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The Presbyterian.

A MISSIONARY AND RELIGIOUS RECORD



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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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No. 2, February, 1853.

VOLUME VI.

Price 2s. 6d. per annum.

CHURCH IN CANADA.

EDUCATION FUND.

Since last Month.

Ormestown, Rev. James Anderson,....	£0 10 0
Fergus, Mr. A. D. Fordyce,.....	2 2 5

HUGH ALLAN,
Treasurer.

FRENCH MISSION FUND.

Contributions during the Month.

Three Rivers, per Rev. James Thom,...	£1 0 0
Kingston, per Rev. John Machar, D.D.,	10 0 0
Mrs. Smith, Brompton Gore,.....	0 5 0
Miss Smith, do. do.....	0 5 0
The above two per Rev. R. McGill.	

HUGH ALLAN,
Treasurer.

Montreal, Jan. 31, 1853.

MINISTERS' WIDOWS' AND ORPHANS FUND.

CONGREGATIONAL COLLECTIONS.

	£	s.	d.
Cornwall, per Rev. H. Urquhart,....	6	10	0
Martintowa, per Rev. J. McLaurin,...	3	0	0
Ormestown, per Rev. J. Anderson,...	2	0	0
Three Rivers, per Rev. J. Thom,....	3	0	0
St. Andrew's Church, Perth, per Rev.			
W. Bain.....	4	0	0
Seymour, per Rev. R. Neill,.....	4	0	0
Toronto, per Rev. J. Barelay,.....	10	0	0
Dundee, per Rev. D. Moody,.....	1	0	0
Saltfleet and Binbrook, per Rev. Wm.			
Johnson.....	2	16	3
New Richmond, per Rev. J. Davidson,	3	0	0
Lachine, per Rev. W. Simpson,....	7	2	6
Osnabrock, vacant, per W. R. Croil,			
Elder.....	3	0	0
Pakenham, per Rev. A. Mann.....	1	15	0

* From St. Andrew's Church, collected at a series of meetings for prayer and the communication of religious intelligence.

	£	s.	d.
Chatham, C. E., per Rev. W. Mair,...	2	10	0
Nelson, per Rev. G. MacDonnell,...	2	0	0
Hamilton, per Rev. D. Macnee,....	4	3	8
Esquimaux and Milton, per Rev. P.			
Ferguson.....	3	0	0
McNab and Horton, per Rev. Geo.			
Thompson.....	3	0	0
Beauharnois, per Rev. Thos. Haig,...	3	0	0
St. Paul's Church, Montreal, per Rev.			
R. McGill.....	22	3	2
St. Andrew's, Montreal, per Neil Mc-			
Intosh, Session Clerk.....	20	0	0

Remittances to be addressed to
JOHN GREENSHIELDS,
Treasurer.

Montreal, Jan. 31, 1853.

SYNODICAL RECORDS.

The attention of Ministers is requested to the following extract from the printed Minutes of Synod for 1852.

"The Clerk reported that agreeably to the instructions given by the Synod at a former meeting, as well as at the earnest solicitation of many members of the Synod, he had got printed *verbatim*, from the First Volume of the Synod Records, the Minutes of the Synod from the time of its first organization in 1831 up to 1836 inclusive, and that, as the printed Minutes for several years onwards up to 1843 or 1844 were merely Abstracts of the Proceedings, and as the stock of these was nearly exhausted, he intended to carry on the work up to that point. The Synod approved of the diligence of the Clerk in this matter, and instructed him to prepare an Appendix, consisting—*First*, of such "Memoranda from Presbytery Records" as it may be desirable, in a historical point of view, to have printed, and which Presbytery Clerks are hereby enjoined to furnish,—and, *Second*, of such Extracts from the Records of the Commission of Synod, and such other important Synodical documents having a bearing on the history of the Church, as may be agreed on by the Committee formerly appointed to advise with the Clerk in this matter, viz. the

remaining members of the First Synod. The Synod further, considering the present state of the Synod Fund, agreed that a separate contribution of not less than One Pound from each Minister be sent in as soon as possible (of which a separate account will be kept) for the special purpose of defraying the expense of this New Edition;—the said Edition to be distributed in such manner as the Synod may hereafter direct—the Clerk in the meantime furnishing each Minister with a copy as soon as ready."

Receipt is acknowledged of the following contributions to the Fund for defraying the expense of this new issue of Minutes.

Toronto, per Rev. J. Barelay,.....	£1 0 0
Niagara, per Rev. J. B. Mowat,...	1 0 0

CONGREGATION OF SIMCOE.

We learn that on the morning of New Year's Day a handsome donation in money was sent to the Rev. G. Bell, minister of Simcoe, by his congregation, accompanied with a note expressing "their high appreciation of his valuable services as their pastor."

Such a substantial proof of kindness and attachment to their minister on the part of a congregation is not only a source of relief in straitened circumstances, and of encouragement in his labours to himself, but it will doubtless be a source of advantage to the congregation themselves in leading them to feel more deeply interested in his services, and with the blessing of God to derive more benefit from these services; and at the same time they have the prospect of realizing the promise, (Phil. iv. 19.), "My God shall supply all your need according to His riches in glory by Jesus Christ."

SOIREE AND EXAMINATION AT THREE RIVERS.

The Annual Soiree and Examination of the Sabbath School and Bible Class of the Congregation at Three-Rivers took place on 6th inst. In addition to the usual questions on the doctrines of Religion the greater part of the Book of Proverbs was accurately recited from memory. The examination lasted for the space of three hours; and in conclusion an address was given from Prov. iii. 17. "Wisdom's ways are ways of pleasantness, and all her paths are peace."

On 16th inst. the structure lately erected for preaching and teaching by the people of Black River, St. Maurice, was opened by their pastor for Divine Worship. The portion of Scripture selected for the occasion was from Rom. x. 33; "For whosoever shall call on the name of the Lord shall be saved." At the close of the service the scholars of the Sabbath School were examined in presence of their parents on the catechisms of our Church, Psalms, and several passages of the Bible. Although the house was not in a finished state, yet the attendance was good: and on the Monday and Tuesday a pastoral visit was made to ten families of the Congregation in the immediate vicinity. In reference to their disadvantages in time past, as well as to their present means of improvement, we heard this sentiment expressed: "We have this day seen what we never expected to see in the Scotch Settlement, a place for the worship of the God of our fathers, and the instruction of our children."

SABBATH SCHOOL SOIREE, MONTREAL.

The second Soiree of the Sabbath School of St. Andrew's Church, Montreal, was held in the large room of the basement story of the Church on the evening of the 21st ultimo. The children, of whom there were about 400 present, being us well the attendants of the Sabbath Schools of St. Andrew's and St. Paul's [the latter, accompanied by their Superintendent and Teachers, being there by invitation from their little friends of St. Andrew's] as the children of members of these Churches, were assembled at six o'clock and regaled with refreshments provided by the ladies of the Congregation, whose exertions in laying the tables and covering them with good things deserved the warmest praise. At seven o'clock the Chair was taken by the Rev. Dr. Mathieson, when the Choir, led by Mr. Anderson, and accompanied on the piano by one of the ladies, sang the Old Hundredth Psalm, the whole meeting joining in raising the voice of praise. The Choir, we may observe, contributed much to the harmony and enjoyment of the company. Dr. Mathieson, having offered up prayer, briefly addressed, first the children, inculcating obedience and atten-

tion, and then the older portion of the large assembly.—The Superintendent, Mr. Turnbull, read a Report, from which we gather a few facts, being all that our space permits us to devote to this intelligent and practical statement, in which encouragement to persevere in the Sabbath School enterprise was drawn from the memorable words of the Redeemer, "Suffer little children to come unto Me." The number of the pupils on the roll for the year was 120, and the average attendance about 50. The number of Teachers, inclusive of the Superintendent and Librarian, was 15. Two senior classes had been formed, and during the past 6 months had been well attended. In March last a Teachers' meeting was also established for the purpose of mutual improvement and preparation for the work of instruction, and for offering up united prayer to God for His blessing on themselves and their labour of love. The number of books in the Library exceeded 500. A Missionary box had also been established with the view of awakening a missionary spirit in the minds of the young. The Report concluded with the expression of the hope that the Sabbath School might be permitted to bring forth fruit unto eternal life.—The Doxology was then sung by the Choir, after which the Chairman called on Alexander Morris, Esq., Advocate, to address the meeting. That gentleman said that on the threshold of the new year that large assemblage had much reason to lift up their hearts in thankfulness to the Great Disposer of events. Prosperity had smiled upon their country, and the pestilence, that walketh in darkness, had been mercifully stayed as it reached their borders. After other prefatory observations he said the Sabbath School was now regarded as the auxiliary of,—the nursery for the Church, in which the young were trained up energetic members of the Church and society at large. The Sabbath School presented an important field of labour, it dealt with the young at the period when their hearts were open, confiding, plastic, and susceptible of impression. Should the impress be for good or evil? The teacher sought to familiarize them with the Scriptures, to lead them to seek comfort in the Word of Life. He trusted that the Teacher would persevere through difficulties and discouragements, for he might be made the means of planting in some young heart the seeds of Truth, which should yet spring up a goodly plant, and be taught by Divine grace to twine around the Tree of Life. He concluded a speech, of which we have given a brief outline, by moving a vote of thanks to the Teachers.—W. G. Mack, Esq., Advocate, rose to second the resolution, having been unexpectedly called on. Mr. M. had much pleasure in taking part in this meeting. The sight of so many young faces awakened strong emotions and called up sombre thoughts. They must

enter on the troubled sea of life—the must be exposed to its temptations. The sight too called up before his mind the scenes of other days: the companions of his youth rose up before him; but he must now look for most of them, not in the land of the living. No, inhospitable shores had received them, and their graves were strewed on foreign strands! He felt strongly moved by the scene before him. Mr. Mack continued to delight and interest his audience for some time, and narrated a striking incident, illustrative of the usefulness of Sabbath Schools, which had happened within his own experience. A shipmate, a midshipman, the pride of his mates, but yet a sad reprobate, was stricken down by disease, and wished that the Bible should be read to him. He asked that the Sermon on the Mount should be read to him, and repented it and many other portions of the Scriptures. Delirium came upon him, and his mind was ever turning to the Sabbath School, and fancying he was again a pupil there. Mr. Mack in suitable terms seconded the resolution, which was unanimously adopted.—The Choir here sang Miriam's Song, and an interval of half an hour occurred, in order that the older portion of the assemblage might partake of refreshments. When the meeting was reorganized, Mr. J. Paton addressed the children in simple yet eloquent terms on the subject of Missions. He told them of the efforts of the children of England, who with their pence purchased a ship, the John Williams, and freighted her with a living cargo of Missionaries. He illustrated his remarks by reference to a large Missionary map, and showed much familiarity with the Mission field, which, as he emphatically exclaimed, was now the World. The duty of supporting Missions was earnestly and affectionately urged on the children and the audience. The Choir here sang "Great is the Lord."—The Rev Robert McGill next addressed the audience, and we feel quite unable in this hurried sketch to do justice to his remarks. He commenced by fixing upon himself the attention of the children, who listened with much interest, while he improved the recent melancholy railroad accident in the States, whereby the only son of the President Elect was instantaneously killed. The duty of early piety was affectionately pressed upon them, and an affecting account related of the recent death, under his own observation, of a little Sabbath School pupil, aged only nine years, whose simple prayers, meek resignation, and constant repetition of hymns learned in school, gave consolation to her parents and good hope that she had entered upon life immortal. Mr. McGill next, briefly in consequence of the advanced period of the evening, urged upon the more advanced of his young hearers the duty of having some work in the Lord's Vineyard, of

coming forward to hold up their pastor's hands, and of engaging in some Christian enterprise; and hoped that those, who should be teachers, would not hold back. It would be a consolation to them in after years, it would be an immediate benefit, and it would be an entering on the path of duty. Mr. McGill having offered up prayer, the Choir sang a sanctus, "Holy, Holy," and, Dr. Mathieson having pronounced the benediction, the large assemblage broke up, having spent an evening of much real enjoyment. The happy faces of the children showed that with them it was indeed an event. Such meetings, when properly conducted, prove both interesting and beneficial, and encourage both teachers and taught.

PRESBYTERY OF HAMILTON.

This Presbytery met on the 12th of January. All the ministers were present with one exception. Besides a good deal of routine business the following matters were disposed of.

Messrs. Mowat, Macdonnell, Johnson, and Sim, were appointed to supply Mr. George's pulpit in Scarborough during the month of March.

In accordance with the 15th of the Standing Laws authority was given to the retired ministers to celebrate marriage in such localities as are destitute of settled ministers.

Applications were received from Watdown and Binbrook for the sanction by the Presbytery of the collection from the public of contributions for building a Church in each of these places. The desired permission was given, and the Clerk was instructed to furnish the parties with attested subscription-lists.

The Rev. Mr. Gibson, of Galt, was appointed to preach in Dundas and Ancaster on the 30th of January, and to hold a meeting of the two congregations on the following Monday for the purpose of inducing them to make harmonious and satisfactory arrangements for supplying the vacancy occasioned by the translation of their late minister.

The Rev. Kenneth MacLennan submitted an excellent Report of his missionary labours. Subjoined are extracts from it. His engagement was continued till our next meeting on the 2nd of February.

MR. MACLENNAN'S REPORT.

Dundas and Ancaster. I preached here on Nov. 7th to attentive audiences. I visited among the friends of our Church in both sections of the congregation during the intervening week, and on Sabbath, Nov. 14th, officiated again at these places. Our people here are anxious to have a minister settled over them, and appear willing to give reasonable encouragement to a labourer to come among them. There are perhaps between 70 and 80 families adhering to us at the two stations. A considerable

number of the Ancaster congregation are from the country.

London (Town). Officiated in the Rev. Mr. Proudfoot's Church on Sabbath, Nov. 28th; about 75 people present. Some of them were from the country, mainly Highlanders; audience very attentive. The Sabbath previous Mr. Sim preached in this place to an audience of about the same number, and I occupied his pulpit in Woodstock and Norwich. On the evening of Dec. 13th I lectured in a private house to about 20 persons. Visited several families belonging to us, and had conversations with some of our adherents about the position of Church matters, and the prospects for a congregation. The general impression seems to be that there are materials here out of which a numerous and interesting congregation could in a short time be collected; that many, who would belong to our body, now attend other churches, and cannot be brought out by occasional services at long intervals from each other; and that, if the suit concerning the property was ended, a minister might be settled with a fair prospect of extensive usefulness. The rapid increase of the Town, which now numbers between 9 and 10 thousand inhabitants, seems fully to warrant this expectation. And this station is particularly important, as likely from its central position to influence somewhat the other stations around it. It is deserving of all the attention which you can give it, for without a good footing in London the missionary field lying beyond it cannot be satisfactorily provided for.

