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# The Presbyterian.

A MISSIONARY AND RELIGIOUS RECORD

OF THE



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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

## CONTENTS.

	PAGE		PAGE		PAGE
<b>PRESBYTERIAN.</b>		<b>THE CHURCH OF SCOTLAND.</b>		<b>POETRY.</b>	
Donation from John Black, Esq., Wigton, Scotland.....	145	Commission of General Assembly, &c.	149	The Joy of the Cross. (Original)...	157
<b>THE CHURCH IN CANADA.</b>		<b>COMMUNICATIONS.</b>		Caste and Christ.....	157
Congregation of London, C.W.....	145	From our New York Correspondent..	151	The XXIII. Psalm.....	157
Presbytery of Hamilton.....	146	The Coming Struggle among the Nations of the Earth, &c. A Review.	152	<b>REVIEWS.</b>	
The late Rev. John Bryning.....	147	<b>MISSIONARY AND RELIGIOUS INTELLIGENCE.</b>		Messrs. Coneybeare and Howson's Life and Letters of St. Paul.....	157
The Rev. Dr. Cook, Quebec.....	147	Baptist Missionary Society.....	154	<b>SELECTIONS.</b>	
<b>THE CHURCH IN THE LOWER PROVINCES.</b>		Wesleyan Mission Anniversary.....	155	Letters by the Late Rev. J. H. Evans	159
Induction of Rev. A. W. Herdman, Picton.....	147	Evangelical Alliance—Hon. and Rev. Baptist Noel.....	155	The God of Elijah.....	159
Proceedings of the Synod of N. B., Aug., 1853.....	147	Opening Address of Rev. Dr. Merle, D'Aubigné.....	155	A Lamb of the Flock.....	159
Letter—Rev. W. Donald, St. John's, N.B. &c.....	148	<b>MISCELLANEOUS.</b>		The Sabbath among the Gold Finders,	159
		The Protestant Mission to Ireland, &c.	156	Shining Christians.....	160
				Steps in the Slough of Despond.....	160
				<b>SUBSCRIPTIONS RECEIVED,</b>	160
				<b>ADVERTISEMENTS.</b>	160

No. 10, October, 1853.

VOLUME VI.

Price 2s. 6d. per annum.

## The Presbyterian.

Donation from John Black, Esq., Wigton, Scotland, £15s.

We feel much pleasure in acknowledging the above as an expression of the donor's appreciation of the manner in which the *Presbyterian* has been hitherto conducted, and of his warm wishes for its extended circulation and usefulness. He assures us that he has always heard his countrymen in Scotland speak in favourable terms of our periodical; as readers may derive from its columns, in addition to selected matter of an evangelical tone, much interesting intelligence in regard to the Church of Scotland at Home and in the Colonies, and in regard to the advancement of the Redeemer's Kingdom generally.

### THE CHURCH IN CANADA.

(Abridged from the *London Times*, C. W.)

Duncan McKenzie, Esq., J. P., &c.

The Presbyterians of London well remember the visit of the Rev. Dr. McLeod, of Morven, in 1845. On his return to Scotland a crowded auditory convened in Edinburgh on the 10th November, 1845, to listen to the report which he and the other members of the deputation to British America were prepared to give of a visit so full of expected interest and information. An animated narrative of the proceedings, preserved in the "H. and F. Miss. Record," of 1st December, 1845. From the speech of the Rev. Dr. we cull with pleasure the following extract, called to memory by the appearance of the veteran McKenzie on Thursday last in the Hall of the Mechanic's Institute, and the active interest which he so nobly displays in the Church of his preference, the Church of Scotland. "I next

proceeded," relates the Rev. Dr. "to the district lying between Hamilton and London. That is a settlement of comparatively recent origin. In 1818 you might have seen there a dark athletic Highlander, who had shared in the glories of Waterloo, with his hatchet and one attendant, penetrating the deep forest till, having got a spot to locate himself on, he retraced his steps, cleared the ground with his own hands, and conducted his wife and children thither. You will still find that same person there in the enjoyment of as large a share of happiness as has ever fallen to the lot of mortal man. He is not only surrounded with a particularly fertile and rich tract of country, but enjoying the society of his nearest kindred and friends. It is pleasing to be able to say that he has been instrumentally aided by zealous friends of the Church in London in erecting a place of worship in his own district. Another Church is also about being completed in London, which may vie, some day or other, with the thriving and flourishing town of Toronto. "I shall be sorry, indeed, if the attempts to wrest that Church from that interesting people should succeed." "I am aware that they shall not succeed."

The following letter was presented and read to this veteran, who still survives in vigorous health and undiminished energy of spirit, in presence of his happy family, on the Friday after the meeting to which it relates, viz.

To DUNCAN MCKENZIE, ESQ., J. P. AND CAPT. OF THE VOLUNTEER ARTILLERY OF LONDON DISTRICT, C. W. LONDON, Aug. 4, 1853.

RESPECTED AND DEAR SIR,—

We, the undersigned, profoundly sensible of the many and valuable services which during a long and active life you have rendered to your Sovereign and Country, in Church and in State, in peace and in war, and, having listened with feelings only of purest admiration and delight to the stirring and eloquent address which you delivered this afternoon on occasion of the adherents and supporters of the Church in London, in connection with the Established Church of Scotland, being assembled with the view of calling the Rev. John Skinner, D. D.,

to be the Minister of said Church, do hereby earnestly request that you will furnish us from your best recollection with a copy of your address for publication in the *London Times*.

We are,

Dear Sir,

Yours with much affection and esteem.

Finlay McFee, President and Trustee.

James Dunbar, Treasurer.

Duncan McKenzie, Jr., Secretary, &c., &c.

The following sketch of the speech has been prepared, partly from his own lips, and partly from the recollections of several who heard him. The Rev. Committee of the Presbytery was present at the meeting.

Rev. Sir, the Moderator, if you please, I and my family reside 5 miles from London. But such are the demands of London that in my opinion Dr. Skinner's services should be confined to it on the Sabbath. It would militate against the consolidation and advancing prosperity of the whole cause, were his Sabbath labours to be divided between London and any, or all the surrounding districts in the country, especially if he should continue, as has hitherto been his practice, to preach in the afternoon of Sabbath in the Westminster Church on the 5th concession, a distance of 8 miles from London. The central seat of our Church and Congregation is London, whose population is rapidly growing, being now about 9,000, having added 3,000 during the last 3 years, and bidding fair to rise in the future even above this ratio of increase. Other Churches here are open on Sabbath evening, our people are most numerous in London, they are also liberal in their collections. For all these reasons an evening service, as well as a forenoon one, is required here in order to our growing and permanent success. I adopt the opinion, Sir, of my venerable friend, Mr. Archibald McFarlane, who spoke not long ago, and who, with a number of our most respectable families, lives on the Proof Lane from 7 to 9 miles out of London. He said that they all had subscribed an obligation towards the annual stipend of a minister, and that they had just as good a claim to the minister's services on the Sabbath as the Westminster people. But he himself and those families, his neighbours, put

in no such claim as the Westminster people were doing, who declined to co-operate with the people of London township on the same terms, although the same opportunity precisely had been afforded them; and who have come here to-day by their two representatives to tell us, that they would subscribe no obligation until they had first secured a third of our Minister's labours. These, sir, were sensible and liberal remarks. I have to say the same for myself and those families who live in my district. Like Mr. McF., they and I will be satisfied with receiving Dr. Skinner's visits during the week, and occasionally a sermon from him in the school-house on a week-day or evening. And, when health, weather and roads permit, we shall worship on the Sabbath with our brethren in London, and give our free-will offerings there, as the Lord hath prospered us.

Let me not be misunderstood, Sir; I speak not to the prejudice of our Westminster brethren; I know them well, and some of them long; I respect them highly; they are true Church-of-Scotland men. They have stood by us hitherto; and in the day of trial. I am accustomed to hold one of their representatives, Mr. Duncan McPherson, in very high esteem. He was an elder in one of the parishes of Argyleshire, and brought with him and his kindred credentials of rare excellence and honour. Since he came to this neighbourhood, some 5 or 6 years ago, he has stood by us as a true friend of the Benevolent Causes of our Synod. Nay, Sir, I am told that, although he declines subscribing any obligation, yet he says that he will not abandon us, that he, or some of his family, will be with us on the Sabbath in London to worship, and to hear Dr. Skinner, to whom he disavows any objection, even although the service at Westminster should be discontinued; and that he will contribute to the stipend of Dr. Skinner, and also to a salary for the Precursor. All this but accords with the opinion I have always held of Duncan McPherson. Let others follow his example. Let him and them do just as I, Mr. McF., and others in the country districts of London, design to do, and I am sure they will have their own proportion of our minister's services; and that, so far as Dr. Skinner's labours have hitherto been shared in by them, a pledge has been given them, that he will not neglect them; but will be ready both to visit them, and preach occasionally on week-days in their school-houses. (Cheers.)

I regret, Sir, the course which our Westminster brethren have lately pursued by their papers before Presbytery, and their backwardness to co-operate with us on an equal footing. It has tended to hamper and perplex us, and to postpone the realization of our sanguine and fond hopes. It has been asserted by them. "We are in too great a hurry." I even excuse them for this. But then, sir, we have learned from the sad experience of the past to be more expeditious in the future. We have no security that Dr. Skinner, absent as he now is from his family in Scotland, will always and patiently wait on frivolous and embarrassing delays. Other fields too have been inviting his labours. He has continued faithful to us notwithstanding the untoward movement through which we have passed. And, our minds being made up, why should we put in jeopardy again a cause that is so dear to us, and that has been the victim of so many disasters in the past.—Let the Westminster people continue with us. Let them continue to give their countenance and strength to our cause; and let them derive all the spiritual privileges from us now that they can; let them do so until they are able to secure a minister for themselves. When that day arrives, none will rejoice over it more than we will; and then, Sir, we shall repay them with interest for all the auxiliary supplies which they have afforded to us in our "day of small things." I am sure, Sir, that I give utterance to the unanimous feeling of this meeting when I thus speak.—(Great cheering and plaudits.)

I have but few here, Sir, who can sympathize with me in my early efforts to have the standard

of the Kirk of Scotland planted in this Western country; which, though now beginning to "blossom as the rose," was all but a dark and deep forest when I began to penetrate it *thirty-six years ago!* Then, Sir, having retired with honour from the wars entered into by me on the Continent of Europe for the cause of my Sovereign and country, I embarked for this, one of Great Britain's North American colonies, where a reward to honest industry was promised by the Government, and where I was told, too, that by the gift of my Sovereign a provision was made for a Clergy of the Protestant faith. Often, solitary and alone, did I wend my way to London, then but a *clachan* by the bank of the Thames: for then we knew nothing of the luxury of macadamized roads, and as solitary, after worship, did I find my path back again to the spot I had selected for a home. Then, Sir, I had no friends; but now I am surrounded with my friends and kindred, to whom I acted as the pioneer to bring them to a land of plenty. I am not rich now, Sir, but I have plenty; and I want for no comfort. But there is one thing, I'll tell you, Sir, that I and my family have wanted all along, and which we want now—we have waited for it long—we thought at times that we were within reach of it; but, like a shadow, it passed away from us, as if in mockery of our hopeful aspirations. In short, Sir, we want a minister, we want our sanctuary, too, in connection with our cherished "Church of Scotland." \* \* \* \* \* By the papers of subscription, now on your Table, we of London have given a proof, that we are able and willing to support a minister. We want one for the Town of London; and one with qualifications adapted to the tastes of a growing and intelligent city population. I have said, Sir, that I am not rich, but have plenty; and I am able also to fulfil my obligations. I am not given to boast of my purse. But, although the Westminster people should now leave us in the Church, and refuse to come up to our aid, I am prepared Sir, to put my name to any bond for the people of London town and township, that they will raise the Minister's stipend themselves, unaided and alone. (Cheers).—Dr. Skinner is not pressing us for an exorbitant salary. He is satisfied if we begin with the promise of £100 per annum, with the Manse and Glebe which we design for him, in addition to the provision made for him at the late meeting of Synod. Are we not able for that, Sir? Why, in the expectation that the Westminster people were to have their papers on the Table, as well as we ours, we exhibit a list of subscribers which produces £75, leaving only £25 in our expectations for Westminster! We can easily add a *per centage* on our subscriptions; and, taking our Sabbath collections into account, we shall not be wanting, rest assured. Rev. Sir, either in willingness or ability to make our minister comfortable.—(Great cheering.)

Dr. Skinner has come to us bearing the very highest credentials. Those credentials and other tests have been submitted first to the Presbytery, and next to the Synod. He has passed through the searching ordeal of both, even while the organs of some have sought unanimously to disparage one whom they formerly delighted to honour. He has come back to us covered with still higher honours than when he left us. As a scholar, as a divine, a pulpit orator and a man of cheerful but genuine piety, he has come to us with unimpeachable testimonials from the East and from the West, from his native Scotland, and from the States of the American Union; and I mean, Sir, no disparagement to others when I say that, since he came among us, he has approved himself worthy of the reputation with which he came. He has done what no man that came before him ever did, or ever attempted to do. Besides preaching more frequently, he has laboured with untiring diligence and zeal, and with astonishing success, in exploring the Town of London, and the whole region around it, searching for the scattered adherents of our Church, associating them together in one fold, and

attracting larger audiences to our worship than ever were before stately convened in London.

Now such a Minister, we hope, as our needs require, has been sent to us. He has drawn our attachments. He has identified himself with us, our families and our Church. If we let the opportunity pass now, who knows when we shall ever again be so favoured as a Church? My counsel, therefore, is that 'we march forward'; and that this Committee and the Presbytery shall be respectfully but earnestly entreated to look favourably on our cause—to sustain the call which we this day subscribe to the Rev. Dr. Skinner, and to hasten his settlement among us.

## PRESBYTERY OF HAMILTON.

This Presbytery met at Hamilton on the 14th of September.

The Rev. D. Macnee having at our meeting on the 16th of July expressed his desire to resign his charge when the term of three years, during which it was his original intention to retain it, should be completed, the Presbytery then ordered that the congregation at Hamilton should be cited edictally to appear at the present meeting, and offer objections, if they have any to his resignation being allowed. It having been now ascertained that the edict was duly served, and no conference having been made by the Congregation through their representatives, they were held as consenting to their Minister's resignation. Accordingly the Presbytery accepted Mr. Macnee's demission, and dissolved his pastoral connection with the Church at Hamilton. On parting with Mr. Macnee, the Presbytery granted him a certificate, testifying that he had been for the three years Minister of St. Andrew's Church, that he had manifested great interest in the business of the Presbytery, and great zeal in forwarding such of its measures as he approved of, and that he leaves the bounds of the Presbytery in good and regular standing, and with the best wishes of his brethren for his ministerial usefulness, and his temporal and spiritual comfort wherever Divine Providence may cast his lot.

There were received applications, supported by a commissioner from each Congregation, for the immediate settlement of Dr. Skinner at London, and Mr. Burnet at Hamilton. The Presbytery after mature deliberation appointed Mr. Mackie to moderate in a call at London on the 27th Sept., and Mr. Mowat at Hamilton on the 10th October, Mr. Macdonell being instructed to proclaim the Church in Hamilton vacant on Sabbath the 25th.—The resolution of the Presbytery to take steps towards the induction of Dr. Skinner was in agreement with the strong recommendation of the Committee who were appointed to enquire into the position of affairs at London, and by whose Convener, Mr. G. Bell, an able Report was laid on the Table.

Dr. Mair, Mr. Gibson and Mr. Mowat reported that they had preached at Guelph as directed; and the Presbytery, having learned that the Minister of that charge

was still prohibited by his physicians from preaching, made the following additional appointments for Guelph and Puslinch, Mr. Johnson, to preach there on Oct. 2d, Mr. Burnet, Oct. 16th, Mr. MacLennan, Oct. 30th, Mr. William Bell, Nov. 13th, Mr. Macdonnell, Nov. 27th. The paralytic stroke with which Mr. Gregor was visited in the early part of July, though it has for the time rendered private study imprudent and public labour impossible, was not so severe as to preclude the hope of his being in a few months so far restored as to be able to resume the discharge of his pastoral duties.]

Mr. Gordon, student of Divinity, passed a satisfactory examination on the studies of the last session, and the Clerk was directed to give him a certificate to that effect.

