiner and Mr. Maimment have to escape from the cavern to save their lives, and, taking refuge on a rock washed by the surf, they knelt down in prayer.

"June 11.—J. Erwin and another of the party take the scurry, and misfortune seems hovering around them. Their fishing net is swept away; and J. Badcock dies on the 26th of June, and is buried on a bank under the trees at Cook's River. After performing the last offices they retire to their boat for prayers.

"July 4.—Having been seven weeks on short

allowance, and latterly even this having been curtailed, the party are utterly helpless. Everything found in the shape of food is cooked and eaten—a penguin, a shag, a half-devoured fish washed upon the shore—and even the melted fat washed out of the cavern is thrown up again on the beach and used for food. Captain Gardiner writes, 'We have now remaining half a docket about one pound of salt pork, the same quantity of damaged tea, a very little rice (a pint), two cakes of chocolate, four pints of peas, to which I may add six mice. The mention of this last item in our list of provisions may startle some of our friends, should it ever reach their ears; but, circumstanced as we are, we partake of them with a relish, and have already eaten several of them. They are very tender, and taste like rabbit.'

"July 22.—They are reduced to living on mussels, and feel the want of food, and sometimes the craving of hunger is distressing to them. Captain Gardiner writes,—'After living on mussels for a fortnight, I was compelled to give them up, and my food is now mussel broth and the soft part of limpets.'

"July 28.—Captain Gardiner writes of the party in the other boat,—'They are all extremely weak and helpless; even their garden seeds used for broth are now all out.'

"August 14.—Captain Gardiner takes to his bed, but a rock-weed is discovered, which they boil down to a jelly, and find nourishment from.

"August 23.—John Erwin dies.

"August 26.—S. Bryant dies; and Mr. Maimment buries them both in one grave.

"John Pearce, the remaining boatman, is cast down at the loss of his comrades, and wandering in his mind, but Mr. Williams is somewhat better.

"Sept. 3.—Mr. Maimment has never recruited from that day of bodily and mental exertion. The remaining remarks I transcribe literally, which must speak for themselves.

"Sept. 8.—Wishing, if possible, to spare him (Mr. Maimment) the trouble of attending on me, and for the mutual comfort of all, I purposed, if practicable, to go to the river and take up my quarters in the boat. This was attempted on Saturday last. Feeling that without crutches I could not possibly effect it, Mr. Maimment most kindly cut me a pair (two forked sticks), but it was with no slight exertion and fatigue in his weak state. We set out together, but soon found that I had not strength to proceed, and was obliged to return before reaching the brook on our own beach. Mr. Maimment was so exhausted yesterday that he did not rise from his bed until noon; and I have not seen him since; consequently I tasted nothing yesterday. I cannot leave the place where I am, and know not whether he is in the body, or enjoying the presence of the gracious God whom he has served so fully. I am writing this at ten o'clock in the forenoon. Blessed be my Heavenly Father for the many mercies I enjoy,—a comfortable bed, no pain, or even cravings of hunger; though excessively weak, scarcely able to turn in my bed, at least it is a very great exertion; but I am, by His abounding grace, kept in perfect peace, refreshed with a sense of my Saviour's love, and an assurance that all is wisely and mercifully appointed, and pray that I may receive the full blessing which it is doubtless designed to bestow. My care is all cast upon God, and I am only waiting His time and His good pleasure to dispose of me as He shall deem fit. Whether I live or die, may it be in Him; I commend my body and my soul to His care and keeping, and earnestly pray that He will take my dear wife and children under the shadow of His wings, comfort, guard, strengthen, and sanctify them wholly, that we may together in a brighter and eternal world praise and adore His goodness and grace in redeeming us with His precious blood.

\* It will please our readers to know that Captain Gardiner was the only married man of the party, and that his widow and children are well provided for.