London (Townships). Preached in a schoolhouse, about four miles distant from the Town of London, in what is known as "McKenzie's Settlement," on Sabbath, the 28th of Nov., and on Wednesday, the 15th of Dec., the attendance ranging from 80 to 100 persons on each occasion. My meetings here were very pleasant. The devout attention of the audience could not but give cheer and comfort to the preacher. Visited some of the people, and found them anxious to secure the regular administration of ordinances. They are strongly Scotch and Highland in their feelings and attachments. I was glad to be able to speak to them in the language they so much love to hear spoken by others and employ themselves. It is touching to hear the founder of this settlement recount the discouragements which have marked all his attempts to provide religious instruction for those of his countrymen whom he had been instrumental in settling in their present homes. No wonder that he should almost despond when contemplating the waste places of Zion around him.

Westminster.—Preached in a schoolhouse in the 7th concession in English on the 10th Dec., and in Gaelic on Sabbath, the 12th, having ridden 9 miles over very rough roads from St. Thomas. Present the first day 55 persons, on the second about 90. On the latter occasion the house

was quite full. The Gaelic drew the people together. On the 14th Dec. preached to about 70 persons in the meeting-house of our Free Presbyterian brethren. A member of our communion has informed me that he thought there were 30 families adhering to us within a circuit of a few miles near him, and he was quite satisfied that a minister, having some acquaintance with Gaelic, would readily draw around him considerable numbers of steady adherents.

St. Thomas.—Preached here on Sabbath 5th and 12th Dec. The church is occupied regularly by the Free Church minister. The weather was so very unfavourable while I was at this place that I could not get much into the country, where the greatest part of our adherents are to be found. I saw a person from Yarmouth, and found that there were many in that Township who would declare themselves for us, if they had a good opportunity.

Williams.—Officiated to considerable congregations in Gaelic and English on Sabbath 19th and 26th. On Wednesday, the 22nd, preached to about 80 persons towards the West of the Township, and on Friday, the 24th, towards the East. The audiences were very Scotch-looking and respectable. Tuesday of the week between the two Sabbaths I devoted to visiting, and part of another day I spent in the same manner. My intercourse with the people was agreeable and encouraging. I should suspect, from the way in which my own services were received, that a minister would find here a very delightful field of labour. Gaelic is much spoken and would be an important qualification for a minister for this charge. There is much that is attractive about the place. The habits, dress, language and feelings of the majority of the inhabitants of the Townships would lead the traveller to imagine that they had but yesterday left their native hills.

Puslinch.—Preached here on Sabbath, January 9th; service conducted in the English language. There were about 150 persons present: several were Highlanders, and would have preferred having the services conducted in Gaelic.

I have, in closing these remarks, to express my regret that I was unable to do as much missionary duty as I could have desired, owing to the changeableness of the weather and the badness of the roads during the greater part of my tour. It was by no means easy for me in some cases to attend to my appointments, or for the people to wait on them. Notwithstanding, however, that the season of the year forbade my cherishing the expectation that large audiences would meet and welcome me, I must bear testimony to the readiness with which the people came together to hear the preaching of the Word, and the serious attention with which they listened to it.

The field traversed I regard as full of

interest and promise. It requires but to be faithfully cultivated to yield a rich harvest. To the missionary or minister, who is prepared to give himself earnestly to self-denying and sustained physical exertion as well as mental effort, I can scarcely conceive a more inviting field.

THE CHURCH IN THE LOWER PROVINCES.

We are sure that our readers will peruse with much interest and satisfaction the following extracts from the *British Colonist*, (Halifax,) of January 13th.

CHURCH OF SCOTLAND.

APPOINTMENT AND ORDINATION OF MISSIONARIES.

Whilst the different religious denominations in this Colony are laudably and zealously engaged in promoting the interests of their respective Churches, in opening new Missions, in building Churches, in appointing Ministers, in forming and supporting District and Missionary associations, and other good works,—it is pleasing to find that the Church of Scotland is not unmindful of her numerous members and adherents in this part of the World. A very large increase has taken place in the number of her Clergymen in Nova Scotia within the last six months. Early in the month of August the Rev. Dr. Ritchie and the Rev. Wm. Sutherland arrived as a Deputation from the Parent Church to the Ministers and Congregations in this and the neighbouring Colonies. About the middle of Sept. the Rev. Alex. McKay arrived as Missionary to his countrymen in Pictou. In the beginning of October other two Missionaries reached our shores,—the Rev. Mr. Murray, appointed to Bathurst, N. B., and the Rev. Wm. Snodgrass, as successor to the Rev. Robert McNair in Charlottetown, P. E. Island. On the morning of last Lord's Day we had the pleasure of welcoming other three young Ministers, who have volunteered their services as Missionaries from the Church of Scotland to Nova Scotia: the Rev. Geo. W. Spratt, of Misquodoboit; the Rev. Alex. McLean of the East River, Pictou; and the Rev. Allan Pollok, of Glasgow. These three Ministers have been fellow students at the University, are all intimately acquainted with each other, and have come to this Colony (the native country of two of them) with a sincere and anxious desire to promote the spiritual welfare of its inhabitants. Coming with these views, and sanctioned with full authority as Ministers of the Gospel, we have no doubt they will meet with that encouragement and support to which they are so well entitled in all places where they may be called to labour; and we trust that through the Divine assistance and blessing they will be instrumental in refreshing and winning many of our destitute Churches, and be honoured to win many souls unto Christ. We extract the following account of their ordination, and the stations they have been appointed by the Colonial Committee to occupy in Nova Scotia, from the *Glasgow Chronicle* of the 22nd ult.—

ORDINATION OF THREE MISSIONARIES AT DUNOON.—On Tuesday last the Presbytery of Dunoon held a *pro re nata* meeting in the parish church of Dunoon for the purpose of ordaining the Rev. George W. Spratt, Rev. Allan Pollok, and the Rev. Alexander McLean, who were licensed a few weeks ago, and who in the course of a few days proceed as missionaries to British North America—the Rev. D. McIntosh, of Kilminnan, Moderator. After going through the usual trials,

and answering the questions put previous to ordination, the Presbytery proceeded to ordain the three Rev. gentlemen. The Moderator offered up a most impressive prayer, and afterwards addressed the young Ministers in very eloquent and affectionate terms. We understand that the Rev. Mr. Spratt has been appointed to Halifax, Mr. Pollok to Wallace, and Mr. McLean to Pictou. The whole party sat together on Saturday next, the 25th, by the steam-ship America, and will be in the field of labour in ten or twelve days afterwards.

NOTICE.—We have been requested to intimate that the Rev. Allan Pollok will preach on the morning of next Sabbath in St. Matthew's Church, and in the evening in St. Andrew's Church; and that the Rev. Mr. McLean will officiate in St. Andrew's Church in the morning, and in St. Matthew's Church in the afternoon at the usual hours.

LATE DEPUTATION TO LOWER PROVINCES.

Since the foregoing paragraphs from the *British Colonist* have been in type, the January number of the *Home and Foreign Missionary Record* has come to hand. It contains so interesting an abstract of the proceedings of the late Deputation to the Lower Provinces that we have made room for it at the cost of excluding a few selections in type, lying over from our last issue. We are persuaded that our readers will peruse this document with emotions of lively gratitude towards the Colonial Committee, who were prompted to send out the Deputation so opportunely:—

The Deputation sailed from Liverpool on the 24th of July, and reached Halifax on the 4th of August. They stayed there four or five days, and preached in the two churches connected with the Church of Scotland, viz. in St. Matthew's, of which the Rev. John Scott is minister, and in St. Andrew's, of which the Rev. John Martin is minister. In each of the churches public worship was performed by the Deputation twice on Sabbath, and the Rev. Dr. Ritchie preached also on a week day in St. Matthew's.

During their stay at Halifax the Deputation received an Address from the Lay Association in support of the Church of Scotland, expressive of their warm attachment to the Church, and of the satisfaction with which they regarded the visit of the Deputation. This Association is a most useful and influential body, including many of the leading citizens of Halifax. The Hon. Alexander Keith, Mayor of the city, is President of the Society. They have done good service to the Church, and to the religious interests of the Colony. They are fortunate in their Office-Bearers, and much of their success is owing to the ability and zeal of their excellent Secretary, Mr. Archibald Scott.

From Halifax the Deputation proceeded to Pictou, a distance of about 100 miles. There they stayed for several weeks. In the county of Pictou, the adherents to the Church of Scotland number about 10,000. They are chiefly a Gaelic population. They are settled over a wide territory, and form 10 different congregations. At the late Secession many of the pastors of these congregations removed to charges at Home; and since that time there has been only one Gaelic minister from the Church of Scotland in Nova Scotia, Mr. McGillivray of McLennan's Mountain. To him the Church is under no small obligations. He has laboured alone with much zeal and success in the midst of no ordinary difficulties and discouragements. It is hardly possible to exaggerate the services of this devoted man. He has

truly borne "the burden and heat" of many weary days in that portion of the Lord's Vineyard. But he has the unspeakable satisfaction of having successfully ministered in word and doctrine to many thousands who gratefully appreciate his services.

The congregation in the town of Pictou has enjoyed for some years the ministrations of the Rev. Andrew Herdman. He is not able to preach in Gaelic, but the congregation there nearly all understand English. Mr. H's ministrations are highly acceptable, and he most deservedly bears the character of a faithful and devoted servant of Jesus Christ.

With the assistance of these brethren the Deputation on reaching Pictou lost no time in proceeding to preach the Gospel, and to dispense its ordinances. Arrangements had been made for dispensing the sacrament of the Lord's Supper at New Glasgow on the first Sabbath after their arrival. In that town there is a large congregation connected with the Church of Scotland, including the most intelligent and influential of the inhabitants. The church has been vacant since the Secession. The communion services were attended by crowds of people, many of them from great distances, who longed to hear the Word of Life, and to partake of the holy ordinance, and who hailed this occasion as indeed a time of refreshing from the presence of the Lord.

On the following Sabbath the sacrament of the Lord's Supper was dispensed at Salt Springs on the West River. The congregation there is one of the largest in the county of Pictou, and is formed chiefly of Scottish Highlanders. There was a numerous attendance during all the communion services, and on Sabbath it was estimated at not less than 5000. This is a most interesting district. The church has been vacant for the last nine years, but it did not appear that there was any considerable division caused by the late Secession. The people are intelligent, pious, and well-conditioned. They are principally Highlanders from Sutherland and other northern counties. They are most devotedly attached to the Church of Scotland; and, if anything has served more than another to deepen that feeling, it is the severe trial through which she was recently made to pass. Again and again the Deputation were assured by these people, that the violence of her detractors had been eminently instrumental in binding them more closely together in support of that Church which from their earliest years they had regarded with reverence and affection.

There has been recently erected by the congregation at the West River a new place of worship, which is a very handsome and commodious building. It may be mentioned as an interesting fact, that the Deputation found in the hands of many of their hearers at the West River copies of the Holy Scriptures, which had been given to them by the Duke of Sutherland, bearing kindly inscriptions; and that the people highly appreciated this mark of his Grace's concern for their best interests.

On the two Sabbath immediately following the communion at Salt Springs the Deputation dispensed the holy ordinance in the town of Pictou, and at the West Branch of the West River, to very large congregations. In the latter place the attendance exceeded perhaps that in any other district which they had visited. The congregation there includes many well-known friends of the Church of Scotland, among whom Mr. Holmes, one of the representatives for the county in the Provincial Legislature, deserves to be honourably mentioned. They have been without any stated ministrations for about nine years.

It will be seen that in the course of four successive weeks the Deputation were enabled to administer the sacrament of the Lord's Supper at New Glasgow, Salt Springs, Pictou, and the West Branch of the East River, the services on each occasion extending over five days. One or other of them also visited and preached in several other important localities within that time, including

Wallace and Pugwash* in the county of Cumberland, and Roger's Hill, Gareloch, West Branch of River John, and Barney's River, in the county of Pictou.

The Deputation had many proofs of the gratitude of the people to whom they ministered; and, before leaving Pictou, there were placed in their hands handsome contributions to the funds of the Colonial Committee from several of the congregations in token of their gratitude to the Committee for appointing the Deputation to visit them.†

The Deputation next proceeded to Prince Edward's Island. The most deplorable spiritual destitution prevails in that island. There are four places of worship belonging to the Church of Scotland, and many thousands of adherents; but at that time there was no minister. The Deputation dispensed the sacrament of the Lord's Supper with the usual services in two districts. In one of these, Belfast, which is chiefly occupied by a Gaelic population, numbering from two to three thousand, they had not had any ministrations for nearly three years. They also administered the sacrament in Charlottetown, which is the chief town and seat of the Government. The congregation here is both large and respectable. It prospered greatly under the brief but peculiarly acceptable ministry of the Rev. Robert McNair. But not only in Prince Edward's Island, but throughout Nova Scotia, were his valuable labours universally appreciated.

At Charlottetown it was found expedient that the members of the Deputation should separate; and accordingly Mr. Sutherland proceeded to Miramichi, accompanied by Mr. Herdman, of Pictou. Dr. Ritchie, requiring to remain a few days longer in Prince Edward's Island, proceeded thereafter by Redine, the Bend, and Sussex Vale, to St. John's, New Brunswick. On the Sabbath Dr. Ritchie officiated twice in St. Andrew's Church, and Mr. McGillivray once, to large and respectable congregations. The Church has been very fortunate here in the appointment of the Rev. Mr. Donald, who is labouring among the people with great ability and success. Mr. Sutherland reached Chatham in Miramichi after a journey of four days. On his way thither he preached at Richibucto, 50 miles south of Miramichi. From Chatham Mr. Herdman proceeded to Bathurst, and officiated there on Sabbath. Mr. Sutherland visited the interesting Highland congregation at Black River, 14 miles from Chatham, and preached in the church there. It has been vacant for the last 7 years. On the following day, being Sabbath, he officiated in the town of Newcastle in the morning, and in Chatham in the afternoon. The congregations in both these towns are large, and of highly respectable appearance. There are a great number of vacant congregations within the Presbytery of Miramichi. In the county of Westmoreland there are four destitute congregations at Salisbury, distant from Miramichi 113 miles; at the Bend, 80 miles from Miramichi; also at Cocagne and Shediac. The Bend of Petcodiac is a rising place, and likely soon to be the most important place in the Province. The Rev. Mr. Henderson, of Newcastle, one of the most able and devoted ministers in America, has annually visited these congregations since the

year 1844. In Albert county, at the Albert coal mines, there is a large colony of Scotch people, lately settled, who are very desirous of the services of a minister from the Church of Scotland. Besides these there are the stations of Kouchibouguak, Black River, Tabasintac, Burntchurch, and Slappegau, in which there are good churches and congregations. These stations have also been occasionally visited by Mr. Henderson. From Miramichi Mr. Sutherland proceeded to St. John's, where Dr. Ritchie was waiting his arrival.

Leaving St. John's, the Deputation sailed to Boston in the U. S. There they had friendly intercourse with the American Board of Missions through their Secretaries. This is one of the largest and most successful organizations in the World for diffusing the Gospel. It is carrying on missionary operations in every quarter of the World, and contributing much indeed to forward the glories of the time when "all nations shall serve Jesus Christ, and when from the rising of the sun to the going down of the same His name shall be great among the Gentiles." A full set of their Reports was presented to the Deputation for the Colonial Committee by the Secretaries of the American Board of Missions, and a deep interest was evinced by these excellent men in the missionary operations of the Church of Scotland.

