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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.

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No. 5, May, 1857.

VOLUME X.

Price 2s. 6d. per annum, in advance.

## The Presbyterian.

### TO CLERKS OF PRESBYTERIES.

In anticipation of the meeting of Synod, we announce that it is our intention to issue the June number of the "Presbyterian" so as, if possible, to be in the hands of our readers before the meeting of Synod; and we have therefore to request Clerks of Presbyteries to furnish us with notices of the May meetings of the various Presbyteries for insertion in that number.

We would remind the Conveners of Synodical committees, Chairmen of boards, Trustees, Clerks of Presbyteries and others that the Synod has strictly enjoined them to submit to the Synod all reports, returns, statements, references, overtures and appeals, &c., on the first day of the meeting of Synod. Attention to this rule will facilitate the business of the Church.

### TO MINISTERS AND ELDERS WHO MAY ATTEND THE SYNOD.

We are authorised to state that, an application having been made for that purpose to Mr. Milloy, the obliging Agent in Montreal of the Royal Mail Line of Steamers from Montreal to Hamilton, that Company will convey Ministers and Elders attending the Synod to and from Hamilton and intermediate places for (inclusively of meals,) three-fourths of the ordinary fare. Ministers will require to refer to their names on the Synod Roll, a copy of which has been furnished to the Agent, and Elders to produce their commission.

A similar application has been made to the Grand Trunk Railway Company, and, should it be successful, a circular to that effect will be addressed to the Ministers.

The Company of Steamboat proprietors are deserving of the thanks of the community for the consideration they have always shown towards Ministers.

### MEETINGS OF PRESBYTERIES.

Presby of Glengary, Wednesday, May 20, 1857.  
 " Hamilton, " " 13,  
 " Bathurst, " " 13,  
 " Kingston, " " 6,  
 " Toronto, Tuesday, " 13,  
 " Quebec, Wednesday, " 6,  
 " Montreal, " " 6,  
 " London, " " 6,

### MEETINGS OF SYNODS.

THE SYNOD OF CANADA, will meet at Hamilton, C. W., on the last Wednesday (the 27th) of May.

THE SYNOD OF NOVA SCOTIA will meet at New Glasgow on the 2nd Wednesday (the 5th) of July.

THE SYNOD OF NEW BRUNSWICK will meet at Fredericton on the 4th Thursday (the 23rd) of July.

### MINISTERS' WIDOWS' AND ORPHANS' FUND.

Congregational Collection at Lanark  
 per Rev. Thos. Fraser, . . . . . £2 10 0  
 Loehiel, in addition, Rev. D. McDonald 0 10 0  
 Eldon, Rev. Jno. McMurchie, . . . . . 4 10 0  
 Dundee, Rev. Wm. McLutichison, . . . 2 5 0  
 Brock, Reach and Mariposa, Rev. Jno. Campbell, . . . . . 4 0 0

Ormslow, Rev. Jas. Anderson, . . . . .	2 10 0
Scarboro, Rev. J. Bain, . . . . .	7 13 6
North Dorchester, Rev. W. Eclwen, Williams, for 1856, Rev. Robt. Stevenson, . . . . .	2 0 0
South Gower, Rev. Jos. Anderson, . . .	1 5 0
Thorah, Rev. D. Watson, . . . . .	1 0 0
Thorah, for 1856, Rev. D. Watson, . . .	6 0 0
Cote St. George, per Mr. Jno. McCuaig, Elder, . . . . .	7 10 0
King, per Rev. John Tawse, . . . . .	4 5 0
Williamsburgh, per Rev. Thos. Scott, . .	1 10 0
Beech Ridge, per Rev. Jno. McDonald, . .	1 5 0
Simcoe, per Rev. Geo. Bell, . . . . .	2 0 0
Nelson and Waterdown, per Rev. Jno. Skinner, D. D., . . . . .	3 0 0
Lancaster, per Rev. Thos. McPherson, . .	3 5 0
Congregational Collection at Nottawasaga, per Rev. Jno Campbell, . . . . .	4 0 0
	1 15 0

JOHN GREENSHIELDS,  
Treasurer.

Montreal, April, 1857.

### SUBSCRIPTIONS IN AID OF QUEEN'S COLLEGE BUILDING FUND.

Received since last publication.

Cote St. George, per J. McCuaig, Esq., . . . . .	£ 4 0 0
J. Robertson, Esq., Toronto, (2 & 3 Instalments,) . . . . .	25 0 0
Corawall Congregation, per J. F. Pringle, Esq., . . . . .	8 17 0
Cumberland Do per Rev. P. Lindsay, . . . . .	4 10 0
Eldon Do per Rev. J. McMurchy, . . . . .	21 5 0
Chatham Do per Rev. John Robb, . . . . .	8 9 0
Fergus Do per J. D. Fordyce, Esq., . . . . .	4 15 0
Kingston, Do per John Mowat, Esq., . . . . .	144 2 6
	£220 18 6

## BURSARY FUND.

St. Andrew's Church Sabbath School, Quebec, per J. W. Cook, Esq.,.....	£12	10	0
Students' Missionary Association, Aberdeen, Scotland, £7 stg. ....	8	10	4
Hugh Allan, Esq., Montreal,.....	12	10	0
Niagara Congregation, per Rev. J. B. Mowat,.....	10	0	0
	£43	10	4

JOHN PATON,  
Secretary to the Trustees.

QUEEN'S COLLEGE,  
Kingston, 18th April, 1857.

## OUR NEW YEAR'S OFFERING.

## CALCUTTA LIBRARY FUND.

Previously received by the Editor, remitted to Edinburgh,.....	£9	0	9
From St. Andrew's Church Sabbath School, Quebec, per J. W. Cook, Esq.,.....	1	0	0
From St. Andrew's Church Sabbath School, Fergus, per Rev. G. Mac- donell,.....	1	0	0
	£11	0	9

Montreal, 20th April, 1857.

RECEIPTS FOR SUPPORT OF ORPHANS  
IN INDIA.

Acknowledged since 30th April, 1856,.....	£80	10	0
From St. Andrew's Church, Ottawa City, for the support of an Orphan, to be called "Elizabeth Spence Ottawa,".....	4	0	0
From the Ladies' Missionary Associa- tion of St. Andrew's Church, Fergus, in aid of the Scottish Ladies' Association for Female Education in India,.....	3	0	0
From the Sabbath School and some Ladies of Lachine Congregation, for the support of an Orphan to be called "Mary Ann Simpson,".....	4	0	0
To a Bible for " " " ..	0	10	0
	£92	0	0

The children of St. Andrew's Church Sab-  
bath School, Montreal, have selected the name  
of "Annie Morris" for an Orphan to be ap-  
propriated in place of their late protégée Catherine  
Mathieson.

JOHN PATON,

Treasurer to the Synod for the above.  
Kingston, 20th April, 1857.

\* Making, with the Library Fund, in all £103  
0s. 9d. for the year.—EDITOR.

## WIDOWS' AND ORPHANS' FUND.

The regular Quarterly Meeting of this  
Board will be held in the vestry of St.  
Andrew's Church in this city, on Wednes-  
day, the 6th of May, at eleven o'clock.

W. GORDON MACK,

Secretary Pro. tem.

Montreal, 16th April, 1857.

MINISTERS', WIDOWS' AND ORPHANS'  
FUND.—Congregations, whose collections  
in aid of this Fund have not yet been sent  
in, are earnestly requested to forward them  
without delay, in accordance with the in-  
junction of the Synod.

JOHN GREENSHIELDS,  
Treasurer.

## THE MEETING OF THE SYNOD.

The Annual Meeting of the Synod of  
our Church will be held in Hamilton, in  
the new Church there, on the 27th of May.  
This meeting bids fair to be an important  
one, and we trust that as many as possible  
of our Ministers and Elders will endeavour  
to be present. We understand that suit-  
able arrangements have been made by the  
Minister and congregation of Hamilton  
for their accommodation. We would urge  
strongly upon the eldership the duty of at-  
tendance at the Synod meetings, as thus  
their interest in the whole work of the  
Church will be revived and strengthened.

Many matters of importance will doubt-  
less come under discussion. Among these  
will be the consideration of the best  
means for enlarging the Temporalities  
Scheme, by enlisting in its support the  
great body of our people. With the stir-  
ring example of Dr. Robertson and the  
Hundred Churches Scheme of the Church  
of Scotland before us, surely we also may  
devise and carry into operation liberal  
things. We think that it is quite possible  
to frame such a scheme as would call forth  
the sympathies and cordial co-operation of  
the people.

A Congregational Association in each  
congregation, collecting for the Schemes  
of the Church, and holding an annual  
meeting, would be an important instru-  
ment for good, and would do much to ex-  
tend the usefulness of the Supplementary  
Temporalities Fund. This Scheme should  
comprehend at least three branches, viz.:  
1st. Towards a Home Mission, or the sup-  
plementing of the salaries of Ministers in  
weak charges, and of Missionaries in the  
wastes of our Zion. 2nd. An Education  
Fund for aiding deserving young men in  
their preparatory and other studies. The  
example of the Lower Provinces should  
stimulate us to do more in this direction  
than we have ever done. And 3rdly. A  
Manse, Glebe and Church Fund for aid-  
ing weak congregations in these important  
efforts. Such a Scheme would prove a  
blessing to generations yet unborn, and the  
precedent of the previous Manse Fund af-  
fords a most convincing argument in favour  
of a new effort. Let it not be said that this  
is too comprehensive a plan. The  
Synod legislates for the future. Some  
will take a deep interest in one branch of  
the Scheme, others in another, and the  
issue will in course of time be a happy one  
if the Scheme be faithfully worked. The  
changed position of the Church entails  
new responsibilities. A great pecuniary  
trust has been devolved upon it. Accord-  
ing as its management be right or wrong  
the funds of the Church will prove a bless-  
ing or a curse. Let us trust that the  
Church will prove herself equal to her  
heavy responsibilities, and evince herself

a living vigorous Church. Such a Scheme  
as we are glancing at could not fail of  
eventual success. At first its pro-  
gress might be slow, but, as it was with  
the Widows' and Orphans' Fund, now so  
important and useful, it would pass the  
period of infancy and reach that of adult  
vigour and ripening and extending in-  
fluence.

Again the Synod will be called to consider  
the important questions of the French and  
Foreign Missions of our Church. The  
former will, we trust, be revived. The  
Synod is committed to it, and the call of  
duty is very plain. Surely a correspond-  
ence with Dr. Grandpierre and that sec-  
tion of the Evangelical French Church,  
which entertains friendly relations with  
the Parent Church, would result in the  
securing of a suitable Missionary; and be-  
sides we can now confidently reckon on  
obtaining at least one from our own  
College. Then, as to the Foreign Mission,  
the question of the acceptance of Dr.  
Aiton's collections and the institution of a  
Mission to Palestine will come under re-  
view. An interesting feature in the  
Synod will be the Report of the Treasurer  
of the India Orphanage Fund, which will  
show how strong a hold this Scheme has  
taken upon the children of the Church,  
and how wise the policy of recognizing it  
as a Scheme of the Church has proved to  
be. We trust that, in connection with  
these subjects, arrangements will be made  
to hold a Devotional and Missionary  
Meeting, as at Kingston. The effect of  
such a meeting is very excellent.

Other important subjects too will likely  
claim attention, such as, the state of the  
Building Fund of Queen's College, the  
propriety of establishing Presbyterian  
Exhibitions to the Queen's College  
School, the Report of the Widows' and  
Orphans' Fund, that of the Sabbath  
Observance Committee, the further con-  
sideration of a General Assembly for  
British North America, and the reception  
of Delegates from the Lower Provinces:  
the taking of steps to secure the obtaining  
of reliable statistics of the position of the  
Church, and the number of its members  
and adherents; the devising of means for  
attracting the attention of Ministers and  
Probationers of our Church in Scotland to  
the exigencies of this portion of the Colo-  
nial field; these will, no doubt, all receive  
consideration.

From this hasty review it will then be  
evident that the ensuing meeting of the  
Synod may be a very important one, and  
that it is desirable that the attendance  
should be as general as possible. Mean-  
while the lovers of our Zion should be  
constant in prayer to the great Head of the  
Church, to pour out a blessing upon our  
Church, and to over-rule all the delibera-  
tions and actings of the Synod, for the  
good of His Church and the spiritual good  
of many souls.

## A GENERAL ASSEMBLY.

In the expectation that this interesting and important subject will occupy a portion of the valuable time of the ensuing meeting of Synod, we propose briefly to indicate the practicability of the measure, and state some of the advantages that will result from it to the Church at large.