Our own faith is strong in the ultimate success of the mission! The Christian Church will not be repelled by all that has happened; but its sympathies will be more than ever enlisted in the cause of those abject Fuegians. Thousands will know about them, and think about them now, who would never have done so but for this touching history. Former errors will be corrected—wiser plans arranged by a wider experience;—and, while the moral heroism of Captain Gardiner and his friends will never cease to exercise a holy influence in the world, and, both at Home and Abroad, will help to advance the cause of missions to the heathen,—we also believe that the day may soon come when Christian Churches, gathered from the desolate lands around the stormy Cape Horn, may visit Banner Cove and the graves of those noble men, and, from the touching memories which will ever cluster around them, derive such lessons of disinterested love and exalted faith as may kindle a more ardent piety in their own bosoms, and fill them with a profounder gratitude for the spiritual mercies they have obtained, and for those who sacrificed themselves that these mercies should be bestowed!

In the meantime we are glad to see that Captain Morhead, who knows better than any other man the whole circumstances of the disaster, writes thus to the Secretary:—

"VALPARAISO, Feb. 24, 1852.

"I trust neither yourself nor the Society will be discouraged from following up to the utmost the cause in which you have embarked; and ultimate success is as certain as the present degraded state of the savages is evident. Their state is a perfect discredit to the age we live in, within a few hundred miles of an English colony! Many obstacles might be overcome; and the first efforts of Captain Gardiner are now the surest beacons for avoiding many of the difficulties he had to contend with.

"Picton Island was well chosen, and Banner Cove a beautiful anchorage. Leaving the stores at the Falklands was a mistake. Captain Gardiner and the Society, in all other respects, seem to have managed very well under the circumstances."

The Secretary adds—"With God's help the mission to Tierra del Fuego shall be maintained!" With all our hearts, we say, Go on and prosper! —*The Edinb. Chr. Magazine for July.*

### SHALL WE HAVE A SABBATH?

If the thousands of our readers who go quietly to church on the Lord's day, and after comfortably hearing a good sermon return to their peaceful homes and spend the day in the midst of their families, suppose that all the rest of the world do the same thing, they are very much mistaken. Continental Europe has no Sabbath, and Continental Europe is coming to America. Sunday in our large cities, Sunday in our Western States, is fast becoming no Sabbath. It is a holiday, not a holy day. It is a day of pleasure, and frolic, or travel, and the means for all sorts of Sabbath-breaking pleasure are furnished in vast profusion, till New York is a good-enough Paris for anybody. Now what is to be done? To men of business we have a word to say.

A nation without a Sabbath is a nation without a God, and without hope. France needs a Sabbath to-day more than she needs an army or a President. We must maintain the Sabbath, or we shall soon be on the ocean without helm or compass.

As citizens and Christians, we must wake up to this matter. Men of business ought to see that it is good economy to work six days and rest one. Facts prove this, if they prove anything. Testimony, that would be sufficient to justify them in the investment of millions, has been furnished again and again, till it is a settled fact that policy requires a Sabbath while duty enjoins it.

On the Sabbath, no railroad runs out of Boston or in, but the morning train from the New York seaboard. Is there any greater necessity for

Railroad Sabbath desecration here than there? We are not superstitious or bigoted, but we believe that the God of the Sabbath is the God of Providence, and whether men of business think so or not, we are sure that it is dangerous for any company to drive their cars over God's earth on the day when he has commanded them to rest. Try it.—Put down the Sabbath. Compel your engineers and conductors, and switch-tenders and brakemen to trample on God's laws, and neglect the House of God; give them no time for calm repose and moral improvement; let them be the same sort of men that habitual Sabbath-breakers always are, and, if they do not run your cars to perdition, then is God infinitely better than you deserve.

Is this earnest language? Not more earnest than the times and the cause demand.—We are in imminent danger of making wreck of our Sabbath, and with it will go down the whole fabric of religious institutions. We may have no Sabbath at all, and what good citizens would buy a house or farm where there was no day for the worship of God?—*N. Y. Observer.*