In concluding this short notice of some of their proceedings the Deputation would express an earnest hope that the probationers of the Church will be induced to respond to the urgent calls for additional labourers in British America. It is difficult to understand how any one who truly loves the Lord Jesus Christ can turn a deaf ear to such appeals. More agreeable spheres of usefulness than many of those visited by the Deputation it would be difficult to find. In these congregations will be found many intelligent, kind-hearted Christian men, who will not only give a minister a hearty welcome, but be ready to encourage and assist him in every good work. The proposals, too, which are made at present by the Church, are such as should induce even the most promising of the Church's probationers to offer their services for a limited period at least. "May the Lord of the harvest raise up and send forth labourers into His Vineyard."

THE CHURCH OF SCOTLAND.

AUCHTERMUCHTY.—Great sensation has prevailed here during the last ten days in consequence of it becoming known that the Rev. John Ferries, minister of the parish, had made a proposal to the Presbytery to resign his living. No sooner did this become known than a petition was got up from the congregation to the minister, urging on him a change of purpose. In the course of a few days this document was subscribed by a large number of persons, nearly 500, we are told, and members of the congregation; and it was presented to the minister in his manse on Monday, the 8th inst., by a deputation. Mr. Ferries declared himself overwhelmed with this strong expression of affection from his flock, and promised to take farther time to deliberate before proceeding with his resignation. The deputation urged him to withdraw his resignation at once, and so relieve the congregation from their state of anxiety and suspense. Mr. Ferries immediately wrote the Presbytery informing them of this rising of the parish, and asking them not to proceed farther in the meantime. On the motion of Dr. Anderson the Presbytery agreed to allow the matter to lie over for three weeks.—*Fife Journal.*

[The above, though in type, was by some oversight omitted from our last issue. *Edit. Presb.*]

INTERDICT AGAINST THE REV. PATRICK BREWSTER, OF PAISLEY.—This revered gentleman has been interdicted by the Sheriff from collecting money at the church-door for special purposes without the consent of the Kirk-Session.

EMIGRATION FROM LIVERPOOL.—The Africa sailed from this port for Australia yesterday with about 550 emigrants, 40 of whom were cabin passengers, and about 400 were adults. Among the passengers gentlemen of the Clerical order seem to have been conspicuous. There were two clergymen of the Church of England, four Roman Catholic priests, and three ministers of the Kirk of Scotland. There were also four surgeons, two newspaper reporters, and six sea-captains going out to bring home vessels.

THE REV. J. STUART AND THE VACANT CHARGE OF STIRLING.—We understand, says the *Dumfries Herald*, that a large deputation from the Town Council of Stirling, and from the congregation of the First Charge there, appeared in the parish church of Moffat on Sabbath last; and that after evening service they waited on the Rev. John Stuart, and requested him to allow himself to be recommended to the patrons for presentation. We understand the Rev. gentleman has signified his willingness to accept this valuable and important charge.

DESTRUCTION OF ESKDALEMUR CHURCH BY LIGHTNING.—We understand that the Parish church of Eskdalemur (the Rev. J. Strathern), about fourteen miles from Langholm, Dumfries shire, was struck by lightning about five o'clock on Saturday morning, when the fabric, with the spire, was entirely destroyed.

THE ENDOWMENT SCHEME.

An important step has within the last fortnight been taken in promotion of this most excellent Scheme of the Church of Scotland. Printed lists had been distributed throughout the city churches for the names of persons willing to subscribe for a series of years towards the endowment of chapels within the bounds, and a very large amount has already been reported in sums varying from upwards of £10 per annum for five years to contributions as low as 1s. On Sabbath last Dr. Jamieson, in adverting to the success of the movement, mentioned a very interesting fact that a considerable amount had been subscribed by domestic servants. At the same time it should be stated that those contributions are independent of the stated annual collection in behalf of the General Endowment Scheme, which is fixed for Sabbath next throughout the churches.—*Glasgow Paper.*

LADIES' ASSOCIATION FOR PROMOTING THE GAELIC SCHOOLS

OF THE CHURCH OF SCOTLAND.

The purposes of this Association are indicated generally in its title. The association has existed for more than six years, and during that period has been the means of accomplishing much good. Both in the erection of school-houses, and in furnishing aid to the schools, the moderate benevolence voted from the funds have at once assisted in providing accommodation and the living agency in districts greatly destitute of a sound and Christian education.

The object, however, embraced in the purposes of the Association, which has led us to turn our attention in this direction at present, is its Industrial branch, a matter of common concern, and which claims, and is well entitled to receive, the countenance and support of all denominations of Christians, and of lovers of their country who are not Christians at all, if such there be. Our readers know with what frequency and earnestness we have called attention, during the last two years especially, to the destitute Highlanders in the West of Scotland. And one prime aim of this Ladies' Institution has been to introduce Industrial occupations among the females. The

* Dr. Ritchie found here a most interesting and thriving congregation. They have erected, during this last year, two very handsome and commodious churches, one at Wallace and the other at Pugwash, and are deserving of every encouragement from the Church.

† These were as follow—

New Glasgow,	£40 0 0
East and West Branches of West River Congregations,	40 0 0
Salt Springs and Gareloch,	27 12 0
Pictou,	32 10 0
Roger's Hill, &c.,	16 16 0
St. Andrew's Church, St. John's, N. B.,	14 0 0
St. James's Newcastle, Miramichi,	8 6 8

circumstances which led to this, and the early results, we will rather that the Committee state in their own words:—

"The unfortunate position of the lower classes of the Celtic population, particularly upon the West coast of the Highlands of Scotland, is too well known, and has been such as to have attracted in no ordinary degree the attention of the more prosperous portion of the country. This general sympathy for the destitute Highlanders was not unfelt by the members of this Association, and the idea occurred to some of them that an exertion should be made to endeavour to rouse the female portion of the poorer population to some species of suitable labour, which might enable them to aid, if even in a small degree, in supporting themselves and families. It was well known to these benevolent individuals that a very considerable amount of money is now earned by the female population in the North of Ireland by means of needle-work embroidery, and that the demand for this kind of work is far greater than the supply. Taking advantage, therefore, of this knowledge, it was resolved to make an attempt to introduce a similar kind of work among the female population of the Western Highlands. Funds to the necessary amount for giving the experiment a fair trial were soon collected; and by the kind assistance of Messrs. S. T. and R. Brown, manufacturers in Glasgow, two female teachers of the Irish work have been procured and located one in Tobermory, and the other in Harris. It is of course impossible yet to say what may be the result of the experiment, but the reports hitherto received are highly encouraging. The two teachers are well attended and are much liked, while the females who are learning from them are reported as being anxious and attentive. If the two schools now commenced shall be found to answer the purposes for which they have been established, it is probable that others may be set agoing in different parts of the country. Messrs Brown of Glasgow have agreed to take all the work which can in the meantime be sent to them at the market price; and the Committee have no anxious hope that the instruction now given to these poor people may enable them to turn to some account the many hours both of winter and summer at present idly or unprofitably employed."

The schools have flourished beyond the expectation of the Committee; and an Exhibition and Sale of specimens of embroidery and needlework, executed by females attending the Industrial Schools, is to be held in the early part of next month, for all the particulars of which our advertising columns may be consulted. In addition to the handiwork of the native females a sale of ladies' work is also to take place. We cordially and earnestly recommend this Industrial Branch to the support of the public, whether in the shape of contributions or purchases. Many of our ladies are taking a warm interest in those degraded serfs of the soil in another land, on whose behalf Mrs. Beecher Stowe has created so lively an interest; and we would be the last to discourage their praiseworthy exertions. But let us not overlook our own countrywomen. Let not sympathy for the slave swallow up sympathy for the poor. We can show both; and, instead of the one weakening the influence of the other, they will, if viewed aright, have an opposite effect. The one we ought to do, but not on that account to leave the other undone.—*Edinburgh Paper.*

CLERGYMEN OF THE CHURCH OF SCOTLAND.

It would form an interesting chapter in Scottish history to enumerate and describe the many eminent men sprung from the ministers of the Scotch Church, but who have diverged into different walks in life from those of their fathers. The eminence has been chiefly obtained in other lands, affording richer prizes to energy and talent. I was never more struck with this than when I saw standing on the same hustings, and returned by

immense majorities, as representatives of the metropolis of Scotland in Parliament, Sir John Campbell, the son of Dr Campbell, the minister of Cupar-Fife, and Thomas B. Macaulay the minister of Cardross. What would have been the feelings of the good old Fife doctor if he could have foreshadowed to himself his daughter-in-law, the Baroness Stratheden in her own right, and his son, the Baron Campbell, successively Attorney General of England, Lord High Chancellor of Ireland, Chancellor of the Duchy of Lancaster, a Cabinet Minister, and finally the Lord Chief Justice of England! What would old John McAulay have thought if he could have foreseen his son the associate and all but the equal to Wilberforce in the mighty task of overthrowing negro slavery, and his grandson at this moment one of the foremost of England's sons in the senate and in letters! But, still more remarkable, what would Dr. Sym, the minister of Alloa, have thought if he could have foreseen his grandson, Henry Brougham, the Lord Chancellor of England, a man second in England's story (if second) only to the immortal Bacon, while he was immeasurably the superior of Bacon in literature and oratory! What would Mr. Malcolm, the obscure minister of an obscure village in Dumfriesshire (Lockerby or Leithholm, I forget which) have thought if he could have imagined that his three sons should have become, one a great admiral, another a great general, and the third a great historian! What would Mr. Moore, the minister of Stirling, have thought if he could have anticipated in his grandson Sir John Moore, our own townsman, the future Commander in Chief of the British Army in Spain (a general sent to oppose Napoleon, and whose strategy commanded the eulogy of the Emperor, of Sout, and of Wellington) the immortal hero of Corunna! What would Mr. Dundas, the minister of Humbie (a parish, the locality of which is perhaps unknown to nineteen-twentieths of our readers) have thought if he could have described in his son, "wee Davie," the future Sir David Dundas, Commander in Chief of the entire British Army, the predecessor in office of Wellington, of Hill, and of Hardinge!

To the writer of this Note it was no slender gratification to have an opportunity, within these few days, of witnessing a scene of which the Church of Scotland may well be proud. The office of Dean of the Faculty of Advocates, one of the most honourable in the country, became vacant by the elevation of Lord Curriehill to the Bench. His successor was proposed by Mr. Penney (a native of this town), and the grandson of the most venerable Dr Johnson, minister of North Leith; and who was that successor? John Inglis, Lord-Advocate of Scotland, still in early life, the son of Dr Inglis, minister of Greyfriars, and seconded by James Moncreiff, an ex-Lord-Advocate, grandson of Sir Harry Moncreiff, one of Scotland's most admirable and admired pastors.—These reverend fathers were long the leaders of the General Assembly in its most brilliant days, their sons (younger ones too, still under mid age) are now respectively the leaders of the great political parties at the bar, to which their fathers belonged in the Church—the one already distinguished in Parliament, the other just about to take a place in the national Councils—the eminence of which place it requires little gift of prophecy to predict.

Germane to this subject is the curious fact that the chiefs of the Common Law Courts in England are all more or less connected, and that nearly, with Scotland. Lord Campbell is himself a Scotsman, Lord Chief Baron Pollock is the grandson of a Pollockshaw weaver, Lord Chief-Justice Jervis is married to the daughter of an Edinburgh writer. The late Lord Chief Baron Abinger (Scarlett) was married to an Argyllshire lady of the name of Campbell, no very distant relation of the poet Campbell, Lord Chief-Baron Macdonald was the son of a Highland laird, Lord Chief-Baron Alexander was the son of an Edinburgh banker, now represented by the family of the same name at Airdrie. Sir James Parker,

a most learned Chancellor, was the son of a Glasgow merchant. The Vice-Chancellor, Sir John Stuart, is a native of the Highlands, and himself a Highland laird. The Vice-Chancellor of England Knight Bruce, takes the latter name by virtue of Scotch extraction. The late Sir James Allan Park was born in the Cowgate of Edinburgh. The late Sir John Bayley was also of Edinburgh lineage, some members of his family still carrying on business in that city. By far the most profound Chancery lawyer in England at this day, James Russel, is a native of our own Ayrshire, the son of a foreman in the mills of our greatly respected and venerated fellow-citizen, Mr. Henry Houldsworth. By far the most distinguished critic of the times, John Gibson Lockhart, the editor of the *Quarterly Review* is still (for we never heard that he "emitted the office in which we have seen him officiating) an Elder of the College Church of Glasgow, and son of the truly amiable and learned Dr. Lockhart, long the most esteemed pastor of that church.—*Glasgow Paper.*

COMMUNICATION.

"CHARITY VAUNTETH NOT ITSELF."

One of the most prominent features of the Christian character is *charity*.—"Charity," saith the apostle, "suffereth long, and is kind; Charity envieth not, Charity vaunteth not itself, is not puffed up, doth not behave itself unseemly.—Charity "thinketh no evil," and of the three Christian virtues, "Faith, Hope, and Charity," the greatest of these is Charity." Yet, alas, how little of this spirit leavens the Christian world! How apt are the many to withdraw themselves within the narrow confines of sect, and pass judgement on their fellow-Christians. There is too much of Pharisaic pride, too much vaunting of self, too much unseemly behaviour. It is a sad reflection that Christian men, holding a common faith, and acknowledging a common Saviour, are so apt to indulge in a self-righteous, uncharitable frame of mind, being "puffed up" and "thinking evil." A most glaring instance of this tendency is to be found in the following extract from a correspondence addressed to the *New York Observer*, and which, we observe with regret, our contemporary, the *Free Church Record*, endorses with approval by transferring to its columns in the December number. There are other objectionable passages in the letter, but we do not deem them worthy of notice.

"The remainder (of the inhabitants of Glengarry) are Presbyterians in connection either with the Established or Free Churches of Scotland. Of the adherents of the Establishment it is to be feared that both Ministers and people are sunk in the lowest depths of *Moderatism*." We know not what this self-righteous writer meant to convey by the unmeaning phrase, "the lowest depths of *Moderatism*," but we protest against the recklessness and uncharitableness of the writer, who, when returning from participation, as appears from his letter, in the most solemn of our Christian rites, and what

Christian love and Christian charity should, in memory of his dying Saviour, have filled his heart, could thus descend to publish to the world that far other feelings were engendered in his heart, and who could thus assume the attitude of the proud Pharisee and practically exclaim to his fellow-Christians, Stand by for I am holier than thou! It is with pain that we have referred to a topic so uncongenial to our feelings; but such an exhibition could scarce pass unnoticed, and, though the shaft will fall pointless, yet in all charity we would call upon this Minister of the Word, for such he avows himself to be, to judge not that he be not judged. We would ask him if the spirit, which actuated him, was a Christian one, when he became the asperser to the people of a foreign country of thousands of his countrymen; and we would commend to his prayerful attention the 13th chap. of 1st Corinthians, trusting that its perusal may lead to a more Christian frame of mind, having before him the fear of becoming "as sounding brass or a tinkling cymbal."