General Assemblies are among the Institutions of Presbyterianism which the ministers of our Church at ordination pledge themselves to support and maintain. As they are of great utility and advantage, our organization is obviously not complete without them. A Synod is not, properly speaking, a legislative body, but a court of review. Its functions should, by right, be confined to a jurisdiction over the inferior courts of Session and Presbytery, and to the transmission of causes and measures, which have their origin in these courts, to the Supreme Court of a General Assembly for final decision. Coming through these various stages, they receive fuller consideration, and are thoroughly matured for final disposal. The mind of the Church is more correctly ascertained, and the legislative court can proceed with much greater confidence and advantage in giving its imprimatur. At present much valuable time is lost on their discussion in the Synod, from the circumstance that members are not fully acquainted with their merits. A matter, for example, originating in the Presbytery of Quebec, is not familiar to any member of Synod beyond the bounds of that Presbytery, which would not be the case if that Presbytery were joined synodically with two or three neighbouring Presbyteries. And then it is obvious that, from the extent of territory within the bounds of the Synod and under its ecclesiastical jurisdiction, and from the relative location of Presbyteries, the general superintendence of the Church cannot be felt or profited by, to the same extent, by Sessions and Presbyteries, as would be the case if it were exercised more directly and distributively through a number of Synods judiciously organized and arranged. With all the subjects that come up for the consideration of the Synod, as at present constituted, there cannot be, owing to the vast amount and pressure of business to be transacted, and oftentimes on that account imperfectly and inefficiently disposed of, that minute inspection of the inferior courts which should be coveted and prized.

As to the practicability of a re-arrangement of the existing organization, that is easily stated. The General Assembly we have in view is a court which would embrace under its supreme ecclesiastical jurisdiction all the Synods of the Church in British North America. Three Presbyteries are sufficient to compose a Synod according to the constitution of our Church, while any number of Synods thus formed compose a General Assembly. The Syn-

od of Nova Scotia consists at present of three Presbyteries. That of New Brunswick is defective to the extent of one Presbytery, but we observe it is under the consideration of this court to organize a third. In Canada we might easily have fifteen Presbyteries even with our present numbers, consisting at an average of six or seven clerical and as many lay members. A dozen members will form a respectable and efficient court of Presbytery for all local purposes, for one of the advantages of this system is that the lay members would be more likely to attend the meetings of a court, held at short distances from their places of residence, than when they have long and expensive journeys to accomplish, while their interest would be proportionably excited and maintained. The same applies to clerical members. These fifteen Presbyteries would afford materials for the organization of five Synods in the Province of Canada. In all then we would have twenty-one Presbyteries, and the number would speedily increase by this more effective occupation of the land. Supposing two representatives, one clerical and one laical, to be furnished by each, we have a result of forty-two members for the annual meeting of a General Assembly. Say thirty, as an average attendance. We conceive there would be that in the very fact of the representative element which would invest their position with a degree of influence, responsibility, and seriousness not at present felt, that would be most advantageous for the deliberations in which they would engage and the measures which they would pass. The number would not be too small to divest the court of solemnity and importance, nor too large to occasion protracted discussion and inefficiency of despatch.

The advantage of all this would neither begin nor stop at this point. The Presbyteries would be smaller and more local. A fuller attendance would be insured. The expense would be trifling. The work would be better done; the destitution more thoroughly overtaken. Presbyterial visitation and superintendence of sessions and congregations would not be a hopeless undertaking, for the work could be admirably and easily executed by a meeting in each Church in succession every two months or so. In the local Synod, which might meet twice a year, although once would probably be sufficient, ministers of adjoining Presbyteries would come together more frequently and to better advantage for consultation and deliberation. While the meetings of the different Synods could be so arranged as to time that a most wholesome and beneficial system of mutual representation would be maintained throughout the whole organization. The general result would be apparent in a more satisfactory performance of work, in the better dispensation of justice, in the maturer fruits of frequent deliberation, in the

origination of wise and necessary measures, in the mutual interchange of communication, and in the operation of a joint but universal dependence, so essential to the maintenance of an effective Scriptural Presbyterianism.

We are in earnest in this matter. We hope the Church will be in earnest. We have given the subject a long and anxious study, and we throw out this brief indication of our views for consideration and, we would fain hope, adoption by our friends.

## HENRY'S COMMENTARIES.

## AN APPEAL TO THE LAITY.

Our readers will have observed the advertisement in our last number offering to our ministers, missionaries and students a copy of a forth coming excellent edition of Matthew Henry's Commentary on the Holy Scriptures on very advantageous terms. Nearly as many subscribers can be accommodated have remitted their applications and subscriptions. The published price of the Commentary is 45s. per copy. Applicants in terms of the advertisement will get copies at 25s. currency. The difference between this and the published price, on the number of copies (about 40) reserved for Canada by Jas. A. Campbell, Esq., Glasgow, one of the Treasurers, will have to be made up by the liberality of laymen either at Home or in this country. The friends of our Church in Montreal who have taken an interest in the matter are of opinion that an appeal to lay friends throughout the Province will not only be liberally responded to but be accounted an excellent opportunity of testifying their respect to the ministers and others more immediately benefited. At least £50 will be required to meet the difference between the published and reduced prices. It would hardly be fair to leave this sum to the liberality of friends at Home. Every subscriber of about five dollars will have the satisfaction of placing a copy of the above standard work in the hands of one of our ministers, missionaries or students. We leave the matter with our numerous friends, and we will be happy to acknowledge subscriptions to this object of any amount. Remittances are requested to be made *without delay* to John Greenshields, Esq., Treasurer, Montreal.

## THE JUVENILE PRESBYTERIAN.

The second volume of this useful little periodical commenced with the April number. It has now a circulation of over 2000, and forms at the end of the year a volume of 200 pages. Its cost is 1s. each, when 25 copies are taken, and 1s. 3d. by the single copy per annum. It is postage free. An extra number of copies of the April number have been printed, and a few complete sets of the first volume can yet be supplied.

## BURSARIES FOR QUEEN'S COLLEGE.

On another page will be found the acknowledgement of the sum of £12 10s., contributed by the Sabbath School at Quebec, to be presented as a Bursary this year. Such zeal and liberality on the part of the School are in the highest degree praiseworthy, and, we trust, will have the effect of stirring up others to similar efforts. Where Schools can afford it, no better opening can be found for doing good than to aid in the support of deserving Students at Queen's College.

We have much pleasure in learning that the Rev. David Watson, of Thorah, has announced his intention of giving a bursary of £10 next session, which is to be continued as long as circumstances will warrant.

## MIS-STATEMENTS CORRECTED.

This morn'g we must appear in a defensive attitude. We regret the cause; but we have no choice. We protest we are for peace. The uniform character of our pages is a strong backing to our protest. Our one aim is to supply a medium for the information and stimulation of our friends. With this view we chronicle in our own fashion the doings of our Church, and insert such articles as we deem judicious and useful, endeavouring in this way to suggest to our friends what they may do and what they should do to furnish that portion of the population of this Province, who belong to our Church, with the means of worshipping their God after the manner of their fathers. If we meet with obstacles, we patiently and diligently strive to overcome them. If, when injurious and vilifying mis-statements are circulated against us, we were to preserve an unbroken silence, the cause we have espoused would suffer ignominiously at our hands, and we would prove ourselves unworthy of the confidence of our friends.

In the March number of "The Ecclesiastical and Missionary Record for the Presbyterian Church of Canada," published at Toronto, there is at page 70 a remarkable production, styled "Sketch of a Missionary Tour by Dr. Irvine, &c." It is remarkable in several respects. Not so much so, however, because of its contents according wonderfully with our preconceived notions of what a narrative of missionary labours ought to furnish, when men of zeal and gentleness, of evangelical principle and intrepid firmness, go forth with the message of salvation to the waste places of the earth. This "sketch," for we will not judge what we consider the proper parts of it by the odious and offensive ones, shows a considerable amount of work, actively and diligently performed, in the way of traveling, visiting, preaching and addressing. It is a compilation from the notes of the missionaries themselves. They are missionaries of the Cross, and we might expect to hear of them dwelling largely

upon a theme so appropriate as "Christ and Him crucified." They are missionaries of the Free Church, and the distinctive principles of that Church might be expected to receive their due share of attention. Whether or not, from the facts before us and considering all circumstances, there is any disproportion between the zeal with which they preached the Gospel and the zeal with which they propagated their Free Churchism, every reader will have his own opinion, and we have no disposition to unsettle or strengthen it. We only remark that, if they saw it to be necessary or even proper to address, as they relate they did again and again, the Presbyterian audiences, with which they were favoured, on the principles of the Free Church, the conclusion is a fair one, that they discovered evidences of the said principles either being not very popular or in danger of dying out. It is a remarkable "sketch" from the pains which the narrator takes to establish, if possible, as a fact beyond all further dispute, the non-existence in the country, through which he travels, of our Church; for we suppose, when he uses the terms "The Established Church of Scotland," "The Established Church," "The Old Kirk of Scotland," he means that Church in this Province, which, like the Free Church itself, is identical in constitution and standards with the Church of Scotland, and which, unlike the Free Church, is not ashamed of the sympathy and co-operation of the Church of Scotland. It is a remarkable "sketch" because of the space which is dedicated by these two missionaries to the ascribing of much credit to the Presbyterians in this and the other district of a country, where we are told in this very "sketch" the Free Church "is the Church of the people," from their refusing to "sell" or "pawn" their Free Church principles for the paltry sum of £50. If the Free Church is the Church of the people in that emphatic sense in which the world is informed, the temptation to sell would be about as strong as the offer to purchase would be likely to succeed. And therefore, say we, the compliment paid to these staunch Free Churchmen is a very left-handed one indeed. In such circumstances there would be considerable discredit in selling one's principles, but there would be very little credit in retaining them. But the "sketch" is chiefly remarkable from the fact that these Free Church missionaries, in the course of their "non-intrusion rambles," in the conducting of which we give them all the sincerity they claim and freely accord them all the sympathy they desire in their earnest contendings for "the choice of the people" and "the Headship of Christ," deliberately note down a series of untruths reflecting upon the missionary operations of a Minister of our Church and the praiseworthy liberality of some of our people in the West. We would have had our regrets if the picture they give of the state of our

Church in that new country were a truthful one. But we would have conducted our reflections in silence, knowing the many causes which have been operating for some years with a tendency to produce it. When, however, we read of men professing to be missionaries of the Cross, with a recklessness and haste the most unwarrantable and with a spirit the most unenviable, lending themselves to the publication of injurious and slanderous rumours, which a little enquiry would have satisfied them were unfounded, we are constrained to commiserate the instruments of this hateful work. We have taken the trouble to inquire into the allegations made, and, while the source of our information may be relied upon, the result places our position in the West and the zeal and attachment of our people in a much better aspect than we had reckoned upon; and we take the liberty of saying that the unprejudiced reader of these remarks, who has perused the remarkable "sketch" which has occasioned them, will have little difficulty in discovering the secret of this unholy crusade.

In the first column of the "sketch" the following statements occur, being transcribed by Alexander McLean, over whose signature the whole appears, from the journal of Dr. Irvine:—"Arthur village was made the starting-point." \* \* \*

"The Established Church of Scotland is moving in the village, and the rivalry will weaken both. This is one of the eight stations along the Garafaxa road to which the people say they had the offer of £50, if they would place themselves under the Established Church. We have not been able to offer them any such sums, and much to the credit of the people be it recorded, they would not sell their principles for £50." Immediately after, from the journal of a Mr. McKay the following statement is quoted; "Money was offered all the way North and Westward of Saugeen." And then adds Mr. McLean, "As to offers of money on condition of joining the Established Church, this thing was not done in a corner, or in indirect terms, but was done with as little ceremony, and as much boldness and explicitness as became a better cause."

"The Established Church of Scotland," says Dr. Irvine, "is moving in the village." The obvious tenancy, if not intention, of this statement is to convey the impression that our church, at, or about the time of the Drs. visit was beginning to do something, as if for years before no movement had been made, and as if the leaven of jealousy or rivalry had been stirred by the Drs. attention. Our informant relates that so early as September, 1853, a request for supply from our congregation at Arthur was laid upon the table of the Presbytery of Hamilton in connection with our Church. For some years a minister of our church has been in the habit of spending some time each year in visiting the

people of this congregation in their houses and in conducting Divine Service publicly among them.

As to the offer of money, the facts as we have received them stand thus:—On the 10th of February, 1856, the Rev. Robert Burnet of St. Andrew's Church, Hamilton, was appointed by the Presbytery of our church, to which he belongs, to give supply to Upper and Lower Arthur. On the 4th day of that month he was waited upon by one of his congregation and informed that ten members of his congregation had agreed among themselves to assist to the extent of £50 any congregation west of Fergus that would bestir themselves and secure the services of a minister. "This £50 he it noticed was for the payment of a minister's salary." Greatly encouraged, as he had good right to be, by this most commendable offer, accompanied by one or two members of our church who were most anxious for the settlement of a minister in Arthur, he proceeded to that village and visited our people there from house to house, making known, "with as much boldness and explicitness as became" the good cause in which he was engaged, the offer he was empowered to make and freely stating the object and design for which it was made. Not satisfied with this he urged them to subscribe for the support of a minister without delay, as, unless they moved then they might lose the assistance proffered them. But, in the emphatic terms of our correspondent, "not one Free Church family, was asked to subscribe." Much as we have known the friends of our church to give to other denominations not excepting even the Free Church, it is not as a general thing the practice of our church to beg from other denominations. But not only did Mr. Burnet and his friends carefully avoid asking the cooperation of any Free Church family in the village as they visited from house to house. In the pulpit after divine service he was equally cautious, having no desire to build on another man's foundation. There might have been Free Church people present on the day he preached, although, if they were like some Free Church people we have met in other places, they would reckon it a sin to be present. Some of them at least must have heard what was going on, for as there was nothing to be ashamed of in it, "this thing was not done in a corner," and they may have unguardedly concluded that this offer in aid was being made to all and sundry in the place. But no Free Churchman was asked to remain after Divine Service to hear the intimation which our minister felt himself warranted with joy to make from the pulpit. The notice was addressed exclusively to "those parties attached to our church." These are the facts as we have received them with reference to Arthur, where, according to

Dr. Irvine, the Free Church people deserve much credit, because they would not sell their principles for £50. It appears Mr. Burnet did not give them the chance, and it may be, these words of Dr. Irvine disclose a secret, "we have not been able to offer them any such sums." The circumstances of the case instead of being to the credit of these people, redounds greatly to the credit of our Minister and his friends, while the Dr. and his co-adjutors must appear either as the dupes of an extravagant credulity or the thoughtless vituperators of a commendable cause.

