

care of a large congregation were pressing heavily upon the Rev. gentleman. As Dr. Vachar declined to receive any pecuniary remuneration, the Trustees decided upon presenting him with Walton's Polyglot Bible and Castell's Lexicon. A very fine copy of this valuable Bible has just been received from Scotland, bearing date 1657, and in perfect preservation. It is in six large volumes, and contains six versions of the Bible in the original languages. Castell's Lexicon, attached, is in two volumes, and was published in 1639.

This work forms a most valuable and appropriate testimonial. It is rarely met with in private libraries, and we much doubt if so fine a copy ever crossed the Atlantic. A few weeks since one was purchased for the Library of the House of Commons, costing £42 sterling.—*lb.*

Rev Dr. Aiton, of Dolphinton.

THE MISSION TO JERUSALEM.

We are experiencing one of the good results of the facilities of intercourse with the Mother country in the presence amongst us of the Rev Dr Aiton, Minister of Dolphinton, Scotland, and Author of "Clerical Economy," "The Land of the Messiah, Mahomet and the Pope," "St. Paul and His Localities," &c. This excellent minister, though now advanced in life, has left his parish and family to go through our congregations in hope of stirring-up them, and the Presbyterians generally, to take increased interest in the cause of the Jews in Palestine, and especially in Jerusalem. He offers himself a liberal donation to such a mission, 100 guineas, and devotes, besides, his time to the work in Canada. A Committee has been appointed charged by our Synod with the duty of considering the propriety of establishing such a mission, and, whether the Synod ultimately decide on Jerusalem or some other locality as the field of labour, yet we cordially wish Dr. Aiton success in his arduous undertaking. If the work he has in hand be of God, it will prosper, and the man and the means will be forthcoming. Dr. Aiton offers the monies he has collected to our Synod, should they adopt Jerusalem as their field. If not, he reserves them for that specific field.—*lb.*

St. Paul's CONGREGATION, MONTREAL.—

We learn with great satisfaction that the Rev. Mr. Snodgrass, late of Charlottetown Prince Edward's Island, has accepted the call from this congregation, and is now on his way to assume its charge.

May he prove a fitting successor to its late estimable pastor, whose loss the Church mourns, but, not as without hope." We learn that Mr. Snodgrass is accompanied by two missionaries.

The Colonial field is attracting attention, and ministers having this year arrived in the Lower Provinces from Scotland.

MISCELLANEOUS.

The Rev. Mr. Mackenzie on his Experience in Therapia Hospital.

(From The Witness.)

1, Oxford Terrace, 13th August, 1856.

My DEAR SIR.—I request the favour of your giving insertion in your paper of Satur-

day to the following statement of my experience in Therapia Hospital, which I had prepared to deliver to the Commission on the understanding that it would be called for, but which the Commission had not time to hear.—I am, dear Sir, yours truly.

JOHN MACKENZIE.

Moderator, Dr Candlish has connected the proposal to which I now respond with the interim Report on Turkey and the East, as likely to give to it an additional interest; but allow me to say that, independently of this, and for the sake of our Church, I am most thankful that proposal has been made. I regard it, Sir, as nothing less than due to a class of our countrymen who have more than ordinary claims on our interest and sympathies, as having borne no insignificant part in the brave deeds and braver endurance of the Crimean campaign. I mean the seamen and marines of the British navy. I should have been sorry to think that the Free Church of Scotland had so far forgotten her share in the debt of gratitude our country owes to these men, as neither in her Assembly nor her Assembly's Commission to have made inquiry concerning them of one who for many months had been an eye-witness of their sufferings, and who, however unworthy to represent this Church, and though not formally commissioned by her, had yet in fact been her only representative among them. It is perhaps owing to the circumstance that the fleet was not engaged in any action that could compete in brilliancy or importance with those in which the army distinguished itself that the navy has been well nigh overlooked in the public expressions of admiration and sympathy towards the actors and sufferers in the recent war. But it should not in justice be forgotten that there was a naval brigade on shore who performed not the least conspicuous part in the siege of Sebastopol,—that on the contrary, and confessedly in none of the batteries were the guns more splendidly and effectively served than in that of our sailors,—and that they and their comrades the marines, who won for themselves the high reputation of being "bold as lions and quiet as lambs," had their full share of the casualties and of the frightful hardships in the trenches. I need surely, then, be under no apprehensions of the charge of egotism in saying that I am thankful I have now been called upon to give some account of my experience among these men when laid upon their beds of suffering and death.