EXTRACTS.

A subscriber in requesting the insertion of the subjoined extract in our columns employs the following language:

"I have copied from the late Mr. Hervey's Works a letter which I think an admirable one, and, as it may not be generally known, have considered that, could you give it a place in the *Presbyterian*, it might prove useful. This will of course depend on your judgement of it, and on your limits, for I am aware that long extracts might not, as a general rule, be so acceptable as original matter; but it seems to me, one might look far before a better original could be found than this composition."

CHARACTER OF A TRUE MINISTER,

CONTAINED IN A LETTER FROM THE LATE REV. JAMES HERVEY, AUTHOR OF THE MEDITATIONS, &c.

Dated 29th June, 1737.

That you may be the better able to make a right choice in this important particular, I will lay before you two or three of the distinguishing characters of a true Minister.

First. He has a tolerable stock of knowledge, though not enough to explain all mysteries, or to answer every perplexing question, yet enough to make himself and his hearers wise unto salvation. He may be ignorant of many things without much disparagement to himself, or prejudice to his people; but he must be acquainted with, and able to teach others all that is necessary for them to know.

Secondly. He has not only some understanding, but some experience also in the way of godliness. He has learned to subdue in some measure the pride of his nature, and to be humble in his own eyes, and not fond of applause from others. He has broke the impetuosity of his passion and generally possesses his soul in patience, or, if upon some very ungrateful and provoking usage he cannot calm his temper, yet he can curb his tongue, and, though his spirit be ruffled, yet his

words will be gentle. He is most commonly meek after the manner of his Blessed Master, and will always return blessing for cursing according to His holy command. He has often looked into the shortness of Time and the length of Eternity. He has weighed the greatness and richness of Heaven with the insignificant and despicable meanness of Earth, and discovers such a mighty difference as helps him to live above the World, even while he is in it; so that he is no lover of filthy lucre, no hunter of carnal pleasures; but his hopes, his desires, and all his views of happiness are hid with Christ in God. He is courteous and condescending, and will stoop with the utmost cheerfulness to the lowest person in his parish. He will be affable and kind, and seek to please not himself, but his neighbours for their good to edification. But you must not expect to find him trifling or ludicrous; he will not preach to you on the Sunday, and play with you on the week-days, but carry the spirit of his sermons into his ordinary conversation. He will maintain an uniform gravity of behaviour, without suffering it to be frozen into moroseness, or thawed into levity. He will love his parishioners, not for their agreeable persons or amiable qualities, but because they are redeemed by the blood of Christ. It will be his business and constant endeavour, I had almost said, his meat and drink, to set forward their salvation, that, by their being made meet for the inheritance of saints in light, his crucified Lord may see of the travail of His soul, and be satisfied. He will never forget the importunate request of his Saviour, but those winning and commanding words, "Feed My sheep, feed My lambs," will be engraven upon the tables of his heart. To fulfil this earnest request, and execute this last charge of His dearest Redeemer, will be the fixed and invariable scope of all his designs. If at any time he hits this desirable mark by bringing home to the fold any that have gone astray, he will be as glad as one that findeth great spoils. To see the people of his care persisting in profaneness, sensuality, and an unconverted state, will be the greatest grief that he feels; but to see his children walking in the truth, mortifying their evil affections, and growing up in godness as the calves of the stall, this will be his joy and crown of rejoicing, better to him than thousands of silver and gold. It is his work to win souls; and by the former of these qualifications he is fitted for it; by the latter he is wholly devoted to it. And, in order to prosecute it with the greater success, he will first take heed to himself, that his life be a fair and beautiful transcript of his doctrine, such as may remind men of and be daily re-inforcing his instructions. He will not bind the yoke upon your shoulders, till he has wore it himself, and, should the paths of Religion prove ever so thorny, he will go first and beat the way. As far as human infirmities permit, he will strive to be unblamable and un-reprovable, that he may renew the Apostle's challenge, "Be ye followers of me, even as I am of Christ."

Thirdly. His preaching will be plain, full of such useful sense as may be edifying to the better learned, and yet delivered in so easy a manner as may be intelligible to the ignorant. It will not only be plain but powerful also, if preceding prayers and tears, its words coming warm from the heart, and accompanied with an ardent desire of being attended to, if to feel himself what he speaks, and so long that it may be felt by others, can make it such, he will declare the whole will of God without withholding or muzzling any. Be the Truth ever so disagreeable, contrary to your profits, or contrary to your pleasures, you will be sure to hear it. He will indeed show it in as lovely a light and make it as palatable as he can, but nothing will prevail upon him to conceal or disguise it.

Fourthly. He will not confine his teaching to God's Day or House, but will exercise his care of you every day, and will bring it home to your own houses, whether you invite him or no. He will frequently visit you, and for the same end as

he meets you at church. Now, shall you like this part of his duty, or bid him welcome when he comes on such an errand? Nay, he will think himself bound to proceed farther, and to inquire into the state of your souls, and your proceedings in your families; whether you are competently furnished with saving knowledge; and are careful to increase it daily by allowing a daily portion of your time for reading the Scriptures? What virtues you are deficient in, what vices you are subject to? What evil tempers, what vile affections, what unruly passions are predominant in you, and want to be suppressed? Whether your children are catechised, and your servants instructed? Whether you are constant in family worship, and at your closet devotions? How you spend the Sabbath? Whether you squander it away in impertinent visits, idle chat, or foolish jesting; or whether you consecrate it to the better exercises of prayer, praise, holy discourse, reading and meditation? These, and other points of the like nature, he will examine into, and exhort you to amend what is amiss no less than encourage you to persevere in that which is good. Nor will he exhort you once or twice only, but again and again, and hardly leave off till he has won your consent. In things that relate to himself, he will be easily said nay, but, when the Great God insists upon obedience, and a blessed immortality will be lost by disobedience, he will be instant in season and out of season; he will solicit with unwearyed applications the important cause, and press you to perform your duty, as the poor widow importuned the unjust judge to avenge her of her adversary, he will add to his exhortations reproofs. His eye will be open, and his ears attentive to what passes in his parish; and, when any one walks disorderly, he will meet him, as Elijah did Ahab, with a rebuke in his mouth. This I can promise, that he will not rail at nor accuse you with reproachful words; but he will certainly set before you the things that you have done. He will not defame you behind your backs, but, whether you be rich or poor, whether you be pleased with it or not, he will bear in mind the commandment of the Lord, and show his people their transgressions, and the house of Jacob their sins. He will tell you with tenderness, but yet with plainness, that such courses are a sad and too sure a proof that grace has not had its proper work on your souls, that ye are carnal, and have not the spirit of Christ. So that a true Minister of the Gospel will be a constant inspector of your actions, a faithful monitor of your duty, and an impartial re-prover of your offences. He will guide you by his counsel, and animate you by his example, and bless you by his prayers. If you be willing and obedient, he will conduct you safely through a troublesome and naughty world, and bring you to the land of everlasting felicity; but, if you be perverse and obstinate, he will be a standing terror to your conscience here, and a swift witness against you hereafter; he will be the unhappy means of increasing your present guilt, and aggravating your future account, and of making it more tolerable for Tyre and Sydon on the day of judgement than for you. And now, my kind and dear friends, are you upon second thoughts desirous of having such a Pastor placed amongst you? Shall you be glad to have the afore-mentioned vigilance and diligence exerted in the holy function? Can you willingly submit to an oversight so narrow, to admonitions so incessant, to corrections so close and particular? If after due consideration you are willing, give me leave to inform you how you may procure such a man of God to come unto you, and take up his abode with you. He is an exceeding great and precious blessing to any people, too precious to be purchased with money, and is the free gift of God. So that the way to obtain him is to address yourselves to Heaven, and make supplication to the Almighty. What cannot prayer, fervent and believing prayer, do! I scarcely know anything that is above its power, or beyond its reach. Prayer has locked up the clouds, and opened them again, made the

earth as iron, and the heavens as brass! Prayer has arrested the sun in his race, and made the moon stand still in her march, and reversed the perpetual decree! Prayer has fetched down angels from above, and raised up the dead from beneath, and done many wonderful works! In like manner prayer will get for you an useful and worthy teacher; if he be ever so far off, this will bring him near; if he be ever so averse, this will overrule his inclination. Do you doubt of this? I own you would have good reason if you had nothing but my word to support it. But what if God, who cannot lie, has testified and given you assurance of the same? Why then I hope ye will be no longer faithless, but believing. Hear, therefore, what He Himself has said by His own Beloved Son, "Ask and ye shall receive, seek, and ye shall find." Again He saith, "If ye shall ask anything in My name, I will do it." Here you see the Almighty has passed His word, and He, to whom all things are possible, has pawned His veracity, that He will not deny you the request of your lips. And dare you not trust the All-powerful? Can you have a better security than His, whose title is Faithful and True? The Divine promises are all immutable, stronger than the strong mountains, and heaven and earth shall pass away sooner than one jot or tittle of them shall pass unfulfilled. When ye desire a pious and able minister, ye desire a good thing, such as will be for the honour and glory of God to grant. Therefore, encouraged by this, and confiding on His most sure promise, beg of the Most High to give you a true pastor and shepherd for your souls—one that may love you like St. Paul, rule you like David, teach you like Samuel, and lead you, like Joshua, to the Heavenly Canaan, that blessed and blissful country where we all would be!

A FEW WORDS OF ADVICE TO PROFESSING CHRISTIAN SERVANTS.

Do you profess to be a Christian servant? or, in other words, are you a servant who professes at a communion table to be a Christian? I address myself especially to you.

Christian servants, I wish you to understand how Jesus Christ, your Master and mine, desires you to act as a servant, so that you may please Him.

You do not think, I hope, that your duties as a servant have nothing to do with your duties as a Christian? or that the minister, for instance, has to do with religion in the pulpit, but that you have nothing to do with it in the kitchen? or that "religion" has to do with hearing sermons, reading the Bible, singing Psalms, praying, and the like; but that it is "the world" only that has to do with how you cook the dinner, clean out your rooms, or please your master or mistress? If this has been your thought as at religion, it has, believe me, been a very wrong one, and done much harm to your own spirit, as well as lost you much comfort. Now listen to me while in love I set the Truth as it is in Jesus before you.

In the first place, remember that we all belong to Jesus Christ. He made us,—for "all things were made by Him,"—and He has also "bought us with His own blood." The Apostle Paul calls servants "the servants of Christ." We are, therefore, "not our own," but are His. "Whether living or dying, we are the Lord's."

Now, the great Master of the house in which we all serve gives to each servant *his work*. For our Lord is "as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work;"—*his work*,—that is, He assigns, by His providence, to each servant that kind of work in the world which He thinks best suited to the particular circumstances and ability of the servant,—such as will be most for his own good and the glory of the Master. Thus He gives to one servant "*his work*" as a minister in the pulpit; to another "*his work*" as a judge upon the bench; to another "*his work*" as a member of Parliament; to another "*his work*"

as a king upon the throne; to another "*his work*" as a teacher of youth; to another "*his work*" as a physician, or lawyer, or merchant, or tradesman, and so on. It is this same Master who has given to you *your work* as a domestic servant. *All* can do be one profession or trade. It is wise and good to have the work divided. And "He divideth severally as He will." If you understand this, you will see how religion has to do with *your work*, and with the work of every servant, from the Queen to the message girl. For what is religion but so loving Jesus Christ, our Master, (who "loved us and gave Himself for us") as to delight in knowing and doing His will, whatever it be? What is religion but every day and hour *doing what is right* in the business and place in which He has put us, and so serving Him from the heart, and pleasing Him in all things, that He will be able, at the day of judgement, to say to each of us in truth, (and, if it is *not* truth, He will not say it.) "Well done, good and faithful servant!"

If any servant, then, who wished to please Jesus, were to ask Him,—as I hope you do ask Him,—"Lord, what wilt Thou have me to do?"—the Master Himself answers the question. He has left a book of directions to every servant in His great house here; and there is not one of them but may find out, if they choose, from the Book, what He wishes each to do. As if He addressed each servant by name, He says, "If you love Me, and wish to please Me, *do this*." Do what?—Read, servants, and learn!

Ephes. vi. 5-8. 1 Tim. vi. 1, 2. Titus. ii. 9-14. 1 Peter ii. 18, 23.

Now, see how clearly, how fully, your Master directs how you may please Him if you wish to do so. See here, sister, brothers in the Lord!—see here, my fellow-servants! how you are to act and *adorn*, as with the beauty of a holy life, the doctrine of our common Master, "whom we love and whom we serve!" He wishes you to be "obedient to your masters in all things," though they may not be Christians, but only "according to the flesh," and though they may not be even "good and gentle," (as many are who yet are not Christians,) but unkind and cruel. He bids you, when you "suffer wrongfully"—when you even "do well and suffer for it," still to be meek and patient: and assures you that this is very pleasing to Him, and acceptable to God, for it is being like Himself, the Master, who "took the form of a servant," and who, "when He was reviled, reviled not again." He wishes you to be *sincere* servants, "doing the will of God from the heart;" to be *honest* servants, "not purloining, but showing all good fidelity;" to be *faithful* servants behind the back as well as before the face, *not with eye-service*, as men pleasers; to be *respectful and courteous* servants, "pleasing well in all things, *not answering again*." In one word, the Master wishes you to act as one who is "called in the Lord,"—who, though "a servant of men," "is the Lord's freed man," and "a servant of Christ."

"A SERVANT OF CHRIST!"

Think of that! and let the thought warn you, guide you, strengthen you, comfort you!

Do you now understand your position and "work" in Christ's kingdom?

Why do you not walk in the ways of ungodly fellow-servants?—Because *I am a servant of Christ*!

Why are you strictly honest, sober, faithful, obedient, kind, good, temperate, and obliging?—Because *I am a servant of Christ*!

Why are you all this even to a master or mistress who may be unkind and unjust to you?—Because *I am a servant of Christ*!

Why have you special love to a Christian master or mistress?—Because *I too am a servant of Christ*!

Why are you as conscientious in the absence as in the presence of your earthly master and mistress?—Because *I am a servant of Christ*!

Why are you contented and cheerful amidst trials, and feel yourself to be great in the lowliest earthly services?—Because *I am a servant of Christ*!

Why do you care for those who do not care for you, and seek, by your loving words and peaceful Christian ways, to win your fellow-servants from sin and to make them good and happy like yourself?—Because *I am a servant of Christ*!

Yes, my dear fellow-servants of Christ, thus feel, and live, and act! Here, "in *this present world*," where your Master has placed you, and where He has given you *your work*, WALK WORTHY OF GOD, WHO HATH CALLED YOU TO HIS KINGDOM AND GLORY! Having been "faithful over a few things," He will make you "ruler over many things," and, having served Him upon earth, you will "serve Him" for ever, day and night, in His heavenly temple!