So much for Arthur. As to the other stations which are represented as having been tempted with the bribe, but as gloriously resisting the pawn-ticket, it is a sufficient refutation of the whole statement to quote the words of our correspondent, "The liberal contributors of the sum did not confine the offer of it to any particular congregation, but in order to excite in the most laudable manner, the efforts of our congregations in the West, they restricted it only to the one that should first move in getting a Minister settled among them." We wish these "liberal contributors" may soon have many imitators throughout the Province, and we wish our friend Mr. Burnet as much success with the next station he undertakes to cultivate as has crowned his exertions in Arthur.

The "sketch" winds up with the following observation, for it was obviously intended to be the last grand comment of the narrator of this missionary tour, and to sound the knell of our Church in the West:—"It is a fact worthy of notice that the Established Church of Scotland has almost no existence in this new country, and I understand it is the same all over the West." Supposing it to be fact, what is worthy of notice about it? Certainly nothing to wind up the "stirring memories" of a missionary tour. We could bear with the utmost meekness to hear of our approaching extinction, if, previous to that we were assured that every evil incubus had been removed by the irresistible illuminations of Free Churchism, from that happy western land. We could even advocate a special collection in all our Churches in the Lower Provinces to hasten on "a consummation so devoutly to be wished," and if spared, less than £50 would tempt us, the bare expense of travelling would be sufficient, to pitch our tent in that new country, that we might bask in the sunshine of ecclesiastical freedom. If the Free Church is the Church of the people in Scotland as is incessantly declared, what wonder if the Emigrants from Scotland, settling in that new country, should be Free Churchmen? Or if our Church, however conscious her ministers and members may be of the rectitude of the course they have pursued, has not been able to overtake the pressing wants of our scattered people, what wonder if

Presbyterians in this country, valuing their Presbyterianism more than their denominationalism, and their Christianity more than both, should be content with the ministrations of Free Church clergymen, when ministers cannot be sent to them by their own Church, the more especially as members of the deputations from the Church at Home and even ministers of our Church, have advised our adherents in various localities to avail themselves in the meantime of the services of ministers of other Presbyterian denominations? or, is this fact worthy of notice from the superior intelligence and moral sense with which our countrymen in the West adopt the hair-splitting distinctions and far-fetched principles with which Free Church agitators indoctrinate them? But after the experience we have had of the truthfulness of the "Sketch" we are not disposed to take every statement it contains for granted.

In the Presbytery of Toronto, to begin pretty far west, we have some sixteen or seventeen clergymen. The Presbytery of Hamilton was last year divided into the Presbyteries of Hamilton and London, and between the two there are from 20 to 30 ministers. In that same country where the Church of Scotland is represented as having almost no existence, we have been frequently assured that there is a sufficient population for 20 to 30 additional labourers. The correspondence into which we have entered since the appearance of the "sketch" has furnished us with more favorable accounts than even we ourselves anticipated, although we knew our position had been greatly belied even in public documents, as in that stupid census taken lately.

At Arthur, the alleged scene of attempts to establish a brokerage for the easy accommodation of such as might be disposed for a consideration to part with their principles, a minister has been placed. At Mount Forrest the people have asked for ordinances and offered a call to a missionary of our Church. At Paisley we have a large and influential congregation, where we learn the people are signing a call for a minister, and around that place we have several promising stations. At Kincardine our people are moving and have secured a lot for a Church and Manse. At Wawanosh a minister is again shortly to be settled. Applications for settlements and supply have been made for years from Greenock, Culross, and Kinross, whose claims the late Dr. Mair, warmly espoused. We have also attached adherents in Egremont and Sullivan. If our friends in these quarters were only as good at trumpeting as their neighbours, we might be able to present a much fuller and more satisfactory account. These facts, taken in connection with the many congregations in the West already organized, active, and prosperous, are sufficient to show that the compiler of the sketch is somewhat astray,

when he says, "the Church of Scotland has almost no existence in this new country, and I understand it is the same all over the West." The statement is about as true as, to use very mild language, the impudent assertion made by a friend of ours by a notorious Free Church agitator, whose wild and furious invectives against the Church of Scotland, which he left with the worst possible grace in the world, were far more effective in confirming the friends of our Church who heard them than anything said or done by their fellow Churchmen—that Christ left the Church of Scotland when the Free Church party went out; and it has about as great a moral claim upon our sympathy as the conduct of Free Churchmen in retaining and endeavouring to appropriate, on the strength of legal technicalities, Churches and Mansees, built for the use of members and ministers of that branch of the Christian Church in Canada, connected with the Church of Scotland, and deeded in connection with it years before the Secession of 1843 was dreamed of. We would recommend Deut. xxvii, 17, to the consideration of parties thus engaged; but we suppose falsehood and misrepresentation, overreaching and depreciation, must have their little day, ere truth and honesty prevail.

## THE CHURCH IN CANADA.

### PRESBYTERY OF BATHURST.

#### ORDINATION AT BECKWITH.

The Congregation at Beckwith, in the Presbytery of Bathurst, having unanimously called the Rev. William McHutchison, who arrived from Scotland last autumn, to be their pastor in the room of the Rev. D. Morrison, who was translated to Brockville last summer, and all preliminaries having been duly despatched, the Presbytery met in the Church there on the 18th of March last, and ordained him with the usual procedure. The Rev. Alexander Mann, of Pakenham, presided on the occasion. The Rev. James Sinclair, of Huntley, preached an appropriate discourse. The people and their new minister were respectively addressed on their relative duties by the Rev. Solomon Mylne, of Smith's Falls, and the Rev. John McMorine, of Ramsay. The settlement has been throughout a harmonious one. We wish the young clergyman much success in his ministerial work, and have every hope that the congregation entrusted to him will prosper.

### CONGREGATIONS OF MARTINTOWN AND WILLIAMSTOWN.

We recently had occasion to notice the laudable conduct of the people of Lochiel towards their minister, the Rev. D. McDonnell, and we have now to notice further instances of a proper liberality on the part of other two of our numerous and warmly attached Glengary congregations towards

those who are set over them in the Lord, as we have learned indirectly with pleasure that the congregation at Martintown during the past winter presented their esteemed pastor, the Rev. P. McVicar, with a horse, sleigh, harness and sleigh robes, &c., in all of the value of about £50. We also learn that the congregation of Williamstown presented their recently settled pastor, the Rev. P. Watson, with a sleigh, harness and robes.

### CONGREGATION OF HAMILTON, C. W.

**LIBERALITY.**—The Lord's Supper was dispensed for the first time in the New St. Andrew's Church on the last Sabbath of March. The Silver Communion Service used on the occasion was the gift of John Young, Esquire.

At a meeting of the Kirk Session it was moved by Judge Logie, and seconded by W. Kirkpatrick, that the Donor be thanked for this additional instance of his interest in the Congregation. This was done after the members of Session had all expressed their approval. The inscription on the pieces is, "St. Andrew's Church, 1856."

### INDUCTION AT ARTHUR.

On Tuesday, the 3d March., the induction of the Rev. John Whyte to the Pastoral charge of the Presbyterian Congregation of Arthur, in connection with the Church of Scotland, took place.

A representation of the Presbytery of Hamilton met, and was constituted by the Moderator's offering prayer. After the preliminary business had been disposed of, the solemn services of the day were conducted by the Rev. Hamilton Gibson, of Galt, who presided, and preached an excellent discourse from Mark iv. 30—32; and put the usual questions to Mr. Whyte, to all of which satisfactory replies were returned.

The Rev. George Macdonnell, of Fergus, then addressed the new minister upon the special nature and obligation of the Gospel ministry, alluding also to the particular field of ministerial work upon which he was entering, which is very much of a missionary character.

The Rev. James Thom, of Woolwich, afterwards addressed the assembled people as to their duties, responsibilities and privileges, and referred to the fact that from that day forward the village of Arthur and its vicinity became, in consequence of the present settlement, a more desirable place of residence, than it had been before, to the Christian and to the parent.

Mr. Whyte's induction has, it is believed, given general satisfaction in Arthur and the neighbourhood. To the Presbytery under whose auspices Mr. Whyte accepted his harmonious "Call," the progress it indicates, in affording a supply of the word and ordinances of spiritual life to their numerous members and adherents in the

"Lack-woods," is refreshing. In the present success, the result of several years' labour for the Christian good of the population in that district of country, and in other gladning tokens, the Presbytery sees some fruits of prayerful, humble and persevering effort. Doubtless they will be animated to do homage to the Divine Sovereign, whom all Christians worship as their King and Head, by obeying His commandments; especially in seeking to christianise by "the Word of Truth" the many precious souls to whom in this impressively vast land He, in His Providence, is affording them "an open door." *Fergus Freeholder.*

### PRESBYTERY OF HAMILTON.

This Presbytery met at Arthur on the 3rd of March for the induction of the Rev. John Whyte. The services were conducted by Messrs. McDonnell, Gibson and Thom.

This action of the Presbytery is interesting as placing a settled minister considerably farther to the North than has formerly been the case in connexion with the Presbytery. Arthur has been hitherto one of the several interesting missionary fields in the Northern part of the bounds of this Presbytery.

The Presbytery held its ordinary meeting at Hamilton on the 15th April.

A number of the Statistical Returns from congregations were given in with an abstract; but several are still wanting. A number of items of routine and local business occupied the attention of the Court.

The Moderator and Clerk were instructed to petition the Legislature against the public desecration of the Sabbath.

Overtures to the Synod were adopted on the subject of fulfilling former injunctions for the examination of Divinity Students during the College recess, and their producing Pre-byterial Certificates on re-entering College; and on the employment of such Sabbath School agency as will extend and increase the usefulness of these institutions.

The Presbytery took up the case of Dundas and Ancaster to make the requisite enquiry on the expediency of disjoining the united charge, as formerly arranged, in accordance with the instructions of the Synod; but the parties present from Ancaster demurred to the sufficiency of the citation to that congregation, and, being sustained, the case was deferred until next meeting.

The Presbytery roll was made up for the Synod. Reports were agreed to on Referred Acts of Synod.

In accordance with a memorial from our members and adherents at Mount Forest, Mr. Burnet was appointed to the duty of organizing the congregation there and dispensing the Lord's Supper next month.

In accordance with two memorials from Paisley, Mr. Whyte was appointed to visit that place in order to complete the organizing of the congregation and to moderate in a call to a minister. Several appointments were made for supply of sermons to vacant congregations. Such congregations were instructed to take the necessary steps for raising funds to defray the travelling expenses of ministers incurred in fulfilling their missionary appointments.

It will be seen from the above that some progress is being made in the great missionary field to the North West of our settled congregations. Among the missionary reports, was a very interesting one from Mr. Masson, some important facts from which, will be furnished in another form.

#### CHURCH PROPERTY.

The Central Committee on Church Property again urgently call the attention of Ministers to the Circular of the 19th of February last, and the Questions contained in the March number of the *Presbyterian*. They have since that date only received replies from St. Louis, Cornwall, Hamilton, Kenfrew, Williams, Oimstown, St. Paul's Montreal, and Beechridge.

The Committee call the attention of the May meetings of the Presbyteries to the injunction of Synod, (page 11 of the Synod Minutes,) which is in the following terms: "The Synod further recommend to Presbyteries to appoint Presbyterial Committees, to collect statistical information in regard to the public property of the Church within their bounds from ministers and others, having a special reference to the property of vacant congregations, and to communicate the same to the Central Committee."

By order,

JOHN GREENSHIELDS,  
Secretary.

Montreal, 23d April, 1857.

Extract from a Sermon preached in St. Andrew's Church, Toronto, by the REV. DR. BARCLAY, on the 15th March, being the first Sabbath after the fatal accident on the Great Western Railway, which resulted in the lamentable loss of many valuable lives:—

**SUBJECT**—The accomplishment of our days—Acts XXI, 6.

How often, by the events of God's Providence, are we reminded of the transitoriness of earthly things—especially of the shortness and the uncertainty of human life! Frequently as this truth meets us in the occurrences of our daily history, it has seldom been uttered in tones more fitted to arrest our attention and awaken our sympathies than in that melancholy intelligence which has just fallen with such astounding effect on the startled ear of the community. Have we not all, within these two days past, had our feelings painfully excited, our anxieties kept on the stretch, our worst fears realized, by that

terrible catastrophe which hurried into eternity so many of our fellow-creatures? How distressing the tidings, which thus unexpectedly reached us, of that fatal journey, so hopefully begun—so unsuspectingly pursued—but whose end was thus, in a moment, shrouded in one dense, dark, cloud of terrors! of wounds! of agony! of death! Who can describe all the horrors of that fatal plunge into the yawning gulph, where in a few brief moments death made such havoc of the hopes of many a family, and of the affectionate solicitude of many a now sorrowing heart, where the strong man was stricken down helpless as an infant by an invisible hand, whose blow was irresistible—and from perfect health so many passed instantaneously into the pangs which precede or the insensibility which attends dissolution? Old and young—persons of diverse aims, and professions, and conditions in life, from various quarters of the land, casually thrown together for the time, as side by side they journeyed from this to the neighbouring city, which so few of all their number were ever again to reach—arrested by an occurrence they little anticipated; leaving scarcely one living witness to tell the tale of the disaster which betel them; that unfortunate company of travellers found "but a step between them and death!"