### WANTS OF CANADA.

A few words respecting our wants as a Church and the difficulties which beset us.—We are presently in great need of preachers, and, indeed, I despair of seeing for some time to come any thing like an adequate supply raised from our Canadian population. Our wants in this respect are now very great and very urgent. We lose many opportunities of raising congregations, because we have not supply to give them. Our immigration would require some thirty or forty every year to supply the addition made to the various evangelical churches in Canada. Yet how few ministers or preachers come to supply these wanderers with the Bread of Life! Besides this we have the natural increase of our own population. Then we have the Roman Catholic immigration, a mass of moral procreant, cast in upon us, corrupting that part of our population which is comparatively sound. It is hard to contend weak-handed against such difficulties. But these are not all. There is a worldly spirit which pervades to the very core not a few of the members of our churches in Canada. This exerts a baneful influence. The mammon of unrighteousness gains their hearts, and engages their affections. The claims and cares of this idol exclude from their minds the claims of Religion. Men under this worldly spirit become selfish, they look on many projects or movements, which may tend to the good of the Church, with indifference, if they do not oppose them. What they regard as suitable for their own convenience, that they may countenance; but if their plans are opposed, or even do not obtain the full concurrence of others, they act on the principle of passive resistance, a principle too well understood, and too frequently acted on in Canada. This worldly-minded spirit is the besetting sin of the churches here. It meets and hinders the progress of the Truth at all times and in all places. If those who are under it give, they give with some selfish end in view, grudgingly, not willingly. The Gospel is the great counteracting agency, the only antidote, to this virulent moral poison. It is perfectly adequate to overcome and cure this and all such moral maladies. We have many evidences of its power; but it must be applied. There are not a few indications of success in those congregations where there is a settled minister, and where the Gospel is brought to bear on every form of human selfishness. This progress may not be so great as might be desired, but still it is perceptible; nay, there are not a few of the brethren who were first in the field, who have been the honoured instruments of forming not a few of our present self-sustaining prosperous congregations. They have laboured so earnestly that their energies are nearly exhausted, and, when they fall, who is there to take their place? And you will never hear from one of those brethren, who have borne the burden

and heat of the day, the least regret that they came to this country. Their only regret is, that they were not here sooner. But they have pleasure unalloyed, when they see the cause extending, the churches increasing, and many added to the Church of such as shall be saved.

The Church is extending to the north and west, and therefore we need more men, men distinguished for prudence, fortitude, perseverance, and patience; who will not flee at the first appearance of difficulty. Could I obtain the ear of some of the preachers in Scotland, they might hear some such words as these.

*Address to Preachers.*—Brethren, you have given yourselves to serve God in the Gospel of His Son. You have made no reserve in this dedication. To suppose that you had, would be to question your sincerity. Your time, your mental and physical powers; all your attainments, all that you have, and all that you are, have been placed at His disposal, and you are ready to be employed whenever He commands. Nor have you expressed any decided wish to be employed in any particular part of His Vineyard; you wait the Master's commands, and are willing to go and labour wherever He appoints your work; His will is your law. Since this is the case, you have no doubt frequently thought whether you could serve Him better in the churches in your native land, or in a mission-field in a foreign country. Now, which of these fields of labour, Home or Foreign, is presently in most urgent want of devoted labourers? The Home field seems, to one viewing it from a distance, over-crowded, so much so that there seems to be neither work for all the hands, nor space to work in. When the Master calls one of His servants from His labours to His rest and reward, there is quite a competition among the many who seem standing all the day idle, who shall enter upon, and labour in, the well cultivated spot. There are not a few willing to be thus employed. If it is not so, forgive this thought.

But in the Foreign field what do we see! Here and there a few cultivated spots. Few in comparison to what might have been, and small in comparison with the vast extent of unreclaimed regions. Here the labourers are few, their exertions are great, their powers are over-promised and, were it not for the presence and promises of the Master, they would soon succumb, losing heart and hope. And, when they are called from their labours, who is there to enter upon the field which they have left? "Look on THAT picture, and on THIS;" and say where your labours are most required. God does not wish men to be employed where He has already employed others, and where He has no work for them; and, when He in His providence prepares work, does He not say to His servants, "Go and work there?"

