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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. 12, December, 1861.

VOLUME XIV.

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

## The Presbyterian.

We regret that, through an oversight in our Office, the Accounts of Subscribers in arrears, which were ready for transmission, were not enclosed in the November No., as therein announced. We trust that these Subscribers on receipt of their accounts will promptly respond to the call.

As we are desirous that as much of the matter in type as possible should appear in this No., the "Contents for 1861," Volume 14th, will accompany the January No. of 1862.

P.S.—The account of the meeting of the Presbytery of Cupar, containing the acceptance of Dr. Leitch's resignation, &c., has just come to hand as we go to press. In order to furnish our readers with it in this No., we have detained the issue for a couple of days.

## THE CHURCH IN CANADA.

### MELBOURNE RIDGE AND BROMPTON GORE.

We learn with satisfaction that the ladies of Melbourne Ridge and Brompton Gore recently presented a purse containing a handsome sum of money to Mr. Walter Ross, A. B., Student of Divinity, Queen's College, who had been labouring as Catechist during the summer months in that vicinity. The purse was presented as a

slight token of their appreciation of his labours in reorganising and successfully conducting their Sabbath School. The number in attendance was about 80.

### CONTRIBUTIONS IN AID OF A CHURCH EDIFICE AT ARTHUR. WATERDOWN AND NELSON.

Formerly acknowledged.....	\$39 25
GUELPH.	
David Allan.....	20 00
Do. for the late W. Allan...	20 00
A Friend.....	5 00
Robert Corbet.....	5 00
John McCrae.....	10 00
W. Alexander.....	5 00
A. B. Stewart.....	4 00
James Cormack.....	4 00
Andrew Armstrong.....	1 00
James Jolley.....	1 00
Charles Davidson.....	4 00
Wm. Kennedy.....	2 00
John Hogg, (Merchant).....	5 00
James Massie.....	4 00
Robert Rutherford.....	2 00
Wm. Henderson.....	1 00
Horsman, Brothers.....	5 00
	\$98 00

### HAMILTON.

A. G. Ramsay.....	\$ 2 00
Thomas Robertson.....	5 00
G. H. Gillespie.....	5 00
Wm. G. Crawford.....	2 00
John Land.....	5 00
D. Benedict.....	1 00
	\$20 00

Received payment in full,

JOHN WHYTE.

Arthur, Oct. 19, 1861.

## OBITUARY.

Departed this life on the 13th of October, 1861, Mr. Samuel Davison in the 49th year of his age after a severe and protracted illness of a complicated nature, which he bore with patience and resignation to the will of God.

The deceased, who was a native of Ireland, emigrated with his parents to Canada, 1819, and was among the first settlers of the township of Nepean, where he resided until the end of his earthly pilgrimage.

Although he received but an ordinary education, he was a man of sound judgement and good sense, and, when consulted on subjects even of the most difficult nature, he was ever ready to give his advice. As a patriot he felt a deep interest in the welfare and improvement of the country, and occupied a prominent place in the history of this section of Canada. He filled several offices of honour and responsibility with credit to himself and advantage to the community. As a Magistrate of the County and Reeve of the Township, his decisions were respected and his requests attended to. For many years he held a seat in the County Council and took a leading part in the deliberations and labors of that body. His fellow-councillors feel that they have not only lost a councillor but also a steady friend. As a Christian, he was a useful, consistent and exemplary member of the Church of Canada in connection with the Church of Scotland. Ever feeling deeply interested in its prosperity, as an Elder of the Church of Richmond, C.W., for the last 12 years he faithfully discharged the duties of that responsible office. The last opportunity he had of attending the public ordinances of the sanctuary was on last Communion Sabbath, when, after partaking of and assisting in distributing the emblems of the Saviour's broken body and shed blood, he said, I feel this is likely the last opportunity I shall

ever have the privilege of sitting at the Lord's Table.

He had gone the way of all the earth, but we have reason to hope that he is now joining with the angelic throng in singing the new song in the Church triumphant, and surrounding the 'ble that shall never be drawn.

His loss is deeply felt and regretted by the Church with which he was connected as well as by society at large, but especially by his bereaved family.

From no public duty within his sphere did he ever shrink, and none was more conscientious in its performance. He was ever ready to assist the needy and to encourage all desirous to do well. None in trouble or distress applied to him in vain, and in the midst of his own trials and afflictions he was always prompt to relieve those who sought his advice or assistance.

In this community his name will be long remembered and his memory respected. "Mark the perfect man and behold the upright, for the end of that man is peace."—*Comm.*

### OBITUARY.

On Thursday, the 21st November, 1861, the remains of the late Mr. John Dods, of Petite Côte, were conveyed to their last long resting-place, followed by an immense assemblage, comprising most of the leading men of this city and a vast number of his brother-farmers from far and near, who had come to testify their respect to the memory of one regarding whom, in his peculiar sphere, it may with truth be said, We shall not soon see his like again.