### OBITUARY.

DIED at Mount Pleasant on the 15th September, 1853, the Rev. John Bryning, a minister of the Presbyterian Church of Canada in connexion with the Church of Scotland. Mr. Bryning was a native of Lancashire, England, and was in his 84th year. He came to Canada 35 years ago, and was occupied for several years partly in teaching and cultivating a farm, and frequently breaking the Bread of Life to many who, in these early days, had no opportunity of enjoying the labours of a regular ministry.

He was licensed to preach by the United Presbytery of Upper Canada on the 31st August, 1830, and ordained at Mount Pleasant on the 3rd November of the same year. He was one of the members of the United Synod when that body was merged in the Synod of our Church, July 3rd, 1840. For many years he laboured faithfully in the ministry of the Gospel over a widely extended missionary field, comprising portions of the present counties of Norfolk, Oxford and Brant, and formed small churches at Norwich, Scotland, Simcoe and Brantford. These had in late years dwindled away from the want of pastoral superintendence; some of the members have left, and some have joined other Churches. The communion-roll of the Church at Simcoe still contains the names of 9 of the original members of the Church there. Many are ready to testify to his zeal and untiring labours, continued in many localities, until the infirmities of age compelled him to cease travelling. For a time he continued to preach the Word in his own house to those who came to hear, until increased suffering caused this course to cease.

Confined entirely to the house, and suffering most painfully for about 7 years, he then preached by his example what he had formerly preached by his voice. During this long period he exemplified the sanctifying power of the Holy Spirit,

and the sustaining power of the grace of God in suffering and the prospect of death. He fed constantly on the Word of God, and with the most simple childlike confidence rested upon his Saviour, and with an astonishing degree of calm cheerfulness through days and sleepless nights of suffering patiently waited for his change to come.

He had been no worse than usual until two days before his death, when he became speechless; but he was thought to have retained his senses to the last, from the expression of his countenance when the Bible was read to him. He died quite calmly, having just turned his eyes towards his family with a smile.

The funeral services were conducted on Saturday by Mr. Bell, of Simcoe, who was accompanied by two elders and a few others who had been formerly members of his church. Owing to the shortness of the intimation and the distance no other minister of our Church was present. During the service two set pieces, which had been great favourites with him, were sung by an excellent choir; namely,

"Jerusalem, my happy home. &c." and,  
"Vital spark of heavenly flame, &c."

The following words, written on blank leaves of his Bible and Psalm-book, are copied here, as being highly characteristic of him. "Though in considerable pain of body, through the heart-melting, soul-cheering presence of God I can scarcely forbear saying that pain is pleasant, and sickness is sweet, when my dear Lord is divinely present with unworthy me. Mount Pleasant, 6th April, 1851." It pleases my Heavenly Father to continue my affliction. O, may He chasten me as a son, but not punish me as a rebel. J. B., July 22, 1852."

Thus has this servant of God come to his grave in a full age, like as a shock of corn cometh in in its season; (Job v. 26.) Let us learn the lesson, "Remember them that have the rule over you, who have spoken unto you the Word of God: whose faith follow, considering the end of their conversation, Jesus Christ, the same yesterday, and to-day, and forever." HEU. XII. 7, 8.—*Communicated.*

REV. DR. COOK, QUEBEC.—It is rumoured that the Rev. John Cook, D.D., Minister of St. Andrew's Church in this city, has been appointed Principal of Queen's College, Kingston, and Professor of Divinity therein. The Principality of a College is one of the highest honours in the gift of the Church of Scotland; and we would congratulate Dr. Cook upon his being made a "Very Reverend," were it not that the loss of a man, so distinguished as a preacher of the Gospel and scholar and for the excellency of his understanding and goodness of heart, might be irreparably felt by a congregation to whom he has long ministered with the utmost satisfaction. —*Quebec Chronicle.*

### THE CHURCH IN THE LOWER PROVINCES.

PICTOU, Aug. 25th, 1853.

Which day the Presbytery of Pictou, in connexion with the Church of Scotland, met, agreeably to appointment, to induct the Rev. A. W. Herdman, A.M., as minister of St. Andrew's Church, Pictou. A call, signed by upwards of 130 male heads of families, had been produced previously, notice duly served, and, as no objections were heard of, the Presbytery proceeded with the settlement. The Rev. A. MacLean preached in Gaelic and English; and the Rev. A. Pollok addressed minister and people respectively on their duties; after which the minister received the welcome from the numerous and respectable congregation. This is the first time a minister has been settled in this congregation since 1843; but by all present signs this induction promises to be one of comfort and permanence, one, too, in which all classes, Gaelic and English, heartily join. God grant that the solemn services of the day be not lost sight of by either Minister or people; and may this event, so long spoken of and so happily consummated, be for the best interests of the Kirk and cause.—*Communicated.*

We beg to record our indebtedness to the friend who has kindly forwarded to us the *Saint John Observer*, (N.B.) of September 6th, from which we extract the account of the Proceedings at the late Meeting of the Synod of our Church in that Province.

### MEETING OF SYNOD.

The Synod of the Presbyterian Church of New-Brunswick, in connexion with the Church of Scotland, met at Fredericton on 25th August, 1853, according to appointment.

The Rev. William Stewart, Minister of Chatham, Miramichi, the retiring Moderator, preached an excellent and appropriate Sermon from Matt. xx. 20, and following verses: "Then came to Him the mother of Zebedee's children with her sons, worshipping Him," &c.

The Synod was then constituted with prayer, the Roll was made up, and Commissions of Elders from several Sessions were read and sustained.

Thereafter the Synod proceeded to the election of a Moderator, when the Rev. John Hunter, Minister of Richmond and Woodstock, was unanimously chosen, and took the Chair accordingly.

### Appointment of Committees, &c.

Various Committees were appointed, Records of Presbyteries called for and produced, and appointments made for conducting the devotional exercises in which the Synod resolved to engage during their meetings.

### Acts of General Assembly to be applied for.

The Clerk was instructed to apply to the Colonial Committee for those recent Acts of Assembly that had not yet been received.

### Reports ancil Congregational Associations for Missionary purposes.

The Synod then called for the Reports of the different Ministers within their bounds as to

their diligence in reference to the forming and working of Associations in their respective congregations in support of objects formerly enumerated and agreed upon.

Verbal reports were then given in, and the results of such Associations in various localities stated.

#### Committee on Registrations.

The Committee, appointed by the Synod with the view of obtaining a legislative enactment to secure a regular system of registration of births, deaths, and marriages throughout the Province, reported that a Bill to secure that object had been brought before the Legislature during the last session, but, in consequence of the opposition it met with, it had been withdrawn.

The Synod re-appoint the Committee, with instructions to watch over any measure that may be brought forward.

#### Theological Education in the Province.

The Committee, appointed to prepare a Memorial to the General Assembly of the Church respecting the education of young men for the Ministry in this Province, reported that they had prepared such a memorial as was enjoined by the Synod; but that from particular circumstances it had not reached the hands of the Colonial Committee, through whom it was transmitted, till after the session of the Assembly for this year had terminated, and in consequence of this they had not been able to take any step in the matter. The Clerk read letter from William Young, Esq., communicating this information, and expressing the regret of the Colonial Committee that nothing more was in their power for the present. The Synod re-appointed the Committee, instructing them to bring the matter again under the consideration of the Colonial Committee with the view of having it brought before the General Assembly at its next meeting.

#### Union of the Lower Provinces into one Synod.

The Committee, appointed to correspond with Ministers in connection with the Church of Scotland in Nova Scotia, Prince Edward's Island, Cape Breton and Newfoundland, with the view of uniting them into one Synod, reported that they had transmitted a circular letter on the subject to the several ministers referred to. This letter, of which the Convenor of Committee read a copy, stated the object in view, requested the serious consideration of the proposal, and invited the attendance of as many as possible of the Brethren from the other Provinces at the meeting of Synod at Fredericton this year. There was also read extract Minute of the Presbytery of Pictou, N. S., in reply to the Committee's circular, in which the Presbytery recorded their favourable entertainment of the proposal; but, in the circumstances in which the Ministers and congregations in these Provinces were now placed, they considered it premature to give any definite answer, and expressed a hope that in the course of another year the way may become more clear to the Presbytery to give a final deliverance.

Along with this extract was produced a letter from the Rev. A. W. Herdman, Presbytery Clerk, wherein he states that they had been unable to send a deputation to meet this Synod of New Brunswick in consequence of his pastoral induction having been appointed to take place on the day on which the Synod was to meet. The Committee stated that they had received no answer to their circular from any other quarter.

The Synod approve of what the Committee has done, re-appoint the same Committee, with instructions to keep the matter in view, and to renew the correspondence with the Brethren of the several Provinces already specified.

#### Oecumenical Union of Presbyterians.

The Committee on Bills and Overtures stated that they had been requested to transmit to the Synod an Overture from the Presbytery of Saint John, as follows:—

"At Fredericton, the 21th day of August, in the year 1853. The which day the Presbytery of St. John met in

terms of adjournment, and was constituted with prayer. Sedt. &c.

"Inter alia—it was moved by John Gillies, Esq., and unanimously agreed to, That, whereas the disunited state in which the several Congregations in this Province, adhering to the Presbyterian standards, are at present, and for some time have been, is a great evil and tends to weaken the Presbyterian body generally, it be respectfully overtured by the Presbytery of St. John to the Synod of the Presbyterian Church of New Brunswick adhering to the Church of Scotland, that the said Synod take into their serious consideration the propriety of endeavouring to promote a union of the Presbyterian bodies in the Province into one Church, and also the best means of promoting such union.

Extracted from the Records of the Presbytery of St. John by.

W. DONALD, Presbytery Clerk."

The Synod resolved to take up the Overture thus transmitted to them, and John Gillies, Esq., was heard in support of it.

After reasoning, the Synod cordially and unanimously resolved to record their high approbation of the object contemplated by the Overture; and, as a proof that they have all along been favourable to a union with their Brethren of the different Presbyterian bodies in this Province, refer to a Resolution adopted at their meeting in 1850, as follows—

"The Synod, deploring the divisions which exist among Christians, and feeling the importance of uniting in one body those who hold the same doctrines, and adopt the same forms of worship, and of Church Government; and, believing that the differences which keep such denunciations asunder, and form them into separate bodies, have no proper cause for their existence in this Province—do hereby record their earnest desire for the accomplishment of such a union of all Presbyterians; and with this view appoint a Committee to confer with any who may manifest a desire to heal those divisions, that unhappily exist among religions denominations that have so much in common."

The Synod also, with the view of forwarding such a union as is now proposed, recommend to their several members to pursue the same conciliatory course as they have hitherto done; and appoint Messrs. Henderson, Ross, Donald, and Murray, Ministers, with Messrs. William Napier, Richard Hutchinson, John Gillies, and Angus Mc Caskill, Elders, a Committee, with instructions to use their best endeavours to promote the object contemplated, and to report to the Synod at next meeting.

*Thanksgiving for goodness of God in crowning the year with His bounty.*

On motion the Synod resolved to enjoin the different Ministers, members of Synod, that on the fourth Sabbath in October, or as soon thereafter as may be convenient, they direct the attention of their respective congregations to the goodness of God in crowning the year with His bounty; and so to improve the occasion as circumstances may seem to require.

#### Returns in answer to Queries of Synod.

The Synod called for Returns of Baptisms, Marriages, Deaths, &c., as formerly ordered, which were handed in by most of the members present. The others were enjoined to forward them without delay.

#### Records of Presbyteries.

The Synod called for the Reports of Committees appointed to examine Records of Presbyteries, which were given in, and the Records ordered to be attested.

#### Adjournment.

The Synod then appointed the next meeting to be held at Newcastle, Miramichi, on the first Thursday of July, 1854. And the whole proceeding were closed with prayer.

[From the H. & F. Missionary Record for September.]

Letter—Rev. W. Donald to the Secretary, dated St. John's, N. B., 18th July, 1853.

Various causes have arisen to prevent my reporting specially ament the congregations aided by the General Assembly's Committee on Colonial Churches, the principal of which has been that I might obtain such information as would enable me to report fully, not only in reference to these congregations, but also in regard to places where congregations might be organized, and where the services of a missionary or missionaries are very much wanted.

Last month I visited the congregations in the town of St. Andrews, and at Whittier's Ridge in the parish of St. Patrick. In the town of St. Andrews there does not appear to be any increase in the numerical strength of the congregation, but the members of it are generally benefited by the reviving prosperity of the place. It has long been in a depressed condition, owing to the gradual loss of its lumbering business and West Indian trade; but the active operations in the formation of the St. Andrews and Quebec Railway have for the present aided greatly in reviving its prosperity. The amount raised last year by the congregation for the support of the Rev. Mr. Ross was only £. 75 currency, and even that sum was not paid at the time of my visit; but the trustees, with whom I had a meeting, expected to be able to pay it up by the end of the financial year, somewhere about the end of the last month or beginning of this. For the current year they agree to guarantee £. 100 currency, and from the gradually increasing prosperity of the town I do not think they will have any difficulty in raising that sum. I pressed upon them the propriety of becoming self-sustaining as soon as possible.

The congregation at Whittier's Ridge, 22 miles from St. Andrews, is increasing in numbers. I preached there on a week-day; and, though at a very busy season of the year, and in a completely rural district, there was a very respectable attendance. Mr. Ross has been supplying services to them once a-month since the death of Mr. Cassilis, but has received from them only what barely covered his traveling expenses. For the current year they agree to pay him £. 25 currency for the same amount of services as formerly. This will pay his expenses, and leave probably about £. 10 or £. 12 over. This sum of £. 125 currency is all that Mr. Ross can depend on from the two congregations; and, though it will be an increase of about £. 40 currency to his income for the present year, yet without the continuance of the grant from the Colonial Committee he could not continue to support himself and family on this small amount, provisions and house-rent being at so high a rate.

In reference to Richmond and Woodstock, Rev. Mr. Hunter reports that his whole time would be required to his congregation at Richmond, and that he would be better in a pecuniary point of view, were he relieved of the congregation at Woodstock. The distance between the places is about 12 miles, and he preaches at each place every Sabbath. He complains much both of the labour and expense attending this, especially during winter, and when the roads are bad, that is, during the spring and fall; and particularly as the people of Woodstock have contributed very little towards his support. The congregation at Richmond, wholly rural, where Mr. H. resides, has increased so that it is necessary for their accommodation to build a larger church, or an addition to the old one; and it is intended to proceed with this during the present summer, which may be a cause for renewing their application for continued aid from the Colonial Committee. Of this, however, I have not yet heard. I have not been informed as to the amount of stipend they pay Mr. Hunter.

In the event of their obtaining the services of a missionary or minister, the people of Woodstock have subscribed to aid in his support £51, 10s. currency, warranted to be all bona fide subscriptions that would be paid; and they expect at least £. 20 more from out-stations; so that a minister

or missionary might calculate on receiving from that place and neighbourhood £70 currency. It would be very desirable for the interests of our Church to have a missionary at this place, which is of considerable importance both on account of its agricultural resources and iron mines. There are also many Presbyterians settled along the St. John, as far as the Grand Falls, and along the Tobique a tributary to the St. John. In fact the whole country from Woodstock to the Canadian boundary would form the charge of a minister in that locality. The amount of traveling would be great, but in a very interesting and important part of the Province.

In reference to the Harvey settlement, 25 miles from Fredericton, of which mention has been made in former communications as a very thriving settlement, I am informed by the Rev. Mr. Brooke that, in consequence of our Presbytery being unable to give them supplies, the people there had accepted the offer of a missionary from the Nova Scotian Seceders, who is now, or was lately, labouring among them. The inhabitants there are wholly Presbyterian; and should the Seceding missionary leave them, and had we one to supply his place, he would be gladly received. The number of families is now over 100; of individuals 600; and communicants about 120. Each family could without difficulty contribute £1 to the support of a minister, or £100 in all. The population is altogether rural.

In reference to the Nashwaak, north of Fredericton about 16 miles, which is wholly peopled by Scottish families, descendants of the soldiers of the 42d Regiment, discharged after the American war, Mr. Brooke states that, though many have fallen away to the Methodists and Baptists in consequence of having no regular minister of their own, there is a considerable number of decided adherents of the Church of Scotland. They have a place of worship erected about 10 years ago, where Mr. Brooke and other 4 ministers have preached occasionally. It is thought that this settlement, and that of Stanley, which is only a few miles distant, might raise about £50—probably not so much at first.

Besides the places mentioned, there are 4 or 5 other settlements within 40 miles of Fredericton, where there are many Presbyterians, where congregations might soon be organized, and where in the course of a few years a minister might be supported with comparatively little foreign aid; but the missionary in the first instance would require to be maintained in a good measure, if not entirely, by aid from the Parent Church.