Then as respects the claims of the various mission-fields. Perhaps it is natural for me to feel a deep interest in our Canadian mission. Those among whom we labour are our brethren according to the flesh; they speak the same language, which we speak; they have left their native land, many of them to escape poverty and degradation; many of them have obtained, after years of hard toil and suffering, a "competent portion of the good things of this life;" others are attaining to these things. But in the pursuit of the blessings of this life not a few of them have forgotten their spiritual interests; hence the need of faithful Christian ministers to warn them of their danger, to remind them that this is not their rest. Here you can see the fruits of your labours in the increase of numbers and the multiplication of churches, and also in the progress which the members make in knowledge, faith, love, and purity. You need not be afraid that your talents will not have here employment and scope sufficient. Our Canadian back-woodsmen can understand and appreciate a good sermon. They did not leave their intellect nor their intellectual predilections on the east side of the Atlantic. We have also other channels through which the out-pourings of your intellectual natures might find vent, to refresh and invigorate our Canadian population

"Come over and help us; we would give you a cordial welcome; and as the Indians say, 'we will shake hands with you in our hearts.'—*Miss. Rec. U. P. C. for May.*

ANNIVERSARY OF THE WESLEYAN MISSIONARY SOCIETY, LONDON.

The Annual Meeting of this Society was held in Exeter Hall on Monday, May 3rd. The Hall was filled, and the platform was occupied by a large number of ministers of different Churches, both from Great Britain and the Continent; amongst whom we notice the Rev. Dr. Spencer, of the Established Church in Ireland; Rev. Dr. Hamilton, of the Scotch Church, Regent's-Square; Rev. William Chalmers, A. M.; Rev. Mr. Gast-Schmoller, from Würtemberg; Rev. Mr. Sillar, ditto; Rev. Mr. Conz, ditto; Rev. Mr. Spar, ditto, &c., and in addition to the Wesleyan Ministers the names of several influential laymen are found amongst the number who took a seat upon the platform and bore a part in the exercises of the meeting.

The Chair was occupied by John Henderson, Esq., of Glasgow. After a few appropriate remarks upon the catholicity of Christianity he called upon the Secretaries to read the Report. The Financial Report of the Committee was read by the Rev. E. Hoole, one of the General Secretaries. An abstract of the Report is thus given:

"The Financial position of the Society is to some extent improved. Means have been provided within the year for the Year's Expenditure. The amount of contributions received at the Mission-House has been larger than usual, having been augmented by the benefactions of the kind and liberal friend whose donations are announced under the initials T. E. F., as well as by several other large and generous contributions from other supporters, in addition to the Ordinary Subscriptions. The returns from the Home Districts, beginning at London and ending with Shetland, exhibit an amount highly creditable to the labours of our collectors and the unwearied liberality of the friends of Missions, but capable of being largely increased by a more systematic and pervading application of the means which are used for raising contributions. Ireland has sent her usual contingent. The Juvenile Christmas and New Year's Offerings have exceeded £5,000. The Foreign contributions have been equal to those of any former year. The clubs, spears, shells, and other articles sent from Feejee and the Friendly Islands, sold for more than £500. But there has been a decrease in the item of Lapsed Annuities, a circumstance which the Committee cannot regret, as it denotes the prolonged life of some of the oldest and best friends of the Society; and there is also a falling-off in the amount of legacies received, unless we include the munificent bequest of £10,000 by the late Thomas Mariott, Esq., which, however, having become due before the accounts of the year were closed, and now bearing interest in favour of the Society, may with propriety be reckoned in the receipts of the year, (less duty £1,000,) will make the whole income amount to £111,730 19s. 9d. The Expenditure of the year has been £111,555 14s. 4d., being £175 5s. 9d., less than the Income; and, consequently, the debt announced two years ago has been to that extent reduced, and remains at £10,666 7s. 9d.

The Committee then recorded the retirement of two of its Secretaries from office during the past year. The Rev. Dr. Alder, after eighteen years' service at the Mission House, has again entered on the duties of the regular ministry, and carries with him the respect and best wishes of those with whom he has so long associated in this great work. The Rev. Dr. Bunting, one of the few surviving Fathers and Founders of this Society, has found himself impelled by advancing years and by bodily infirmities to desist from the regular duties of office. He affords the Committee the benefit of his long experience and wise counsels from time to time, as the occasion may require, and has taken that part in the celebration

of this anniversary which has been most gratifying to his friends, and very advantageous to the cause.