Perhaps we would be within the bounds of truth in saying that in point of numbers and respectability few private individuals in Canada have had so great a mark of respect paid to their memory. Be that as it may, we are confident that none ever went down to the grave more universally and sincerely lamented—never was tribute of sorrow more deservedly bestowed.

The late Mr. Dods was no ordinary man. His name and his character had come to be known and respected throughout the length and breadth of the land. By men of all shades of politics, of all professions and of all classes in the community he was known as a man of sterling integrity, sound judgement and great discernment.

As an agriculturist he stood at the top of his profession. For many years he occupied the position of President of the County of Montreal Agricultural Society, and indeed he may be said to have been the life and soul of it, for to his enterprise and spirited example may be attributed much of that generous rivalry and love for improvement which subsequently conduced to render the association a means of promoting the agricultural prosperity of this part of Canada. He was no monomaniac in his profession, but an enthusiast in every department of it. Whether his attention was directed to the improvement of the various breeds of sheep, of cattle or of horses, or to the drainage or cultivation of his fields, he acted on the principle that example was more salutary than precept:

whatever his hand found to do he did it with all his might, and his brother-farmers bear willing testimony that in every department he excelled.

The circumstances that caused his death are already so painfully impressed upon the public mind that we need do little more than refer to them. Whilst following his daily avocations, superintending, as was his wont, the operations of his farm, in an unguarded moment he was suddenly attacked from behind by a vicious bull, one that he had justly regarded as the pride of his herd. Owing to the soft nature of the ground and the presence of the surrounding cattle he had no intimation of the approach of the treacherous brute: with swift foot and sudden stroke the merciless foe laid him prostrate at his feet, and in a few moments more, ere time permitted the workmen, who were close by, to render any assistance, he was gored and bruised in the most frightful manner; and, when the too tardy aid came, it was only to find him senseless and motionless on the ground. He rallied, however, sufficiently to be able to walk to his house, a distance of some three or four hundred yards, when medical aid was immediately sent for and promptly obtained. Dr. Campbell carefully dressed his wounds, at the same time instituting a thorough examination as to the extent of his injuries, and to the unspeakable gratification of his friends, expressed his hopes that his valuable life was not in immediate danger. Under his skilful treatment he progressed favourably until the tenth day, when the first unfavourable symptoms set in, filling the minds of his friends and the public with the most alarming presentiments. It soon became evident that his case was beyond the reach of human aid. With great composure he received the intelligence of his critical condition, and, having calmly given instructions as to the disposal of the ample means which had rewarded his diligence and enterprise, he bid adieu to this fair world and prepared to meet his God. From this time he sank rapidly. The untiring assiduity of his friends—the unceasing and skilful efforts of his medical attendant—availed not. At 11 o'clock on Monday evening, the 18th ult., in the 54th year of his age his spirit peacefully passed away to the God who gave it.

A noble character has thus been removed from us, and in a way most painful and mysterious to us. In personal appearance tall, and of well proportioned and commanding presence, he was a noble specimen of the man, while his amiable disposition, his singularly unobtrusive and unassuming benevolence, his exemplary walk and conversation, in short every trait in his character was in beautiful harmony with the ideal personification of the Christian gentleman.

He has been cut down in the prime of life, in the midst of his days and of his usefulness, and, did we not recognize the hand of unerring Wisdom in the blow, we might

have said that he had gone before his time; for, ever regular, simple and temperate in all his habits, his manner of life was in strict accordance with the dictates of a well-balanced and well-disciplined mind. To all human appearance none more likely than he to have arrived at a good old age. But how true is it, "The race is not to the swift, nor the battle to the strong." While those who knew him best and loved him most may well mourn that they shall see his familiar happy face no more on earth, they may find abundant consolation in the thought that from the trials and troubles of a sinful world he has gone to "that better country" in the full hope of a blessed immortality.

The king of terrors had no terror for him. Leaning on the arm of his Saviour, he entered the dark valley of the shadow of death fearing none ill. Oh, comforting thought! Oh, solemn admonition! "Let me die the death of the righteous—let my last end be like his." "Be ye also ready, for in such an hour as ye think not the Son of man cometh."

Mr. Dods was a native of East Lothian in Scotland, the son of an extensive and eminently successful farmer there. He settled in Canada in the year 1832. Shortly after coming to this country he formed an intimate acquaintance with the late Rev. Dr. Black, a friendship that was only interrupted by death. He at once connected himself with the Presbyterian church and congregation of St. Paul's, then for the first time organized in connection with the Established Church of Scotland. During the whole of his subsequent career he manifested a warm interest in its prosperity, contributed largely of his means to its support, and ever cherished a most ardent attachment to the Church of his fathers.