It may be stated, as a general remark, that, where parties have been long without the administration of the ordinances of the Gospel, the religious feeling becomes deadened to such a degree that there is no desire for them; and, until the desire be aroused anew, little or nothing will be done for the support of such ordinances. In such cases the people become absolutely heathenized, utterly indifferent: and there are but too many instances of this in the Province.

Within a circuit of 50 miles around St. John there are a great many settlements where there are more or fewer Presbyterians; but the place where I consider it of most importance at present to have an active, energetic, and pious missionary is the Bend of Petitcodiac and neighbourhood, about 90 miles North of St. John. The district would comprehend different places in the counties of Albert and Westmoreland. The Rev. William Henderson, now of Newcastle Miramichi, was settled first in this district; but since his removal there has been no minister of our Church. The only supply they have had there has been an annual visit from Mr. Henderson. The Bend is a place of great rising importance, and likely to be next to St. John, and the second city in the Province in a commercial point of view, containing already many warm friends of our Church. The county of Albert is exceedingly rich in mineral resources; and in it are many Scottish families desirous to have a minister of their own Church. I am informed by Alexander Wright, Esq., an enterprising Scotchman now residing at the Bend, that the Presbyterians there and in the neighbour-

hood could at once easily raise £100 currency for the support of a missionary; and within a very short period, at the same rate of progress which has lately been making, could comfortably support a stated ministry.

I am instructed by the Presbytery to renew their guarantee for £50 sterling in aid of the salary of one missionary for their bounds, and to press upon the Colonial Committee the importance of their immediately appointing a suitable person for this sphere of labour. I am authorized also to state at the same time, that, if the Committee are in a condition to send us two missionaries, the Presbytery have little doubt of being able to raise an additional sum of £50 sterling.

From what I have stated, you will see somewhat of the amount of our destitution, and the need we have of additional labourers, and I trust will use your best efforts personally, and through the Colonial Committee, to send at the very least one efficient missionary at the earliest possible period.

## THE CHURCH OF SCOTLAND.

### THE COMMISSION OF ASSEMBLY.

The stated August meeting of the Commission of the General Assembly of the Church of Scotland took place on Wednesday at 12 o'clock in the Assembly Hall, the Rev. Dr. Barr, of St. Enoch's, Glasgow, Moderator.

After the transaction of some routine business, Dr. Grant laid on the Table answers to the reasons of dissent given in by the Rev. Dr. Robertson on the concluding sederunt of last General Assembly, against the decision come to by the Assembly on the question of University Tests; and also laid on the Table, by permission, Report from the Committee of last General Assembly upon the subject of the University Tests Bill, detailing the steps which had been taken to oppose the Bill, and recommending further remonstrance on the part of the Church against the passing of the measure.

Principal Macfarlan moved that "The Commission, having had their attention called to the Bill now in Parliament for regulating the admission of Professors to the lay chairs in the Universities of Scotland, and understanding that the said Bill has already passed the House of Commons, take this opportunity to renew in the most earnest manner the expression of the mind of the Church against the Bill as an unmerited and unwarrantable aggression on her rights and privileges, guaranteed to her by Acts of Parliament and by the Treaty of the Union, as a flagrant infringement of a solemn international compact, and as involving a change in the constitution of the Universities, most prejudicial to the interests of sound education. While they deem it unnecessary formally to petition Parliament, seeing that the petitions against the Bill have been already presented to both Houses on the part of the General Assembly, they resolve that a copy of this minute shall be transmitted to the Earl of Aberdeen, as the head of her Majesty's Government; and further, they authorise the Special Committee appointed by the late General Assembly, in the event of the Bill passing the House of Lords, to transmit in their name, for presentation to her most gracious Majesty the Queen, a loyal and dutiful address, stating the confidence with which they look to her Majesty for the full preservation of the rights and privileges so solemnly secured to the Church." The Rev. Principal spoke at some length on the steps which had been taken to prevent the passing of the Bill, and concluded by saying, he thought that a respectful and loyal address to her Majesty would not be considered as encroaching on her prerogative; they would be doing no more than humbly casting themselves at her feet, and praying for that protection she had promised to give them. Far be it from him to insinuate that her Majesty's conscience was less free than that of the meanest and humblest of her subjects. She would no doubt act according to her own view of the duty which became her before the King of

Kings; but he should not like to incur the responsibility of that Minister who should advise her to make light of an obligation so solemn and so binding—personally binding, as he conceived this to be. He would just repeat that it was their duty, if they would live with fair fame on the records of their country, if they would lay down their heads in the grave with clear consciences, it was their duty, even in the last resort, to testify against this most unparalleled aggression on the rights and privileges of the Church of Scotland.

Dr. Muir seconded the motion, and entered at considerable length into the grounds of the Church's opposition to the Bill, conceiving that all that was dangerous to its interests had been retained in the Bill in its amended form. He then quoted from statements, made by distinguished ministers of the Free Church, to show that these men were conscientious destructionists of the Church of Scotland; and he maintained that this clause of the Bill admitted them to hold chairs, and admitted them without violating their oaths, for it was only in the discharge of their official duty that they were limited by the declaratory clause, leaving them free scope to do the Church of Scotland as much injury otherwise as they choose. Such a state of things was, he thought, intolerable, and they ought to lift up their voice against it. He had fully anticipated there would be introduced into this Bill, which was to unchristianise, and unprotestantise, and infidelise our Universities, a clause compelling the Church still to send her students to these Universities. He was grateful to the Lord Advocate that that was not in the Bill, and he thought the course of the Church of Scotland was very clear—namely, that, if this Bill passed the House of Peers, and if her Majesty was induced to give her sanction to it, they must provide teachers of their own; and he was thoroughly persuaded that there was enough of spirit left among the clergy and laity for the purpose of accomplishing that end, and an abundance of material within the Church herself to provide such teachers as she required.

Dr. Robertson, after expressing his gratification at the appearance of the Rev. Principal among them, said that their deeply revered father had spoken of the satisfaction with which the decision of the last General Assembly had been received throughout Scotland; he, however, had not seen to-day any proofs of that satisfaction. If the course adopted by the last General Assembly was so very wise a one, how happened it that hardly a single petition, at least so far as he knew, had been sent up from any parish in Scotland in favour of the principles asserted by the last General Assembly? He could not but come to the conclusion, in reference to this matter, that, notwithstanding the majority of the Assembly—of the Clergy and Elders too—the majority of the country was against the views entertained by his respected friends. Though he was disposed to object to the present Bill almost as much as any member of this House, yet, looking to it in the light of the question of tests or no tests, it did seem to him to settle the point in favour of the possibility of a test of a Christian and Protestant character. If there could be a negative declaration introduced into the Bill by which a party declared he would teach nothing inconsistent with the articles of the Westminster Confession of Faith, or inconsistent with the inspiration and Divine authority of the Holy Scriptures, he had yet to learn on what principle of logic it was that this negative test, if the Legislature so willed it, should not be made a positive one. Then, as to the alleged inability of Parliament to interfere with the Act of Security at all, they might depend upon it that the public mind of this country would not allow itself to be tied down, and to be stereotyped by what had been done some hundred years ago, and that, if it did not find means of extrication from the difficulty one way, it would assuredly find it in another. He had yet to learn how it was competent for the two countries to enter into an agreement in 1707, and not equally competent for both parties, concurring upon the



basis of that international treaty, to re-adjust the terms of that compact in 1853. He would frankly tell them that, if he had a Christian and Protestant test to his mind, he would not be so exceedingly anxious, as many were, for that part of the test which referred to the upholding of the National Church, and he could not help thinking that he did the National Church far more honour in saying so than those did who supposed that it required all those tests and securities to hold it up. He believed that, if the Church of Scotland had taken up the simple ground of a Christian and Protestant test, there was not a parish in the land but would have got up its petition, and signed it by tens and hundreds in support of that position. He firmly believed that, if they had taken up the ground of admitting the Free Church, the United Presbyterian Church, and other Churches, to the lay chairs, they would have planted their foot on the rock so strongly that it would have been impossible to have driven them from it. The Rev. Doctor then adverted to the resolutions proposed by Principal McFarlan; and, while disapproving of the first, specially objected to the second, as calling on her Majesty to refuse her assent to a Bill which had passed both Houses of Parliament. He was not aware of any instance of this exercise of prerogative since the Revolution, and he certainly would not be a party to ask that at the hands of her Majesty.

Dr. Macpherson, Aberdeen, supported the motion.

Professor Swinton, while disapproving of the resolutions, expressed dissatisfaction with the negative character of the Bill and with the "compromise" that had been entered into on the subject by the Scotch members.

Dr. Macfarlane, Duddingston, considered that the present wretched state of matters was owing to the Scotch members being tampered with, and the case of the University Tests misrepresented to them prior to the last General Assembly, by declarations that the Church was prepared to receive a modification of the present tests, previous to the voice of the Church having been heard on the subject. He defended the reference to her Majesty's oath, considering it a matter personal to herself, and it implied no disloyalty or disrespect on their part to refer to it.

After some remarks from Dr. Cook, Haddington, on the power of the Sovereign as visitor of the Universities, Principal McFarlan briefly replied, and the resolutions were carried without further opposition.

The Commission separated at a quarter to 7 o'clock.

**NEW PARISHES IN GLASGOW.**—From the proceedings of the Established Presbytery of Glasgow we observe that, at its meeting on Wednesday, three new parishes were erected within the city, viz. St. Peter's, Lauriston, and Bridgeton.

**MONTROSE.**—We understand that in accordance with the recommendation of the congregation of the Old Church the Queen has been pleased to present the Rev. Colin McCulloch, of Dinny, to the first charge of the parish of Montrose.

**PARISH OF DALTON.**—We understand that the patrons, the trustees of the late D. Sandeman, Esq., of Kirkwood, have presented the Rev. A. Shepherd, assistant minister in the New Church, Dumfries, to the incumbency of the parish of Dalton, vacant by the demise of the Rev. J. H. Thomson.

**PARISH OF AUDERSIER.**—We understand that the vacancy in this parish, caused by the translation of the Rev. Mr. Forsyth to Dornoch, has been filled up by the appointment of the Rev. Evan Ross, minister of the Gaelic Church, Paisley. The noble patron, the Earl of Cawdor, has in this matter acted in entire conformity with the wishes of the parishioners, who from a list of several candidates selected Mr. Ross, and petitioned the patron in his behalf. Mr. Ross has been for some time minister at Paisley; and we trust that in his new and extended sphere of usefulness he will prove himself, as heretofore, an able and zealous preacher of the Gospel.

**PARISH OF KILTARLITY.**—The presentation to this parish, the charge of which is at present vacant from the death of the Rev. Mr. Fraser, has been devolved by Lord Lovat, the patron, on Professor Scott of Aberdeen.—*Inverness Courier.*

**DEATH OF THE REV. DUNCAN McARTHUR.**—The Revd. Duncan McArthur, Minister of Rogart, died at Golspie on Wednesday last. About a fortnight previous Mr. McArthur, who was assisting at the dispensation of the Lord's Supper at Golspie, was suddenly taken ill, and never rallied.—*Ibid.*

**DEATH OF THE REV. COLIN FRASER.**—The Rev. Mr. Fraser, of Kiltarlity, died suddenly on Tuesday morning at his manse. He was in good health the previous Sabbath, and conducted Divine service in the church as usual. He had been for 31 years settled in Kiltarlity; and his induction was one of the last occasions of the kind in the North where the services of the military were called into request.—*Ibid.*

**ARISAIG, August 1.**—The Sacrament of the Lord's Supper was administered here yesterday by the Rev. Messrs. Stewart and Maccallum. There was a large attendance. A great many persons came from the neighbouring parishes, and the number of communicants was greater than usual. A correspondent says, that there are 5 or 6 Protestant families in North Morar this year, most of whom have had children baptised in that district where a Protestant minister never officiated before.—*Ibid.*

**PRESENTATION TO THE REV. MR. MACKENZIE.**—The *Dundee Courier* notices a handsome presentation made to the Rev. Mr. Mackenzie, presented to the church and parish of Ferry-Port-on-Craig. The disinterested kindness of the Chapelshade congregation, thus evinced when Mr. Mackenzie was on the eve of leaving them, is equally honourable to both parties. Our contemporary says—“On Thursday last Mr. Mackenzie of Chapelshade Church, Dundee, was presented with a handsome book-case, an easy chair, a silver sugar bowl, and a silver snuff-box, as a mark of the esteem in which he is held by his flock, not less on account of his unwearied labours for their spiritual welfare both in the discharge of his public and private duties than for his unceasing and successful exertions to ameliorate the temporal condition of the poor in the district of Chapelshade. Mr. Hamilton, teacher, as one of the senior elders, was appointed to make the presentation, which he did in appropriate terms, and Mr. M. very feelingly acknowledged the compliment paid him.—*Ibid.*”

**SKYE, July 22.**—We have had the Rev. Dr. Barr, of St. Enoch's Church and parish, Glasgow, and Moderator of the Church of Scotland, accompanied by Dr. Macleod, of Morven, a former Moderator, as a deputation, from the General Assembly, to make inquiry as to the condition of the parish of Portree; but not having brought a single candidate in their train, I am afraid that their visit will have left matters very much as they found them, and which are just these:—A parish with an aged and venerable pastor, who liberally offers £70 pounds a year to an assistant, who will also be appointed successor, with the prospect of £5 or more as chaplain to the prison at Portree. But from the scarcity of Gaelic-speaking teachers this state of things has now continued for several years to the regret of the incumbent, the loss of the parish, and the troubling and perplexing of the Presbytery, who at last went to the General Assembly to see what was to be done in the case, which brought down the deputation, whom we were glad to see, albeit they could not do much from the nature of the case. Thus, I hope, will soon be remedied, as there are, I hear, a considerable number of Gaelic-speaking students in the Divinity Halls, who will soon be licensed. The parish itself is a desirable one from various circumstances connected with it; and, being the most public place in Skye, and much frequented by strangers, especially in summer, it is desirable that a person of superior qualifications should be appointed to it.—*Ibid.*

**ORDINATION.**—The Presbytery of London met on the 4th inst., and ordained and inducted the

Rev. William Rew Pratt as minister of the Caledonian Church, Holloway. The Rev. Randal Macpherson preached, and the Rev. Dr. Cumming addressed the minister and people. We augur much from this ordination. It is, perhaps, one of the most interesting ordinations that have taken place in London in connection with our Scottish National Church. The young minister is so promising, having both in Dingwall and in Montrose, where he laboured successfully as assistant, given high tokens of becoming a most able, eloquent, and successful preacher. The call which he received was so unanimous and cordial, and even enthusiastic. There were other candidates, but every voice was for him alone. The district of Holloway besides is intensely interesting; it is beyond comparison the most increasing suburb of London—Buildings are rising up in every quarter of it, and people are flocking to it from every part of the county; vice with its thousand ills follows, and faithful, assiduous ministers are much needed. The Caledonian Asylum likewise gives an interest to the church to which the young clergyman has been appointed. The 120 boys and girls, of Scottish parents, educated there, attend this church regularly in Highland costume. The seeing these marching to this place of worship—and a beautiful sight it is—is a signal to every Scotchman that there is a branch of the old Mother Church close at hand, in which he can worship the God of his fathers after the fashion he was wont to follow in the days of his youth beyond the Cheviot Hills. Thus in every view the charge of the pastor of the Caledonian Church is immensely interesting; and, we must add, it must be gratifying to every well-wisher of our Zion that that church since Mr. Pratt's election has been rapidly filling. Its attendance had been much thinned, but now it is increasing Sabbath after Sabbath. This we state on the authority of one of the managers; and we have no doubt whatever that the Caledonian Church congregation will go on increasing, and will soon be one of the most flourishing congregations in London.—*Edinburgh Post.*

**DUNDEE.**—Sabbath last was a day of more than ordinary attendance on religious ordinances in the parish church of Kilmadock, owing to its having been understood that a native of the place, viz., Mr. William Robertson, preacher of the Gospel, late of Donue Castle, was to officiate for the first time there in absence of the incumbent of the parish. The promising talents of the young gentleman, and the respectable standing which his parents long held in the parish of Kilmadock, together with many fond remembrances, and a thousand early and endearing associations, induced not a few intelligent separatists to lay aside their minor differences and petty prejudices, and to assemble under the same hallowed roof, and to worship at the same holy altar where they and their children had often congregated before with spiritual profit and delight. Without entering into detail on the services of the day it may be enough to state that Mr. Robertson, although only licensed a few months ago by the Presbytery of Dunblane, conducted the forenoon and afternoon services of the sanctuary with surpassing ability, during which he delivered two excellent and impressive discourses which were received with great acceptance. No doubt he felt much at the outset as a man of sensibility ever feels when addressing for the first time a congregation whose faces are familiar to him from long intercourse, yet he gave expression to his meditations on Divine things with much fluency of speech, energy, and commanding eloquence, accompanied with a gracefulness and earnestness of manner which evinced that he felt the force of the important truths he uttered. The audience, which were numerous and respectable, were much affected with the solemn truths and touching appeals proclaimed in their hearing, especially when allusion was made to the many affectionate ties lately severed amongst them by the hand of death. Altogether Mr. Robertson gave a very promising prelude of his future usefulness as a minister of the Cross in some favoured spot. The remarks of many on leaving the house of prayer, where

they formerly used to offer up the sacrifice of thanksgiving and praise, were such as gave indication that dislike to the Establishment was not the cause of their separation at the Disruption from the Clergy of that Faculty.—*Communicated.*

## CORRESPONDENCE.

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

"Can you tell me, sir, where to find a Church?" was the somewhat singular question addressed to the writer last Sabbath morning, as he was wending his way along the Fifth Avenue of New York with a similar object in view. At another time the question would have excited a smile, for within sight lay Churches of nearly every denomination of Christians, and not a street in the vicinity could be traversed without passing their doors. The appearance of the Gentleman, however, who thus sought for information, was such as to restrain a momentary expression of surprise, and his explanation at once showed that there was too much reason in his request. On every hand were Churches, it is true; but where were their Pastors? Newport and Saratoga, the Catskills and White Mountains are the scenes in which we might find them, while the stranger, driven from one closed door to another, is at last reduced to the necessity of putting the question to some passer-by, "Where can I find a Church?" Without questioning the absolute necessity of relaxation which must be felt by Clergymen in a large city such as this, when their strength is exhausted, their overstrained faculties worn out by eleven months of unremitting exertion, it must be regretted that they should all choose the same period for their vacation. It is the time when New York is thronged with strangers from every quarter, when the vast hotels are filled to overflowing with an ever changing multitude. In their distant homes many of these have heard of the fame or perused with interest the writings of many an able Clergyman, whom they looked forward to hearing for themselves, when visiting New York. Disappointed in this, they look in vain for a Church in which they may worship; and truly not strangers alone, but citizens, are sometimes baffled in the search.