I have a few words of advice to Christian masters and mistresses, as which I intend to give in the next number of the Magazine—*The Edinburgh Christian Magazine for November*.

A LETTER OF PRESIDENT DAVIES.

President Samuel Davies, Princeton College, N. J., to the Rev. Dr. Gibbons, London.

HANOVER, Sept. 12, 1757.

MY DEAR FRIEND,—I am just beginning to creep back from the valley of the shadow of death, to which I made a very near approach a few days ago. I was seized with a most violent fever, which came to a crisis in a week, and now is much abated, though I am still confined to my chamber. I would sit down on the grave's mouth, and talk a while with my friend; and from my situation you may foresee what subjects my conversation will turn upon—death, eternity, and the supreme tribunal. Blessed be my Master's name, this disorder found me employed in my Master's service. It seized me in the pulpit, like a soldier wounded in the field. This has been a busy summer with me; in about two months I rode *out* five hundred miles, and preached about forty sermons. This affords me some pleasure in the review. But, alas! the mixture of sin, and of many nameless imperfections, that run through and corrupt all my services, give me shame, sorrow, and mortification. My fever made unusual ravages on my understanding, and rendered me frequently delirious, and always stupid. But, when I had any little sense of things, I generally felt pretty calm and serene, and death, that mighty terror, was disarmed. Indeed the thought of leaving my dear family destitute, and my flock shepherdless, made me often start back and cling to life; but in other respects death appeared a kind of indifference to me. Formerly I have wished to live longer, that I might be better prepared for Heaven; but this consideration had but very little weight with me, and that for a very unusual reason, which was this—after long trial I found this world is a place so unfriendly to the growth of every thing divine and heavenly that I was afraid, if I should live longer, I should be no better fitted for Heaven than I am. Indeed I have hardly any hopes of ever making any great attainments in holiness while in this world, though I should be doomed to stay in it as long as Methuselah. I see other Christians around me making some progress; but, when I consider that I set out about twelve years old, and what sanguine hopes I then had of my future progress, and yet that I have been almost at a stand ever since, I am quite discouraged. O my Good and Gracious Master, if I may dare to call Thee so, I am afraid I shall never serve Thee much better on this side the region of perfection. The thought grieves me, it breaks my heart, but I can hardly hope better. But, if I have the least spark of true piety in my breast, I shall not always labour under this complaint. No, my Lord, I shall yet serve Thee—serve Thee through an immortal duration—with the activity, the fervour, the perfection of the seraph that adores and burns. I very much doubt this desponding view of matters is wrong and I do not mention it with approbation, but only relate it as

an unusual reason for my willingness to die, which I never felt before, and which I could not suppress. In my sickness I found the unspeakable importance of a Mediator in a religion for sinners. O I could have given you the word of a dying man for it, that Jesus, whom you preach, is indeed a necessary and an all-sufficient Saviour. Indeed He is the only support for a departing soul. None but Christ! Had I as many good works as Abraham or Paul, I would not have dared to build my hope upon such a quack sand, but only on this firm, Eternal Rock.

I am rising up, my brother, with a desire to recommend Him better to my fellow-sinners than I have done, but alas! I hardly hope to accomplish it. He has done a great deal more for me already than ever I expected, and infinitely more than I deserved. But He never intended me for great things. He has beings, both of my own and of superior orders, that can perform Him more worthy service. O! if I might but untie the latchet of His shoes, or draw water for the service of His sanctuary, it is enough for me. My strength fails me, I must give over.

Dear sir, your heart-united friend and servant,
SAMUEL DAVIES.

NOTICES OF NEW BOOKS, *Original and Selected.*

THE ILLUSTRATED MAGAZINE OF ART.
—monthly. New York, Montgomery.
Montreal, J. Armour.

We have carefully examined the first number of this profusely illustrated and beautifully printed work. Though it bears an American imprint, it is not difficult to discover that it is an English production. The engravings and woodcuts are of the very highest order, and the letterpress is exceedingly interesting. Some idea of the varied character of the number before us may be formed from the following sketch of the Contents: History and Description of the English Houses of Commons; Sketch of Chaucer; Life of Goldsmith; an Account of the Fellahs of Egypt; Death and Funeral of Wellington; Retschy's Illustrations of Schiller; Steel Pens, and their manufacture; Poetry and Painting; Twenty-four hours with an English Daily paper; Several Sales; Curiosities of Antiquity, &c, the whole being illustrated by 24 cuts. We have not lately seen any candidate for public favour so likely to secure it as extensively as the *Illustrated Magazine*.

CYCLOPEDIA OF RELIGIOUS BIOGRAPHY. A Series of Memoirs of the most Eminent Religious Characters of Modern Times. By the Rev. Robert Jameson, D. D., Minister of St. Paul's Church, Glasgow.—Richard Griffin & Co., Glasgow.

A truly valuable, extensive, and excellent collection of Christian biographies, well calculated to stimulate the piety and strengthen the principles of the attentive reader. Touching, indeed, are the records of those who have "died in the Lord," and especially of those who have turned many to that Divine faith which formed their own strength and solace through life. To look not only "on our own things, but also on the things of others," is part of our commanded duty, and to follow the track of those who have borne in their lives and actions the Ark of the Divine Testimony triumphantly through the wilderness of this life, is one of the most wholesome exercises in which

the mind can be engaged. From the number of biographical sketches, embraced in this volume, they are necessarily brief and condensed, but in all of them, that we have been able to peruse, the taste and acumen of the reverend author are conspicuous in the skill and tact with which he eliminates the more salient points of individual character in connexion with the peculiar historical and social circumstances of the times,—thus presenting a series of interesting views of the vicissitudes and remarkable incidents in the history of Religion in our own country especially, and also incidentally in other parts of the World. The entire work is happily leavened and enriched with a judicious and cheerful piety, and a sound and discriminating judgement, combined with a candid liberality and breadth of Christian love and toleration. The style is clear and vigorous, and rises at times into a rich vein of rhetorical power and eloquence. As a volume for the domestic library, or for presents to young persons, we are happy to be able to give our warmest commendation.—*Glasgow Citizen, Dec. 25.*

WANDERINGS IN THE LAND OF ISRAEL, AND THROUGH THE WILDERNESSES OF SINAI, IN 1850 AND 1851. By the Rev. John Anderson, Free Church, Helensburgh.—Wm. Collins, Glasgow.

This is an interesting and useful volume, written in a plain, perspicuous style, and generally free from exaggeration of any kind. The author is a shrewd observer of man and nature, and appears to have visited these regions as much in search of health as for the gratification of a laudable curiosity. Proceeding by Trieste, Venice, Athens, Alexandria, and up the Nile as far as Thebes, he crosses from Suez to the great desert of Sinai, visits Petra, and thence by Hebron to Jerusalem, sojourning there for some time, and examining the vicinity: thence to Damascus and Beyrout, and so back to London. Thence again in the following year he in some degree retraces his steps, proceeding via Constantinople and Syria to Jerusalem, examining more minutely the rich vicinities of the City of David, and circling, as he proceeds in his course, a large amount and variety of pleasing and instructive notices as to the present condition of the desolate land of Israel in its natural features, populations, their manners and habits, and the many curious traditions floating like clouds over that wondrous region. To the religious-minded reader, and the student of divinity, this volume will be found alike useful and agreeable, and for ourselves we can state that, notwithstanding the somewhat worn-outness of the subject, it has furnished some hours with very pleasant reading.—*Ibid.*

A PASTOR'S LEGACY: BEING SERMONS ON PRACTICAL SUBJECTS. By the late Rev. Erskine Mason, D. D., New York—Charles Scribner.

This volume contains twenty-two discourses, selected from the manuscripts of the deceased author by his brother-in-law, the Rev. Dr. Van Vleeten, of Schenectady. Most of them were delivered in this city in the Bleecker-street Presbyterian church, of which Dr. Mason was the faithful pastor for more than twenty years, and are doubtless still fresh in the minds of many of his congregation. The Rev. Dr. Adams has prefixed a memoir of the deceased, giving a particular account of his family, his conversion, and his career in the Gospel ministry. He also makes some judicious remarks on the difficulties of "stated preaching," from which we transcribe a passage:—

"There is a wide difference between a pastor and an evangelist. * * * The latter visits a city for the first time, and preaches with frequency and power which excite amazement. The secular press heralds it as little short of miraculous that a mortal should be able with no apparent exhaustion, day after day and night after night, to address changing crowds. The truth is that such an one is leading a life of intellectual recreation. He repeats the same discourses over and over again in the course of his itinerancy till they are as familiar to his memory

and facile to his utterance as the letters of the alphabet, and he has grown expert in every expression, gesture and intonation. It was the testimony of David Garrick that the sermons of Whitefield, as specimens of oratorical art, never reached their fullest power till the fiftieth repetition. What, for intellectual expenditure, is such a career compared with the life of a pastor preaching to the same congregation two or three times a week, month after month, year after year, with increasing interest, profit and power! The late Mr. Sargeant, of Philadelphia, after delighting an audience with a lecture on some moral topic, declared to a friend that, for the labour involved, he would prefer speaking at the bar six times in a week on cases made to his hand in the ordinary course of his profession to preparing one popular lecture on any point on the philosophy of law once in a month. To the latter the weekly preparations of a minister are the most analogous, yet how few among the most intelligent pause to reflect what is implied in the intellectual labours of a pastor, like the subject of this memoir, protracted through twenty years, in connexion with the same congregation, with ever increasing freshness, novelty and delight."—*New York Spectator.*

SELECTIONS.

Correspondence of the New-York Observer.

"RAISING THE WIND."

DUNELM, Oct. 20.

In my last letter I gave you some specimens of the change that is in progress in those parts of this country whence the inhabitants are flocking in such numbers,—who may, perhaps, in foreign lands become enlightened by the Gospel, industrious and civilized, and may God grant that it shall be the case,—by the introduction of new settlers, with improved farming, or of a better system of education, among those who have embraced Protestantism; and, also, of the amelioration of the condition of other districts by the industrial, Presbyterian schools,—changes, of which these were but specimens, but which are spreading rapidly and widely over other localities. The missionaries and teachers enforce that religion which, while it has the promise of eternal life, imparts the principles and endowments that dignity and bless the present; that teaches to labour both to support the Gospel and to impart to him that needeth.

The Roman Catholic clergy still adhere to their ancient modes of raising funds;—bequests for masses, the Jubilee visitation of churches when contributions are to be made, and money payments—such as Father Newman is getting,—more slowly, however, from Ireland than from France—for paying his expenses in the Achill Trial, for which he offers up the sacrifice of the mass,—for masses said or sung,—besides the regular "duties" at marriage, christening, confessions, anointing, and burial. But there are very often extraordinary modes resorted to, when extraordinary exigencies are felt; and I give you a few specimens of these,—intermingled with some other exhibitions of Romanism,—collected by the editor of a small monthly paper, published in this city.

ROMISH ADVERTISEMENTS—HOW POPERY IS MAINTAINED.

There have been lying before us for some time some specimens of Popish advertisements from various persons, and in various papers, all illustrative of the Popish way of making progress. We proceed without further comment to give a few selections.

"A raffle, to consist of 100 prizes, presented by pious and charitable Christians, to be balloted for by 3,000 tickets, at 2s. each, in aid of the funds required to finish the church of the Most Holy Trinity, now erecting at Brookgreen, Ham-rnsmith.

"The drawing to be regulated by the Rev. Joseph Burt, of the Benedictine Convent, Hammersmith.

"The first drawn ticket to receive the highest prize, value twelve guineas; and each succeeding thirteenth ticket drawn to receive a prize of less proportionate value, down to the value of the ticket purchased."

Again with reference to another raffle the following announcement is made:

"The committee for conducting the raffle for the benefit of the church of the most Holy Trinity, Brookgreen, have made arrangements for drawing the prizes on the coming festival of St. Michael. All tickets, therefore, not yet paid for, will be considered as kept if not returned by that day."

"P. S.—Will those good souls, who cannot send me a trifle in money, go to their desk and drawers, and see if they cannot find something which, instead of lying only to be looked at on clearing-out days, would make a good prize for a lottery or which would fetch a good sum at a bazaar for the same work of mercy?"

In the following appeal from a company of "very reverend doctors" our Saviour Himself is represented as "a mendicant"—a piece of most

Shocking Blasphemy.

"It should never be forgotten that we are bound to give a preference, in the order of charity and almsdeeds, to the more pressing necessity: whether that necessity exists at home or at a distance, it is all the same. There are no partition walls in the Catholic [Popish] Church; and, of course, *utra Jesus Christ Himself becomes a mendicant and begs a charity from those to whom He has given all they possess, as in the present instance, it is hard to refuse the appeal.*"

"P. S.—Donations towards this good work may be forwarded to the Very Rev. Dean Meyer, Very Rev. Dr. York, Very Rev. Dr. Flanagan, Very Rev. Dr. Spruit, Very Rev. Dr. Moriarty, &c.; or any of the venerable clergy of Dublin.

The following is the last paragraph of an appeal in behalf of a new Popish School, at Bilsion, for the encouragement of

Mariolatry.

"The School is to be called St. Mary's. On her and the aid of her devoted servants we confidently rely for its speedy erection. Subscriptions will be thankfully received and acknowledged by the Right Rev. Dr. Ullathorne, Bishop of Birmingham, and the undersigned.

"JOHN SHURLOCK,
"ROBERT SWIFT."

Hail Mary valed.

"Good Christians who may have heard (and who has not!) of this poverty-stricken mission, in your charity give me the spiritual alms of one Hail Mary (!) once a week for its necessities; and may our good Lord and His holy Mother reward you for the same.

ADAM'S GUIDE.

"Graveyard Church (Mass-house) of St. John the Evangelist."
It is observable that, while "Christians" and our Lord" are styled "good," His mother is pronounced "holy," although it is written "there is none holy, no, not one."

We are quite sure our readers are sick of these disgusting Popish documents, and so are we. Give it the need for a zealous and determined opposition to the system from which they have emanated.—Church Sentinel.

THE VOLUNTARY PRINCIPLE.—"Pay your Preacher," says the *Canada Christian Advocate* of Dec. 6th. "The next thing to praying for your teacher is paying him. Is not the labourer worthy of his hire? and has not the Lord ordained that they who preach the Gospel should live by the Gospel?"

Now these are fundamental principles upon which Churchmen and Dissenters alike agree; but they differ in the mode of carrying them out. The Churchman says, that religious endowments,

whether by the state or private munificence, are necessarily called in aid of the free offerings of the people, otherwise the supply of religious instruction must fall short of their necessities. On the other hand the Dissenter asserts that the Voluntary principle is fully adequate for the purpose, and peculiarly so in Canada where some of the Dissenters would deprive Canadian Churchmen of their paltry endowments in aid, whether Clergy Reserves or Rectories.

Now let us examine whether or not our Dissenting friends can of their own practical knowledge assert that they have found the Voluntary principle sufficient for the adequate maintenance of their own pastors. In the number of the *Christian Advocate* to which we have above referred we find the following very striking and, we have no doubt, very truthful observations.