To every benevolent and philanthropic purpose he was ever ready to give with no sparing hand. His was no lavish, inconsiderate charity, but, in unison with that prudence and sense of duty which actuated all his movements, his liberality was measured by a conscientious regard to the merits of the case submitted to him. Many a poor and needy one during the coming winter will feel the loss of his bounteous hand; many of the benevolent institutions of the city his accustomed donations. The church with which he has been so long connected has lost a staunch supporter, and society at large will experience a blank that never will be filled.—*Comm.*

### PRESBYTERY OF MONTREAL.

The ordinary meeting of this Court was held in Montreal on the 6th November. *Sederunt*—Rev. John Masson, *Moderator*; Rev. Dr. Mathieson, Wm. Simpson, Wm. Snodgrass, Jas. Patterson and James Black, *Ministers*, and Mr. Andrew McCormick, *Elder*.

Ministers were called upon in terms of

the recommendation given at last ordinary meeting to report as to the tenure of Church Property. Mr. Black was instructed to make enquiries into the tenure and present state of the Church Property at St. Eustache and to report at next ordinary meeting.

The Court requests that all deeds or authorized copies of deeds of Church Property within their bounds be placed in the hands of the Clerk at next ordinary meeting for the purpose of being copied into a separate book.

To consider the overtures on the calling and settling of Ministers and on the representation of the Eldership the following Committee is appointed, with instructions to report at next ordinary meeting, viz. Dr. Mathieson, Messrs. Simpson, Snodgrass, Morris and Greenshields; Mr. Snodgrass, *Convener*.

A report from the Committee on Supplies was read, bearing that they met in Montreal on Sept. 9, when the Rev. James Wilson, ordained Missionary designated to this Presbytery by the Colonial Committee, appeared and received appointments for the months of Sept. and Oct. Mr. Wilson being present laid on the table his commission from the Colonial Committee, of date 12th August last, which having been read Mr. Wilson was cordially welcomed by the Presbytery and received as a Missionary within the bounds.

Mr. Patterson reported that in fulfilment of instructions he had received from the Committee on Supplies, he had visited Acton and also Durham in the same neighbourhood. The Presbytery, having heard Mr. Patterson's statements, are satisfied of the importance of Acton and the neighbourhood as a mission-field, request Mr. Patterson to put his report in a written form, and recommend the Committee on Supplies to consider the practicability of a home mission effort for this and other adjacent localities: to report at next ordinary meeting.

A commission from the Kirk Session of St. Andrew's, Montreal, in favour of Mr. Alexander Morris, to be their Representative Elder, was read and sustained. Mr. Morris took his seat as member of the Court.

The Committee, appointed to consider the report of Mr. Black on the mission-station of Point St. Charles and the district of St. Joseph Street, gave in a report, recommending that Point St. Charles be regarded and dealt with as a separate station which ought to be supplied with regular service until erected into a congregation; and, with reference to St. Joseph Street, that Mr. Wilson be appointed, if agreeable to his views, to give service in the district, and to ascertain what materials there may be for the formation of a congregation.

Mr. Black reported that he had dispensed the Communion at Point St. Charles on

the 1st Sept. to 49 communicants, 7 of these communicating for the first time.

A letter was read from the Secretary of the G. A. Colonial Committee, of date 19th Sept., intimating that the Committee have agreed, in compliance with the request of the Presbytery, to allow £40 stg. as supplement to the salary of the Rev. Mr. Black, Chatham, for the year ending 1st Sept., 1862, on the understanding that immediate steps be taken by the congregation relative to a manse and glebe.

The Clerk is instructed to convey to the Colonial Committee the cordial thanks of the Presbytery for their prompt and favourable answer, and further for their consideration in sending out so able a Missionary as Mr. Wilson.

A letter from Mr. William Darrach, licentiate, requesting to be admitted as Probationer within the bounds, was read together with extract Minute of his license by the Presbytery of Quebec. Mr. Darrach, being present, was requested to engage in prayer and deliver a discourse, which having done, he was received as Probationer within the bounds.

Mr. Snodgrass introduced to the Court Messrs. Thos. Cuthbert and John Forrester, a Deputation from the congregation assembling in the chapel, now called "St. Matthew's Chapel," Point St. Charles. He at the same time produced and read an Extract Minute of the proceedings at a general meeting of the members and adherents of the said church, held in the church on 23rd Oct., when resolutions were passed to the effect that the meeting approve and adopt the model constitution of new churches adopted by the Synod, Sep. 1847, and, having the assurance that a sum adequate to the payment of a minister's stipend will be afforded by their funds—that a memorial be addressed to the Presbytery expressing their desire and prayer to be admitted as a congregation under the jurisdiction of the Presbytery, and further praying that, in the event of their request being granted, the Presbytery would take steps for moderating in a call to the Rev. Wm. Darrach, who has repeatedly officiated in their hearing. The memorial was signed by 57 heads of families besides 12 males above 21 years of age, and also the title-deeds of the chapel with plan of the site were produced.