The difficulty is an obvious one, and seemingly of easy remedy. A mutual understanding amongst Clergymen would provide against the absence of all at one time, and the simple plan of inserting in a few of the papers the names of the Churches to be open on the next Sabbath would place this most desirable information within the reach of all. But what might be done by any one no person takes in hand, a truism of which this perhaps is an example.

Readers of the "Presbyterian," finding themselves in such a difficulty during the month of September, may depend (D.V.)

upon hearing an excellent sermon in the Presbyterian Church at the corner of Twelfth Street and Fifth Avenue, where the Rev. Isaac Ferris, D. D., Chancellor of the New York University, is occupying the place of the Pastor, Dr. Phillips, now absent in Europe.

Much attention has lately been given to what is well called the "Progress of Heathenism in New York." The peculiarity of this city in regard to Church movements requires explanation to those not acquainted with the circumstances. Built upon an island, which gradually tapers to a point at the busiest part of the city, New York can extend but in one direction. Driven from its lower parts by this gradual conversion into business localities, all who could move have sought the pleasanter streets and squares which now cross what was almost yesterday an open country. In this gradual removal are of course included all the wealthier classes, and especially those who form the support of Churches in this neighbourhood. A natural consequence of this is, that the Churches follow the congregations, while the ground they occupied, now inhabited by classes far more needy of the influences which are withdrawn, is, as was well remarked, fast falling into comparative heathenism. Fifteen years ago there were 35 Churches in the 5 lowest wards of this city; now there are but 16, including a 1, and this in a population largely increased. Nor are the Churches left well filled, as we might infer from their small number. Allowing 400 to each, a calculation certainly over the mark, it will be seen that out of 90,000 souls, the population of our 5 lowest wards, little over 6000 can attend Church in their own precincts. The fact is incontrovertible that at least nine-tenths of the people in this part of the city live on from month to month, and year to year, as destitute of religious instruction as if they dwelt in a Heathen land. Church after Church leaves, one is turned into a Post-Office, another taken down, stone by stone, to be re-erected in a neighbouring city, and around a third, the venerable Brick Chapel, are now seen the open tombs which have been robbed of their sacred dust, lest insatiable commerce, already in possession, should thereon erect her busy marts.

As yet but little has been done in the work of combating the heathenism which pervades the lower part of the City. Gothic churches with cushioned seats, organs, choirs, stained windows, and other modern innovations, can do no good in this work. If such were to be found, this would stand empty, for the poor man and his family cannot but feel that their working dress (and other they have none) is hardly in keeping with such edifices so bedecked. Dr. Chalmers, the pioneer of Church extension, understood this, when in the Barclay Parish of Glasgow and the Westport of Edinburgh he planted his territorial schools amidst the dark scenes of our large cities. Such is the system a-

dopted here. A room is hired in which to commence a Sabbath School; to this not only children but parents are invited, their attention becomes arrested, regular services are commenced, and from such small beginnings arises the nucleus of many a Church which, we may trust, will shed forth rays of light into the darkness around. Of a movement still in its infancy much more cannot be said, except the hearty wish that the Home Missionaries thus engaged may be prospered in their self-denying labours.

The present time is remarkable for a vigorous spirit of Church extension in every Evangelical denomination found in the United States; and the efforts already made have met with most encouraging success. The first impulse to this was given by the Congregationalists, who proposed to raise a sum of \$50,000 for the purpose of aiding poor Churches, now being planted in the West. At first the scheme seemed impracticable, but fortunately its promoters persevered, and not long since the announcement was made, that the whole had been contributed.

At the last meeting of the New School General Assembly it was resolved to raise 100,000 dollars for church-extension, thus out-doing the Congregationalist brethren, who had shown so stimulating an example. In a body so numerous and influential there can be little doubt that the effort will be crowned with success.

In all the Baptist Conferences the question has been much agitated, and, though no actual steps have been taken, the subject has not been lost sight of. Feeling the urgent necessity for such exertions, arising out of the influx of Germans into this country, the Lutheran Church has taken active measures for meeting their wants. Their case is a peculiar one. As vessel after vessel arrives, hundreds of Protestant Germans are scattered over the country. Their language and still more the habits of these foreigners preclude them from joining in the services of American Churches, while on every hand are temptations from their irreligious countrymen to join in Sabbath desecration and open profanity, of which it is the sure accompaniment. Amongst these the Lutheran Church labours, and, finding herself straitened, she has determined upon a vigorous effort to lengthen her cords and strengthen her stakes by raising a sum of 50,000 dollars. This new life infused into the Church is the more encouraging, as many had begun to fear that, like the (miscalled) Established Lutheran Church of Prussia, a body which Martin Luther, I fear, would hardly own as his descendants, they had fallen into a Romanizing system of doctrine and Ritualism. That this is too true of a portion of the Church, and especially of what is called the Mercersburg school, with Dr. Nevin for their exponent, has been ably shown in recent controversies.

All these are the spontaneous efforts of large bodies of Christians, undertaken with-



out rivalry; and never, I believe, has there been less sectarian spirit shown than at the present time. Less ostentatious, but not less praiseworthy on that account, are the efforts of humble individuals who, when emigrating to a distant land, do not leave their religion behind them as too tender to bear transplanting. The following statement, made by a Missionary in Wisconsin, must serve as my illustration.

Sometime since, he writes, I met with a family living 7 or 8 miles from any regular meeting; but this they do not plead for either neglecting the Sabbath or the instruction of their children on that day. As you approach, you perceive 2 log cabins within 10 feet of each other, each containing but a single room. On entering, you perceive the families are from Scotland. The son, with a family of 5 or 6 children, occupies one, and the aged parents, now dependent upon the son, the other. Although small, yet the rooms present an appearance of neatness and good order. The children appear very respectful, and each one returns the compliment, when spoken to by the stranger. They appear intelligent and well trained, as though the fear and love of God dwelt there. The family library is small, but there is a good supply of Bibles and Testaments, and the Catechism. In reply to the enquiry, "How do you spend your Sabbaths so far away from regular means of grace?" they say, "Oh! we have a Sabbath school in our family every Sabbath, and, after we get through, the old people (now some four-score years old) come in and we have a prayer-meeting."

Worthy example! would that there were hundreds of such families scattered over the great West! What a redeeming influence they would exert!

Hush down the sounds of quarrel; let party names alone;

Let brother join with brother, and duty claim her own;

In battle with the mammon host join peasant, clerk and lord,

Sweet charity, your banner-flag, and God for all your word.

"ANCIENT."

#### THE COMING STRUGGLE AMONG THE NATIONS OF THE EARTH, &c.

This may be the production of some of those who abound in the present day, and call themselves Rationalists and Christians, in whose writings we can discover little that pertains to the religion of Christ, and little that can be called rational in their interpretations of Scripture. Such can adopt the views and use the language of the Jew, but cannot submit to the Spirit of Christ, nor use the language of the Gospel. The pamphlet, however, savours so strongly of the strictly Jewish spirit as almost without further evidence to authenticate its Jewish origin. We can hardly suppose it to have been written by any other than some one of the seed of Abraham according to the flesh, who still

clings to the old earth-born hopes of his fathers, for which they rejected Christ and the kingdom of Heaven, which He preached, as the fulfilment of the promises made unto them by the prophets of God. The old hope of the Jew is not here set forth in the unalloyed carnal grossness of a future paradise of sensual enjoyment, and the naked insolence of the Jewish claim to reign by right divine over all the kingdoms of the Earth, to enjoy all the honours, and possess all the riches of a universal dominion, and to see all the sons of the Gentiles as bondmen, and their daughters as handmaidens, bowing at their feet, and doing service to them sitting at their ease, and accepting this homage as the righteous lords of creation. Still what is here put forward as the hope of Israel is essentially of the earth and earthy. Some modification it has received from the more refined social spirit of modern times. It has more both of a moral and intellectual cast than the original conception, but still differs fundamentally from the hope of the Christian. The Jew may sympathise with the rationalist and the rationalist with the Jew, and they may borrow and lend of their things carnal and spiritual to make out a hope between them for the world; but it requires a new man in Christ Jesus, where there is neither Jew nor Gentile, to look steadily forward to the hope of a new creation wherein dwelleth righteousness. According to the views of this writer, when the kingdom of God, according to the Scriptures, is finally established on Earth, the partition-wall between Jew and Gentile is to remain unbroken. Israel, according to the flesh, still listens to this gross flattery of inordinate carnal pride, and for such a hope, it seems, still turns a deaf ear to the good tidings of an everlasting salvation prepared for all people.

From what we have said it will be seen that we do not attach any value to this pamphlet as an interpretation of Scripture prophecy. Yet we have read it with deep interest, for, whether written by a Jew or not, it does no doubt embody substantially the hope of Israel according to the flesh, and shows to what that people are looking forward as the great consummation of Scripture prophecy. It produced a deep and painful impression when thus reminded. But there is a large remnant of the ancient people of God, holding fast by a large portion of our Scriptures as the Word of God, in which we read such glorious things, while they gather from them only such beggarly elements of thought as are set forth in this pamphlet.

To the writer's programme of events which, he supposes, will take place during the next fifteen years, we attach no value whatever as an exposition of prophecy. Having mistaken the great end towards which, under the conduct of Providence, the events of our World are advancing,

he is not likely to have discovered the way which leads to it.

He is wrong in saying that Christian interpreters of prophecy generally refuse to admit a literal restoration of the Jews to the land of their fathers as one of the things foretold in Scripture. It is nearer the truth to say they generally admit this as one of those outward events, not of much intrinsic importance in itself indeed, but important as visibly signaling the time of the end, when all, for all shall be restored to the favour of God, and exalted, not to the temporal supremacy over their brethren of the Gentiles, but to glory, honour, and eternal life in Christ Jesus. But this writer is not satisfied that the establishment of a kingdom of righteousness and peace in the hand of the Messiah should be considered as the great event foretold by the prophets; he holds to the carnal interpretation of the Jews, and looks for an earthly kingdom, with their nation at its head.

Much of his speculation is not to be regarded as an interpretation of prophecy, but rather an attempt to guess at the future from the appearance of the present. But, even viewed in this light, we do not think that many of his conclusions are warranted by present appearances, when carefully examined.

The general strain of Scripture prophecy leads us to look for great and terrible commotions among the nations, men's hearts failing them for fear, when the powers of the earth shall be shaken, in order that those things which cannot be shaken may take their place and remain. The present times are full of signs both of evil and of good, and peculiarly portentous of an impending struggle between their opposing principles. There is reason to expect that great things are about to happen, and good cause to look forward to coming events both with hope and with fear. The state of the Continent of Europe is very ominous of mischief. The cloud which has been long gathering on the side of Russia, surcharged with elements of strife, looks very black and threatening. It seems slow to disperse, and still hangs lowering, as if destined to roll onward and burst over the nations of the West. With what effect remains to be seen, and in due time history will tell; but for our own part we cannot discover that either its course or its consequences are so clearly marked out in the sure words of prophecy as to enable any one to read them off beforehand. It is very possible that the Czar will one day invade Constantinople. It is possible he may take it. It is almost certain that, if he advances so far with success, he will advance further. But these things are as yet only possible. Some may think them probable. We do not. It is not probable that the Russians will be permitted to accomplish these things without opposition from the other nations of Europe. But Russia has never fairly

measured its strength against any one of the great European powers. Should it assume the offensive, we do not believe that it is a match in war for any one of them. To invade Europe will be a very different affair from retiring, like the Parthians of old, before their enemies till they have drawn them into their inhospitable deserts, where they are easily cut off. They will not win the sceptre of Constantinople at Pultowa. Nor can they bring their snows with them, under which to overwhelm the armies of France, on their march to the conquest of Paris. Will Germany bow down that the Slavonic invasion may pass on and overflow? Are the Russians able to subdue in war that great German people, so famous in history. Sluggish they may be in temperament, and slow to combine their efforts and concentrate their energies, from their dislocated political organization, but still surely more than a match for such a power as Russia.

The friends of free trade, free speech, a free press, the free preaching of the Gospel, and some potential voice for the great body of the people in the management of things civil and ecclesiastical, are surely quite as numerous and energetic, not less disposed nor less able to maintain their cause than the boyars and their serfs who will follow the Czar of Russia in a crusade on behalf of a Church which has languished in imbecile superstition more than a thousand years, or even under the excitement of the more attractive incentive of a plundering expedition against the properties, the lives and liberties of Europe, or rather of the whole World. For it is evident that, if the nations do not now settle down into something like universal peace, and the questions which now agitate men's minds are to be decided by war, as there is too much reason to fear, it is not one or two nations that will take part in the coming struggle. It will draw into its vortex all the kingdoms of the Earth. It is not likely that Russia will decide so great a quarrel. It is not now the most powerful of existing empires, nor are there now anywhere to be seen the resources which would enable it speedily to become so. If it be written in the counsels of God that it shall become so, it will become so of course. But we do not think that this can be clearly read either in the book of Revelation or of Providence.