But before doing so, I may perhaps be allowed to explain the precise circumstances under which I went to the East, and the position in which I found myself when there. It was on reading the harrowing descriptions of the state of the wounded after the battle of the Alma that Mrs. Mackenzie and myself were seized with a strong desire to be enabled to minister to the bodily and spiritual comfort of the sufferers. Having no professional or domestic tie binding us to home (in the very comforts of which we felt discomfort, as we thought of what our brave countrymen were enduring for our sakes in a distant land), it occurred to us that, if we could only find our way to the East we might be of some use to the sick and wounded in the hospitals. But, of course admission to these we could not expect to obtain in a mere private and unauthorized capacity. At this time there had been no talk of sending female nurses to the hospitals, and the uncertain state of my own health forbade my undertaking the responsibility of a regular chaplaincy. For some weeks, therefore, we had abandoned the project as hopeless, when unexpectedly a

way was opened for the gratification of our wishes. Shortly after the departure of Miss Nightingale to Scutari, the Admiralty resolved to follow the example of the War Office by sending a band of nurses to the naval hospital at Therapia, and it having become known that we were willing to go out, Mrs. Mackenzie was requested to collect and take the superintendence of them. This, though shrinking from so new and formidable a responsibility, she did. By the regulations of the navy I, as a Presbyterian, could not be sent out as a chaplain, nor, for the reason I have already stated, did I aspire to that office. I was to be sent, however, as a guardian to the whole party, and never doubted, till within a few days of our departure, but that I should have authority to minister at the bedsides of the patients in as far as I was able for it, which was all I wanted. It was only then that I discovered that, for liberty to do anything in the hospital, I was to be entirely at the mercy of the regular Episcopal chaplain who, for any thing I knew might be too bigoted a Churchman to grant it. Had we understood this at the first it is probable that we would have declined going unless an official standing of some kind were given to me. But finding that this could not be, only after the arrangements were all completed for our departure,—the nurses engaged and our passages taken,—I thought it best just to pocket my feelings and go, in the hope that the same kind Providence who had opened the way for Mrs Mackenzie would on our reaching our destination, afford ample opportunities of usefulness to myself. In this hope, I am thankful to say, I was not disappointed, but singularly the reverse.

On our arrival at Therapia, where we were kindly received both by the doctor and chaplain no objection was made to my ministering at the bedsides of the patients. After we had been there about three months, the chaplain returned to his ship at the Black Sea fleet, and was succeeded by another from England, who very cordially expressed his desire to have my co-operation. About this time, as the work in the hospital had somewhat slackened, I took advantage of an excellent opportunity of visiting the Crimea, where I was absent about a fortnight during the second bombardment of Sebastopol. A week or two after I had returned, the chaplain followed my example, and requested me to take his duty for the two Sabbaths he was to be away. But immediately on his return he was taken ill with a fever which nearly proved fatal, and after being laid aside for more than three months, he had to be invalided home. During his illness I had continued at the request of the Admiral to officiate from Sabbath to Sabbath till he should be able to resume his duties, and the result was, that, for the last six months of our residence at Therapia, I was *de facto* the chaplain of the hospital. Although regretting the occasion, I could not but feel deeply thankful for the enlarged opportunities of usefulness thus afforded to me, and that I was strengthened beyond what I could have anticipated for meeting the emergency. Besides a daily class for religious instruction, which shortly before this I had got up among the convalescents, I had to conduct two services on the Sabbath.—one in the convalescent or Palace Hospital, and the other in the General Hospital; and these, I think it right to state here, I conducted according to the form of the Church of England. I would not have adverted to this circumstance at all, but that I have heard that in certain quarters my doing so has been spoken of as a gratuitous and uncalled for conformity. I