On the motion of Mr. Patterson, seconded by Mr. Black, it was granted that the first part of the memorial be granted, to wit: that the memorialists be received as a congregation within the bounds of this Presbytery. In order to give effect to the second part of the memorial, the Court resolved to appoint Dr. Mathieson, Messrs. Snodgrass, Morris and Greenshields, assessors, to meet on Wednesday next (13th Nov.) at 7.30 P. M. in St. Matthew's Church, to consult with the male heads of families resident at Point St. Charles, and connected with the congregation there,

anent the selection of at least two fit persons to act as elders, and to proceed with their ordination according to the laws of the Church: Mr. Cameron to preach at Point St. Charles, and give intimation of the same on Sabbath first (10th Nov.).

The following appointments were made for the supply of vacant pulpits: For La Prairie, Mr. Wilson to preach on Nov. 10; for Ormstown, Dr. Muir on Nov. 24; Mr. Wallace on Dec. 8; Mr. Patterson on Dec. 22; and Mr. Masson on some Sabbath in January, 1862.

Agreeably to the recommendation of the Committee on Supplies, Mr. Wilson was appointed to labour in St. Joseph Street after Sabbath first.

Mr. Snodgrass undertook to do his endeavour to visit Acton some Sabbath in December.

A requisition signed by the elders and managers of the church at Dundee was given in and read, praying that the Presbytery would take steps to moderate in a call in favour of the Rev. John Cameron, M. A., to be their minister. The Court resolved to meet in the church at Dundee on Wednesday the 4th Dec. at 2 o'clock, P. M., to moderate in a call agreeably to the terms of the requisition, with power to proceed in the matter according to the laws of the Church, as also to take up any other business that may occur; Mr. Snodgrass to preach and preside on the occasion; Mr. Simpson to serve the edict of moderation on Sabbath, 17th Nov.; Mr. Cameron undertaking to supply Mr. Simpson's pulpit.

Order was given that Session Records be produced for examination at next ordinary meeting, which is to be held on the first Wednesday of February at the usual place and hour.

## THE CHURCH IN THE LOWER PROVINCES.

The Colonial Committee have received the following among many other interesting communications from Nova Scotia:

MY DEAR SIR,—Three months after my arrival in Nova Scotia I accepted a call from West Branch and East River congregations in the county of Pictou; since which time I have been labouring as a settled minister. For the first 3 months after our return Messrs. Grant, Cameron, McMillan and myself laboured as missionaries over the whole bounds of this Presbytery, preaching at every station. Everywhere we met with the greatest kindness and were often pleased to witness the deep and unwavering attachment of our people to the Church of their fathers. Many of them have had no regular ministrations among them since the Secession of 1843. Notwithstanding this they have joined themselves to no other communion but still remain a ever members of their much loved Church of Scotland and earnestly hope at some day not far distant to have permanently placed over them ministers of our Church. The congregations of Barney's River and Lochaber are particularly interesting. They are for the most part composed of Highlanders and are extremely anxious to have the ministrations of a Gaelic-speaking minis-

ter. They have, through the Presbytery of Pictou, requested the Rev. Peter McKichan to come and labour among them, and the Presbytery at its last meeting appointed a committee to correspond with the Colonial Committee and also with Mr. McKichan on the subject. His coming would serve to strengthen our hands very much indeed.

Our people were never more earnest or more willing to discharge their duty than at present, and perhaps never had we as a Church more reason to thank God and take courage. I trust in a very short time we shall be enabled to free the Colonial Committee of several of its grants to the county of Pictou. Nine new churches (all very comfortable and some large and commodious) have been built within the bounds of this Presbytery within the last few years in connexion with the Church of Scotland. These are now almost entirely free of debt with 1 or 2 exceptions. As soon as the remaining debt is liquidated, the Presbytery of Pictou will do its utmost to relieve the Committee of some of its grants. We feel as a Church in this province that Nova Scotia is particularly indebted to the Church at Home, and I hope we shall soon be enabled to refund in some measure the amount granted by your Committee to the Missionaries last sent out.