The summary of Receipts was as follows:—

	£	s.	d.
The total Ordinary Receipts at the Mission House, and from the Districts in England, Scotland, and Wales, have been.....	66,663	9	10
The Hibernian Missionary Society	3,987	11	6
The Juvenile Christmas Offerings	5,159	2	3
<b>Total Ordinary Home Income.....</b>	<b>£75,810</b>	<b>3</b>	<b>7</b>
Contributions of Foreign Auxiliary Societies.....	14,882	9	0
Colonial Grants.....	5,416	3	1
Legacies.....	1,822	8	11
Donations on Annuity.....	1,062	17	2
Lapsed Annuities.....	1,502	15	0
Dividends, Interest, &c.....	2,234	3	0
	<b>£102,730</b>	<b>19</b>	<b>9</b>

To which must be added the legacy of £9,000. The General Summary of Wesleyan Missions in different parts of the World, as presented in the Report, is as follows:—

Central or Principal Stations, called Circuits, occupied by the Society in various parts of the World.....	356
Chapels and other Preaching Places, in connexion with the above mentioned Central or Principal Stations, as far as ascertained.....	3,092
Missionaries and Assistant-Missionaries, including Twenty-one Supernumeraries.....	476
Other Paid Agents, as Catechists, Interpreters, Day-School Teachers, &c.....	782
Unpaid Agents, as Sabbath-School Teachers, &c.....	8,477
Full and accredited Church members, including Ireland, (Increase, 3,843)...	108,078
On trial for Church-Membership, as far as ascertained.....	5,499
Scholars, deducting for those who attend both Day and Sabbath-Schools...	79,841
Printing Establishments.....	8

The Rev. George Osborne read the GENERAL REPORT, which contained a brief review of the religious state of the different fields of labour, and the circumstances connected with them. This part of the Report is highly gratifying to the friends and supporters of this noble Christian enterprise.

We notice in the Report a reference to some of the difficulties with which the Missionaries have had to contend during the past year. In the *Albany and Kaffraria* District especially some of the most painful events have occurred. War has prevailed without cessation, and on some of the Stations the influence has been most unfavourable and even disastrous. Yet in connection with this two facts are worthy of special notice and devout gratitude. The first is, there has been no loss of the life of any missionary, and second, while nearly every missionaria has during the past year been obliged to fly, some at the hazard of their lives, and some at the sacrifice of their property, in no instance has any Wesleyan left his post, or been turned aside from the discharge of his duty. These facts are stated in humble acknowledgement of the Divine protection which has been vouchsafed to His servants, and also to show that the missionaries are men of faith, and are not easily frightened from their work, even when threatened by the most formidable dangers.—*Abridged from the Toronto Christian Guardian.*

MISCELLANEOUS.

SCIENCE CONFIRMING THE BIBLE.

The Rev. Dr. Cumming said at the Annual Meeting of the London Missionary Society:—Another fact is that Science has been lately coming to its right mind. Some time ago every man, who

had a smattering of science, discovered among its first axioms, that Genesis was a fable, and Christianity a dream. Some peering fool, using a very imperfect telescope, peeped into the sky, and saw vestiges of every body in the universe, but none of God. Another dug into the bowels of the earth, and brought up gems and sparkling ores; but upon none of the gems could any one discover the autograph of Revelation on none of the ores the beauty and glory of Him who made it. Another person proved that mankind have some half a dozen, or perhaps twelve dozen, original parents; and the notion of our being descended from Adam and Eve was a perfect joke, a mere myth, the vagary of a doting person called Moses. But what is the fact now? Lord Rosse, an Irish nobleman, has directed his 'monster telescope' to the stars, and the vestiges which he saw there, which others supposed to be the vestiges of everybody, have proved to be the footprints of a present God. Another has descended into the bowels of the Earth; and, instead of geology being found to be in dissonance with Christianity, it is proved to be one of the strongest evidences of its truth. Others have penetrated into the pyramids of Egypt, and mummies have come forth from their sleep of two thousand years; winged bulls and monsters, such as we had never conceived, have been dug up by the enterprising Layard from the ruins of Nineveh; scorched fragments of antiquity have come to us from Herculaneum; and all with one consent declare that God's Word is true, that the Bible has 'God for its author, truth for its contents, and everlasting happiness for its blessed and glorious object.'