Russia has never yet measured her strength against any considerable European power. It has lain very conveniently for assisting its stronger neighbours in oppressing the weaker, and for this assistance, which it has ever been ready to lend, it has been permitted to share in the dividing of the spoil. But the coming struggle will not be that of kings, striving to add corners of countries to the kingdoms already under their sway. If the spirit of modern times had disposed the mass of the people to follow their rulers in wars of

conquest, the history of Russia would not have been what it is. But neither men nor money could be freely obtained for the permanent prosecution of such an object. The people could not be stirred up to aid their rulers in making a conquest of France, when it seemed a ready prey amid the anarchy of its revolution. But, when France marched forth herself to conquer and subdue, the people of other nations were roused at length to hearty resistance, and she was forced to sit down in peace contented with her own. With this, we believe, the body of the French people are disposed to remain content. It was only on the side and with the aid of such a barbarous power as Russia that the medieval system of wars of plunder and conquest would be carried on in Europe. The rulers of Austria and Prussia, who availed themselves of this aid to supply the lack of zeal in their own people, are now reaping the fruit of what they sowed. They are afraid of the Czar, and obliged to humble themselves before him. But why? Because they have not the confidence of their own subjects. The King and the Emperor are afraid of the Czar; but are their people afraid of his people? Nothing seems to intimate that they are greatly afraid either of him or them. But one thing seems to have been made very evident, that it is with the people of Europe and not merely with their rulers that the Czar will have to do, if he advances on the career he would so fain follow. Nor is it the rising of revolutionary mobs he has to fear. We rather suspect he counted on that contingency as favourable to his projects. It is not the mobs, but the people of civilized Europe, who are fixedly opposed to the arbitrary rule of Princes with all the violence and uncertainty to which such mode of government gives rise. The dread of mob violence has made this great public submit to some momentary encroachments of despotic power, but under a firm conviction that they are but for a moment, and cannot be permanently maintained. It is to be hoped too, that the friends of liberty will henceforth cease to look to mobs and their violence for the means of effecting their object. Such means do not of late seem to have succeeded anywhere. The public mind shrinks from the application of remedies so violent and uncertain in their operation. But, if the lovers of peace and settled government, who are the only genuine friends of liberty, had reason to grieve over many late events, they have reason to rejoice over the present settlement of the Turkish question. That question has not been settled as mobs would have settled it; nor as the Czar and Sultan would have settled it; nor as the priesthood of the Latin or Greek Churches would have liked to see it settled; perhaps not exactly as the Courts of any of the parties engaged in conducting the diplomacy would have preferred to settle

it. But it has been settled according to the mind and out of respect to the wishes of parties, not directly taking part in the negotiations, but whom it would not have been safe for any of the negotiators to disregard. The great public have received the settlement with unequivocal marks of favour and satisfaction. The integrity of the Turkish Empire, the privileges of the Greek Church under the protectorate of Russia, and the privileges of the Latin or Roman Church under the patronage of France, were, we suppose, the matters which figured in the discussions of those who conducted the diplomacy of the business; but we doubt if any one of these has been settled according to the minds of the parties interested. The Sultan and his Mahomedan subjects cannot feel greatly delighted with any securities they can have received for the integrity of their Empire. The Churches, we fear, will not be well pleased to be put off with liberty of worship, when they were hoping to obtain power to persecute. How the Czar may be pleased with the lot which has fallen to him we cannot guess, for we know not what he has got by the affair. The other parties, who have taken part in the negotiation, cannot be over-well satisfied, for it is usual for arbitrators to be paid out of the estate; but in this case there has been no division. All parties, who have taken any part in the business, seem to have got their labour for their pains. The public takes no great interest either in their losses or their gains. If any parties save the Sultan and the Czar, and the priesthood of the Greek and Latin Churches, were greatly concerned about the integrity of the Turkish Empire, and the patronage of holy places, the public which has been gratified by the present settlement of the question concerning them was not one of these parties. The objects of its solicitude were far more important and holier than these. It was the peace of nations, and not the integrity of the Turkish Empire about which the anxiety of Christendom was awakened. It was the better prospect for civil and religious liberty under the sway of the Sultan than under the domination of either the Greek or Latin Churches with their despotic rulers, which has obtained for the Turk a prolongation of his power, and the support and sympathy of so many Christians. It was this that made the present settlement of the controversy between him and his hypocritical adversaries so acceptable to every honest man, whether Greek, Protestant, or Roman Catholic, who wishes to enjoy the fruit of his own labours in security without invading that of others, and to worship God in peace according to the dictates of his own conscience, without desiring to reduce others under subjection to his own priesthood, for, as to constraining them to adopt his own religion, no honest man could think of that. If Priests are not aware of this,

other people generally are. It is now a wide-spread conviction, that religious persecutions are of the earth, earthy, and designed to serve the purposes of earthly parties, and will neither drive men into Heaven, nor gain a high place in Heaven, for those who attempt so to drive them. Seeing then that Christianity was likely to have more liberty in Turkey under the rule of Mahomedans than under that of either the Greek or Latin Church, for it has more than in Greece under a nominally Christian sceptre, Christians may rejoice with others at the present settlement of the Turkish question. We hope it will prove a final settlement of the question of Church despotism in these parts, and that, when the Christian communities who inhabit them come to remove the yoke of the Mus-ulman from their own necks, they will not seek to impose the yoke of their priesthood upon the necks of other men.

If the Emperor of Russia is to prosper and do exploits according to the interpretation of prophecy in the pamphlet, which has given rise to our remarks, his end will not greatly resemble his beginnings. The Mahomedan question is certainly not settled yet; and there is a Mahomedan question to be settled with Christendom, quite distinct from that about the holy places and the integrity of the Turkish Empire. If the fanaticism of the followers of the false prophet, as is not unlikely, and as perhaps the Czar expects, should rouse them to some overt acts of violence, which will furnish him with a fairer pretext for again marching over their frontiers as defender of the Christian Faith, yet there are other defenders of the Christian Faith, who might feel called upon again to confront him there, and bar his progress till satisfied of his further intentions. Will Christendom accept of him as its champion in any future quarrel it may have with Mahomedanism? It has been clearly shown on the present occasion, that it is not the desire of Christendom to root out Mahomedanism by the sword. But, if the Mahomedans again draw out their sword against Christianity, the destruction then likely to overtake them will be upon their own heads. But, should it thus become necessary to destroy the Mahomedan power by violence, are there no hands to deal the blow but those of the Russians? Can the last day of the Turkish Empire in Europe not come till the Czar of Russia seat himself on the throne of Constantinople to set up a new tyranny over the souls and bodies of men? Could the Eastern question not again be settled to more general satisfaction by strong fleets filling up the Bosphorus, and plenipotentiaries under their protection, from nations not less potent nor less Christian than Russia? The affairs of this World change their aspects very quickly, but the present settlement of the Turkish question is not favourable to the future pretensions

of Russian interference. It seems decided that neither the Czar, nor any other party who may wish to occupy the throne of Constantinople, will be permitted to make it vacant by fastening a personal quarrel upon the Sultan. That religious freedom has been distinctly provided for now gives us reason to hope that it will not be overlooked in future management.

## MISSIONARY AND RELIGIOUS INTELLIGENCE.

### BAPTIST MISSIONARY SOCIETY.

The Sixty-first Annual meeting of this Society was held at Exeter Hall on Thursday last under the presidency of W. B. Gurney, Esq. There was a very large attendance. The proceedings of the day were commenced by the Rev. E. White giving out a hymn and offering prayer.

The Chairman then said. My dear Christian friends, by the kind Providence of God we are permitted to hold another Anniversary of this Society, a Society commenced in faith on very slender resources. But the smallest of seeds has become a mighty tree. Our Missionaries have gone forth supported and animated by the sure Word of prophecy. And, oh, what a glorious meeting will that be when the heralds of the Cross shall, as it were, lay down their commission with the report that the whole World is converted unto God! But, oh, when shall that day be? Certainly not until the people of God are more fervent, and practice more self-denial. The late John Foster once remarked, that the Christian cause is like the banyan tree,—where it is planted, it naturally spreads. We feel assured that each, who is put in trust of the Gospel, will feel it his duty to fulfil that trust. If the Saviour's love has a constraining influence on his heart, he will feel giving a privilege. The late excellent John Wesley once remarked that, when he was requested to perform any thing as matter of duty, he felt cold and unmoved; but that, when he was urged to it by motives of love to Christ, he went to his work with cheerfulness, and performed it with alacrity. (Loud cheers.)

The Rev. Frederick Trestrail then read an abstract of the Report, from which it appeared.—“Two of the Missionaries have fallen asleep in the past year.—The Rev. W. Carey, of Cutwa, the second son of Dr. Carey, and the Rev. G. Cowen, of Savanna Grande. In some instances the families of Missionaries have been sorely tried with affliction and the loss of children, while three, the Rev. J. Parry, of Jessore, the Rev. J. Johannes, of Chittagong, and the Rev. W. H. Webley, of Jacmel, weep over the graves of beloved wives. The personal strength of the Mission has further been reduced by the reluctant return of the Rev. J. Wheeler from Fernando Po, and the Rev. J. Webley from Hayti. A too brief period sufficed to show that neither health nor strength could sustain the scorching heat of a tropical climate. The Rev. G. Pearce and Mrs. Pearce, of Calcutta, have also been compelled to revisit their native land. In the Bahamas the pestilence removed 100 persons from the communion of the saints on earth; but 95 persons have been baptized in the churches. The buildings at Benares, occupied as a college by the Government, have become the property of the Society in a manner that marks the gracious hand of God. 34,000 copies of various parts of Scripture or entire volumes have been issued from the Depository, while 39,000 copies in Bengali and Sanscrit have been finished at the press for further distribution. A lengthened statement was made with regard to the extension of the Mission in India. It was resolved to send forth 20 additional Missionaries in some degree to seize the present openings for the extension of Christ's kingdom. A very considerable reduction has been effected in all the items of Home expendi-

ture. The actual debt now due to the Treasurers is 1,813l. 0s. 6d.”

The Rev. George Pearce: Dear Sir, and Christian friends.—As a returned and disabled missionary, I may compare myself to a soldier who has crept or been carried out of the conflict; but at the same time it is some satisfaction to me that I am able to give some account of how the battle is going on, and to encourage the forwarding of new levies to carry on the warfare. In thinking of India, I might tell you with affecting evidence of the need which India has of the Gospel; I might tell you how Providence is opening that great country to the messengers of Salvation; I might tell you how great changes, political, social, and moral, are now taking place. I might speak of the debasing and cruel rites of Hindooism which are now gradually being abolished; I might also tell you how Missionaries are rushing into that country; but I will not undertake so wide a range. When I left India I left it with great sadness of heart, not on my own account, but on account of the state of the Mission there. I left my brethren there few in number, weak in bodily strength, overburdened with labour, and greatly depressed in spirit. We felt there that we had not been sustained as the work demanded. Most of our Missionary brethren there are far advanced in age; we have just heard of the removal of one of them, and the Report tells us of the removal of three of their wives, aged women, the husbands of whom are far advanced in life. It is these things that make us sad. On my arrival in England in December last I was greeted with the intelligence of the project to send twenty missionaries to India. One of the principles of my missionary life has been this—that labour is success. If I did not feel this, I would not think of going back to India. My faith rests on the declaration of Him who commands us to go and preach the Gospel to every creature. (Applause.)\*\*\* Some time ago I was appointed by the Missionary Conference in Calcutta to endeavour to ascertain the extent of conversions through the country. I divided the period of 50 years into five portions. I ascertained that in the first ten years there were 27 converts; in the second ten years, 161; in the third ten years, 403; in the fourth ten years, 675; in the fifth ten years, 1045; and in the three years after, 819; giving a ratio, for the whole period of ten years, of 2,500. (Applause.) This is the rate at which our disciples in India are increasing. But I would say a word with respect to the character of these conversions and I can say of them in all sincerity, that they are our “hope and joy and crown of rejoicing.” I can say of them, as far as it is possible to judge, that they have been washed, and sanctified, and justified, even as by the Spirit of the Lord.

The Rev. Dr. Duff said, In every part of India there was now the most ample protection afforded for the lives and property of the Missionaries. He gave this testimony to the praise of Jehovah's grace, for it was not so formerly. He remembered the fact, that the venerable Dr. Marshman and his coadjutors were charged with being spies of the French, and told to get out of the country as soon as they could. But these were things that belonged to an antediluvian age; the flood had come since then, and swept them all away. But, to pass over these matters, he must come to the special object for which he had been requested to appear on that platform, which was to speak upon the subject of money. He did not much like the subject, but still money was necessary. There was a strong disposition among successful men of business either to hoard their money or to spend it far too exclusively upon themselves and their families. Instead of being contented, when they had realized a respectable income, to remain in their old established, comfortable houses, they must remove into larger abodes, and indulge in more expensive habits; whereas it would be far more in accordance with their professions of Christianity to continue as they were, and give the surplus to

the advancement of the cause of God in the Earth, He greatly rejoiced in what the Baptist body had done in the cause of Missions. When they contemplated the vastness of India with its 150 millions of inhabitants, it would be instantly apparent how infinitely short they came of doing that which must be effected before any decided impression could be made upon the teeming multitudes of idolaters in that land. The plan, adopted by Missionary Societies generally, in India of scattering their agents over a large district of country, placing one here, and another there immense distances apart, was not calculated to make that impression which their concentration upon particular spots would be likely to produce. Each Missionary was but as a little taper in the midst of the surrounding darkness; whereas, if they were brought into a focus, the brightness produced might be such as to dispel the gloom, and guide those ships that were drifting about upon the dangerous waters of heathen superstition into a safe and peaceful haven. After a graphic description of the almost indescribable and overpowering glories of an eastern sunset and sunrise behind the gigantic Himalayan Mountains, Dr. Duff presented a lesson, which might be drawn from a natural phenomenon to be observed upon these mountains, to the merchant princes of Britain. Throughout the winter season the ice and snow accumulated upon the sides and summits of the mountains, and, like misers, appeared to be resolved upon keeping all to themselves; but, when the powerful beams of the summer sun streamed upon them, the snow freely melted, rushed down into the valleys, and swelled the waters of the Ganges, and thus fertilised the banks of that noble river, which extended through the country some 1500 miles, and gladdened the hearts of millions of the people. So let men of business engage in their calling with zeal and energy, and accumulate wealth; for to say that Christians must needs be injured by engaging in business was cant. Let them not, however, spend it wholly upon themselves but pour out their treasures into the channels of Christian benevolence. Christians did not sufficiently realize the fact, that the World and all its concerns was completely under the power of God. Let them but believe this fact, and then they would work in faith and with renewed zeal, feeling that God had not given them the battle only, but had assured them of victory too. Let difficulties arise,—let the Man of Sin grow more and more,—let his thunders come bellying over the sea—let there be more fearful Papal Aggressions,—let German Pantheism and French Socialism continue to spread,—let kings and priests unite themselves against the Lord—let the heathen rage if they will, and ten thousand things more—what would all this avail when He, who is sitting behind the visible elements of time, interposes to assert His glorious and absolute supremacy over them all? Then will the shout of triumph be raised in Heaven above, and re-echoed from the Earth beneath, “Arise, O Lord, let Thine enemies be scattered,” then will a nation be born in a day, then will kingdom after kingdom be added to the swelling empire of the Messiah, then will this weak, sighing, groaning earth rise up renewed and renovated, and enter upon its jubilee of a thousand years.

Hallelujah! Hark the sound  
Echoes throughout the Earth and skies—  
Wakes above, beneath, around  
All Creation's harmonies.  
See Jehovah's banners furled—  
Sheathed His sword—He speaks; 'tis done—  
And the kingdoms of the World  
Are the kingdoms of His Son!

(Great Applause.)

Thereafter the collection was taken up when the Secretary, Mr. Underhill, stated that he had a very great pleasure in being permitted to be the medium of conveying to the audience a very pleasing fact. An old friend of the Society, whom he was not at liberty to name, had allowed him to say that he would wipe off the entire debt of the Society—£1800. (Great applause.)

How worthy of more frequent imitation is such Christian liberality! How many, whose gold and silver God has multiplied to an unexpected amount, forget nevertheless that He has said, “The gold and the silver is mine;” intimating that He does not bestow abundance for personal aggrandisement and gratification, but for the promotion of His own glory and thereby of human happiness here and hereafter.”

WESLEYAN MISSIONARY ANNIVERSARY.

The last number of the London *Watchman* contains an account of the Anniversary of the Wesleyan Missionary Society, held in Exeter Hall on Monday, the 2nd instant. We give the following extract from the FINANCIAL and STATISTICAL REPORT of the Committee:—

The Receipts of the Wesleyan Missionary Society for the year ending December 31, 1852, were £105,381 19s. 6d., being an increase of £2,650 19s. 9d. over those of the preceding year. There is a decrease in the large donations received at the Mission House, amounting to £2,441 10s. 11d: but an increase on the Receipts of the Home Districts of £1,854 9s. 6d.; the additional increase is found in the Miscellaneous Receipts; the Christmas Offerings showing an advance of nearly £400; and the Contributions for China being nearly £1,000 in advance.

	£	s.	d.
The total Ordinary Receipts at the Mission House and from the Home Districts have been.....	66,076	8	5
The Hibernian Missionary Society.....	3,919	13	3
The Juvenile Christmas Offerings.....	5,528	5	3
Contributions for the Chinese Mission.....	1,225	1	10
Total Ordinary Home Income..	£76,779	8	9
Contributions of Foreign Auxiliaries.....	14,320	11	11
Colonial Grants.....	3,490	3	10
Legacies.....	2,899	0	7
Donations on Annuity.....	5,297	11	5
Dividends, Interest, &c.....	2,595	3	0
	£105,381	19	6

The expenditure has been £110,337 0s. 11d., being £4,955 1s. 5d. more than the income. This excess, added to previous deficiency, leaves a balance of £24,691 9s. 2d. to be provided for.