Our people are beginning to take a more lively interest in our Schemes generally. The "Young Men's Scheme" is in a position to enable us to send at least 2 additional students to one of the Scottish Universities to study for the ministry in addition to those at present in the University of Glasgow. We are endeavouring to grant supplies to the vacant congregations from time to time, but owing to the smallness of our numbers this supply cannot be great or at least adequate to our wants. Another Gaelic minister would aid us greatly. In the meantime, I am, &c.,

SIMON M'GREGOR.

During last month 4 young men left Pictou to begin their studies for the holy ministry, 3 for Glasgow, 1 for Canada. The number of students from Nova Scotia now pursuing their studies with a view to entering the Church is, we believe, 16; 4 of whom left in the last Cunard steamer.

A series of letters, written by the Rev. Mr. Bennet, has been appearing in the *Colonial Presbyterian*, attacking the ministers of our Church in New Brunswick with all the virulence peculiar to the *odium theologicum*. Of course the subject is Union, and the animus of this gentleman's epistles shows in a rather striking light how well he at least is prepared for taking so important a step. Nothing could have been more courteous or friendly than the deliverance of the New Brunswick Synod on the proposal made to them by the sister Church, while the kind and Christian spirit which pervades the letter of Dr. Brooke, the Synod Clerk, is altogether unexceptionable. But, instead of making these documents the groundwork of his argument, this letter-writer seizes upon certain apocryphal speeches, attributed to members of Synod, which bear on the very face of them many appearances of crudeness and incorrectness in the reporting, which appeared without the authority or knowledge of the speakers, and which in fact have no official existence at all. Disregarding all this, Mr. Bennet attempts to make-out a case after a fashion, the principal object, it would appear, being to insult and hurt the feelings of two of the ablest and most highly respected clergymen in New Brunswick. We regret that the columns of a newspaper, which has more than once gone out of its way to compliment these gentlemen, and some at least of their brethren, should now be thrown open to assail their judicial character and even throw out insinua-

tions against their candour. What could exceed the friendly advance of a few months ago? Well may either of them, should they live to see the bland aspect again resumed, exclaim with the old Trojan priest, "Timeo Danaos et dona ferentes." One result will certainly be that all prospect of Union on any terms has been indefinitely postponed. So much for polemical bitterness.

## THE CHURCH OF SCOTLAND.

The Rev. Peter MacVicar, Cockenzie, Scotland, (the late esteemed Minister of Martintown, Glengarry) has been presented by the Earl of Wemyss to the Church and Parish of Manor, Presbytery of Peebles, vacant by the death of the Rev. John Little.

(Extract from the Report of the Colonial Committee of the Church of Scotland.)

### BURSARY FUND FOR STUDENTS FROM THE COLONIES.

1. The importance of securing the services of a native clergy in the Colonies is conspicuously obvious; at any rate it is so to all who have had occasion to acquire a practical knowledge of the subject, and the assertion of it may be vindicated by a two-fold argument.

A minister from Home certainly does not, when he enters upon the duties of a Colonial appointment, labour under the serious disadvantage of having a foreign language to learn before he can commence his work. But then in his case, and with a reference to the special object of his intercourse with his charge, much else besides a mutually understood speech is requisite. His flock, with the very partial exception of fresh immigrants, will necessarily consist of families, the members of which have been born, educated and trained under conditions and to habits both of thought and of action with which he is wholly unfamiliar. In order therefore to be really useful, he must begin by divesting himself of much that, in his Old World life, had entwined itself with all his associations,—much no doubt that had grown dear and almost indispensable to him; and we must go on to acquire, what is often of slower and more difficult acquisition than a new language, a practical acquaintance with the minds and hearts of men, as these develop themselves under relations by him previously unknown. A forest habitation or a home in one of those new towns which spring-up like mushrooms, with a sparse society, or among a mobile, restless, adventurous population, remote from libraries and from people who love books—everything, from human manners and customs down to the music of the birds and the forms of the vegetable world, foreign and strange,—why, thus situated, he might as well, so far as any real companionship is concerned, be living in the parched plains of Hindustan or among the swamps of Africa. If he have not a new language, he has certainly a new life to learn.

Many of our ministers and missionaries, have been able to accommodate themselves with a remarkable facility to the special circumstances and relations in which they came to be placed. But it has been everywhere manifest, as was to be reasonably anticipated, that even the highest principle and self-devotement without a peculiar and distinctive, perhaps a congenital, flexibility will not ordinarily secure so happy a result. And accordingly the most gifted and earnest ministers have many times failed in the Colonial field, simply because they continued to be European or British, perhaps even rigidly Scotch, instead of becoming Colonists in thought, feeling and habit.