Oh! if human sympathies be readily awakened, at least in friendly hearts, around the couch of one solitary sufferer—the victim of disease—on whose cheek death is spreading its pale ensign and marking him for its prey: if the gradual extinction of the hopes of onlookers through days and weeks of anxiety do after all but ill prepare them for the final leave-taking when it comes: surely we may turn to that ghastly scene at that fatal "Bridge of Sighs," where death so peremptorily claimed its whole *hecatomb* of victims that we may confess how heavier far is the blow which falls without any warning of its approach—sweeping before it so many for whom length of days seemed to be in store—and leaving so great a number of bereaved and bleeding hearts to sorrow over the violent separation from dear and valued friends! What a crowd of anxieties and of painful emotions do still cluster around the spot, where death has thus recorded one of its most appalling triumphs, and given such a striking confirmation of the truth that "verily we know not what a day may bring forth."

In that great calamity some of us may perhaps have a closer personal concern than others, on account of the friends of whom death may thus have deprived us; or of the acquaintances with whom we shall never more in this world exchange salutations; or of the names we cannot now utter, or hear pronounced, except with regret that they who bore these names have gone for ever from the midst of us—

cut down by a violent death in the very mid-time of their days. Still it has a lesson for us all in common. And we should fail to hear, as we ought, the voice that speaks to us so solemnly through that sad disaster, if we do not seek God's own teaching to enable us "so to number our days that we may apply our hearts unto wisdom."

Assuredly it is in the view of how speedily and unexpectedly our time on earth may be brought to an end, that we may be most readily convinced of the propriety of our "sitting loose" to this world; and that we should learn to give the greater heed to the oft forgotten truth, that "the things that are seen are temporal, but the things that are unseen are eternal." To look "not at the things which are seen but at the things which are not seen" may be distasteful to the mere "men of the world." The conviction of the importance of thus "looking for and hastening unto the coming of the day of God," may not always be equally vivid, nor even so vivid as it should be, even in the heart of a true Christian, who yet cherishes it as a settled point of his faith. The daily avocations of life must necessarily so occupy the mind as often to deprive that truth of the prominence it ought to have, and which constant and exclusive meditation on such a theme might secure for it. But, if there be in any one the root of the matter—if the heart be duly impressed with Gospel truth, and influenced by religious principle; if it be upheld by Divine grace, and governed by faith unfeigned, the general tenor of the life will show, more or less clearly, that he is living under the power of the world to come. May that spiritual life be yours, brethren, not to be ostentatiously paraded before the public gaze, but inwardly cherished in humility and meekness, as a necessary preparation for that summons which awaits yourselves. Every instance of death's invasion of the homes and hearts of our friends and neighbours—every example of others being cut down around us, whether in the nearer circle of our friends, or in the more extended field of the general community, furnishes a distinct admonition, less or more impressive, of the importance of our "redeeming the time."

In the list of victims, whom this calamity has thus suddenly consigned to the custody of death, there is one name to which I feel constrained to pay the tribute of a brief notice from this place—as due alike to the gentle nature of him who bore it; to his Christian department; and to his services to this congregation, of which he has been a member during the few years of his residence amongst us. I allude, as you are aware, to the late Mr. Harkness,\* who, to the deep regret of all who knew him, has been, in the inscrutable providence of God, thus cut down in the very midst of a life of activity and of usefulness in the sphere he occupied. Belonging to



a profession not usually regarded as the most favourable for the cultivation of the Christian graces,\* although many eminent Christians have sprung from it, he yet commended himself by his mild Christian deportment as a true and humble-minded follower of Jesus. The ability and zeal he displayed in conducting the psalmody of this Church, and the improvements which his fine musical taste enabled him to introduce into that important department of our congregational Worship, will be acknowledged by all of us; while the interest he also took in the religious instruction of the young is worthy of all commendation. Last Sabbath he was in his wonted place leading the praises of the Congregation. And, if sorrow for his loss may moisten any eye, or move any heart in this assembly of his fellow-worshippers—still, from the humble piety which adorned him, and from his consistent walk as a follower of Christ, we would cherish the confidence that, though his call was sudden, it found him not unprepared. Not having then his oil to buy—hardly even his lamp to trim, that he might go forth to meet the Bridegroom; from the little company of fellow-believers in this earthly sanctuary he has doubtless joined the great multitude, whom no man can number, of those whose ceaseless song unto Him “who washed us from our sins in His own blood” resounds throughout the many mansions of Heaven.

Whether by instantaneous death, as in this instance; or by death coming by slower, but still not tardy nor expected approach, has not God, my brethren, been speaking recently to us of this congregation? Surely it is, that we may be thus admonished of our own mortality, and urged to be “up and doing” in the matter of our soul’s salvation!

A week has not yet passed since many, here present, joined in performing the melancholy duty of accompanying to the grave the mortal remains of another, who, as their friend and medical adviser, had gained their confidence and secured their esteem.

Long a member and office-bearer in this congregation, and united to many here by the ties of friendship, the gloom cast over the community by his unexpected decease overshadows not a few of your households. When we think of the professional skill of the deceased, so long and so successfully

\* At the time of his decease Mr. Harkness had held for about a year Her Majesty’s Commission as an officer in the Royal Canadian Rifle Regiment, in which corps he had for some years previously acted as Band Master. He was a general favorite in the Regiment; and, beyond it, was widely known and highly respected. General sympathy was manifested at his melancholy death. A large number of civilians attended his funeral, which took place with military honours on the 16th ult., and the shop windows generally along the line of the funeral procession were closed while the body was borne past to its last resting-place at the Necropolis.

employed for the alleviation of the bodily sufferings of his fellow-men—of his own unselfish nature and his generous attention to the poor and destitute—and of the many regrets that followed to his early grave one whose light has thus gone down ere in the course of nature it was with him eventide; we would regard it as additional confirmation, if that were needed, of the truth that there is no supposed importance of any life that can secure it from the summons hence:—So that we do well to “cease from man, whose breath is in his nostrils”—“we would not put our trust in princes, nor in the son of man, in whom is no stay.”

Into other households too amongst us the angel of death has recently entered with hasty step—snatching away the youthful traveller in the journey of life—summoning from all the anticipations and activities of the morning of existence one who bid so fair for length of days. Ah! how speedily has the darkness of the shadow of death settled down on that early grave—leaving bereaved hearts to say submissively, “Even so, Father, for so it seemed good in Thy sight.”

Oh, it is fitted deeply to solemnize us all, to behold the proofs thus brought so closely home to ourselves, that here we have no continuing city; but are in truth the transitory occupants of a world that is itself to be dissolved. Surely it bids us prepare, as well as look, for those “new heavens and that new earth wherein dwelleth righteousness.” Amid all the transitoriness we here behold—to which we ourselves are subject—and in which, when it spreads its dark shadows over the path of others, we are so often called to sympathize; still let this be our comfort that “the Word of the Lord endureth for ever”: And, while the fashion of this world passeth away, *this* is steadfast—the loving-kindness of the Lord, which shall never depart from His people!

Let us lay hold, with all the firmer grasp, of Christ Jesus, that we may have Him “in us the hope of glory.” Let us have “our loins girt, and our lamps burning, and be like those who wait the coming of their Lord”: So that, though it be at midnight that the Bridegroom cometh, we may be ready to meet Him. And that in a happy sense it may, at last be said of you, as travellers towards Zion, that, when you have “accomplished your days,” you may in peace depart, in the hope that triumphs over death, and that blooms in everlasting felicity in the presence of God, where there is “fulness of joy and pleasures for ever more.”

#### ST. ANDREW’S CHURCH SABBATH SCHOOL, MONTREAL.

A meeting of the children attending St. Andrew’s Church Sabbath School, Montreal, and of that Congregation, was held in the basement of that Church, on the even-

ing of the 20th of March last. The children of St. Paul’s Church with their teachers were also present, as were also many members of both congregations. The spacious Hall was very tastefully decorated with garlands of evergreens, interspersed with appropriate texts of Scripture, and the effect produced was very good. The chair was taken by the Rev. Dr. Mathieson, who, after calling upon the children to sing an opening hymn, read a portion of the Scriptures, and offered up prayer. He then called upon the Superintendent, Alexander Morris, Esq., Elder, to read the Report, which is as follows:—

#### REPORT.

In submitting a Report of the position of St. Andrew’s Church Sabbath School, the Superintendent and Teachers avail themselves of the opportunity to express the pleasure which it has afforded them to be enabled to bring together the people of our two congregations in such large numbers on this social occasion, to give their countenance to the work of the Sabbath School. Such meetings, if rightly conducted, are productive of good, and the teachers are of opinion that such meetings as the present might with advantage be held alternately in each of the City Churches, and that they might even be successfully, in the summer season, extended to that of Lachine.

The teachers do not feel themselves called upon to defend the institution and maintenance of Sabbath Schools. They are now, and rightly, an institution of the Church. They are regarded as the nursery, as it were, of the Church, and our own Church in Scotland labours in their promotion and watches over their management with fidelity and success. Turning nearer home, we find that Sabbath Schools are now almost generally established in connection with every Church. This School has been many years in existence, and will continue, it is believed, to prove an instrument for good. Though by no means numerously attended, it is yet in an efficient position, and deserves the countenance of all classes of the congregation, as it should be attended by their children. Ere submitting one or two general reflections and some suggestions as to the future conduct of the School, we here present a sketch of its present position.

#### NUMBERS.

There are 100 children on the roll, and the average attendance for the year 1856, inclusively of the summer months, when the attendance always diminishes, has been 65. A steady increase however is going on, and will it is trusted, be maintained. The average attendance of the last three months has been 71, and of the last four Sabbaths 97, and the attendance is daily increasing. These figures, though exhibiting a day of small things, yet demonstrate that the School is at least not receding. In 1854 the average attendance was about 50.

The School is composed of 15 classes, 8 classes of girls, taught by 8 female teachers, and 7 of boys, taught by 6 teachers. One class has at present no regular teacher, but is cared for in the meantime by the Superintendent and the Assistant Superintendent. Of these, one is an advanced or Bible Class for girls, which is efficiently taught, and will, it is hoped, as it has already to some extent been, prove a Normal class for teachers. There is also an advanced class for boys, also in efficient hands; but a Bible Class for young men is yet a desideratum to be obtained, and the importance of which cannot well be over-estimated. It is hoped that a way may in Providence be opened up for this desirable object.

## ST. ANDREWS CHURCH SCHOOL.

Two of the classes are deserving of a special notice, as they have been lately, to a large extent, composed of children who, in many instances, are afforded few other means of acquiring the knowledge necessary to enable them to read the Word of God, and to obtain the knowledge of the truth as it is in Jesus, than is held out by this School. It is painful to reflect that in a Christian community there should be children enjoying so few advantages; and the discovery thus developed, and the formation of what may be called a Mission Class, suggest the duty and prompt the hope that the day may not be far distant when in this congregation we may see transplanted to this new country, and taking deep root in a genial soil, that Scheme to which, under God's blessing, Scotland owes so much, the institution of a Parochial or St. Andrew's Church School, meeting in this spacious room and affording on the week-day the means of a sound religious education to many who otherwise would grow up in ignorance.

The suggestion deserves the consideration of every lover of our Zion, and may yet claim the substantial sympathies of some, on whose honest industry Providence has smiled.

## MISSIONARY EFFORTS.

But, passing on to review the position of our School, we have pleasure in stating that in January, 1855, we called upon our children to support an orphan in India, Mary Jacob, in the orphanage at Cochin, and subsequently assumed the charge of a child, in the Orphanage, of the Ladies' Association for the Promotion of Female Education in India, named "Beebee," to whom the children voted the Christian name of Catherine Mathieson. We have recently, however, been called upon to communicate to the children the painful announcement that this child, a sprightly girl of 5 years, had, after a brief period, been called, like her whose name she bore, early to leave this land of cares and sorrows. Let us trust that in that interval she learned to love the Good Shepherd and has been gathered in His arms. The children will shortly be called upon to adopt another orphan and select for her another name. This scheme, sanctioned by our Synod, has been received with favour, and, since we assumed the charge of the first orphan supported by a Canadian School, we have seen the example thus set, followed, chiefly through the exertions of a former teacher in this School, Mr. Paton, and the influence of the *Juvenile Presbyterian*, until 18 children are now thus supported, and the effort has extended to New Brunswick and Prince Edward's Island. A minor effort, originating with the Superintendent, is likely to prove successful. The children of our School and those of other Schools were invited to contribute to a Fund to send a Library to the Calcutta Orphanage, and not only has it been taken up in Canada, but the "Juvenile Record of the Church of Scotland" has adopted the scheme and placed it before the Scottish children.