The *Globe* states that the only Roman Catholic who has been returned "in the whole length and breadth of England, Scotland, and Wales, is the nominee of the Protestant Duke of Norfolk, the husband of Miss Talbot, Lord E. Howard."

A ROYAL TEACHER.—It may not be generally known that our beloved Sovereign has at Windsor a Sabbath and a day-class of children belonging to the domestics, to which she unremittingly attends when the Court is there.

The numbers in the different religious denominations in Nova Scotia are as follow:—Roman Catholics, 69,634; Baptists 42,243; Church of England, 36,482; Presbyterian Church of Nova Scotia, 28,767; Free Church, 25,380; Methodists, 23,596; Church of Scotland, 18,867; Lutherans, 5,089; Congregationalists, 2,639; Universalists, 580; Quakers, 188.

In the six years ending January 1, 1852, there have been forty-five Churches of all denominations, including six Roman Catholic, organized in the City of New York. During the same time eight were disbanded, leaving a balance in favour of Protestantism of thirty-one Churches. And yet the *Freeman's Journal* affects to think that the Protestant Churches in this city are fast "dying out." The aggregate number of Churches in this city is two hundred and thirty-three, of which twenty-nine are Roman Catholic.

ROMAN CATHOLIC MISSIONS.—It appears from the annual report for 1851 of the "Society for the Propagation of the Faith," just published at Lyons, that the receipts of the society for the year 1851 exceeded those for 1850 by the sum of about \$48,220.

RECEIPTS.

France	\$397,460	The Levant	\$ 927
North America	15,643	Lombardy, &c.	11,307
South America	3,861	Malta	2,879
Belgium	41,105	Modena	8,667
Great Britain	27,494	Parma	1,698
States of the Church	14,803	Netherlands	16,839
Spain	1,808	Portugal	5,969
Greece	8,397	Prussia	85,947
Sandwich Islands	230	Other German States	3,254
Sardinia	45,555	Switzerland	8,548
The Sicilies	13,785	Tuscany	8,908

The Society distributed in the year 1851 among the various missions, nearly \$600,000, and still has in its treasury, after paying all its expenses, a reserve of \$53,196.

The missions in Europe received	\$111,816
The missions in Asia received	203,083
The missions in Africa received	57,808
The missions in America received	149,786
The missions in Oceania received	68,516

**BURMAH.**—The Karan converts of the Baptist Burman Mission constitute forty-six churches on the west side of the Irrawaddy, each of which is supplied with a preacher; none of them have less than one hundred and fifty members, and several exceed three hundred. A surprising change has passed over them, since they embraced the Gospel of Christ. Old things have passed away, and all things are become new. Supposing thirty-six of the Churches contain one hundred and fifty members each, and ten only two hundred, then the whole number of members would be 7,400. And yet, as it should be remembered, a single tract, which found its way to them, was the means of awakening the Karan conscience, and introducing this great change.

**Microscopes.**—Upon examining the edge of the sharpest razor with a microscope, it will appear fully as broad as the back of a knife, rough, uneven, and full of notches and furrows. An exceedingly small needle resembles an iron bar. But the sting of a bee, seen through the same instrument, exhibits everywhere the most beautiful polish without the least flaw, blemish or inequality, and it ends in a point too fine to be discerned. The threads of a fine lawn are coarser than the yarn with which ropes are made for anchors. But a silk worm's web appears perfectly smooth and shining, and everywhere equal. The smallest dot that is made with a pen appears irregular and uneven. But the little specks on the wings or bodies of insects are found to be the accurate circle. How magnificent are the works of God!

## POETRY.

### POEM.

Now from Heaven on high  
Christ hath heard my sigh,  
Mark'd my mournful cry:  
I am weary, weary!

He hath given me peace;  
Even though pains increase,  
Love shall never cease:  
I am weary, weary!

Dawn, Thou Heavenly Light,  
On my vanished sight;  
All there's pure and bright:  
I am weary, weary!

AWON.

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