Yet what is wanted assuredly is, not men who will perpetually feel themselves to be out of their sphere, bewildered and unanswering as they gaze on a region of scenery and activities which are not theirs, but men who can enter into what is going on about them; who can interpret the clouds and the seasons, and, in the industry which depends on them, who can comprehend the domestic economy and life-progress, sympathize with the trials, understand the local allusions, appreciate the gestures and silent looks, and see into the very hearts of the people. For all this, or even for any available portion of it, a native clergy, trained in the midst of what they need so thoroughly to know, is manifestly indispensable.

And moreover there is a second argument which leads to the same conclusion. An emigrant clergy from Scotland, like most other classes which emigrate thence, continue to have their hearts turned backward and homeward—an attitude which for them is eminently paralyzing. It not only prevents them from doing their work with their entire strength; it even prevents them from earnestly trying to learn how to do it. With hands, it may be, at the plough, their thoughts are among the heather; and, instead of their Master's vineyard, they would fain be ploughing the Ocean on their way to their native hills. Beyond the somewhat dreary prospect of a few years' work in the Colonies, and, as it were, in the background beckoning their return, they are apt to contemplate a quiet Scotch manse with. It may be, some dearly-loved adornments. Yet no kind of human employments more imperatively demands that a whole soul should be in it than the employment of the minister, let his field of exertion, be wherever it may. We here, so far from blaming, cannot reasonably be even surprised at the weary home-longings of Colonial ministers who have emigrated; but, however natural it may be, this sentiment is clearly disabling one, under whose operation at least the best half of any man's strength must be absorbed and wasted.

For these reasons a native clergy, familiar from infancy with the local peculiarities, determined to spend and be spent among their own people, and to whom the field of labour is in the truest sense the proper earthly home, must be contemplated as not only desirable but as absolutely essential for the Christian edification and comfort of our Colonial population.

2. This line of reasoning however, supposing it to be demonstrative, by no means conducts us to the conclusion at which we aim. The exigency, so far as we have explored it, might be completely met by a professional education in the Colonies themselves or elsewhere abroad; and the project of a Bursary Fund for Colonial students would be merely fantastic. But there is another side of the question, and one which in its turn deserves to be well considered.

Be it that the propagation of the holy Gospel simply and irrespectively of all ecclesiastical distinctions should prescribe the scope as well as inspire the motive of missionary effort everywhere, still in the actual state of the religious world this truth is likely to linger long where it now is—among barren sentiments or even mere abstractions. The boldest aspirations of charity will be ultimately fulfilled; but meanwhile, if we feel ourselves to be justified in our separation from other Christian societies at all, when we are shut up to the diffusion by every competent method of our own creed and of our own forms of worship. In the Colonies accordingly and among our emigrant countrymen we desire to see the Church of Scotland reproduced in all her in-

legitimacy; the daughter animated with the mother's spirit, and walking in the old maternal paths—nay, the new ever clinging with filial loyalty and love to the elder institution. And nothing can well be more obvious than that a clergy, who shall be qualified to promote and perpetuate this affectionate alliance, must be imbued with the spirit and familiar with the working of our ecclesiastical system at Home. This is, with a view to the whole object which is contemplated, no whit less indispensable than an intimate knowledge of Colonial life and a hearty sympathy with the Colonial mind.

For, although the wonderfully persistent attachment of those who have emigrated from our shores to everything connected with what, even in the third generation, continues to be fondly called Home, might be supposed to guarantee all that is desired, yet clearly the very wonder which it excites betrays an instinctive apprehension of its necessary evanescence. Painfully acute at first, like the grief of a recent bereavement, it gradually yields to the claims, if not to the charm, of novelty; and subsides, as the stream falls after a flood, from a passionate regret to a pleasing melancholy. Thus it is with the emigrant himself. In his successors the home-longing, of which they have heard so much from revered lips, becomes an interesting tradition or a mere prejudice. Of course the question, whether the patriotic or the ecclesiastical attachment will fade away sooner and later, must turn on personal peculiarities which cannot be abstractly determined; but the latter is sure to be too rapidly lost amid the struggles and engrossments of a Colonial life; for there is certainly much to counteract and may-be nothing at all to stimulate it. No doubt it may survive those religious feelings which are apt to subside in the absence of ordinances, substituting for vital Christianity the merely sentimental preference of a venerated Church. This deplorable state of things however cannot possibly continue, nor is it desirable that it should. Either the lingering sentiment will follow the lapsed faith into oblivion, or the reviving faith will avail itself of whatever means of social worship may be attainable. To meet the first contingency, a zealous native ministry is requisite; the second cannot be effectually provided for otherwise than by a clergy who are thoroughly imbued with the spirit and versant with the working and traditions of the Parent Church, or, in other words, who have been trained for their profession at Home.