Our children have contributed during the year, by a monthly collection, £9. 12s. 6d., cy. The cost of supporting an orphan is but £4 cy. for a year. The sum of £1. 5s. was also appropriated to the Calcutta Library.

The teachers believe that it is well thus early to call upon them to contribute to the spread of the Redeemer's Kingdom, because an interest in the mission work of the Church thus implanted will be likely to grow with their growth and bring forth fruit in their maturer years.

## LIBRARY.

The School is furnished with a good Library comprising 600 volumes, of which 100 volumes

were added during the year at a cost of £7. One of the kindly instances of encouragement, with which we have met, was the donation of 70 volumes of books imported from Scotland and paid for by A. Goudie, Esq. Another was the donation of £12, two years ago, from another of the Elders, J. Mitchell, Esquire, to purchase books. The same gentleman at the same time contributed £4 towards the expenses of the last Soiree, and £4 towards the general funds of the School—in all £20. This timely and well judged donation is deserving of notice (though we know it is undesired by the kind donor), and has prevented us from requiring till now to make any appeal for aid. It is, however, respectfully suggested that an annual collection should be granted to the School. A small fund is required to purchase an occasional new book, to pay for juvenile papers for the children, to keep the library in repair, to purchase Scripture primers and catechisms for poor children; and we feel confident that the appeal would be cheerfully and liberally responded to.

The Treasurer, Mr. Maxwell, submits the Financial statement for the year ending on the 31st December last.

The children are furnished monthly with one copy for each family of the *Child's Paper*, published by the American Tract Society, and one copy of the *Juvenile Presbyterian*, published by the Lay Association, and which is likely to prove of service to our Church and children. These papers are received with eagerness, while the books in the Library are also issued each Sabbath in considerable numbers, and reach a large number of families.

## SYSTEM OF INSTRUCTION.

The School is opened with reading the Scriptures, singing and prayer. The children are then dismissed to their respective classes, and the Superintendent or the assistant goes round the classes and enters in the roll-book the names of those present and of the absentees. The teachers are also furnished with a class-book, in which the names of their Scholars and their residences are entered, and a recent effort has been made to commence the system of visiting the houses of the scholars in case of absence. This has as yet been only very partially accomplished, but will, it is hoped, be persevered in. A roll of the attendance of teachers is also kept.

The teachers are requested to see that their children commit to memory from the Bible and Shorter Catechism, and are also requested to read over with them the General Class Lesson, the Lessons in the Edinburgh Teachers' Notes, illustrating the incidents in the life of our Lord, being used for this purpose. In some of the more advanced classes the exercise of proving doctrines from the Scriptures is in use, and is found profitable. At the close of the meeting the children are again gathered into the centre of the room, and either a few simple questions as to the Class Lesson are put to them, or a brief word of practical counsel is addressed to them, and the School is then closed with singing and prayer.

Such, then, is our position. We are doing what we can. Have we not a claim upon your sympathy—nay, to take higher ground, is it not the duty of this Christian people to take a deeper interest in this humble work? We have our discouragements, and have had our seasons of despondency too, but we have yet much to encourage; and we believe that we are engaged in the path of duty—in a labour which is one of love. We want more steady teachers. We have suffered from their fluctuation, from the removal of young men to the West and other causes, and we desire to see more of those who have made this their permanent home, and of more mature years, coming in amongst us as teachers. This remark applies with special

force to male teachers. Are there none now within hearing who ought to answer this call? It is one of clear duty. Have they any sufficient excuse or such a reason as will satisfy their own consciences for its neglect? We want the substantial sympathy and active countenance of the whole congregation and the presence in our School of the children of all its members, for we believe that domestic instruction and that of the Sabbath School do not interfere with each other—they are best conjoined.

We then commit this our appeal to the judgment of each one of the congregation. We need more teachers—earnest, thoughtful teachers—who have counted the cost, and desire to labour in a corner of the Master's Vineyard. Let us trust that more of such teachers will be forthcoming, and that pupils will also be numerous, found within these walls, being taught and endeavouring to "Remember their Creator in the days of their youth." and may the Great Head of the Church pour down His blessing in a rich measure upon this School, so that even all these young persons who gather here may be led by still waters and through green pastures, and may all be numbered as lambs of that flock of which the Meek and Lowly One is the Great and Good Shepherd.

After the reading of the Report and singing by the Choir of the Church, who were present and kindly assisted at intervals in the engagements of the evening, the Rev. W. Simpson, of Lachine, addressed the children in an interesting and effective address, narrating a pleasing account of the death of one of the lambs of the flock. The children, after singing the hymn, "The Love of Jesus," retired to another portion of the building for the purpose of partaking of some suitable refreshments. On their return, in the absence of the Rev. Mr. Snodgrass, who was slightly indisposed, W. C. Paynes, Esq., of McGill College, delivered an address to the children, couched in peculiarly appropriate terms. He riveted the attention of the children by telling them that he had recently received a letter from India, giving an account of the baptism of a Hindoo child, who selected for her Christian name the Tamil word meaning "Happy," and persisted in her choice, saying she was and felt Happy. W. G. Mack, Esq., Advocate, then addressed the children with his usual ease in a very suitable manner, and the children, after each receiving an orange and some sweetmeats to take home with them, joined in a patting song of praise, five hundred young voices rising in sweet melody in the appropriate words,

"Hark! it is the Saviour calling,  
'Little children, follow Me!'  
Jesus! keep our feet from falling;  
Teach us all to follow Thee.

Soon we part—it may be never—  
Never here to meet again;  
Oh, to meet in Heaven forever!  
Oh, the crown of life to gain!"

The large assemblage, after the pronouncing of the Benediction, then dispersed, having spent a happy and harmonious evening. Such meetings, when properly conducted, are very beneficial.

## THE CHURCH IN THE LOWER PROVINCES.

### NOVA SCOTIA.

We are in receipt of the April Number of the *Halifax Record*, and in consequence of a continued pressure on our columns and the necessity of disposing of standing matter to make room for the proceedings of the Synod, we condense some interesting items from its columns. The Rev. George Harper, for some time a missionary in Nova Scotia, having been appointed to the Church and Parish of St. Clements, Berbice, Demerara, was ordained by the Presbytery of Halifax to that important station. The Rev. John Scott presided and preached an appropriate discourse from Mark xvi, 20. Mr. Harper has sailed for his destination. The Rev. James Christie, having arrived at Halifax, had proceeded to Pictou, with the view of going on to Prince Edward's Island. Mr. Patterson, the tenth Missionary sent out this year to Nova Scotia, had been appointed, and was daily looked for. Mr. Duff was to have been inducted to the congregation of Wallace by the Presbytery of Pictou on the 1st ultimo.

### NEW BRUNSWICK.

We have received from New Brunswick the Annual Address delivered before the Members of the Fredericton Athenæum by their President, the Rev. J. Brooke, D. D. We shall notice it in our next.

### COLONIAL CHURCHES.

*Extract Letter—Rev. John Martin to the Convener, dated Halifax, 15th January 1857.*

I HAVE now been employed in the service of your Colonial Committee, as Superintendent of Missions in Nova Scotia, for the last six months; and, although from my advanced years, I have not been enabled to prosecute my mission as extensively as I could have wished, yet I have not been altogether inactive or unsuccessful. During that period I have paid two different visits to the county of Pictou, at the meeting of our Synod in July, and again in the month of October, preaching in a number of places in that populous county, and making, in conjunction with my brethren, such arrangements as were deemed expedient for the support of our missions. I have likewise officiated in Truro and other localities in the county of Colchester, whence, in course of time, your Committee may expect to receive very favourable intelligence respecting the extension of the interests of our Church.

But the greater part of my time has been spent in the immediate neighbourhood of Halifax, where for many years we have had several preaching-stations, and at one time two separate congregations under regularly ordained clergymen. Here, in company with your missionary, Mr. Wilson, regular services have been already re-established in a number of places long left destitute, to which a number of other stations in the same county will, I trust, soon be added, through Mr. Harper's missionary exertions, at Musquodoboit and other eastern settlements.

It gives me much pleasure to state that I have seen and conversed with nearly every one of your missionaries who have arrived in this colony since July last. I have in every instance found them to be well-informed and devoted

clergymen, eager to engage in the important and arduous work before them; and I have encouraged to give them all the instruction and encouragement that I was enabled to afford.

I regret that at this inclement season of the year I am prevented from undertaking any lengthened journeys into distant parts of the country, where visits from our missionaries have been so long and anxiously expected, and are so indispensably necessary. But, should health and strength permit, I shall endeavour to be at my post early in the ensuing spring.

Your services at the head of the Colonial Committee, I am happy to say, are highly appreciated; and, what I have no doubt will afford you much satisfaction, have been eminently useful. A really wonderful and beneficial change has taken place within a few months in our condition and prospects; wavering congregations have been confirmed in their attachment to the Church, and desponding congregations encouraged; a spirit of zeal and liberality has sprung up among our laymen, to afford every assistance in support of home missions; and the interests of the Church at large have been greatly strengthened and consolidated. A number of new and, I believe, excellent appointments have been already made to fixed charges within our bounds; and others, I have little doubt, will soon follow. Mr. Duncan has been inducted to Mr. Snodgrass's congregation, Charlottetown, and Mr. Lochhead to the Presbyterian congregation at Georgetown, Prince Edward Island. Mr. M' Rae has received a most harmonious welcome from his father's late congregation in Pictou, and Mr. Boyd has been unanimously elected and inducted as my successor in St. Andrew's Church in this city. Messrs. Wilson and Harper are labouring with unwearied diligence and success, as missionaries, within the bounds of this Presbytery; and Messrs. Mair and Duff, in a like capacity and with equal acceptance, within the bounds of the Presbytery of Pictou. Messrs. Jardine and Paterson are hourly expected, and will in all probability proceed on to Pictou shortly after their arrival.

You will learn with much regret that St. Matthew's (Mr. Scott's) Church in this city, together with a vast deal of other valuable property, was completely consumed by fire on the 1st instant. It is, however, highly gratifying to find that this calamity has produced only a momentary depression in the minds of that congregation. They have received on that melancholy occasion the warmest sympathies of all denominations; and, soon afterwards, a meeting was held, and nearly L. 4000 subscribed for the erection of a new church. It is confidently expected that from subscriptions, insurance and other sources, a sum of not less than from ten to twelve thousand pounds will be realized, to enable the congregation to erect one of the most spacious and commodious places of worship in this colony.

I need scarcely add that I have always considered, and still consider, it to be my duty to try every possible effort to raise as large an amount of home mission funds in the Colony as can be realised; and, in consequence of your distinguished liberality, the appeal to the friends of the Church in this Colony has become doubly urgent. I trust that this with other important subjects will receive the earnest and favourable attention of our Synod at its ensuing meeting in July next.

I intend to write Mr. Laurie, your Secretary, as I shall have occasion to draw upon him soon for my half-year's salary.

With many thanks for your disinterested and unwearied exertions for the prosperity of our Colonial Church, I am, &c.

(Signed) JOHN MARTIN.

Rev. Dr. Fowler.  
Convener, Colonial Committee.

## THE CHURCH IN SCOTLAND.

### JEWISH MISSION.

[From the H. & F. Miss. Record for March.]

#### I. GERMANY.

The last communication received from Mr Sutter, our senior missionary in Germany, is full of interest, and confirms his previous statements as to the more hopeful symptoms now beginning to appear. The following extract from it indicates the progress of conviction in the heart of one who, we trust, will soon be joined to the "Israel of God," and the sad hindrances cast in the way of such anxious inquirers, by merely nominal Christians, particularly those of the apostate Church of Rome:—

"I have been permitted lately, both here and in the country, to see the growth of some pleasing fruit on the generally barren field of Israel. In the last of the country-places I visited in the course of the month, I was especially refreshed in my spirit. My first visit on entering this place was into a family, the master of which I had looked upon for several years as being not far from the kingdom of God, and what I observed about him on this occasion confirmed me in this hope. He was rejoiced to see me again, and we were soon together in a conversation on the one thing needful. Asking him how it stood with him as to his inner man, he answered, 'Not well—all is full of sin—it is very difficult to keep one's self in this world—there are so many shortcomings—if one considers the shortness of time and the nearness of eternity, one ought to be quite otherwise.' These, I felt, were words of sincerity, and coming from inward experience and self-knowledge, which are so rarely to be witnessed among Jews. What I further spoke to him about the only refuge for sinners seemed to fall upon willing ears. One can speak with him as you can with a Christian man seeking for salvation, and, I think, he has in his inmost soul impressions about our blessed Lord which are the work of the Spirit. He does not just speak out, 'I am a believer in Jesus Christ,' but he loves to converse with one on the 'Saviour,' (this name he always applies to our Lord,) and to hear about Him and his work. His knowledge of the Scriptures is considerable. In the course of our conversation he mentioned a discourse which he sometime ago had had with a Roman Catholic. He had told the Roman Catholic they should not so despise the Jews, because Christianity came from the Jews, the belief in the Saviour rested upon the prophets, and one of these prophets, Zechariah, had foretold that in the last time, ten men of all the languages of the nations would take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you. The Roman Catholic had answered he could scarcely believe that this was written in the Bible, and had afterwards asked his priest about it, who had said that such a passage was not to be found in the Bible. He now asked me how I understood the above passage, and it appeared to me that he was staggered himself at the greatness of the promise. My answer was the following, 'The promise has been fulfilled, and will be fulfilled again. It was fulfilled already once, when the apostles of our Lord, all Jewish men, went into the world to preach the Gospel among all nations,—not only ten, but thousands of Gentiles who were converted by the Gospel may truly be said to have in those days taken hold of the skirt of that one Jew, for instance, the Apostle Paul. But the promise will once more and finally be accomplished. I added, the Jews will be converted unto Christ and then all other things which the prophets have foretold concerning them will come to pass. As believers in Jesus, their Messiah and King, the Jews then, as Israelites not

only after the flesh, but after the spirit, will again become the Missionaries of the Gospel to all the world, and will be a blessing to all mankind.' He was quite pleased with this elucidation, and afterwards in my hearing mentioned it with joy to other Jews that I had given him a very satisfactory explanation of the above passage. He is religiously walking according to the Jewish observances, although, indeed, doubtful in regard to many of them. But he has tasted of the good word of God, and the light of the New Covenant is shining upon his path. May we hope that it will more and more fully enlighten him."