The Committee has been greatly encouraged and comforted in its arduous labours by the continued liberality of the friends of Missions. The list of contributions exhibits examples of princely munificence, worthy of any age of the Church of Christ. The advancing success of the Juvenile Christmas and New Year's Offering, as collected chiefly by very young persons and children of the families attending the Wesleyan ministry, is a gratifying circumstance. This pleasing source of income, and the other ordinary sources of income, are capable of large increase, and are therefore commended to the care and attention of the friends of Missions in their several localities.

A review of the Financial proceedings of the Society during the year affords the Committee an encouraging hope for the future. They have seen the necessity of restricting the Expenditure on all the Missions of the Society, and in this painful operation they have had the valuable aid of the Missionaries themselves, who acknowledge universally the necessity of expending no more than the friends of Missions contribute. On the Colonial Missions the Missionaries have begun to depend for their support on the congregations to which they minister; a measure which the relation between the Missionaries and their congregations fully justifies, and which the prosperous state of some of the Colonies has at once rendered perfectly successful. By this arrangement the

Funds of the Society will be more exclusively expended in Missions to the Heathen and other unenlightened portions of the human race.—*Toronto Christian Guardian.*

EVANGELICAL ALLIANCE.

A soiree of the members of the Evangelical Alliance was held, May 12th, in Great Queen-Street. There was a very large attendance.

The Hon. and Rev. Baptist Noel alluded to various points on which, he said, some persons were prone without sufficient ground to congratulate themselves. The diversity of sects they considered as producing a wholesome rivalry among Christians, and leading to more active labour in Christ's cause. He believed that was a great fallacy. Whatever was gained in the wars of exertion by such rivalry was more than lost by deterioration of spirit. If men laboured simply because they loved souls, less exertion would do more for the benefit of mankind; but that feeling would in reality lead to more exertion. (Hear, hear.) The variety of sects had been also compared to a number of beautiful flowers in a garden with different scents and varying tints and pencillings on their petals. This was another fallacy. Flowers were so placed by the hand of God; but men's differences came from their infirmities. Christianity began in one, and he believed it would end in one; the present being only a transition state, though undoubtedly a long one. The diversity among Christians was also compared to a rainbow with its various colours. It was a storm, however, that made the rainbow; and it was far better that there should be the clear light of Truth and sunshine of Grace, and nothing else. (Applause.) However differences existed among Christians; and it was the duty of all men to lessen the disadvantages attendant upon them, and to unite as cordially and fraternally as possible. The Hon. and Rev. gentleman then exhorted the meeting to avoid all feelings of jealousy when they heard of the success of denominations with which they were not connected. He said that, just before he left the Establishment, a gentleman remarked to him, “While you have been in the Church, you have endeavoured to lessen the bigotry of Churchmen; now you are going among Dissenters, try and lessen their bigotry;” and that was very much his desire, and so strong was that desire that he had heard, even in that room, that he longed for the occasion to go back to the Establishment. He could declare, however, that, if he had not taken the step which he had taken, he should have to take it now. His sentiments in that respect had undergone no change, believing, as he did, that he had done the will of His Lord and Master; and it was for that very reason that he could afford to rejoice in the progress and success of his brethren in the Establishment.—*Lon. Pat., May 19th, 1853.*

RELIGIOUS ANNIVERSARIES AT GENEVA.—It will not be expected that I should give you even an outline of the various addresses which followed the reading of these Reports. One alone, that of Dr. Merle at the opening, can find place in this letter, “What specially distinguishes the present period,” said the learned Chairman, “are the contradictions or antinomies which it exhibits.” The first which he mentioned was, that, while Catholicism was obtaining favour with the Governments of Europe, it was on the contrary losing in the estimation of the people. On the one hand immense efforts to uphold the Roman colossus, and on the other evident protestations of the human conscience against the slavery to which it would condemn it.

A second contrast is to be found in the tendency of Error to concentrate its efforts into the hands of the Pope on the one hand, and on the other an impulsion towards a representative government in the Churches to the exclusion of clerical influence. This latter tendency is especially manifested, said Dr. Merle, among the Presbyterian Churches, but it likewise extends to those Churches which are hierarchically gov-

erned. The true solution of the difficulty would be in that degree of liberty which is betwixt despotism and demagogy, and is a safeguard against both.

A third contrast, apparent in the signs of the times, lies in the rivalry between the hierarchical or traditional principle and the purely Scriptural principle. The first of these principles is invading the countries most distinguished among the Protestant nations; it places man on the throne of conscience and duty. The second principle places God thereon, and is gaining ground in Papal countries. France and Belgium receive the pure Word, while Geneva places Calvin at its head, and reprints his catechism as a standard of faith.

A fourth contrast is to be found in the struggle between forms on the one hand and Christian life and faith on the other. The Romish Church is essentially the Church of forms, but life sometimes shows itself there notwithstanding. It was so with Pascal, Fenelon, and even Bossuet. On the other hand among Protestants we find a leaning to forms and Ecclesiastical pretensions. A love for forms increases and life diminishes. Among the Baptists faith takes the place of infidelity.

A fifth contrast in this period of the Church is this, great schisms on the one hand, and much union on the other. In France the bishops quarrel; sects multiply in England, but Christians unite more than ever. The Evangelical Alliance proves this efficiently.

Lastly, a sixth contrast is to be found in the political world. On one side principles of ruin and destruction; on the other principles of re-edification. Socialism on the one hand, and a new order of things on the other, but in a quite opposite direction. In the midst of all these ruins the Lord reigneth. He builds His Church, and proclaims His Son as the repairer of the breach.

Such is a hasty and imperfect outline of the Chairman's opening speech. Dr. Merle usually gives sketches of this kind on subjects of present import, whenever he presides at the anniversary; and he deals, as you perceive, in analogies and contrasts with all the boldness of a thinker. It would not become me to criticise his last speech, and I just give it that your readers may do that themselves, if they think proper.—*Correspondent of the Toronto Christian Guardian.*

## MISCELLANEOUS

**THE PROTESTANT MISSION TO IRELAND.**—The scheme promoted in London for the evangelization of Ireland is stated to consist of 10 divisions, and each division of 4 districts. The ministers engaged in one district during the first week pass into a second for the second week, into a third for the third week, and into a fourth for the fourth week. The sphere selected for the labours of the various ministers forming the Mission is in the south-western and southern districts of Ireland. The following ministers compose the Scottish portion of the Mission:—*Church of Scotland*—Rev. R. T. Johnston, Maryhill; Rev. Robert Stevenson, Dalry; Rev. Arch. Clerk, Kilmalie, Fort-William; Rev. Dr. Buchan, Fording; Rev. James S. Johnston, Cambuslang; Rev. Hugh Park, Cumbernauld. The Rev. Robert Gillan, of St. John's, Glasgow, had also engaged to go, but has been unable from indisposition to fulfil his engagement. *Nice Church*—The Rev. Dr. McGilvray, Glasgow. Rev. John Henderson, Port-Glasgow; Rev. Peter Hope, Wamphray, by Moffat; Rev. D. Agnew, Tryon; Rev. James Stephenson, Newton-on-Ayr; Rev. J. Murray, Auchincrain, Little Douglas; Rev. John Walker, Newton-Stewart; Rev. Wm. Hutchison, Johnston; Rev. R. Crawford, Penpont; Rev. John Macfarlane, Dalkeith; Rev. G. Lewis, Ormiston; Rev. D. Thorburn, Leith; Rev. Horatius Bonar, Kello. *United Presbyterian Church*—Rev. John Ker, Glasgow; Rev. H. McGill, Glasgow; Rev. Dr. Taylor, Glasgow;

Rev. Wm Burgess, Glasgow; Rev. Dr. Jeffrey, Penny; Rev. Sutherland Sinclair, Greenock; Rev. Wm. Thomson, Slateford; Rev. W. B. Robertson, Irvine; Rev. G. Wood, Kirkcubright; Rev. J. M. Laurie, Partick; Rev. M. Battersby, Hamilton; Rev. John Symington, Kilmarnock; Rev. James Stevenson, Dennyloanhead. *Reformed Presbyterian Church*—Rev. John M'Dermid, Dumfries; Rev. M. G. Easton, Girvan.

**RATHER SIGNIFICANT.**—The French Minister of Public Instruction has ordered a crucifix to be placed in all the class-rooms in the Government Colleges and Lycées.

**JEWS IN BAGDAD.**—In Bagdad there are 18,000 Jews. Mr. Stern, a Missionary of the London Jews' Society, who has spent some time there, speaks favourably of their good will towards Christianity; they are mostly infidel, he says, in respect to their old religion.

**CONVERTS TO PROTESTANTISM.**—In Burlington, Vermont, there have been remarkable conversions to Protestantism, 8 adults in one day having publicly disowned the Church of Rome. Two of the number were men of education, sent out as missionaries to the States among the French. One of the number was conspicuous as a Bible-burner at Champlain some years ago.

**TWO INDEPENDENT MINISTERS OFF TO THE DIGGINGS.**—It will be learned with some surprise that two of the leading ministers of the Independent body in Manchester, the Rev. Richard Fletcher, who has held his charge about 22 years, and the Rev. J. L. Poole, who has been a pastor there 11 years, are about to take their passage to Australia. These gentlemen have been solicited by the Colonial Missionary Society to go out to Victoria, and superintend their missions in that thriving colony, and have accepted the responsible charge, leaving large and attached congregations behind them. Meetings were held of their friends during the past week to take leave of them.—*Daily News.*

**LUTHERAN STATISTICS.**—The following estimates respecting the number of Lutherans in the World are found on the 17th page of Prof. Eichelberger's inaugural address. They are based on information furnished by request of Prof. Hazelius, D. D., deceased. Being derived from good authority, they may be presumed to be correct. According to this estimate the number may be put down at 40,000,000. They exceed probably that number, as will be seen from the statistics showing how they are distributed.

Sweden, 3,000,000; Norway, 1,500,000; Denmark, the Faroe Islands, Jutland and Greenland, 2,000,000; France, 500,000; Protestant Germany, 25,000,000; Prussia, 5,000,000; Austria, Hungary, Bohemia, and Moravia, 1,500,000; Poland and Russia, 2,500,000; United States, 1,000,000; West India Islands, 100,000; South American States, 50,000.—Total, 42,250,000

**ROME AS IT IS.**—Rome, as appears from a recent census, contains a population of 175,000, divided into 54 parishes; and amongst them are 29 bishops, 1280 priests, 2092 monks and members of religious orders, 1698 nuns, and 537 ecclesiastical pupils. In 1848 the population was 179,000, but was reduced by the revolution to 166,000 in the following year. The number of bishops in residence at Rome was 46 in 1846, the highest known; in 1849 it was, as now, only 29. The number of priests was never greater than in 1848, when it was 1541, nor lower than in 1849, when it was 1187; that of monks and members of religious orders was 2589 in 1848, and 1764 in 1849. The number of nuns was 1592 in 1843, and, being now 1698, presents an increase of 1½ per cent., after deducting the losses from deaths. The number of ecclesiastical pupils was 1069 in 1844, and in 1849 it fell to 492. The heretics of all shades—Turks, schismatics, Protestants, and unbelievers—amount, exclusive of Jews, to 412; and a very great number of them belong to the foreign embassies.

**BIBLE SOCIETY MEETING AT CONSTANTINOPLE.**—Whilst the clang of arms is heard from St. Petersburg to Odessa, and Egypt is sending her

fleets to protect the Sultan, there has been an occurrence at Constantinople which shines out like a rainbow of peace amidst the gathering storm. It appears that a meeting, intended to promote the cause of the Bible Society, was lately held, at which Lord Stratford de Redcliffe, the able-large-minded, and philanthropic Ambassador of our Protestant Sovereign, presided. The fact that any Christian meeting should be held in the metropolis of Turkey under the very eye of the Sublime Porte, having for its object the diffusion of the Word of God, and the propagation of the everlasting Gospel, is a circumstance worthy of remark; but that it should be presided over by the representative of Queen Victoria, by the Ambassador in whom the Sultan chiefly confides, and with whom he daily takes counsel, is an event so significant of the change which is going on in the East that it is calculated to inspire the Christian with zeal for the promotion of Christ's kingdom, and make him "thank God and take courage."—*Christian Times.*

**WESLEYAN METHODISM.**—The official Reports made to the Wesleyan Conference shows a decrease in the membership of 10,400 during the year. The total membership in Great Britain is 270,965, in Ireland, 19,608, Foreign Mission-stations 100,828; together, 391,401. There are on probation in the Mission-stations, 5,383, and in Great Britain 10,163. The Rev. George Steward, one of the most able ministers of the body, sent in his resignation. The Conference appointed the Rev. Knuch Wood president of the next conference in Canada, and the Rev. John Ryerson co-delegate. During one of the sittings an interesting communication was read, thus alluded to in the London Watchman:—

**CANARESE MEMORIAL.**—The Rev. William Arthur submitted a document composed of many folios of India paper, of a large size, neatly tacked with blue ribbon. It was a petition from the heathen and Mahomedans of the city of Mysore, written in the Canarese language, with an English translation, and signed by 3340 persons in 8 different languages. It represented their great desire to have an English school for their children, and requested that one might be established, stating that by doing so great fame and merit would accrue to their benefactors.

The petition had been intrusted to the Rev. Edward J. Hardey, who has just returned from Mysore, that he might present it, and obtain the object of the petitioners. Mr. Hardey not being in the Conference at the time, the document was read and translated by the Rev. Daniel Sanderson, and listened to with great interest. Perhaps this is the first instance in which any Christian assembly in this country has received a petition from a large number of heathens and Mussulmans, requesting the benefit of education at their hands.

According to the *London Guardian* it is now stated that the arrangements being completed for establishing two new bishoprics in South Africa—one at Natal and one at Graham's Town—it is the intention of the Colonial Bishops' Committee to proceed forthwith with the attempt to establish 5 additional sees in the colonies and dependencies of the British Crown.

The first in order is that of Christchurch, New Zealand, which has for some time past been in abeyance. Towards the erection of this see the Society for Promoting Christian Knowledge has granted a sum of £1,000.—The next is that of Mauritius, at present under the ecclesiastical jurisdiction of the Bishop of Colombo. Towards this see there have been promised £3,000 by the Soc. for the Propagation of the Gospel in Foreign Parts, £5,000 by the Soc. for Promoting Chr. Knowledge, and £1,000 by the Chr. Faith Soc.—A third is that of Borneo, towards which £5,000 have been promised by the Soc. for the Propagation of the Gospel, and £2,000 by the Soc. for Promoting Chr. Knowledge.—Towards another bishopric in West Canada £2,000 have been promised by the Soc. for Promoting Chr. Knowledge, and towards an additional bishopric



in West Australia £3,000 by the Society for the Propagation of the Gospel. Negotiations have opened with her Majesty's Government for the establishment of the bishopric at the Mauritius; and there is reason to believe that the means of its endowment will be provided from sources independent of the Colonial Bishops' Fund. The seat of the new bishopric in Canada West will be at Kingston, and that in Western Australia at Perth. The Rev. F. T. McDougall, M. A., will be the first Bishop of Borneo, and the Rev. Philip Geli, M. A., curate of St. Mary's Church, Bryanston-square, formerly warden of Christ's College, Van Dieman's Land, will be first Bishop of Christchurch, New Zealand.

## POETRY.

For the Presbyterian.

## THE JOY OF THE CROSS.

"The humble shall see this and be glad; and your heart shall live that seek God."

## PSALM LXIX, 32.

With glory on His silver wings  
The Holy Dove appears!  
And, brooding o'er my darkened heart,  
Dispels its doubts and fears.

Thus from His presence chaos fled,  
When, clad in splendour bright,  
He spread His radiant wings abroad,  
And clothed the earth in light!

So wakes my heart to life and love,  
My soul in bliss is drowned;  
I cannot, if I would, be sad,  
For Christ, my Lord, is found.

I sought Him mid the shades of night,  
When clouds my sky o'erspread;  
I sought as those who seek for life,  
But seek among the dead!

Sudden the parting clouds unfold,  
The Holy Dove appears!  
His silver wings illumine the clouds,  
And brighten all my tears.

Now by this Heavenly light Divine  
My bleeding Lord I see;  
His meek, His dying eyes are fixed  
With soft reproach on me!