"We would not accuse our brethren of being dishonest; we would not believe they would knowingly wrong any one out of his just due, and yet it is notorious that a large portion of the wages of the faithful and hard-working, self-sacrificing minister of Christ is kept back from year to year.—Is there no wrong in this? And, if there is, is nobody responsible for it? It is time this matter were looked in the face, and it ought to be understood in this true light. This wrong ought to be righted. This injustice ought to be put away. The Church cannot prosper, as it otherwise would, while the wages of its most faithful and laborious servants are thus kept back.

So then "it is notorious that a large portion of the wages of the faithful, hard-working, self-sacrificing minister of Christ is kept back from year to year" by the very men who tell Churchmen that they must be deprived of their religious endowment and rest solely on a system which its advocates openly brand as the robbery of the preacher; else what means this question? "Would it be an act of dishonesty to keep back part of the wages of your hired men, but not dishonesty to treat your preacher in this way?"

But how does it happen that under the working of the Voluntary System "a large portion of the wages of the faithful, hard-working, self-sacrificing minister of Christ is kept back?" Does it arise from want of means or want of will—that is—the insufficiency of the Voluntary System? The *Christian Advocate* gives a conclusive answer to the question. It says:—

"If the Church were too poor to pay its ministers, the case would be very different; but this is not the case. There are hundreds in the Church, enjoying all its privileges, who yet pay nothing, and there are hundreds more who do not give a tithe of what they spend in luxury and pleasure, or for mere ostentation and show. While these things are so, the plea of poverty would come with a very bad grace. It will not, cannot be urged.

"The amount allowed by discipline, all paid is barely sufficient with good economy for the support of a preacher and his family; consequently when part of (as is frequently the case) a large portion of this is kept back, he is at once embarrassed, is under the necessity of going into debt, or depriving his family of the comforts of life, or perhaps both. The Church in our opinion never fell into a greater error than in allowing, as she does, her ministers to go unpaid.—Both suffer in consequence of it, but the Church suffers most. To say nothing of the injustice, the moral wrong committed, the loss arising to the Church from the perplexity and temporal embarrassments of the preacher can never be estimated. His circumstances are often most unpleasant, not to say painful—in debt without the means of paying, his family sick, and poorly provided with the comforts of life, his children kept out of school, because he cannot afford to send them—all these things weigh down his spirits, and unfit him for his work.—This policy is the worst that could be adopted, it is ruinous, the Church is infinitely the loser by it."

And, alas, our "Voluntary" friends have dis-

covered what we have long since known, that "there are hundreds in the Church, enjoying all its privileges, who yet pay nothing, and there are hundreds more who do not give a tithe of what they spend in luxury and pleasure or for mere ostentation and show," and yet this is the Voluntary System on which they would force Churchmen to rely exclusively. But the *Christian Advocate* proves not only that the Voluntary System is inadequate, but something more. He tells us that the policy by which the stipend of the Minister is withheld, or his necessary comfort is impaired "is the worst that could be adopted," that "it is ruinous," that "the Church is infinitely the loser by it."

How then can Dissenters with any face ask Churchmen to rely upon it! Are we to resort to the same policy because it is "the worst"—because it is "ruinous"—and because "the Church will be infinitely the loser by it!" No, no, not we. Churchmen love their Church too well, to adopt a principle which leads to such results, and they think the Church has suffered too much at the hands of the advocates of Voluntaryism to submit to what they thus condemn as insufficient in their own case.—*British Canadian.*

COTTAGE CHILDREN IN THE GRAVEYARD.

I know a pretty village with a turnpike-house at one end of it and a blacksmith's shop at the other. Often have I seen the farmer's jug to market through the turnpike-gate on their dobbins; and often have I stood at the smithy door when the blacksmith was welding the red-hot iron, or blowing up with his bellows the flaring fire.

In the middle of the village is a green with four large elm-trees, and a bench under them. I have sat on the bench in the shades of the trees, and heard the rooks, that had a nest high up in the branches, cawing above my head.

About a quarter of a mile from the green is the village church, built of grey stones, which are weather-stained, and half-covered with moss. It has a low tower, and the graveyard is one of the most quiet and retired places I ever saw. I wish you could only see that graveyard. Sometimes old men with bald heads or gray hairs talk together in the graveyard as they stand by the stump of an old tree with the sundial on it. At other times children may be seen sitting on the green hillocks, prattling together; and a pretty sight it is to see them. Why, when the daisies are springing up, and the sun shines on the place, the graveyard is as cheerful a spot as any in the village.

The first time that I went into the graveyard, old Thomas, the shepherd, went with me. I was but a boy then; but old Thomas, who was a kind hearted man, took a good deal of notice of me. "The graveyard," said he, "is a book to be read by the young and the old, the poor and the rich, the reckless and those that fear the Lord."

At first I did not fully understand his meaning; but he soon made it plain to me, for, taking me by the hand, he led me to a little stone by the white gate, and bade me read the text upon it. It was this—"Suffer little children, and forbid them not, to come unto Me; for of such is the kingdom of heaven." (Matt. xix. 14.)

"You see," said he, "that lying infants may get good here, for they are invited to come to the Saviour." He then took me to a stone at the bellry door, and the text on it was, "Remember now thy Creator in the days of thy youth." (Eccles. xii. 1.)

"You may get good from that yourself," said he. "Follow the advice on the stone, and it will secure you peace, and save you from much sorrow." He then led me towards the yew-tree, where stood a tall stone with the inscription, "The heavy head is a crown of glory, if it be found in the way of righteousness." (Prov. xvi. 31.)

"The oldest man in the parish," said he, "may be benefited by that text; and, as my hair is grey, I ought not to neglect the lesson it sets forth." After this he pointed out to me two tomb-stones, the one almost opposite to the other. On

the first were chiseled the words, "Better is little with the fear of the Lord than great treasure and trouble therewith." (Prov. xv. 16), and on the second, "What is a man profited, if he shall gain the whole world, and lose his own soul?" (Matt. xvi. 26.)

"The paupers in the poorhouse," said he, "and the squire, too, have here something that will fit them; but come across to the old squalid with me." I went with him to an upright stone at no great distance from the church porch, and found this text on it, "Repent: for the kingdom of heaven is at hand." (Matt. ix. 17); and on a flat stone very near it the words, "Say ye to the righteous, that it shall be well with him." (Isa. iiii. 10.)

"The first text," said he, "may well go to the heart of the careless; and the second can hardly fail to give comfort and courage to such as fear God and keep His commandments."

As we came away, he stopped a few moments that I might read the cheerful verses on the high stone near the pathway.

"Why call we that a place of gloom,
A spot for wo and weeping;
Where peaceful in the silent tomb
Our dearest friends are sleeping?"

"Oh, rather strew fresh flowers round,
Their heavenly hopes relating,
Who slumbering in this quiet ground
For golden crowns are waiting."

Ever since the old shepherd took me thus through the graveyard, have I had a strong liking for the place; and never, I think, shall I forget his words, "The graveyard is a book to be read by the young and the old, the poor and the rich, the reckless and those that fear the Lord."—*Child's Companion.*

DYING FOR WANT OF EXERCISE.

"I stopped at the house of a brother, who is a deacon in the church," writes a colporteur, "and prevailed upon him to go out with me and visit some families in his neighbourhood. Going from house to house, we visited some twelve or fifteen families, conversing and praying with them all, selling some books, and distributing some gratuitously with tracts. We then returned to his house for the night.

The deacon was much stirred up by his day's exercise. "I tell you," said he, "it does no good to profess religion, unless we can have its spirit and power in our hearts. Here we are a little church almost dead, without a minister, and souls perishing all around us;" and he wept as he spoke. Our day's work had impressed him with the importance of doing something to save souls. He thanked me for having urged him out and I hope it will do him good.

It is to be feared there are many such Christians and churches, *dying for want of suitable exercise.* Yet there is enough to do. All around them souls are perishing in sin; souls which they might be the means of saving. God is saying, "Go work in My vineyard," and alluring to the service by many a precious promise. His providence combines with His Word to stir them up to faithfulness and activity. They need the exercise, and are becoming enfeebled without it, while God is threatening to deprive them of the stated means of grace.

Oh, what a shame to be dying simply for want of exercise, when there is so much to be done, and such a reward for doing it! "How unworthy the character and destiny of followers of Christ!" "My Father worketh hitherto, and I work," says Christ; and he, who consistently hopes to spend his eternity in Heaven, will be a worker together with God. He will enter into God's known plans and desires, and daily find suitable exercise for his soul."

HOW SHOULD A CHILD BE TRAINED?

Train them to a habit of prayer. Prayer is the very life-breath of true religion. It is one of the first evidences that a man is born again. "Behold," said the Lord of Saul in the day he sent Ananias to him, "Behold, he prayeth." He had begun to pray, and that was proof enough.

Prayer was the distinguishing mark of the Lord's people in the day that there began to be a separation between them and the world. "Then began men to call upon the name of the Lord."

Prayer is the peculiarity of all real Christians now. They pray,—for they tell God their wants, their feelings, their desires, their tears, and mean what they say. The nominal Christian may repeat prayers, and good prayers too, but he goes no further.

Prayer is the turning-point in a man's soul. Our ministry is unprofitable, and our labour is vain till you are brought to your knees. Till then we have no hope about you.

Prayer is one great secret of spiritual prosperity. When there is much private communion with God, your soul will grow like the grass after rain; when there is little, all will be at a standstill, you will barely keep your soul alive. Show me a growing Christian, a going-forward Christian, a strong Christian, a flourishing Christian, and sure am I he is one that speaks often with his Lord. He asks much, and he has much. He tells Jesus every thing, and so he always knows how to act.

Prayer is the mightiest engine God has placed in our hands. It is the best weapon to use in every difficulty, and the surest remedy in every trouble. It is the key that unlocks the treasury of promises, and the hand that draws forth grace and help in time of need. It is the silver trumpet God commands us to sound in all our necessity, and it is the cry He has promised always to attend to, even as a loving mother to the voice of her child.

Prayer is the simplest means that man can use in coming to God. It is within reach of all,—the sick, the aged, the infirm, the paralytic, the blind, the poor, the unlearned,—all can pray. It avails you nothing to plead want of memory, and want of learning, and want of books, and want of scholarship in this matter. So long as you have a tongue to tell your soul's state, you may and ought to pray. Those words, "Ye have not because ye ask not," will be a fearful condemnation to many in the day of judgement.

Parents, if you love your children, do all that lies in your power to train them up to a habit of prayer. Show them how to begin. Tell them what to say. Encourage them to persevere. Remind them if they become careless and slack about it. Let it not be your fault at any rate, if they never call on the name of the Lord.

This, remember, is the first step in religion which a child is able to take. Long before he can read, you can teach him to kneel by his mother's side and repeat the simple words of prayer and praise which she puts in his mouth. And, as the first steps in any undertaking are always the most important, so is the manner in which your children's prayers are prayed a point which deserves your closest attention. Few seem to know how much depends on this. You must beware lest they get into a way of saying them in a hasty, careless, and irreverent manner. You must beware of giving up the oversight of this matter to servants and nurses, or of trusting too much to your children doing it when left to themselves. I cannot praise that mother who never looks after this most important part of her child's daily life herself. Surely if there be any habit which your own hand and eye should help in forming, it is the habit of prayer. Believe me, if you never hear your children pray yourself, you are much to blame. You are little wiser than the bird described in Job, "which leaveth her eggs in the earth, and warmeth them in the dust, and forgetteth that the foot may crush them, or that the wild beast may break them. She is hardened against her young ones, as though they were not hers; her labour is in vain without fear."

Prayer is, of all habits, the one which we recollect the longest. Many a grey-headed man could tell you how his mother used to make him pray in the days of his childhood. Other things have passed away from his mind perhaps. The church where he was taken to worship,—the minister whom he heard preach,—the companions who used to play with him,—all these, it may be, have passed from his memory, and left no mark behind. But you will often find it is far different with his first prayers. He will often be able to tell you where he knelt, and what he was taught to say, and even how his mother looked all the while. It will come up as fresh before his mind's eye as if it were but yesterday.

Reader, if you love your children, I charge you do not let the seed-time of a prayerful habit pass away unimproved. If you train your children to any thing, train them at least to a habit of prayer.—*Rer. J. C. Ryle.*

LEAVE THY GIFT.

LEAVE it there, at the altar. You have come to pray; but you have forgotten a previous duty. Think a little—you remember all whom you have injured or offended, and to whom you have made neither retribution nor acknowledgement. Mercy is better than sacrifice. Leave your gift—suspend your prayer—go and be reconciled to your brother.

How could the Lord more strikingly set forth the duty of forgiveness and reconciliation? Even prayer is hindered by anger and ill-will. Unless we forgive, we shall not be forgiven; and we must forgive "from the heart," and that to the extent of "seventy times seven."

Leave your gift, and go take your brother by the hand. Has he wronged you? Forgive him, even as God for Christ's sake hath forgiven you. Christian forgiveness is not a formality, or a profession, or a transient feeling; it is operative. It is important to observe this, because there are persons who think thus; "I forgive my brother, but I never wish to see him again;" and so they pass in the street him, whom they pretend to forgive, without speaking, or shut the door of their house against him. "My little children," says the Apostle John, "let us not love in word, neither in tongue, but in deed and in truth."

No prayers, no sacrifices, no gifts, no devotedness to means of grace and external acts of service, can make up for the want of forgiveness. We must be reconciled to our brother. We must at least make the attempt, and the steps to this are laid down in the eighteenth chapter of Matthew. Remember him who took his fellow-servant by the throat, and consider his doom.—Matt. xviii. 23-35. "So likewise, says Christ, "shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."—Matt. xviii. 35.—*Christian Treasury.*

THE LIFE OF CHRIST IN THE SOUL.

WHAT did Paul mean when he spoke of his Redeemer as living in him? This, at least, he must have intended to affirm, that the same benevolent sympathies, the same just principles, the same spirit of obedience, the same love to God, and the same devotion to the welfare of men, which had a home in the Saviour's bosom while He was yet in the flesh, were within him, acting upon his life as a guiding, forming power! When we see an instructor who so commands the respect, and wins the love of his pupils, who becomes in such a degree a model to them of all that is excellent in character, and an oracle of all that is wise and true in opinion, that they go out from under his influence with the stamp of his mind upon them; go out thinking his thoughts, speaking his words, conforming to his principles; we say, and truly, that the teacher lives in his pupils. When a father so impresses his character upon his child that one never hears the latter give expression to his thoughts and feelings, and can never be a witness of his modes of action in the varied relations and circumstances of life, without being reminded of him from whom his conduct

and opinions have received their direction and mould, we say the father lives in the child. In like manner, when a follower of Jesus so drinks in the spirit of his Master; when the lessons of his Great Teacher are so interwoven with the very texture of his soul that the current of his thoughts, feelings, and plans runs in the same channel with those of the Saviour, he may appropriately adopt the language of the apostle to the Gentiles and say, "Christ liveth in me!"