## 2. TURKEY.

Dr. J. R. Wolfe, the Medical Missionary sent out by the Committee in November last, under date 19th January last, announces his arrival at Salonica about a month before, and thus gives his first impressions of the station:—

"As far as our mission here is concerned, every thing looks fair and prosperous. The Spirit of Jehovah is apparently brooding over this chaos of darkness and ignorance, and we fervently hope that He will soon say, 'Let there be light,' and that light will be diffused and rejoice the hearts of many. But, wherever the work of grace has commenced in right earnest, there we must be prepared for a hard contest, for we wrestle not against flesh and blood only, but against principalities and powers, against the rulers of the darkness of this world, and spiritual wickedness in high places; yet armed with the whole armour of God, and upheld by His mighty power, we can hope to resist the devil, quench his fiery darts and gain the victory over all who oppose themselves. Anathemas from the Rabbies against all who may hold intercourse with him are what every Jewish missionary expects at the outset of his operations, especially if his labours be at all successful; and in our case, where the success of our labours has already attracted the attention of the Jewish authorities, we are only thankful that the *Cherem* pronounced upon us impedes but very little the progress of the work."

Dr. Wolfe and Mr. Rosenberg in their letters describe at length the circumstances which have excited the active opposition of the authorities of the Jewish community against our Mission. The substance of their description we endeavour to condense in the following narrative:—

The occurrence in quick succession of the arrival of our colporteur, Philippo, whose father had been one of the Rabbies of the place,—of the open and bold confession of the Truth made by Senor Mercadho, as detailed at length in the *Missionary Record* for January last,—and of the rumour that there were several others of their co-religionists very favourably disposed towards Christianity, was too severe a blow to Judaism in Salonica to be allowed to pass unheeded. Accordingly a list was made of the suspected parties, who, to the number of 29 heads of families, were privately cited before the Council of the chief Rabbi, and were plied both with promises and threats to deter them from having further intercourse with the missionaries. When this proved unavailing, they were again summoned before the Council, and peremptorily threatened with excision from the community, and all its civil consequences, if they did not forthwith discontinue their visits. The more effectually to impede the operations of the Missionaries, the Council resolved to pronounce *Cherem*, or anathema, on all who should have any dealings with them, and the resolution was shortly after carried into effect by the Chief Rabbi. Those who were present on the occasion reported to the missionaries that, on rising in the midst of the congregation to pronounce the dread sentence, he wept like a child;

and exclaimed, 'What great sin have we committed that so many of our people have become Protestants?' Protestantism, it may be observed, is the object of their special abhorrence, and they say that, if a Jew turns Papist, or Greek, or Mohammedan, they are generally sure to get him back again in due time; but when he turns Protestant, he is not only lost himself to the Jewish community, but is sure to do his utmost to induce others to follow his example. The Rabbi's tears however and his anathemas appear to have produced but little effect, and hardly at all to have retarded the progress of the dreaded heresy. For several days but few Jews ventured to visit the missionaries; but even then some of them kept up intercourse with them by letter, of which Mr. Rosenberg has transmitted a most interesting specimen from one, of whom Dr. Wolfe, from subsequent intercourse, thinks himself warranted to say that he is a faithful believer in the Lord Jesus Christ. We subjoin the letter alluded to, and commend its writer to the prayers of all who sympathise with those who are persecuted but not forsaken, cast down but not destroyed.'

## LETTER OF A SECRET INQUIRER.

"I have to inform you that everything which passed between me and you on the occasion of my last visit has been made known to the Rabbies. Upon this they met again and came to the resolution to pronounce anathema against any one of the Jews who should be known to have intercourse with you—and among these I am specially included. I shall, therefore, keep quiet for some time, in order to follow your good advice and dispose of my property. At the same time you need not be over-anxious, nor doubt the sincerity of my desire to make an open profession of the truth of the Gospel. For what God has put into my heart I shall, with His assistance, endeavour to carry out in practice, and to fulfil His will concerning me. I feel it to be my duty to acquaint you that the Rabbies are determined to proceed to every extremity against those who shall make confession of the truth of our holy religion. And I, with the Divine assistance, am resolved, if our Saviour require it of me, even to lose my life for the truth's sake. But I entreat that in the mean-while you will do all that is right and just in the sight of God the Father, and His Son Jesus Christ, in order that I may not be left in the hands of the enemies of the cross of Christ."

The writer of this letter has again resumed his visits to the missionaries, along with some other of the under-rabbies who are favourably disposed towards the Truth; and, though our agents cannot as yet have unrestricted intercourse with the Jews in their own quarter, hardly a day passes in which some of them do not visit the missionaries, and almost every evening four or five of them find their way thither to be instructed and prepared for admission into the Church. Mr. Rosenberg also assures us that there are several other respectable merchants who, like Mercadho, only wait till they have realized their property, and can safely bid defiance to the Jewish tribunals, in order that they may make an open profession of their faith. May He, who of old endued the infant Church of Jerusalem with wisdom, courage and devotedness, behold the threatenings of the opponents of His cause in Salonica, and give unto our brethren there, grace with boldness and faithfulness to bear witness to the Truth, and with their whole hearts to cleave unto the Lord.

Mr. Rosenberg supplies us with the following particulars as to the progress of the Gospel among the Greeks, since the date of Mr. Marcussohn's visit:—

## CASSANDRA.

"Our Armenian colporteur returned about the 24th ult. from Cassandra, bringing most cheering accounts of the work going on there. He says that the number of those who receive the Gospel as the rule of their faith, and the guide of their conduct, is daily increasing; that already it amounts to 40, and that there is every reason to hope, that, if a faithful preacher of the Gospel is only sent there, many more will forsake their corrupt church. Of this the bishop and priest,—their blind leaders—seem to be aware, and they have already tried by every means in their power, to hinder the progress of the Gospel. Lately they brought over monks from Monte Sancto, who have endeavoured, by bribery and such like means, to tempt our friends to forsake the Truth, and return to their mother Church. But, as they have been taught to esteem those things which pertain to the salvation of their souls above the things of this world, they replied to the monks, that, if they would succeed with them, they must come to meet them with Bibles in their hands, and not with money in their pockets. The disappointment the monks received in the first village, hastened their departure to a second, where they met with no better success in their enterprise. This discouraged both bishop and priests, as well as the monks, in their plans, while many of the people, who have hitherto adhered to the Greek Church, seeing that nothing could be done to persuade the Protestants to return to their mother Church, have been led to doubt her teaching, and to inquire whether the Truth may not be found with the Protestants."

Dr. Wolfe also gives an account of the opening of the school at Salonica, and of the satisfactory commencement he has made in the department more especially entrusted to his care, the full particulars of which we hope to be able to submit to our readers next month.

## SMYRNA.

In his last letter to the Convener, Mr. Benoit intimates that the inquirer, Joshua, whose case was detailed some months ago, continues to make satisfactory progress in the knowledge of the Truth, and to maintain a walk and conversation becoming his profession, and that he hopes soon to have the privilege of admitting him into the Church by baptism. He also mentions some further cases of persecution to inquirers, the details of which we may present to our readers hereafter.

## PRESBYTERY OF GLASGOW.

An ordinary meeting of this Presbytery was held on Wednesday, Mr. Park, of Cumberland, moderator.

## ORDINATION OF A MISSIONARY TO MADRAS.

On the motion of Dr. CRAIK, the Presbytery resolved to meet in St. George's Church on the 22d proximo, at two o'clock, for the purpose of ordaining Mr. William Buchanan, lately of Bridge of Allan, as a missionary to Madras.

Drs. Craik and Runciman were appointed to defend the deliverance of the Presbytery in the case of Mr. Reid, applicant for license, who, having been examined at last meeting and rejected, had appealed to the Synod.

## COMMISSIONERS TO THE ASSEMBLY.

The following were then appointed as Commissioners to represent the Presbytery at next meeting of the General Assembly:—Ministers: Drs. Boyd, Leishman, Smith and Gillan, and Mr. John Park, of Cadder. Elders: Major M'Donald, John Black, Esq. of Fernbank, and John Hall, Esq., writer.

A petition was laid on the table praying the Presbytery to take steps for the creation of St. Stephen's into a parish church, disjoined from the Barony.

The Presbytery acceded to the request, and resolved to meet in St. Stephen's on Wednesday 8th proximo, at twelve noon to determine as to the extent and suitability of the district.

#### THE NEW WEST END CHURCH (MR. CAIRD'S).

The Clerk read the articles of constitution of the new church at the West End (Mr. Caird's). Mr. HENDERSON observed that no provision was made in the constitution for the poor, or by which they might have seats at a cheap rate. He thought this was a desideratum.

Dr. RUNCIMAN considered there was no occasion for this, as the church was in a wealthy district.

Mr. ALLAN M'LEAN remarked that circumstances might change. At one time St. Andrew's had been a fashionable district—(laughter)—and nobody thought there would be any poor there. A change, however, had taken place, and the same might happen in the case of the district where this new church was situated.

Mr. MUNRO observed that by that time it would become a parish, and any necessary provision could be then made.

The Presbytery approved of the constitution as it stood, and Dr. Runciman expressed the joy he felt at the prospect of Mr. Caird—one of the brightest ornaments of the Church—coming to Glasgow, which he regarded as one of the most signal blessings that ever happened to this great city.

#### EXAMINATION OF STUDENTS.

Mr. MUNRO of Campsie, in submitting a resolution in reference to the examination of students, made some excellent observations.

KINGSTON CHAPEL.—A petition was presented on behalf of the managers, elders and members of Kingston Chapel, requesting authority to place a window of stained-glass in the south gable of the church. A committee was appointed to consider the proposal, and, if satisfied, to grant the petition.

WEST-END PARK CHURCH.—Mr. Ritchie, deputy from the Church Building Society, laid on the table the draft deed of constitution of the new church in West-End Park, which was remitted to a committee to consider and report.

THE LATE DR. MUIR.—Dr. Hill said the Presbytery could not separate without expressing a deep sense of the loss they had sustained by the death of their venerable father, Dr. Muir of St. James's. There was no man deserving to be held in higher respect than he was—none was more beloved, and there was none whose character stood higher as a minister of the Gospel. He had long officiated in this city; his congregation were attached to him to a degree perhaps unexampled; and he enjoyed not only the affections of his friends and those who knew him intimately but of every individual with whom he had come in contact. The respect of the citizens would be publicly shown for the deceased. The funeral was fixed to take place on Monday at one o'clock, and the company would assemble in St. James's Church, where public worship would be performed. He hoped the Presbytery would agree to record the deep sense they entertained of the worth and Christian character of their beloved father, and their sympathy with his family and congregation in the loss they had sustained. The motion was unanimously adopted.

AGENT FOR THE CHURCH.—Dr. Hill submitted a report approving of the appointment of an agent for the Church to conduct cases of discipline, and the propriety of contributing to a general fund to liquidate the expense.

Mr. Park and Mr. Munro could not agree to the report; and after some conversation the discussion of it was delayed till next meeting.

The other business was routine.