'Twas I, 'twas I that left the Lord;  
Else I had never mourned;  
Refused the Cross, and feared the shame!  
Reproach for *Thou* I spurned!

Oh! What is all the world to me,  
If *Thou* Thy light deny!  
Without Thy smile, Thy light, Thy love,  
I swoon, despair and die!

Here at Thy cross I fall, I weep,  
And clasp it to my breast;  
Nor Earth, nor all that Hell can do,  
Shall drive me from my rest!

Now fold Thy wings, *Thou* peaceful Dove,  
Upon my heart lie down;  
Beneath the shadow of the Cross  
I'll wait the promised Crown.

S. O.

Osnaburgh, Sept. 27th, 1852.

## CASTE AND CHRIST.

"He is not ashamed to call them brethren."

Ho! thou dark and weary stranger  
From the Tropics' palmy strand,  
Bowed with toil, with mind brightened,  
What wouldst thou upon our land!

Am I not, O man, thy brother!  
Spake the stranger patiently,  
All that makes thee, man, immortal,  
Tell me, dwells it not in me!

I, like thee, have joy, have sorrow;  
I, like thee, have love and fear:  
I, like thee, have hopes and longings  
Far beyond this earthly sphere.

Thou art happy, I am sorrowing;  
Thou art rich and I am poor:  
In the name of our One Father  
Do not spurn me from your door.

Thus the dark one spake, imploring,  
To each stranger passing nigh;  
But each child and man and woman,  
Priest and Levite, passed him by.

Spurned of men, despised, rejected,  
Spurned from school and church and hall,  
Spurned from business and from pleasure,  
Sad he stood, apart from all.

Then I saw a form all glorious,  
Spotless as the dazzling light  
As He passed, men veiled their faces,  
And the Earth as Heaven grew bright.

Spake He to the dusky stranger,  
Awe-struck there on bended knee.  
Rise! for I have called thee brother,  
I am not ashamed of thee.

When I wedded mortal nature  
To My Godhead and My throne,  
Then I made all mankind sacred,  
Sealed all human for Mine own.

By Myself, the Lord of ages,  
I have sworn to right the wrong;  
I have pledged My word, unbroken,  
For the weak against the strong.

And upon My Gospel banner  
I have blazed in light the sign—  
He, who scorns his lowliest brother,  
Never shall have hand of Mine.

Hear the word! who fight for freedom,  
Shout it in the battle's van!  
Hope for bleeding human nature!  
Christ, the God, is Christ the Man!

H. E. R. STOWE.

Andover, July, 22, 1852.

## THE TWENTY-THIRD PSALM.

BY REV. THOS. ROBERTS.

Mr. Roberts was a Wesleyan preacher, who died at Bristol, England, after a ministry of forty six years.

My Shepherd's mighty aid,  
His dear, redeeming love,  
His all-protecting power displayed,  
I joy to prove:  
Led onward by my Guide,  
I view the verdant scene,  
Where limpid waters gently glide  
Through pastures green.

In error's maze my soul  
Shall wander now no more;  
His Spirit shall with sweet control  
The lost restore:  
My willing steps shall lead  
In paths of righteousness;  
His power defend; His bounty feed;  
His mercy bless.

Affliction's horrid gloom  
Shall but Thy love display;  
Thou wilt the vale of death illumine  
With living ray.  
My failing flesh Thy rod  
Shall thankfully adore;  
My heart shall vindicate my God  
For evermore.

Thy hands an unction shed,  
Whose balmy sweets abound;  
It honours my devoted head,  
With gladness crowned.  
While hid from every ill,  
From each infernal foe,  
My cup ten thousand comforts fill,  
And overflow.

Thy goodness ever nigh,  
Thy mercy ever free,  
Shall, while I live, shall, when I die,  
Still follow me.  
Forever shall my soul  
Thy boundless blessing prove;  
And, while eternal ages roll,  
Adore and love.

## REVIEW.

MESSRS. CONEYBEARE AND HOWSON'S  
LIFE AND LETTERS OF ST. PAUL.

THE APOSTLE PAUL AT ATHENS.

IN one of our former numbers we quoted a few passages from *Messrs. Coneybeare and Howson's Life and Letters of St. Paul*, then in course of publication. The completion of this valuable and interesting work induces us to extract some of its most striking passages for the benefit of our readers:—

## THE IDOLATRY OF THE ATHENIANS.

"At the very gateway we are met with proofs of the peculiar tendency of the Athenians to multiply their objects both of art and devotion. Close by the building, where the vestments were laid up which were used in the annual procession of their tutelary divinity Minerva, is an image of her rival Neptune seated on horseback, and hurling his trident. We passed by a temple of Ceres, on the walls of which an archaic inscription informs us that the statues it contains were the work of Praxiteles. We go through the gate; and immediately the eye is attracted by the sculptured forms of Minerva, Jupiter, and Apollo, of Mercury and the Muses, standing near a sanctuary of Bacchus. We are already in the midst of an animated scene, where temples, statues, and altars, are on every side, and where the Athenians, fond of publicity and the open air, fond of hearing and telling what is curious and strange, are enjoying their climate, and inquiring for news. We turn to the right into the *Agora*, which was the centre of a glorious public life, when the orators and statesmen, the poets and the artists of Greece, found there all the incentives of their noblest enthusiasm; and still continued to be the meeting-place of philosophy, of idleness, of conversation, and of business, when Athens could only be proud of her recollections of the past. On the south side is the *Payz*, a sloping hill partially levelled into an open area for political assemblies; on the north side is the more craggy eminence of the *Areopagus*; before us, towards the east, is the *Acropolis*, towering high above the scene of which it is the glory and the crown. In the valley enclosed by these heights is the *Agora*, one characteristic of which was, that it was full of memorials of actual history. Among the plane-trees planted by the hand of Cimon were the statues of the great men of Athens—such as Solon the lawgiver, Cæson the admiral, Demosthenes the orator. Not among her historical men were her deified heroes, the representatives of her mythology—Hercules and Theseus,—and all the series of Epithymoi on their elevated platform, from whom the tribes were named, and whom an ancient custom connected with the passing of every successive law. And among the deified heroes were memorials of the older divinities,—Mercurius, which gave their name to the street in which they were placed,—statues dedicated to Apollo, as patron of the city, and her deliverer from plague,—and, in the centre of all,

the Altar of the Twelve Gods, which was to Athens what the Golden Milestone was to Rome. If we look up to the *Areopagus*, we see the temple of that deity from whom the eminence had received the name of 'Mars' Hill; and we are aware that the sanctuary of the Furies is only hidden by the projecting ridge beyond the stone steps and the seats of the judges. If we look forward to the *Acropolis*, we behold there, closing the long perspective, a series of little sanctuaries on the very ledges of the rock,—shrines of Bacchus and *Æsculapius*, Venus, Earth, and Ceres, ending with the lovely form of that Temple of Unwinged Victory which glittered by the entrance of the *Propylæa* above the statues of Harmodius and Aristogeiton. Thus every god in Olympus found a place in the *Agora*. But the religiousness of the Athenians went even further; for every public place and building was likewise a sanctuary. The Record-House was a temple of the Mother of Gods. The Council-House held statues of Apollo and Jupiter with an altar of *Vesta*. The Theatre at the base of the *Acropolis*, into which the Athenians crowded to hear the words of their great tragedians, was consecrated to Bacchus. The *Pnyx*, near which we entered, on whose elevated platform they listened in breathless attention to their orators, was dedicated to Jupiter on High, with whose name those of the Nymphs of the Demus were gracefully associated. And, as if the imagination of the Attic mind knew no bounds in this direction abstractions were deified and publicly honoured. Altars were erected to Fame, to Modesty, to Energy, to Persuasion, and to Pity.' This last altar is mentioned by Pausanias, among 'those objects in the *Agora* which are not understood by all men;' for he adds, 'the Athenians alone of all the Greeks give Divine honor to Pity.' It is needless to show how the enumeration which we have made (and which is no more than a selection from what is described by Pausanias) throws light on the words of St. Luke and St. Paul; and especially how the groping after the abstract and invisible, implied in the altars alluded to last, illustrates the inscription 'To the Unknown God,' which was used by apostolic wisdom to point the way to the highest truth.

"What is true of the *Agora* is still more emphatically true of the *Acropolis*, for the spirit which rested over Athens was concentrated here. The platform of the *Acropolis* was a museum of art, of history and of religion. The whole was 'one vast composition of architecture and sculpture dedicated to the national glory and to the worship of the gods.' By one approach only—through the *Propylæa* built by Pericles—could this sanctuary be entered. If St. Paul went up that steep ascent on the western front of the rock, past the Temple of Victory, and through that magnificent portal, we know nearly all the features of the idolatrous spectacle he saw before him. At the entrance, in conformity with his attributes, was the statue of *Mercurius Propylæus*. Farther on, within the vestibule of the beautiful enclosure, were statues of Venus and the Graces. The recovery of one of those who had laboured among the edifices of the *Acropolis* was commemorated by a dedication to *Minerva* as the goddess of Health. There was a shrine of *Diana*, whose image had been wrought by *Praxiteles*. But the main characteristics of the place were mythological and religious, and truly Athenian. On the wide levelled area were such groups as the following;—Theseus contending with the *Minotaur*; *Hercules* strangling the serpents; the Earth imploring showers from *Jupiter*; *Minerva* causing the olive to sprout, while *Neptune* raises the waves. The mention of this last group raises our thoughts to the *Parthenon*.—the *Virgin's House*.—the glorious temple which rose in the proudest period of Athenian history to the honour of *Minerva*, and which ages of war and decay have only partially defaced. The sculptures on one of its pediments represented the birth of the goddess; those on the other depicted her contest with *Neptune*. Under the outer cornice were groups representing the victories achieved by her champions. Round the inner

frieze was the long series of the Panathenaic procession. Within was the colossal statue of ivory and gold, the work of *Phidias*, unrivaled in the world, save only by the *Jupiter Olympius* of the same famous artist. This was not the only statue of the *Virgin Goddess* within the sacred precincts; the *Acropolis* boasted of three *Minervas*. The oldest and most venerated was in the small irregular temple called the *Erechtheum*, which contained the mystic olive-tree of *Minerva*, and the mark of *Neptune's* trident. This statue, like that of *Diana* at *Ephesus*, (*Acts* xix. 35.) was believed to have fallen from heaven. The third, though less sacred than the *Minerva Polias*, was the most conspicuous of all. Formed from the brazen spoils of the battle of *Marathon*, it rose in gigantic proportions above all the buildings of the *Acropolis*, and stood with spear and shield as the tutelary divinity of Athens and *Attica*. It was the statue which may have caught the eye of St. Paul himself from the deck of the vessel in which he sailed round *Sunium* to the *Piræus*. Now he had landed in *Attica*, and beheld all the wonders of that city which divides with one other city all the glory of heathen antiquity. Here, by the statue of *Minerva Promachus*, he could reflect on the meaning of the objects he had seen in his progress, His path had had been among the forms of great men and deified heroes, among the temples, the statues, the altars of the gods of Greece. He had seen the creations of mythology represented to the eye in every form of beauty and grandeur by the sculptor and the architect. And the one overpowering result was this:—'His spirit was stirred within him, when he saw the city wholly given to idolatry.'

#### THE FEELINGS OF PAUL IN ATHENS.

"He burned with zeal for that God whom, 'as he went through the city,' he saw dishonoured on every side. He was melted with pity for those who, notwithstanding their intellectual greatness, were 'wholly given to idolatry.' His eye was not blinded to the reality of things by the appearances either of art or philosophy. Forms of earthly beauty, and the words of human wisdom, were valueless, if they defied vice and made falsehood attractive. He saw and heard with an earnestness of conviction which no Epicurean could have understood, as his tenderness of affection was morally far above the highest point of the Stoic's impassive dignity.

"It is this tenderness of affection which first strikes us when we turn from the manifold wonders of Athens to look upon the Apostle himself. The existence of this feeling is revealed to us in a few words in the Epistle to the Thessalonians. He was filled with anxious thoughts concerning those whom he had left in Macedonia, and the sense of solitude weighed upon his spirit. Silas and Timothy were not arrived, and it was a burden and a grief to him to be 'left in Athens alone.' Modern travellers have often felt, when wandering alone through the streets of a foreign city, what it is to be out of sympathy with the place and the people. The heart is with friends who are far off, and nothing that is merely beautiful or curious can effectually disperse the cloud of sadness. If in addition to this instinctive melancholy, the thought of an irreligious world, of evil abounding in all parts of society, and of misery following everywhere in its train,—if this thought also presses heavily on the spirit,—a state of mind is realized which may be some feeble approximation to what was experienced by the Apostle Paul in his hour of dejection. But with us such feelings are often morbid, and nearly allied to discontent. We travel for pleasure—for curiosity—for excitement. It is well if we can take such depressions thankfully, as the discipline of a worldly spirit. Paul travelled that he might give to others the knowledge of Salvation. His sorrow was only the cloud that knitted up into the bright pillar of the Divine presence. He ever forgot himself in his Master's cause. He gloried that God's strength was made perfect in his weakness. It is useful, however, to us, to be aware of the human weakness of that heart which God made strong. Paul was indeed

one of us. He loved his friends, and knew the trials both of anxiety and loneliness."

#### RELIGION OF THE ATHENIANS.

Pausanias informs us, "that there were more gods in Athens than in all the rest of the country; and the Roman satirist hardly exaggerates, when he says that it was easier to find a god there than a man. But the same enumeration, which proves the existence of the religious sentiments in this people, shows also the valueless character of the religion which they cherished. It was a religion which ministered to art and amusement, and was entirely destitute of moral power. Taste was gratified by the bright spectacle to which the Athenian awoke every morning of his life. Excitement was agreeably kept up by festal seasons, gay processions, and varied ceremonies. But all this religious dissipation had no tendency to make him holy. It gave him no victory over himself, it brought him no nearer to God, A religion which addresses itself only to the taste is as weak as one that appeals only to the intellect. The Greek religion was a mere deification of human attributes, and the powers of nature. It was doubtless better than other forms of idolatry which have deified the brutes; but it had no real power to raise him to a higher position than that which he occupied by nature. It could not even keep him from falling continually to a lower degradation. To the Greek this world was everything; he hardly even sought to rise above it. And thus all his life long, in the midst of everything to gratify his taste, and exercise his intellect, he remained in ignorance of God. This fact was tacitly recognised by the monuments in his own religious city. The want of something deeper and truer was expressed on the very stones. As we are told by a Latin writer that the ancient Romans, when alarmed by an earthquake, were accustomed to pray, not to some one of the gods individually, but to God in general, *as to the Unknown*; so the Athenians acknowledged their ignorance of the True Deity by the altars with this inscription, 'TO THE UNKNOWN GOD,' which are mentioned by heathen writers, as well as by the inspired historian. Whatever the origin of these altars may have been, the true significance of the inscription is that which is pointed out by the Apostle himself. The Athenians were ignorant of the right object of worship. But, if we are to give a true account of Athenian religion, we must go beyond the darkness of mere ignorance into the deeper darkness of corruption and sin. The most shameless profligacy was encouraged by the public works of art, by the popular belief concerning the character of the gods, and by the ceremonies of the established worship."

There are a few more interesting extracts from this work which we will give in a future Number.

#### SELECTIONS.

##### TWO LETTERS BY THE LATE REV. J. H. EVANS TO HIS FORMER FLOCK.

WE select the two following letters from the life of Mr. Evans, addressed to the Church at Milford, Hampshire. The former is one of many periodical pastoral letters he was in the habit of addressing to his former flock; the latter was called forth on the occasion of their being bereaved of the faithful and affectionate clergyman who had succeeded him:—

To the Church at Milford.

February 5th, 1816.