But is this all? Is it not permitted to the disciple to rejoice in a more literal presence of his Redeemer? Do we not crave something more than this? Do we not believe in the possibility of something more? Do we not expect to secure something more, when we ask, as Heaven's gracious boon, that in all the experiences and changes of life He may be with us, adding sweetness and fulness to our joys, and bestowing consolation in connection with our sorrows? Is not something more implied in the Saviour's promise to be with His disciples "always, even unto the end of the world?" It seems to us there is! Why, then, should we hesitate to believe the doctrine, so full of consolation and joy, that our Redeemer is personally present with us; that in our souls He has a home, and maintains an individual and literal life? Why should we deprive ourselves of the inspiring courage, the joyous hopes and the restraining influences of which such a belief is the source? Is it said that we are unable to comprehend how it is possible that our spirit should thus inherit another? And how many other things are there which are not embraced within the limits of our understanding! It is incomprehensible to us how the Creator and Ruler of the Universe can be present at every point in His limitless realm at one and the same moment. It is incomprehensible to us how the Spirit of grace enters the human heart, and, while His presence there is unperceived and unknown, except as it is revealed by its results, accomplishes His work of renewal and sanctification. The same faith by which we are enabled to recognise Jehorah's voice in every event of Providence, and to discern His countenance in every scene of nature; the same faith by which we are able to recognise the Spirit's agency in the renewal of our hearts, and the turning of our feet unto the testimonies of the Lord; the same faith by which we can recognise that Divine influence, in virtue of which we are kept from falling, and led on in the way of holiness from strength to strength, and from glory to glory, is all that is requisite to enable us to say with Paul, using the words in their strictest meaning, that "Christ liveth in us."—*Evangelist.*

LOOK WHERE STEPHEN LOOKED.

"When believing souls," says Mr. Chyng, "seek for peace and joy in believing, they do very generally confine their view to Christ upon the earth. They remember Him as the good shepherd seeking the lost sheep; they look to Him sitting by the well of Samaria; they remember Him saying to the sick of the palsy—"Be of good cheer, thy sins are forgiven thee;" but they too seldom think of looking where Stephen looked to, where Jesus is now, at the right hand of God. If you would be whole Christians, you must look to a whole Christ, you must lift your eye from the Cross to the Throne, and you will find Him the same Saviour in all, the same yesterday, and to-day, and for ever."

It is because He is at the right hand of God that He is able to care to the uttermost all who come to God by Him. How triumphantly does Paul present this glorious truth, as securing the salvation of all believers! Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is ever at the right hand of God, who also maketh intercession for us." Bright indeed are the future prospects of the true believer, however weak in himself, and however unworthy. Well may he rejoice to say, "I know that my Redeemer liveth."

"ONLY BELIEVE"

There is but one sin that can ruin the soul, and that is unbelief. "Whosoever believeth in Him (the Lord Jesus Christ) shall not perish, but have everlasting life." Christ is a whole and complete Saviour. He has undertaken for His people. He stands in the sinner's place. His own obedience and sacrifice satisfy wholly the demands of the law. No effort, no painful toil, no sorrow, no works of satisfaction on the part of the sinner, can avail any thing till he casts himself helpless into the arms of Jesus. Bunyan's Pilgrim carried his painful load many a toilsome day, and got no ease under the burden; but, the moment he beheld the Cross, his burden rolled off and tumbled into the sepulchre. The moment he exercised simple faith in Christ, receiving Him as a complete Saviour, that moment his conscience was freed from the guilt of sin, and Sinai itself had no more terrors for his soul.

To a person who has formed in his own mind a certain regular process of conversion, or series of exercises, through which he expects to pass from the power of darkness to the kingdom of light, nothing seems more marvellous than the quick relief experienced by sinners in primitive times the moment the Gospel was proclaimed. But the same Gospel, preached in the same way by the missionaries, stripped of all metaphysical subtleties, produces similar results. The simple faith of the converted heathen strikingly reminds us of those primitive times. And every sinner that is truly converted in this Christian land, after all his efforts to help himself, is driven back to the simple alternative, "Look unto Me."

This is a universal panacea for the cure of soul-diseases. To the burdened sinner it affords instant relief. To the disconsolate Christian it furnishes immediate comfort and consolation, for there is no condemnation to them that are in Christ Jesus. "Be not afraid, only believe."

This, also, furnishes strength against temptation. Faith in Christ is the only channel through which grace can flow into the soul, to subdue remaining corruption, to purify the heart, or to give it strength against the assaults of the adversary. The longer the Christian lives, the riper he grows, the more he is compelled to say, "If I may not trust my soul simply on Christ, I shall never be saved. If Christ be not a whole Saviour to me, he is no Saviour at all."

"Other refuge have I none,
Hangs my helpless soul on Thee."

The Christian life is a life of faith. While the soul is stayed on Christ, it walks calmly on the troubled waves; but, the first moment of self-dependence, he sinks in deep waters. Here is the secret of spiritual declension. It begins with unbelief and self-confidence; it ends in stupidity and leanness of soul. Recovery can only be hoped for by a return to the simplicity of faith. "As ye have received Christ Jesus, so walk in Him."

WARNING FROM A NEGRO.

One of the most impressive discourses we ever heard came from the lips of a pious negro.

"This religion of Jesus Christ," said he, "is a religion that requires work. I said to my brother yesterday, Well, Newton, how are you getting along in the Christian course? 'Oh,' said he, 'I am standing still.' But my brother is not standing still, for, if we don't move forward in the heavenly course, we are sure to go backward. Yes, yes, this religion of Jesus Christ makes us work. Faith without works is dead. The Christian course I can compare to a canoe on the river there. The man in it works his paddles—his course is against the current, he works harder, harder—his progress is slow, but still he is making headway up the stream, and he will at last reach his landing-place. But let him only stop—let him rest his oars—let him fall asleep—down, down his canoe goes with the rapid current. Swiftly and easily it moves—faster, faster every moment—his boat is to the danger—he sees not,

that great mill-dam below, but on, on goes the canoe. It is on the cataract's edge—it is swept into the boiling gulf below—the man is lost—lost for ever!"

Truly "God hath chosen the weak things of the world to confound the mighty, and things, that are not, to bring to nought things that are, that no flesh should glory in His presence." Such were our reflections, as we treasured up in our heart the strikingly beautiful simile of our poetic sabbath preacher, and the solemn, truthful admonition will long ring in our ear. It will rouse us up; our paddles must not rest.

COVETOUSNESS—is a most obliging leveler; it mingles the great and the small with wonderful condescension, and makes lords and valets company for one another. It will solicit in the meanest office, and submit to any infamous disguise. It turns lions into jackals, engages honour in the most scandalous intrigues, and makes it under-purter to cheats and sharpers.—*Jeremy Collier.*

The covetous man has many tools to work with. If decent suits his purpose, he will use it to the best of his skill; if cruelty will save a penny, he will not hesitate to kill a poor debtor for the price of his skin. No turn, either in state or religion, can hurt him; he receives any impression and runs into any mould the times will give him. He is a Christian at Rome, a heathen at Japan, and a Turk at Constantinople; what you will without, and nothing within.—*Ibid.*

WHAT MADE JOHN GO AWAY.

LITTLE JOHNNY would listen with wonder and delight while his good mother daily read to him some portion of the Bible. Scenes in the life of Christ took strong hold of his young and ardent imagination. He was particularly interested in our Saviour's friendship for John, "the beloved disciple." He loved to hear her read how he leaned on Jesus's bosom at the last supper, how after crucifixion he took the mother of our Lord "to his own home," how he was distinguished as "the disciple whom Jesus loved." On one occasion, as his mother was reading that deeply thrilling account of Christ's betrayal in the garden, when she came to the text, "Then all the disciples forsook Him and fled," little Johnny, with the tears streaming down his cheeks, looked up and said, "Mother, what made John go away?" O, how full of meaning is this question of little Johnny! Again and again have I asked myself, "What made John go away?" What makes me go away? What makes any one of His disciples go away? Have we not often, when "weary and heavy-laden," found rest in going to Jesus, and "leaning on His bosom?" Have we not had intimate and sweet communion with Him, as with "an elder brother?" Is not His smile life? Is not His love more than all earthly good? Then how can we ever go away? O, with what tenderness, with what affection He says, "Will ye also go away?" How sad the consequences of going away! We "sland the Saviour in the house of His friends!" we "give occasion to the adversary to speak reproachfully," we become "a cause of stumbling" to others, we bring "leanness to our own souls." How, then, can we ever go away?

THE VILLAGE BLACKSMITH.

[A PRIZE ESSAY has lately been published in London, entitled "The Infant Class in the Sunday School," in which we find the following interesting statement.]

A school meeting was held in a certain country village for the purpose of discussing the point, "Whether an infant class shall be formed?" The minister and teachers took up the question with spirit—all admitted its importance—difficulties were started—but, one by one, they were all set at rest save and except this, "Who is to be the teacher?" Over and over the question was put. One name after another was suggested, but "all with one consent began to make excuse." The failure of the plan seemed imminent, and the discussion was on the point of being postponed since

die, when up rose one man in the corner of the chapel, who, unobserved, had been sitting, musing till the fire burned. His words were few, but earnest; "Sooner than the little ones shall have no teacher, sir, I'll try to do it." All eyes were turned upon the volunteer. He was a tall, dark-visaged, ill-conditioned-looking man, and people stood amazed as they recognised in him the village-blacksmith! Of all men he seemed the least likely to attract children. His voice was harsh, and his countenance and manner rough, and almost unpleasing. No one could believe it possible that he was in earnest. But he was, and, though the smile went round, and the sceptical whispered their doubts, that man went home resolved—to try. He did try, and for months, while every one supposed the work abandoned, this teacher was tramping. He felt his difficulties. He had to learn a new language. He borrowed of a lady some children's books, and, taking Mrs Hooker's Bible Stories, he set himself to work. He read and thought—shutting the book, he tried to write the stories out in his own words. Early and late he toiled at these appointed tasks. Often he failed, but at last, like Bruce's spider, he succeeded. He had learned the secret. He had acquired simplicity of thought and expression. He had brought down his mind to the level of a little child's mind.

It was now time to begin. He was a wise man. Not parading his triumph, but watching his opportunity, he made his first attempt. In the dusky afternoon of a November day some little ones stood at his smithy door, watching the bright sparks shooting out from the glowing embers of the blacksmith's forge, as they were now being quickened into a blazing fire. They had occasionally wandered there before, to feast their eyes on this wondrous scene, and to listen to the roar of the mighty bellows; but sometimes the man had spoken roughly to them, and even now, as they looked, they seemed undecided as to whether they dared to stay. But this time the blacksmith's face, seen by the reflection of the titful flame, wore a different aspect; and, as he turned his eyes on them, the children felt more confidence. Judging nearer to the door, they gathered courage, and gradually ventured in. The smith spoke. His very voice, no longer gruff and harsh, was kind and pleasant; and now he spoke to them, not of them as before. They listened as he talked. His heart was encouraged, and their little hearts warmed with strange liking to the altered man. He drew the heated bar from the fire, and, laying it on the anvil, the swarthy blacksmith made it the subject of his first lesson to his new infant class, and the first school-room was the village-Forge. That man has now one of the best infant classes in England, and a hundred little ones rejoice to call him friend and teacher.

A WONDERFUL ANSWER.

In early childhood we remember having been deeply impressed with the completeness of the definitions to the questions in the Shorter Catechism. Since that time we have often heard ministers and others expressing doubts as to the utility of teaching that summary of Christian doctrine to children, as the answers are so profound, but our experience was and is in favour of taking it early, if taken at all. Children can understand the doctrines of God's Word as readily as old people, and we never found Truth more intelligible as we have grown older. Revelation was as plain to us at ten as at forty. The TRINITY is as deep a mystery now as then.

And then we often paused and meditated upon some of those majestic answers, and were astonished that so much truth could be crowded into so few words. That definition of the undefinable word GOD we used to repeat with awe, and the awe has not abated one jot, though the flaxen heads of the group who recited it are now white with age, and some of them are long since in the tomb. But the answer on which we have the oftenest dwelt of late years, and repeated day by day in the song but often unsatisfied hope of

finding a realization of its preciousness and power in the soul's glad consciousness, is the thirty-sixth:—

"The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end."

Let us dwell a moment on each of these benefits.

Assurance of God's love. Not many have the grace of assurance. How may I know that I am a child of God? is a question thousands of saints have asked with tears, and have not found the answer, because they have not asked of God. Indeed they should be more concerned to know that they are doing His will, and then they may be assured that they shall know of Him. Assurance is one of the fruits of adoption. We may have it; we ought to have it. The comfort of it is beyond all price.

Peace of conscience. O blessed peace! At war we may be with all the world of wicked men and devils too; tossed with anxious cares that often drive sleep from the eyelids and pressed down with sorrow that wets the pillow with tears; but this peace of conscience is a blessedness unpeakable. To feel that all sin has been forgiven, and now the assurance of God's love, superadded to the gentle approbation of one's own conscience, must shed balm upon the heart.

Joy in the Holy Ghost. I cannot magnify nor impress these words even in my own soul. *He who has felt it knows.* The joy of the Comforter and Sanctifier; revealing to the saint what eye hath not seen nor ear heard; opening treasures of grace and foretastes of glory, so that even in the flesh we see God, and are glad in Him.—this is joy in the Holy Ghost. Too much of it might make earth too dear, and Heaven less desired. So much of it as we may have impels us often to cry out with rejoicing but not surfeited hearts, "I shall be satisfied when I wake with Thy likeness."

Increase of grace. New supplies we need as we journey on. "Give us day by day our daily bread." Sanctification is a work of God's Spirit. It takes time. If we have grace enough for to-day, we shall need more and more to-morrow. To resist few temptations, to overcome rising passions and give us the victory over the remains of indwelling sin. We are to "grow in grace," not to rush into angelic holiness at once; but by waiting on the Lord to renew our strength, to mount up on wings as eagles, to run and not be weary, to walk and not faint. For we are to have—

Perseverance therein to the end. No failing by the way, no losing the prize as we are about to grasp it, no disappointment at last after a life struggle with foes without and foes within. If we have been adopted and justified, and are in the process of sanctification, we shall be kept by the power of God through faith unto salvation. The word of God is our pledge, and we know that He will not deceive us nor fail.

All these are benefits to be enjoyed in *this life*. And with all these we have the promise of the life to come. We shall be partakers of the glory yet to be revealed.—*Christian Treasury.*

MISCELLANEOUS.