#### DEATH OF DR. MUIR, OF ST. JAMES'S, GLASGOW.

—We much regret to announce the death of our venerable and respected townsman, Dr. Muir of St. James's, which event took place on Sunday at his house, Hill Street, Garnethill, in the seventy-ninth year of his age. During a long lifetime he enjoyed almost uninterrupted good health, until about the period of the spring sacrament of last year, when he was afflicted with erysipelas, by which his constitution was much enfeebled, and he has not been able to officiate since the 13th of July. The malady grew upon him, and for a lengthened period the venerable Doctor was entirely confined to his chamber, bearing his sufferings with meekness and fortitude. He calmly looked forward to his approaching end, spoke on Sunday morning of his last day having now arrived, and departed in the faith and hope of a pure man and a Christian minister. He was the *beau ideal* of a faithful, able and laborious pastor. Until the failure of his health last year he had discharged personally for more than half a century all the duties of a Christian minister with unflagging zeal. His style of pulpit oratory was terse, original and convincing, and his congregation remained a numerous and influential one. He was one of the finest Greek and Latin scholars of the age—a branch of learning for which he was celebrated from the period of youth. Dr. Muir was ordained minister of the parish of Lecropt, in the Presbytery of Dunblane, in the summer of 1803, under circumstances which were highly creditable to himself and the patron. For some time previously he had been employed as an assistant in the neighbouring parish of St. Ninian's, and, upon the vacancy occurring in Lecropt, the parishioners applied to the patron, the late James Stirling, Esq., of Keir, who readily promised to give effect to their wishes, if they were unanimous in their choice. With cordial unanimity they recommended Mr. Muir, with whose merits they were well acquainted, and the consequence was the immediate issuing of a presentation in his favour. For seventeen years he laboured in this rural district with singular acceptance, beloved by his parishioners, and living in terms of the warmest friendship with all the members of the Keir family; and it may be stated that, at the time of his death, the late proprietor of Keir was the senior elder of the congregation of St. James's. At the close of 1820 the Town-council, in the judicious exercise of their patronage, invited Dr. Muir to assume the pastoral charge of the then recently erected parish of St. James's, to which he was inducted on the 20th of December of that year. He has thus been upwards of fifty-three years an ordained minister of the Church of Scotland, and thirty-six of these minister of one of our city parishes. No minister could have more cause to rejoice in the warm attachment of his congregation than the lamented deceased; and this they exhibited in a manner more substantial than complimentary addresses. Within a few years after his settlement in Glasgow they presented him with a handsome and commodious dwelling-house. Minor, but still valuable, proofs of their attachment followed, the last being a fine full-length portrait of the Rev. Doctor in full canonicals, painted by Mr. Graham Gilbert, and presented on the 1st September, 1853, at a splendid banquet on the occurrence of his jubilee. In 1855 Dr. Muir published, by request, a volume of sermons, remarkable for uncommon power of pulpit eloquence.

#### CHURCH INTELLIGENCE.

On the first Sunday of March, the Rev. Norman Macleod, of the Barony Parish, Glasgow, preached a sermon from Isaiah v., and 20th, in which he took occasion to denounce in very strong, but we believe warranted terms, the representation of "La Traviata" in the Theatre Royal, Glasgow. The piece is highly objec-

tionable. The leading public journals have tried to banish it from the stage, and Her Majesty's Lord Chamberlain has refused to sanction it by license. At the same time, desirous of avoiding the opposite extreme of condemning all public amusements, he stated his views on the subject of musical concerts. He said:—"When such an offence is perpetrated can ministers be silent? I lift up my voice of warning, and you know it is from no jealousy on my part of innocent amusement, or from a disapproval of concerts any day or any evening in the week. I consider these performances should not be put down, because I have the most earnest wish to obtain for Christians—poor and rich—the greatest amount of innocent amusement that God gives, apart from the selfishness of those men who would, by a selfish tendency, abuse and pervert any lawful amusements so that Christians cannot partake of them. Besides, this gives a handle to those persons, for whom I profess little sympathy, who are against the enjoyment of all public amusements whatever."

The Rev. Alexander Spiers who, since his ordination some years ago, has been labouring most efficiently among many difficulties, as the minister of the parish of Gorbals, Glasgow, was presented by his congregation, on the 25th of February last, with a silver salver and a hundred guineas, in token of their sympathy and esteem. Dr. Smith, of Cathcart, presided at a meeting held on the occasion, and bore testimony in very decided terms to the faithfulness and zeal of the young minister.

On the 27th February last, Dr. Robertson addressed a meeting in the town hall of Kelso on the Endowment Scheme. The Duke of Roxburgh presided. It was one of the most influential meetings for a long time past.

#### ST. CUTHBERT'S INDUSTRIAL SCHOOL.

The annual examination of the pupils under training at this School took place on Thursday in the parish church, in the presence of the Rev. Drs. Paul and Veitch, the ministers of the parish, Professors Robertson and Campbell Swinton, the Rev. Wm. Smith of Lauder, and a numerous assemblage of the friends and supporters of the Institution. St. Cuthbert's Industrial School, which is in immediate connection with the Kirk-session and Congregation of the parish, has now been in active operation for several years, and during the time of its existence it has been the means of accomplishing much practical benefit. The pupils, who number at present upwards of seventy of both sexes, get education, industrial training, and their meals during the day, returning at night to their respective homes. Through the exertions of a clothing society, in connection with the Church, the greater number of the children are also provided with decent and respectable clothing. The School has thus far been successful, and its present flourishing condition is an illustration of how much good may be effected by a Christian congregation, which sets before itself a practical work, and takes the proper means to carry it out. The examination yesterday exhibited the thorough manner in which the children are grounded in the ordinary branches of education, including reading, writing arithmetic and geography. Their knowledge of Biblical truth was also satisfactorily manifested by the close and searching examination conducted, in the first place, by the teacher, Mr. Menzies, and latterly by Dr. Veitch. A number of hymns were sung in a style which showed a lively and intelligent appreciation both of words and music—at the close of the examination, and after prizes had been awarded to the most diligent among the scholars.

## CORRESPONDENCE.

## A MISSIONARY TOUR TO THE WEST.

(Continued from the December number.)

The morning of August the 25th, notwithstanding a severe frost, was in many respects a pleasant one. The clear sky, and the sweet repose, in which nature seemed to indulge, induced me to sally forth at an early hour, and observe the scenery and marked features of the position selected for the new town. I soon reached the spot from which I had set out. On my return from an early ramble and a sail on the Teeswater to the home of my friend, I was met with a kind invitation to breakfast, which, being despatched, I set out to the town of Saugeen or Southampton, distant from Paisley about 16 miles.

About 2 p.m., passing through a small village, I crossed the Saugeen river in safety, and again meeting some persons by the roadside I engaged in conversation with them. They soon learned what I was, and, finding that I had not dined, kindly pressed me to give them my horse, and enter a small log-house hard by, that I might receive some refreshment for myself, while the horse would, they assured me, be suitably cared for.

After a pleasant interview with this family, whose members I found very intelligent, and disposed to converse on ecclesiastical and religious subjects, and having received much kindness and hospitality at their hands, I resumed my journey toward Southampton. I observed, in passing along, that the woods were becoming stunted and tangled, and the soil much lighter and inferior in quality to what I had hitherto seen. These unfavorable appearances increasing satisfied me that I was drawing near the Lake, and my destination, a village lying on the right bank of the Saugeen, possessing the unmistakable features of an Indian settlement, appeared at some distance. Soon another village of larger size, rising to the view, and the rolling billows of Lake Huron, declared that I was approaching and would soon enter *Southampton*, a large track of land on each side of the road, notwithstanding that the forest, was very imperfectly removed from its place on it, bore evidence that it had been laid out in park and town lots, and had in all probability been purchased at high prices. A street of almost pure sand led me into the town towards 5 o'clock. My friend informed me that the parties whom I named were nearly all out of town, from various causes, but that some of them would be at home in the evening, when I might see them. He suggested a stroll over the town and by the Lake shore, that I might obtain an idea of the position, size and advantages of the town. I was struck with the majestic roll of Lake Huron, affected by a recent storm, and furious at the disturbance of its repose.

I could not avoid feeling that such a sea as was then rolling, would require no ordinary breakwater to check it, and that a suitable harbour for Southampton would be constructed only after enormous labor and outlay. But, should this difficulty be overcome, the prospects for the town's growth and importance are the brightest possible. This impression strengthened an opinion, which I afterwards formed, relative to the necessity of my obtaining a footing in this place. In the evening I met several persons who had formerly belonged to our Church, and others, who were well affected towards us, and urged me to use my best efforts to procure attention to their town, as a missionary station, and subsequently a position of influence in favor of our Church for the district of country around. This desire seemed reasonable from the fact of which I was assured by parties who knew the settlers around Southampton, that many families belonged to our communion within a few miles in the vicinity, who could easily assemble for worship in the town. Two individuals of influence, and growing professional reputation, pledged themselves to exert themselves on behalf of our church, especially in the acquisition of property for its future uses; and at their suggestion I addressed a communication to a leading member of the "London Presbytery," begging him to direct the attention of this Presbytery to this point in our missionary field.

At 6 o'clock of the 26th I started back for Paisley, and traversed the same road as led me to the town on the day before, and after a few hours' ride reached the house of a Mr. Craig, whose son had so kindly pressed me to lodge with his family on the evening of Saturday. Here I was met with a general kindness and warmth of hospitality which I had rarely experienced. I had a delightful conversation, extending over nearly two hours, with several members of the family, learned their history "at home," their different removals from one section of this country to another, and their final settlement, where I found them, as the owners of about 1000 acres of valuable land, most pleasantly situated. My early ride without breakfast had prepared me for the rest which here I found, and for the hospitable board which was speedily spread for my refreshment. The recollection of several engagements at Paisley in the afternoon led me reluctantly to draw my call to a close, and, with a regret which seemed reciprocated, I parted with this kind family, after engaging with them in prayer, an exercise which seemed to be familiar, and valued by them. After losing my way, by following through the woods the course of the river, leading my horse and clambering over trees, I, at length, from a high land after a weary journey found myself looking at the town

of Paisley, distant from me several hundred yards. The way was not, however, open as I had thought, the Saugeen river lay before me, and there was no bridge, by which to cross it, but I forded it at some rapids. On ascending a steep bank into some half-cleared land, a young lad kindly led the horse to the town. I was greatly relieved to be rid of him as he had been a serious addition to my difficulties, after I had lost my way; and the pleasure, with which I looked upon that town so recently strange to me, but the object of my anxious and wearisome search for several hours, is beyond description.

Had there been no call for further exertion on that day, I could have sunk down in sheer exhaustion, under the reaction of great and long continued excitement, and felt that for one day I had borne a sufficient amount of fatigue; but urgent duties called for action. I found that arrangements had been made, contemplating my presence in the town, and must be followed out. I had barely time to take some refreshment, when I was informed that a marriage party were awaiting my attendance. Bearing many evidences in my dress and person of my adventure, I presented myself at the inn, at which the company had assembled. I saw that they were Highlanders, and after a little conversation I was requested to conduct the marriage service in Gaelic. This I did as well as I was able. The customs of these people seemed the same as those of Highlanders which I had witnessed in other parts of the country. The friends of the newly married couple were marshalled, and led forth in procession to the sound of the bagpipes. The venerable father of the bride headed the procession, and, as this bridal party retired in this manner from the inn, there was a dignity and simplicity in the sight which could not fail to touch a susceptible nature. A round of hearty cheering from a number of persons engaged in the erection of a large mill responded to the strains of their own music, and, while a stranger might be amused at the whole scene, it was not wanting in much that would appeal to the most generous feelings of our nature.

The above marriage service displaced a Gaelic address which I had intended, according to a former announcement, to deliver. Thus I regretted, but, under the circumstances, it was inevitable. About 5 p. m. I commenced an English service to an audience of moderate size. The evening being pleasant, we met in the open air. The audience were very attentive and the exercises were pleasant, only that we suffered occasional interruptions from the boisterous merriment of persons in the inn, who preferred their riot and dissipation to the simple services of our religion, conducted in nature's vast temple.

At the close of the service I requested the male members of the audience to remain behind, as I wished to converse with them regarding their own position, to advise them as to their movements, and give them any information regarding the general schemes and interests of our Church, which might closely affect them. It is unnecessary to particularize all that took place. The people who met me on that occasion were evidently intent on exerting themselves to the utmost for the acquisition of property, the erection of a suitable edifice, and the establishment of a congregation and church in our connection at Paisley, and they were as desirous to have the benefit of a friendly interest and judicious suggestions from without. They referred, in terms alike creditable to both parties, to the interest and attention which had been shown toward them by the ministers of Hamilton and Fergus, who had visited during the preceding winter, and counselled, encouraged and aided them to the utmost; and, while they took my visit as a new evidence of the interest felt in their position, and the sympathies felt with their desires and struggles, they modestly expressed the hope that the Presbytery might be able to continue their care over them. At the same time they promised to respond to the action of the Presbytery in their matters from time to time, as might be required. At an advanced hour of the evening I parted company with the last of these warm adherents of our Church, having repeatedly promised to use my influence on their behalf with the Presbytery of Hamilton and in other quarters. Although this was a laborious day, yet it was pleasant to look back upon, and some of its scenes seemed fitted to encourage our people, and establish more strongly the position of our Church in that locality, and, in the thought of so much real pleasure and ground for hope, I would not have recalled the labor, and excessive fatigue, which had been endured. To mind and body, however, repose was greatly needed, and grateful did it come, when opportunity offered.

Although interrupting my narrative, I may here state that at my urgent representations and demands a member of Presbytery was sent to dispense the communion to our people, spending two Sabbaths among them, and preparing the way for the labors of a catechist, sent out in his company, and left behind him on this promising field. The visit of both was as pleasant to themselves as it was acceptable to the people, and they brought back tidings of the zeal and exertions of our friends in that locality, which are in the highest degree encouraging. The writer has received a communication recently from one of our most active friends, informing him of the sustained interest and efforts of our people, of their proceedings in the organization of a com-

mittee, and all the ordinary machinery of our congregations for the management of their temporalities, stating the steps which they have taken towards acquiring a building site for church and manse, and breathing an earnest, hopeful spirit. At a recent meeting of the Presbytery of Hamilton, missionary supply for six weeks, beginning with 1st July, was ordered for Paisley and vicinity, and it is to be hoped that this provision may be valued and profitable. There is no new station within the bounds of our Presbytery so full of promise, and therefore so worthy of judicious and faithful attention as this one, situated in the heart of a most fertile country, possessed of almost unrivaled manufacturing advantages, and settled by a superior class of men, as attached to their Church as they are generous in their natural disposition and fitted for success in agricultural and manufacturing industry. God send an earnest laborer to work in this promising field.