MY DEAR FRIENDS,—Although absent from you in body, yet not in spirit, I cease not to pray for you; indeed I love you in the Lord most dearly, God knoweth, for you are my crown of rejoicing and my joy. Never shall I forget, I trust, that covenant mercy of my God, my

sojourning with you at Milford, nor His having so wonderfully blessed my very poor ministry to the good of your souls. Indeed, my dear friends, I may truly add, my dearly beloved and longed-for,—we have all abundant reason to cry out, "Praise the Lord, O my soul, and let all that is within us praise His holy name. Praise the Lord, O our souls, and forget not all His benefits." What encouragement it is to us in our journey through this waste howling wilderness, where everything is changeable and uncertain, to know that "Jesus is the same yesterday, and to-day, and for ever!" To know that God is the same, Jesus the same, the Spirit the same, the covenant the same, Heaven the same, yea, that we ourselves considered in Christ are, as to God's love towards us, always the same in His sight. I beseech you to remember that most sweet text, "I am the Lord, I change not; therefore ye, sons of Jacob, are not consumed." This is a troublesome world, and we have many enemies to beset us on all sides; but "Fear not, I am with thee," can, when applied by the Spirit, give comfort in the darkest days. Meet what enemy we will, it is an enemy that Jesus has met and conquered. The law, the world, Satan, sin, death, hell, are all overcome. I earnestly entreat you all to "rejoice in the Lord," to rejoice always; because "all things are yours whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's." Cling firmly to your foundation, "for other foundation can no man lay than that that is laid, which is Jesus Christ." He that stands here stands for ever. Remember to keep your conscience clean;—I mean clean by the blood of sprinkling. Study to go to God with a pure heart; that is, a heart purified in the "fountain opened for sin and for uncleanness." A little sin upon the soul keeps God at a distance. Remember, therefore, Christ's invitation: "Let me hear thy voice; for sweet is thy voice, and thy countenance is comely; thou art all fair, my love; there is no spot in thee." This opens the door for prayer; a smiling God breaks a hard heart. I hear that some have turned aside, having loved this present evil world. Treat them not as enemies, but admonish them as brethren, considering yourselves, lest ye also be tempted. I beseech you that ye love one another, that ye be all of one mind; let each esteem others better than themselves. Read your Bibles much; pray most of all, pray for me, as I also do for you. We are going home; we have passed some milestones since we saw each other. I have you in my heart, God knoweth. Blessed be God, the Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. Your affectionate brother in the Lord Jesus.

To the Church at Milford on the death of their Pastor.

December 9th, 1836

To the Church of the Living God in Christ Jesus, His most dear and precious Son, our Lord and Saviour, in Milford, a place so dear to me from so many remembrances, and so many mercies. Grace, mercy, and peace be unto you at all times, and under all trials; and especially may they be manifested to you at this present time, and under your present most afflicting trials, by the power of the Holy Ghost. Dear and beloved in the Lord, when I think of you, bereaved as you are of your best earthly friend,—of that man of God who had laboured among you and for you and for so many years, even one-and-twenty next month—of him who lived for you, and, if the Lord had bidden him, would, I doubt not, through His grace, have died for you,—when I call to mind his deep affection for you, and what you have lost in him, a pastor so faithful, a friend so true, a brother, a father,—I could well sit down and lay aside my pen and weep. . . .

But, beloved, the time is short, and Jesus liveth. In all your affliction He is afflicted. When the Lord removed me from among you, He gave you

a better than me; and now that He, *even He*, has received him to glory, and removed him from you, believe and doubt not but that the same hand which wounds is quite able also to bind up. He, and only He, is enough for this deep and agonizing wound, be assured. The hand which inflicts it is the same which raised the sword to sheathe it in the bosom of His Son. To you it is a sword for ever sheathed. Turn His hand He will upon, but not *against*, His poor, little, and scattered ones. He will place His arms under you, and cover you with the hollow of His hand. He loves you better than your dear and honoured pastor ever *did*, ever *could*, ever *can* love you. He loves you infinitely better than you love yourselves. In patience possess ye your souls; wait on, and wait for the Lord; Jehovah-Jireh is His name. It is so, because He is love. Rom. viii. 32, is your watchword in this dark and gloomy night. It will be soon day. . . . Farewell, dear and beloved in the Lord. It is pleasant to know that, while friends die the world changes; the Church, as to its outward appearance, waxes and wanes; Jesus is the same as ever,—the same loving, tender, gracious, sufficient Saviour as ever He was. He knows no shadow of a turn. May this solemn, deep, affecting dispensation be truly, permanently sanctified to all your souls, prays your ever affectionate brother in Jesus.

J. H. EVANS.

#### THE GOD OF ELIJAH.

Who else was it but the God of Elijah, who, only a short time ago, in our neighbourhood so kindly delivered a poor man out of his distress, not indeed by a raven, but by a poor singing bird? You are acquainted with the circumstance. The man was sitting early in the morning at his household. His eyes were red with weeping, and his heart cried to Heaven, for he was expecting an officer to come and distraint him for a small debt. And, whilst sitting thus with his heavy heart, a little bird flew through the street, fluttering up and down as if in distress, until at length, quick as an arrow, it flew over the good man's head into his cottage, and perched itself within an empty cupboard. The good man, who little imagined who had sent him the bird, closed the door, caught the bird, and placed it in a cage, where it immediately began to sing very sweetly, and it seemed to the man as if it were the tune of a favourite hymn. "Fear thou not when darkness reigns;" and, as he listened to it, he found it soothe, and comfort his mind.

Suddenly some one knocked at the door. "Ah, it is the officer," thought the man, and he was sore afraid. But no! it was the servant of a respectable lady, who said that the neighbours had seen a bird fly into his house, and she wished to know if he had caught it. "Oh, yes," answered the man, "and here it is;" and the bird was carried away. A few minutes after the servant came again. "You have done my mistress a great service," said she; "she sets a high value upon the bird, which had escaped from her. She is much obliged to you, and requests you to accept this trifle with her thanks." The poor man received it thankfully, and it proved to be neither more nor less than the sum he owed! And, when the officer came, he said, "Here is the amount of the debt; now leave me in peace, for God has sent it me."—*Krummacher*.

#### A LAMB OF THE FLOCK.

SHE was the child of a countryman in a neighbouring hamlet, not a poor man but ungodly. She was not more than seven or eight years old, and I had instructed her. Her parents were displeased at her attention to religion, and determined to take her away from the house of her grandmother, where she was near to all her pious young companions. Her father found her one day with a tract, called "The Little Christian," in her hands, and, as soon as he saw it, threw it away from him in a passion. She might have been left here long enough to learn to read, but

was prevented from the following circumstance. One day, while combing her hair, her mother promised her some fine clothes at Easter, new shoes, &c. "Oh! dear mother," said she, "do not let us talk about new frocks, but about the clothing for our souls." This at once settled the matter, she was taken home again, surrounded by those who are enemies to God and His people, not knowing even how to read the Testament so as to improve herself. Who would have thought that so young and ignorant a child would persevere in the wrong way? Such were our fears when she was taken from us, but no one liked to go and see her for fear of being ill received by her parents, and especially her father.

However at last some of her young companions went to her, and returned in the evening, full of joy, because she was even improved since she left them. Her father was from home, and they were not unpleasantly received. This child seems to possess a truly humble spirit, and often retires to the stable for prayer. Her little brother always follows her, and has told her parents, who use her harshly; but she answers not again, and prays to the Saviour to make her patient and mild. She told her friends to ask me to pray for her, because "she felt she was naughty and careless: but she wished much to see me, and hear me speak of the kind Saviour who has so loved us."—*Letters of Felix Neff*.

#### SABBATH AMONG THE GOLD-FINDERS.

In a little volume, entitled "Four Months among the Gold-Finders in Alta California" by J. Tyrwhitt Brooks, M. D., the author, after describing very graphically the manner in which lawless adventurers from all parts of the World were recklessly, and in many instances murderously, engaged in the attainment of gold, states:—

"4th June.—Breakfast was soon dispatched, and the question as to the day's operations asked. Don Luis was the only one who, on the score of its being *Sabbath*, would not go to the Diggings. He had no objection to amuse himself on Sabbath, but he would not *work*. To get over the difficulty, we agreed to go on the principle of every man keeping his own findings, our bonds of unity as a party to extend merely to mutual protection and defence. Leaving Don Luis then smoking in the tent, we proceeded to work, and found that the great majority of the gold-finders appeared to entertain our opinions, or at all events to imitate our practice, as to labouring on Sabbath. . . . I worked hard, as indeed we all did, the whole morning. The toil is very severe."

It does not appear that Dr. Brooks or his associates felt the slightest remorse at the agreement, into which they had so shamelessly entered, to desecrate, for the sake of gold, the Sabbath; and yet in the brief space of three weeks the Doctor makes the following very remarkable entry in his journal:—

"Sabbath, 25th June.—We have all of us given over working on *Sabbaths*, as we have found the toil on six successive days quite hard enough. . . . A few of the miners pursued their avocations on the Sabbath, but the majority devoted the day to rest, smoking and sleeping in the shade alternately."

Thus, even in the picking-up of gold (an occupation so exciting that it had burst the bands of almost all human compacts, people of all conditions having deserted from their engagements to rush to "the Diggings,"), one day's rest out of seven was practically found to be absolutely necessary. "The fact is," preaches J. T. Brooks, M. D., as soon as he became dead tired, "the human frame will not stand a course of incessant toil." One holiday per week was accordingly not only agreed on, but it was moreover carried, *nem. con.*, that they might just as well have it on Sabbath as on any other day; and thus, from no sense of Religion, did the worshippers of "the Diggings" most powerfully subscribe to the wisdom of that commandment which has beneficently desired us to keep holy the Sabbath-day.—*Quarterly Review*.

## SHINING CHRISTIANS.

To be a Christian is not enough. In the heart to accept Christ, and lean upon Him for salvation, is indeed the main thing, but not one whit more solemnly binding than the next step to which this first fact calls us the moment it is true of us. If an inward and secret appropriation of the merits and death of the Crucified had been all Christianity demands, there had been no martyrs, the fires of persecution had never been kindled, the gory engines of torture had never been strained to their work—they who, in the Apostles' days, had trials of cruel mockings and scourgings, moreover of bonds and imprisonment; who were stoned and sawn asunder, and slain with the sword, and made outcasts and wanderers in deserts and mountains and dens and caves of the earth, had passed calmly and peacefully to their graves in a good old age in the midst of their kindred and homes—then Daniel might have escaped the night he spent in the den of lions; and the three, who fell down bound in the midst of the burning fiery furnace, were most foolishly and presumptuous, instead of being moral heroes whose names shall brighten when Alexander's and Buonaparte's shall rot.

There must be no concealment of Christian character; no private understanding with the conscience that in the closet and alone one is to be a child of God, and abroad in the open walks of life he is not to wear any distinctive badge or costume which, like Peter's speech, shall betray him to the world. Now one can be a Christian and not have it found out, it is difficult to explain; but that he has no right to attempt such a thing that he is guilty of cowardice and treachery if he do, is as clear as day.

He is, as the Scriptures represent him, a city set on a hill, like that Bethesda to which the Saviour pointed when He uttered this imagery, a city of tall places and towers on one of the mountain eminences of Judea, seen from afar. The Christian is to be like that city, not like an Alpine village nestling greenly and securely in some vale of the mighty ranges, down upon which the tourist suddenly looks from the overshadowing cliff. He is to be seen and known by all around him as what he is; he is never to be out of sight as a Christian. He has not two lives to live—one a religious life, the other an everyday worldly life; one made up of a few private devotions and secret raptures, the other flowing steadily along with this world's currents of maxims and habits. His religious life is to be his only life, his every-day life; that which is to be always seen and marked like the mountain city.

He is, to turn to another image, the "light of the world." What is the light of the natural world? What but yonder glorious sun. And, what that mighty flame is to the face of nature, he is to be in the moral world to the human heart—a light shining for Christ, for truth, for virtue, for holiness. Can that bright orb hide its beams? Do they not ever flow dazzling down? Does he not carry his suffulgence with him round the world? Can he steal across the sky, wrapped in a dusky mantle, so that it shall not be known where the day marches? Like that sun, a Christian is to shine in a dark world. Needs he be told how dark the world would be without the light which the Gospel sheds on the nations? and when does the Gospel shine—where has it its reservoirs of light but in Christian hearts? And there they are to shine in their constellations through all the night of time, till the Sun of Righteousness brings the perfect day.

Here is a way in which the humblest of us may instrumentally convert souls to God. Shine upon them as Christians. Stand in their daily path and shine upon them. You work with them in the shop or field, shine upon them. You meet them in social circles, shine upon them. You are beneath them in social standing and influence; you cannot speak to them; shine, shine upon them. Oh, if we all preached more by this same silent, mighty eloquence of a shining life of Christianity, more would be the trophies of redeeming love. Think, then, of hiding this light under a bushel, of diffidence, of coldness, of non-profession, of

any thing that keeps the fact close that you are a hooper in God's great mercy by His Son. What guilt there is in it! What connections there may be with the ruin of souls! What a peradventure is there that some lost kindred or neighbour will hereafter accuse you of having by your silence only lulled him to a fatal sleep!—*Congregationalist.*

## STEPS IN THE SLOUGH OF DESPOND.

In this Slough of Despond there were good and firm steps, sound promises to stand upon, a cause-way indeed better than adamant, clear across the treacherous quagmires; but, mark you, fear followed Christian so hard that he fled the nearest way, and, not stopping to look for the steps, or not thinking of them, fell in. Now this is often just the operation of fear: it sets the threatenings against the promises, when it ought simply to direct the soul from the threatenings to the promises. That is the object of the threatenings to make the promises shine, and to make the soul lay hold upon them; and that is the purpose and the tendency of a salutary fear of the Divine wrath on account of sin, to make the believer flee directly to the promises, and advance on them to Christ. But in general men under conviction of sin, having more desire to escape from hell than to get to Christ, more desire to be relieved of their distresses than to become holy, are blinded by the very fears which should have pointed out the promises, and without looking narrowly for those steps they struggle for relief rather than holiness, for comfort rather than Christ, and so fall deeper into difficulty. Just so in all applications that we make of any remedies but the Gospel; in all directions that we go for relief but just to Christ; and with all the physicians we can have without Him, our sickness of sin and misery never grows better, but rather grows worse. Fleeing from our fears, we flee only into greater guilt and fear if we do not flee to Christ. Struggling to be rid of our burden, it only sinks us deeper in the mire if we do not rest by faith upon the promises, and so come indeed to Christ. Precious promises they are, and so free and full of forgiveness and eternal life that certainly the moment a dying soul feels its guilt and misery, that soul may lay hold upon them and find Christ in them; and, were it not for unbelief, there needs be no Slough of Despond for the soul to struggle and plunge in its mire of depravity.—*Cheerer.*

## SUBSCRIPTIONS RECEIVED SINCE OUR LAST PUBLICATION.

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## QUEENS COLLEGE.

THE THIRTEENTH SESSION OF QUEENS COLLEGE will begin on the first WEDNESDAY in OCTOBER, (5th October,) 1853, at which date all Intrants and regular Students in the Faculty of Arts are required to be present.

The Divinity Classes will be opened on the first Wednesday in November.

Candidates for Matriculation as regular Students of the first year will undergo an examination before the College Senate in the first three Books of the *Æneid* of Virgil, the first three Books of *Cæsar's Commentaries*, *Mair's Introduction*, the Greek Grammar, and Arithmetic, as far as Vulgar and Decimal Fractions, inclusive.

The only charges are £1 of Matriculation Fee; £2 for each Class per Session, to be paid on admission to the Classes, and £1 additional in the Natural Philosophy Class, for expenses of apparatus.

Accommodation will be provided for Students as BOARDERS, the expense of each boarder being from 40s. to 50s. per month, or just sufficient to cover the outlay. Students, intending to avail themselves of this accommodation, will require to bring their own bedding. The Boarding Establishment will be under the superintendence of the Professors.

Each Student on entering will be required to produce a certificate of Moral and Religious character from the Minister of the congregation to which he belongs.

A certain number of Bursaries or Scholarships will be awarded at the commencement of the Session. The Scholarships for Students of the first year will be conferred on those who display the greatest proficiency in the subjects of examination for Matriculation, together with the first book of *Cæsar*. For Students of previous years, the subjects of examination for Scholarships will be the studies of former Sessions.

The Preparatory Department, or College School, will be conducted, as usual, under the charge of competent Masters.

The fees in this department are as follow:—

## TERMS PER ANNUM.

For Tuition in English Reading, Writing, and Arithmetic for pupils under 12 years of age..... £4 0 0

For pupils above 12 years of age..... £6 0 0

For Tuition in the above branches, together with Geography, English Grammar, Composition, the Latin Rudiments, and the use of the Globes £6 0 0

For Tuition in all the above branches, with Lessons in the Latin Classes, Greek or other Mathematics..... £8 0 0

All fees payable quarterly in advance. A deduction of 25 per cent. allowed on the Tuition Fees of Parents sending more than one scholar.

This department is under the superintendence of the Professors, and is visited by them as often as their duties permit. The course of instruction is conducted so as to prepare the pupils for entering with advantage the Classes of the College.

By order of the Senatus Academicus.

J. MALCOLM SMITH, M. A.,

Secretary to the Senatus.

## The Presbyterian

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