DR LAYARD'S DIFFICULTIES IN NINEVEH.—He had to encounter a serious difficulty in getting his discoveries removed from the mound to the river Tigris, where they were to float down, and be shipped to England. He was in a country of no mechanical resources or engineering skill, and surrounded by a people of indolent habits, who would not work as you directed, but just as they thought best themselves. It was no easy task under these circumstances to get a slab of 20 tons' weight removed; but they set to work. The earth was all cut away around the image, and they made a cart of wood, and by the use of

ropes they managed to get it moved. The workmen were composed of two parties, the Arabs and Nestorians. The Arabs were the lazier, fonder of their pipes than of work, like many other men. The Nestorians were the more hardy, and became the better diggers. After clearing away the earth the figure was in the course of being dropped into its place on the car; but, when half-way, all the ropes broke, and down it came, and, amidst the dust and noise created, his first impression was that it had been broken into a thousand pieces. The Arabs became very excited, and danced and screamed; but he was happy to say that no damage had been sustained by the sculpture. Well, the great weight was placed upon a cart, and the movement towards the river began. They had 400 or 500 Arabs to pull the cart, and they considered themselves fortunate if they got it ten yards at a time. The Arabs would all come to a dead stop in order to smoke their pipes before taking the next ten yards, and then an old gentleman with a long white beard would step forward and say that there was no means of proceeding farther, as some one had got an evil eye, a kind of enchantment which did mischief; and indeed, if you did not always preface your remarks with a "Praise be to God," you would be sure to be put down as having an evil eye. Of course he must not say that he did not believe in an evil eye, for under certain circumstances a man was compelled to bow to prejudice; and so he (Mr. Layard) consented that the party should be searched out and cast out; and, having found one with his eye a little asquint, and having beaten him well, and nearly killed him, and put him out of the camp, then they got their ropes ready, gave another pull, and moved ten yards further. To make the next start it was found necessary to appeal to their sense of honour and shame; and this was done by exhibiting the prowess of a boy to their humiliation—and another ten yards were gained. After much hard work and hard struggling the cart had been moved about a mile and a half, and then the image was floated down the river to Busrah, and shipped round the Cape of Good Hope to England.—*Dr. Layard's Lecture at Aylesbury.*

INTERESTING DISCOVERIES IN PERSIA.

We have had the pleasure, says a Boston paper, of listening to a lecture written in Persia to a gentleman in this city, which gives an account of some recent and most interesting discoveries in that country. The writer is a scientific gentleman of the highest standing, an American, and one whose position in Persia is a pledge of the correctness of his details. The line between Persia and Turkey has been defined with that exactness which peace and security demand, and soldiers have by both governments been placed upon the disputed territory to defend the rights of Turkey and Persia. And for many years the soldiers have been in the habit of curing into collision. To avoid this bloodshed, and settle definitely the boundary-line between the nations, England and Russia have induced Persia to consent to a mixed commission which should embrace England, Russia and Persia. That commission is now engaged in establishing the line between Persia and Turkey. Col. Williams, well known to many Americans, and a man of character and talent, is the English Commissioner. In the prosecution of this work the Commissioners have come upon the remains of the ancient palace of Shushan, mentioned in the sacred books of Esther and Daniel, together with the tomb of Daniel, the prophet. The locality answered to the received tradition of its position, and the internal evidences, arising from its correspondence with the description of the palace recorded in Sacred History, amount almost to demonstration. The reader can turn to Esther, chap. i., v. 6. Where he will read of "a pavement of red, and blue, and white, and black marble" in that palace. That pavement still exists, and, as described by Col. Williams, corresponds to the description given thus in Sacred History. And in the marble columns,

dilapidated ruins, the sculpture and the remaining marks of greatness and glory, that are scattered around, the Commissioners read the exact truth of the record made by the sacred penman. Not far from the palace stands a tomb: on it is sculptured the figure of a man, bound hand and foot, with a huge lion in the act of springing upon him to devour him. No history could speak more graphically the story of Daniel in the Lion's Den. The Commissioners have with them an able corps of engineers and scientific men, and most interesting discoveries may be expected. The Persian arrow-heads are found upon the place and the tomb. Glass-bottles, elegant as those placed upon the toilet-tables of the ladies of our day, have been discovered, with other indications of art and refinement, which bear out the statements of the Bible. Thus, twenty-five hundred years after the historians of Esther and Daniel made their records, their histories are verified by the peaceful movements of the nations of our day.

THE NEW PRESBYTERIAN CHURCH on 5th Avenue, corner of 19th Street, (Rev. Dr. J. W. Alexander's) was opened for Divine service for the first time on Sabbath last. The Rev. Dr. PORTS preached in the morning, Rev. Dr. ALEXANDER in the afternoon, and the Rev. Dr. PLUMER, of Baltimore, in the evening. The exercises were in the highest degree impressive and appropriate, being attended by a large congregation.

The pews in this house were sold on Monday evening. The assessed value of all the pews in the building, numbering two hundred and four, was \$102,975. Of this number ninety-nine were sold for \$86,350,—realizing a premium of \$14,700. The highest premium paid was 65 per cent. The highest price paid for a single pew was \$1,675. Stephen Whitney was the purchaser. The building is one of the most attractive in the city, and cost, with the ground, \$105,000. (The ground cost \$30,000.) Twenty pews in the gallery were reserved for the use of the Sabbath School scholars. The Society is nearly free from debt, owing only about \$8,000, while enough pews remain unsold to discharge this, and leave a surplus.

TRUST GOD.—"I could write down twenty cases," says a pious man, "when I wished God had done otherwise than He did; but which, I now see, had I my own will, would have led to extensivè mischief. The life of a Christian is a life of paradoxes. He must lay hold on God, he must follow hard after Him, he must determine not to let Him go. And yet you must learn to let God alone. Quietness before God is one of the most difficult of all Christian graces; to sit where He places us, to be what He would have us be, and this as long as He pleases."

THE PREACHER AND THE ROBBERS.—A Methodist preacher many years ago was journeying to a village where he was to dispense the Word of Life according to the usual routine of his duty, and was stopped on his way by three robbers. One of them seized his bridle reins; another presented a pistol, and demanded his money; the third was a mere looker-on. The grave and devout man looked each and all of them in the face, and with great gravity and seriousness said, "Friends, did you pray to God before you left home I did you ask God to bless you in all your undertakings to-day?" The question startled them for a moment. Recovering themselves, they said, "We have no time to answer such questions, we want your money." "I am a poor preacher of the Gospel," was the reply; "but what little money I have shall be given to you." A few shillings was all he had to give. "Have you a watch?" "Yes." "Well, then, give it to us." In taking the watch from his pocket, his saddle-bags were displayed. "What have you here?" was the question again. "I cannot say. I have nothing in them but religious books, and I have a pair of shoes and a change of linen also." "We must have them." The preacher dismounted. The saddle-bags were taken possession of, and no further demand made. Instantly the

preacher began to unbutton his greatcoat, and to throw it off his shoulders, at the same time asking, "Will you have my greatcoat?" "No," was the reply; "you are a generous man, and we will not take it." He then addressed them as follows:—"I have given you everything you asked for, and would have given you more than you asked for. I have one favour to ask of you." "What is that?" "That you kneel down and allow me to pray to Almighty God in your behalf; to ask Him to turn your hearts and put you in the right way." "I'll have nothing to do with the man's things," said the ringleader of them. "Nor I either," said another of them. "Here, take your watch, take your money, take your saddle-bags, if we have anything to do with you, the judgement of God will overtake us." So each article was returned. This, however, did not satisfy the sainted man. He urged prayer upon them. He knelt down, and one of the robbers knelt with him, one prayed, the other wept, confessed his sins, said it was the first time in his life that he had done such a thing, and it should be the last. How far he kept his word is known only to Him to whom the darkness and the light are equally alike; to Him whose eyelids try the children of men.—*American Notes.*

A DRUNKARD'S CHARACTER.—In a volume of pamphlets, lettered "Miscellaneous Sheets," presented by King George III to the British Museum, and dated 1646, there occurs a delineation of a drunkard's character: "A drunkard is the annoyance of modesty; the trouble of civility; the spoil of wealth; the distraction of reason. He is only the brewer's friend, the tavern and alehouse benefactor; the beggar's companion; the constable's trouble; he is his wife's woe; his children's sorrow; his neighbour's scoff; his own shame. In fine he is a tub of swill; a spirit of sleep; a picture of a beast; and a monster of a man."

AN EVENING SONG.

Good night, love!
May Heaven's brightest stars watch over thee!
Good angels spread their wings, and cover thee,
And through the night,
So dark and still,
Spirits of light
Charm thee from ill!
My heart is hovering round thy dwelling-place,
Good night, dear love! God bless thee with His
grace.

Good night, love!
Soft lullabies the night-wind sings to thee!
And on its wings sweet odours brings to thee!
And in thy dreaming
May all things dear
With gentle seeming
Come smiling near!
My knees are bowed, my hands are clasped in
prayer!
Good night, dear love! God keep thee in His
care.—*Exchange Paper.*

PROFANE LANGUAGE.—Men are fined in Boston for using profane language in public. Right! They should be fined for such a habit in any place.

INSPECTION OF NUNNERIES.—In the House of Lords on Tuesday evening the Earl of Shaftesbury presented a petition, signed by upwards of 20,000 females residing in Liverpool, praying for the periodical inspection of nunneries.

The Rev. G. H. Nobbs, lately ordained chaplain of Pitcairn's Island, has sailed from Southampton by La Plata for Navy Bay, whence he will proceed to Valparaiso, where he expects to meet Rear-Admiral Moresby of the Portland, who has promised to convey him to Pitcairn.

SPIRITUAL LEARNING.

Of spiritual learning I may say, that the secrets of the kingdom of Heaven are not truly and thoroughly understood but by the sons of the kingdom; and by them in several degree and to various purposes. But to evil persons the whole system of this wisdom is insipid and flat; dull as the foot of a rock, and unlearned as are the elements of our mother-tongue. But so are mathematics to a Scythian boor and music to a camel.—*Jeremy Taylor.*

THE MODERATORSHIP OF THE FREE ASSEMBLY.—It may be known to many of our readers that the Rev. Mr. Bruce, of Free St. Andrew's Church Edinburgh, has declined to allow himself to be nominated for the Moderatorship of the next General Assembly. A meeting of Ministers and Elders was in consequence called by the Moderator of last General Assembly. The meeting, which was held yesterday, was numerously attended, and we understand that it was unanimously agreed that the Rev. Dr. John Smyth, of Free St. George's, Glasgow, should be requested to allow himself to be nominated for the Chair at next General Assembly. *Edinburgh Witness.*

POETRY.

FOR THE PRESBYTERIAN.

"Give us this day our daily bread."

Live by the day: who tells the bird
Where it shall find to-morrow
The worm, the berry, or the crumb,
That saves from want and sorrow!
He works and sings; then, truly blest,
Folds his bright wings and sinks to rest.

Who tells the worm where it shall find
The bright and glorious dress,
That queenly robes cannot excel
And only flowers possess,
As trusting his shroud he weaves,
Dies into life, and flies, and lives!

The little merry child, that plays
Beside the cottage door,
Thinks not his bread and milk shall fail,
Though nought be left in store;
But, laughing, feels as great a bliss
As if a thousand fields were his.

Ah! did we trust "our Father's" care,
As children trust in ours;
And daily ask Him for our bread,
Nor care for future hours;
But work with merry hearts and free,
And sing "My Father cares for me!"

How many pleasant things were ours,
That now are past and gone,
Ere we can find a "moment's" time
To pause and look upon.
The works of God!—we pass them by
To work, to worry, and to die.

"No time to look at birds and flowers!"
Ah, then you never read
The sweet sweet lesson on their leaves,
Our blessed Saviour said,
Should give us rest from anxious care,
And time afford for praise and prayer.

Blest Jesus, take me by the hand,
And lead me on my way,
Give me each day my work and bread;
Thou wilt not say me nay,
But with a smiling face draw nigh,
And all my little wants supply.

And, when the happy angels come
To bear my soul to heaven,
No worldly cares shall me molest,
But, all my sins forgiven,
I'll sing with joy and ecstasy
"See how my Father cares for me!"

O. T.

OSNABRUCK, Dec. 11th, 1852.

I AM WEARY.

I am weary of straying; O fain would I rest
In that far distant land of the pure and the blest,
Where Sin can no longer her blandishments spread,
And tears and temptations for ever have fled!

I am weary of hoping where hope is untrue,
As fair but as fleeting as morning's bright dew;
I long for that land whose blest promise alone
Is changeless and sure as eternity's throne.

I am weary of sighing o'er sorrows of earth,
O'er gay, glowing visions that fade at their birth,
O'er the pangs of the loved that we cannot assuage,
The blightings of youth, and the weakness of age.

I am weary of loving what passes away,
The sweetest, the dearest, alas! cannot stay;
I long for that land where those partings are o'er,
And death and the tomb divide hearts no more.

I am weary, my Saviour, of grieving Thy love,
O! when shall I rest in Thy presence Above;
I am weary, but, O! let me never repine
While Thy Word and Thy love and Thy promise
are mine.

CALVARY.

BY MRS SOUTHER.

Down from the willow bough
My slumbering harp I'll take,
And bid its silent strings
To heavenly themes awake;
Peaceful let its breathings be,
When I sing of Calvary.

Love, LOVE DIVINE, I sing;
O, for a seraph's lyre,
Bathed in Siloa's stream,
And touched with living fire;
Lofty, pure, the strain should be,
When I sing of Calvary.

Love, Love on earth appears!
The wretched throng His way;
He beareth all their griefs,
And wipes their tears away;
Soft and sweet the strain should be,
SAVIOR, when I sing of Thee.

He saw me, as He passed,
In hopeless sorrow lie,
Concerned and doomed to death,
And no salvation nigh;
Long and loud the strain should be,
When I sing His love to me.

"I die for thee," He said—
Behold the cross arise!
And lo, He bows His head—
He bows His head and dies!
Soft, my harp thy breathings be,
Let me weep on Calvary.

He lives! again He lives!
I hear the voice of love,
He comes to soothe my fears,
And draw my soul Above;
Joyful now the strain should be,
When I sing of Calvary.

WHAT SHALL I DO FOR JESUS?

WHAT shall I do for that kind Friend
Who once for me so poor became,
Who had not where to lay His Head,
Who suffered death, reproach, and shame?
What shall I do?

For Him who bore my sins away,
Who bled on the accursed tree,
Who sought me when I went astray,
Redeemed my soul, and made it free—
What shall I do?

For Him who with such tender love
Bestows the riches of His grace,
For Him who intercedes Above,
And for my soul prepares a place—
What shall I do?

Labour to make His glory known
Through the wide earth from shore to
shore,
That every heart may welcome home
His saving truth, and sin no more—
This I can do.

Deny myself, and freely give
To spread His blessed Word abroad;
Unwearied pray that they may live,
Who now are far away from God—
This I can do.

Pray that the happy time may come
When, every idol cast away,
Jesus shall sit upon His throne,
And the whole world His laws obey—
This I can do.

While I repeat my daily prayer,
"Thy kingdom come," oh, be it mine
With fervent heart to have a share
In sowing seed for that blest time!
This may I do.

Saviour, assist me by Thy grace!
Inspire my heart with love to man;
In me Thy holy image trace,
That I may do whate'er I can
In serving Thee.

—Church Miss. Juv. Instructor.

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