Now, if these views be even generally sound, the conclusion is obvious and inevitable. A Colonial birth and early education, crowned by a professional training at one of our Scotch universities, are, as human arrangements and subject always to the Divine blessing, in the highest degree requisite for the efficiency of a Colonial clergy in connection with our Church. And, if this be so generally, it is pre-eminently so as respects a colony like Ceylon, where the great mass of our adherents are of foreign descent, partly of Oriental blood, and partly Portuguese, but chiefly Dutch. In these circumstances every statement and argument which have been advanced above, and that on both sides of the problem, tell with a reduplicated force in favour of the solution proposed by the Colonial Committee.

For, if we are to have students from the Colonies trained in Scotland, we must to some considerable extent provide the means. The great distance from home in the case of young men from the British Provinces of North America, and much more in the case of those from Ceylon, leading necessarily to a heavy expenditure, presents an obstacle which nothing but a liberal provision in the shape of bursaries

can overcome. Bursaries accordingly ought to be at command under proper restrictions; nor can it be doubted that, if the merits of the question be fairly represented, they will be easily obtained. There is no reason why any individual or associated body—as a presbytery, for instance—should not, if so disposed, both raise and apply an endowment of this nature for Colonial Students. Still the Colonial Committee venture to think that the subject lies properly within the sphere of their ordinary administration. They therefore earnestly solicit the contributions of the Church in behalf of this special object. These contributions may be forwarded, whether by individuals, by parishes or by presbyteries, to Mr. Murrie at 22 Queen Street, their destination being distinctly noted. The Bursary Fund will be kept separate from the other Funds of the Committee; and the most careful precautions for its proper application will be observed.

By authority of the Committee.  
—Home & Foreign Record.

## PRESBYTERY OF CUPAR.

### RESIGNATION OF DR. LEITCH.

A meeting of the Rev. Court was held here on Tuesday, when Mr. Cochrane was appointed Moderator for the next half-year; but, Mr. C. not being present, Mr. Fisher took the chair *pro tem*.

### RESIGNATION OF DR. LEITCH.

The following letter was read from Dr. Leitch, addressed to the Moderator:—

'REV. AND DEAR SIR,—Having received the appointment of the Principalship of the University of Queen's College, Kingston, Canada, I hereby resign and demit the office of minister of the parish of Monimail, and beg the Rev. the Presbytery of Cupar to receive and sustain this my resignation and demission; and, having done so, to declare the vacancy occasioned thereby, that the proper steps may be taken for providing the said parish with another minister.

'In tendering my resignation, I cannot but express a warm acknowledgement of the friendly and cordial intercourse I have enjoyed among the Members of Presbytery during the last 18 years. Being now called, in the providence of God, to labour in a distant part of the World, I shall bear with me the pleasant recollection of being so long associated with brethren whom I much loved and esteemed.

'May the blessing of the Most High rest upon you and upon your families and flocks. May you have many seals of your ministry; and, after an active life spent in the service of our common Master, may you have an abundant entrance into the heavenly rest.—I am, Rev. and dear Sir,

Yours very truly,

WILLIAM LEITCH.'

Dr. Leitch then rose and said that his appointment to the Principalship of the University of Queen's College was put upon such a basis that he was induced finally to accept of the office. He had a trial of the duties of the office during the session of last winter and he had therefore the best opportunity of judging whether it was one congenial to his tastes and presenting a larger field of usefulness. The Trustees of the Institution had also the opportunity of judging of his qualifications, and had finally offered him the permanent appointment on a basis which was to him entirely satisfactory and gratifying. With these considerations before him he was led to the conviction that it was his duty to accept the office. It was with difficulty he made up his mind to leave a Presbytery and Parish where he had spent the most important period of his

life, and where he had enjoyed so much happiness. It was now 18 years since he became a member of the Presbytery of Cupar, and he was glad to say that during the whole of that time his intercourse with the members of the Presbytery was of the most cordial kind. He could not recal any incident that would be to him a subject of painful reminiscence. It would be to him a matter of pleasant recollection that he had been so long a member of a Presbytery which took so prominent and influential a position in the various public questions affecting the interests of the Church and the religious welfare of the community. It is no ordinary satisfaction, on leaving the Presbytery and bidding them farewell, that he could regard all the members as personal friends. In leaving the Presbytery however, he was not breaking his connection with the Church of Scotland. It was as a minister of the Church of Scotland that he went to America and the tenure of his office was based on his status as such. The Institution over which he was to preside was by Regal Charter connected with the Church of Scotland, and it so happens that it is now the only University which, in all its faculties, is connected with the Church. The benefits are not however confined to the members of the Church of Scotland. The original design of the Institution was chiefly to train ministers for the Church in Canada, but fortunately a University Charter was obtained, so that the various faculties of arts, law and medicine have been established, and it is now the only University in British America with the 4 faculties complete. Through this Institution the Church of Scotland has the opportunity of exercising a healthful influence over the various professions and classes of society. Government has given its aid to the lay faculties, as all denominations benefit by them. An astronomical observatory on a national scale, and aided by Government, has recently been erected in connection with the University. It was his duty to preside over all these spheres of activity; and, considering the extent of the field of usefulness opened to him and his own taste for the duties, he felt it incumbent upon him to accept the office. He believed that he could thus best serve God and promote the interests of the Church of Scotland. He hoped that the Presbytery would take his resignation into consideration and, if they saw fit, release him from his present charge.