(To be continued.)

#### FROM OUR CORRESPONDENT IN SCOTLAND.

MESSRS. EDITORS,—

I have great pleasure in agreeing to the proposal made to become the *Correspondent in Scotland for the Presbyterian*, and I hope to be able to send you regularly a monthly letter, giving some account of the state of matters, and particularly of Church matters, at Home.

The whole country is now agitated with preparations for the political elections which are to come off in a few days; and in Scotland at least there are probably more political adventurers in the field, and a greater recklessness in taking pledges than in any former contest. Some of the candidates are not particularly versed either in political or general knowledge, as may be gathered from the fact of one of them, in reply to a question from an elector, stating that he would be most happy to support any measure for the amendment of the Decalogue. The quiet town where I reside is the scene of a very exciting contest, a conservative candidate of great ability having unexpectedly come forward and undertaken in the space of a very few days to revolutionize the sentiments of a most radical constituency. When asked if he will vote for an extension of the suffrage, he tells them, No, but that he will do his best to get them a good coat to their backs, and a good dinner, to provide education for their children, and to increase the facilities of emigration; and this mode of tactics has taken uncommonly well. The general opinion is, that Lord Palmerston will come in with a very large majority, as the country is decidedly in favour of backing-up our officials in China, though many men of high merits and great conscientiousness, belonging to all parties, take a different view. The Church is interested in the elections more or less,

as the question of Education, and of her Parish Schools, will no doubt be brought up during the reign of the coming Parliament; but I do not think there is much likelihood of any change that will be greatly injurious to her interests. Religious education, and the oversight of the Presbyteries, will certainly be retained; and, if the schools should be thrown open to teachers of other Presbyterian denominations, I am one of those who do not think that this would do much harm to the Church, as it would settle the question, and be in most cases a dead letter, few of the heritors of Scotland having any sympathy with dissent. At the same time I am quite of opinion that many of the agitators are actuated rather by the desire to gain a victory over the Church than by the pure love of the education of the masses; for all their efforts are turned towards the unchurching of the country schools, where it is admitted on all hands that there is little or no deficiency in the means of education, while they pass by the burghs and large towns, where destitution really exists, and where the Church would offer no opposition to the extension of schools on a liberal basis.

The question of higher education is beginning more and more to attract the attention of the country, and this is a subject upon which all enlightened men may cordially unite. During the past winter I think something like eight or ten lectures have been published by Professors in our different Universities upon Scottish University Reform, in all of which several important changes from the present system have been advocated, such as these: that the power and privileges of graduates should be enlarged—that the tutorial system should be introduced in connection with the different faculties, and well paid tutorships instituted as objects of ambition to successful students,—that the vacations should be shortened, and the Universities be represented in Parliament. I sincerely hope that this movement will attract more and more attention, and that our wealthy merchants will come forward handsomely and support it by endowing fellowships and additional chairs; as there can be no doubt that the prizes for higher learning, and the opportunities for pursuing it, are far too few in Scotland, and that the Universities have not at all kept pace with the growth of other interests. I see that Glasgow and Edinburgh Colleges are already making arrangements for throwing open their magnificent libraries, on certain conditions, to their graduates; and this is a step in the right direction, as it will be a great boon to many clergymen throughout the country, and will tend to raise the standard of education, by leading more students to aspire after University degrees.

And, now to come to strictly Church matters, I believe that this year all the Schemes are prosperous and flourishing. You know something of the great change

that has taken place in the Colonial Mission, and, although you have not received such an accession to the number of your ministers as our friends in the Lower Provinces, it is because the Committee are acting upon the plan of supplying the deficiencies of one Synod before they proceed to another. I have no doubt that early in summer a goodly number of young ministers will leave this country for Canada; and this will be all the more necessary, as I have seen it stated in some of the Glasgow papers that an unusual number of respectable Scotch families are preparing to emigrate to your Province in spring. The Church is so abundantly supplied at Home now, and the aversion to emigration is so much lessened by steam communication and other causes, that I have not the least doubt that, if you had an agent in this country to beat up for recruits, at the time when the young men who finish their education this winter are obtaining license, you would have no difficulty in getting twenty or thirty, or any number you please, of young clergymen, to embark for your destitute localities.—The Endowment Scheme is also flourishing beyond former years, owing to the patriotism and piety and prodigious energy of Dr. Robertson. The result will not be known till the meeting of Assembly, but throughout the year he has had a series of successful meetings in all parts of the country, presided over by the first noblemen of the land, who have given magnificent donations, and whose example has had an excellent effect in stirring up others. Dr. Robertson is a great philanthropist and eminent Christian, and has given his whole energies to a noble scheme, which he has already proved to be practicable. Year by year he is writing his name in the history of the country, not as the great leader of a schism, not as the disrupter of Scottish religion, Scottish society, and Scottish nationality, but as a great Christian patriot inspired with the ambition of making provision for the preaching of the Gospel to the poor. As a token of the manner in which his labours are appreciated, he is to be made Moderator of the next Assembly, and from his sympathy with all living movements good things are expected of the Church under his direction.—The Jewish Scheme under the management of another Professor, Mr. Mitchell of St. Andrews, who has ample time fully to attend to it, and whose heart is in the work, bids fair to be much more successful, with God's blessing, than hitherto, and is already assuming the proportions of a large and efficient establishment in the East. Two young men, licentiates of the Church, who have been specially devoting themselves to Hebrew for the last few months under Professor Mitchell, are about starting for the Jewish Mission field, if they are not already on their way: so that the reproach that none of our Jewish Missionaries are Scotch clergymen will now be wiped off.—There is some dis-

position to reverse once more the decision of the General Assembly with reference to the accepting of grants in aid in India, but this feeling is, I think, chiefly confined to the Edinburgh Presbytery. That Presbytery has recently been occupied with another matter, in which considerable interest is felt throughout the country, the proposal to uncollegiate St. Andrew's Church, Edinburgh, the first charge of which is vacant by the death of Dr. Clark, who was so long the Acting Convener of the Colonial Committee, and to give the second Minister to St. George's. The proposal was made by the Town Council, chiefly on the grounds of the large size of the Church and the larger population in St. George's Parish. When it came to be discussed in the Presbytery, 18 voted for the change, 18 against it, and the Moderator gave his casting vote against: but an appeal has been taken to the Synod, and I have little doubt but that the higher Church Courts will reverse the decision of the Presbytery. Immediately after Dr. Clark's death, St. Andrew's Congregation petitioned the Town Council to present to the vacant charge Mr. Robertson, of Mains in Forfarshire, a young clergyman who is not so well known as some others, but who is spoken of by many as the first preacher in the Church.—Another important city charge, St. James's, Glasgow, is vacant by the death of Dr. Muir, a fine racy old man of the old school, who was distinguished in early life as a successful student, and throughout his ministerial career as a faithful minister of the Gospel. He preserved the manners, dress and language of the last century, and belonged to a class of ministers which is now nearly extinct. He was a great favourite in his own Parish, and wherever he preached; and, when he went to London to officiate for Dr. Cumming, which he frequently did, his countrymen flocked in crowds to hear him. He was often quaint in his illustrations and in the choice of his texts; as a specimen of which, he is said to have preached on the Sabbath after the Secession from the words, "And with Absalom went two hundred men out of Jerusalem that were called, and they went in their simplicity, and they knew not anything." He will long be affectionately remembered by those who knew him, and those who sat under his ministry, and I have no doubt there are many Glasgow folk scattered through Canada who have pleasing recollections of Dr. Muir of St. James's.

I am afraid no great improvement is taking place in cordiality of feeling and Christian charity betwixt the Established Church and the Free. There is decidedly less open hostility than there was years ago, but there is very little increase of Christian intercourse. I think the Free Church is to blame for this, and that even those ministers, who would willingly overleap the narrow limits of sectarianism, feel themselves restrained by their position

from doing so. I see from their newspapers that they have still their own troubles about the election of ministers, and that their Presbyteries occasionally interfere with the choice of the people, and take up the cause of minorities, for which they have the example of Andrew Melville himself, the great advocate of popular rights in his day, but who was the first to interfere with his own principle, when the verdict of the electors did not please him—urging as his excuse, "that there were occasions when votes should be weighed, and not numbered." The Free Church had at the first and have still some from the upper classes among the young men of their ministry, and I have been told by candid members of that communion that the leaders have great difficulty in persuading congregations to accept such persons as their pastors.

I shall give you a specimen of the mortifying and humiliating lengths to which ignorant congregations will go, sent me the other day by a friend in the country. "The F. C. congregation of ——" he says, "are busy just now electing a successor to the late Mr. ——. The people have set their minds upon two candidates, and they are eagerly canvassing their respective qualifications. They cause them to go from house to house, which has the double advantage of providing their board, and of affording the opportunity to all of a minute inspection. They insist upon each remaining two weeks in the Parish, in order to prevent them from getting any assistance with their sermons; and, to make matters sure, it was actually proposed that their texts should be prescribed to them, that the congregation might judge who would make the most of them." This is a treatment to which no young man of any spirit would submit, and which, if general, would very soon utterly degrade the ministry. Our ecclesiastical divisions, which have driven so many to extremes, have disorganized society and greatly diminished social happiness; and, if I am not mistaken, religious life is happier in Canada, where you seem to have much mutual forbearance on the part of different denominations, where you are called away from strife by Christian activity, and where all are engaged in the hopeful work of laying the foundations of the institutions they love. It is the opinion of not a few, that new ideas must be received from our Colonies, and that problems of Church Union, &c., insoluble here at present, must first be tried with you, and I think there can be little doubt that every year the influence of their Colonial branches will be more and more felt by the mother Churches. Already, during the past year, the missionary exertions of our Sabbath Schools have received an impulse from the noble example that you have set us in Canada; and I trust that the Church at Home and the Church abroad will more and more react upon each other for good.



A PLUGHMAN STUDENT.—A correspondent of the *Beauf Journal* says:—"The student of most mark this session at King's College is a Mr. Donald Robertson, a farm servant from Speyside—a man who holds the plough during summer, and with his earnings in the fields keeps and educates himself at College in the winter. All honour to him—may his success be equal to his deserts! As a mathematician he is said to display wonderful power and acuteness."

THE MARQUIS DE RISO'S ENGLISH LECTURE:—Last night the Marquis de Riso delivered a lecture in English in St Cecilia Hall on "Protestant England and Catholic Italy." The lecture for the most part consisted of a history of the progress of Christianity from the earliest times, with special reference to the influences which Roman Catholicism has had on European Governments. He pointed out the obligations under which Great Britain lay to ancient Italy, and on that ground brought the assistance of the British people to relieve his country of the burden which was oppressing her in the form of a reigning Papacy. He was for at once denuding the Pontiff of his temporal power, but admitted at the same time that the destruction of his spiritual influence must follow. He strongly declared his belief that Italy would under such circumstances become Protestant, and that in Protestantism alone was the hope of ever forming the Italian States into one nation with common political action. In the course of his observations, the Marquis was repeatedly cheered by an attentive audience.

RAILWAYS IN THE HOLY LAND.—Sir John McNeill passed through Paris on his return to London from Syria and Palestine, where Sir John has been for sometime past engaged in laying out a harbour on the east coast of the Mediterranean, and the railway which is to extend from thence to the Persian Gulf. General Chesney remains at Constantinople, to get the details of the firm completed, the general principles of which had been agreed upon by the Turkish Government before he and Sir John left Constantinople for the East. The other railway on which Sir John has been employed is one of great interest to all the civilized world—namely, that from the ancient seaport of Jappa, now Jaffa, to Jerusalem, and from thence to Damascus.

DESCRIPTIONS RECEIVED SINCE OUR LAST PUBLICATION.

Table with 3 columns: Name, Amount, and Date. Includes entries for Dun. Graham, David Campbell, John Gillan, etc.

Table with 3 columns: Name, Amount, and Date. Includes entries for Mrs. Jamieson, James Gibson, Robt. Gibson, Wm. Findlay, etc.

Table with 3 columns: Name, Amount, and Date. Includes entries for Rev. A. McKid, Rev. George Bell, P. Weatherly, etc.

CONGREGATION OF HAMILTON.

We have learned, and have pleasure in mentioning it as a gratifying fact, and well worth recording, that a few members of the congregation in Hamilton, presented the Rev. Robert Burnet, on New-Year's Day last, with the handsome donation of one hundred pounds.

TO MINISTERS AND ELDERS.

We are requested to intimate that a list of the families in Hamilton, providing accommodation for members expected at the Synod, and the address of each family will be found, on their arrival, at "Davidson's City Hotel," and also in the Lobby of the Church.

BOOKS BY MAIL FREE OF POSTAGE.

HUGH MILLER'S BOOKS.—The Testimony of the Rocks, 6s. 3d.; My School and School-masters, 6s. 3d.; The Old Red Sandstone, 5s.; Foot-prints of the Creator, 5s. STRONG'S SERMONS—First and second series 5s. each. THE WORKS OF DR. CRUMING. Any of the above works sent by mail to any part of Canada, free of postage. JOHN DOUGALL, 36 Great St. James Street, Montreal.

The Presbyterian

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