Mr. LAWSON said—From what we have just heard, I am sorry to think that we are likely soon to lose the valuable services of our highly esteemed friend and co-presbyter, Dr. Leitch, by his leaving us for America. It appears to me, however, that we should not consent to his removal without due deliberation. He is at present minister of a very important parish within our bounds, and he is able to perform efficiently all his ministerial duties. He takes a great interest in the affairs of the Church. At our different meetings of Presbytery he gives the benefit of his opinion on the important matters which come before us, and we have much pleasant intercourse with him. It is not for us then, who enjoy his society, his friendship and good services, to part with him rashly, when another situation has been offered him. I do not mean that we should ever think of retaining him as a minister of Monimail and at the same time allow him to be Principal of a College in America. He cannot hold both situations, but, if the Principalship offered him in Canada, for which he appears to be well qualified by his scientific and theological attainments, be more advantageous to himself than his present situation, and one in which he would be more extensively useful, then I think we would be wrong were we to prevent him accepting it. This however is a

matter which we have still to ascertain. Had Dr. Leitch been presented to a parish in Scotland within the bounds of another Presbytery, that Presbytery would have sent us some of its members to give us reasons why we should consent to his translation, and, unless we had satisfactory reasons for his translation, we would not agree to it. We cannot expect our Transatlantic brethren to send a deputation here to give us reasons for releasing Dr. Leitch from his present charge so that he may become Principal of Queen's College in Canada, but we can get all the information we want from Dr. Leitch himself, who lately officiated as Principal there, who knows all the circumstances of the case, and who, I have no doubt, will readily communicate them to us, so as to satisfy our minds on the subject. I think therefore that the first step we should take in this matter is, not to accept of Dr. Leitch's resignation to-day, but to hold a conference with him, and, as there is a good deal of business to-day, this may be done better by a Committee, than by the whole Presbytery. I move that a Committee of Presbytery be appointed to confer with Dr. Leitch as to the Principalship of Queen's College at Kingston in Canada, so as to ascertain whether we should accept of his resignation of the charge of the parish of Monimail, and report to next meeting of Presbytery.

Mr. GILCHRIST had no objections to second the motion. They would only be doing what was respectful towards Dr. Leitch to adopt the motion which had been proposed. He had no doubt the Moderator, as well as the other members of Presbytery, had listened with mingled feelings to the letter which had just been read, and the statement of Dr. Leitch which followed it. They were all aware that during the 18 years Dr. Leitch had been a member of the Presbytery none had attended their meetings more regularly nor taken a more active part in their proceedings. His advice was always highly valued, and not only was it good advice, but it was always given in a kindly spirit. In fact it was the oil which made the Presbytery machine of Cupar run smoothly. He did not think the loss of any member could be more strongly felt than that of Dr. Leitch. Speaking not as a member of Presbytery but as a private friend, he regretted the loss of Dr. Leitch very much. They had been acquainted with each other for the last 18 years, and during the whole of that time an angry word or sour look or unkind thought had never passed between them. He was sure the Presbytery reciprocated the good wishes he (Dr. Leitch) had expressed towards them. During the 18 years he had been a member of this Court he had never made an enemy and he had never lost a friend. At the same time, he did not regret the step Dr. Leitch had taken. He (Mr. Gilchrist) had himself visited that country; and he knew enough of the Church, in connection with which Dr. Leitch was to labour to convince him that he (the Doctor) would be very useful and would exercise a powerful influence over the Church in that country. He rejoiced therefore that he had seen it to be his duty to accept of this appointment. Any one who had seen that country with its noble lakes, its great rivers and its energetic population must have come to the conclusion that the foundation of a mighty empire was being laid there, and he trusted the Church would occupy a prominent position in that constitution. Nothing was calculated more to make it do this than to have placed over the University of the Church a man of the scientific and theological attainments of their much esteemed co-presbyter. In his writings and teachings he had illustrated true science, and not 'the science falsely so

called.' He had no doubt therefore his influence would be greatly felt in that country. With these remarks he begged to second the motion.

Mr. ANDERSON, Cults, concurred in all that the previous speakers had said. No one, he said, had taken a more prominent part in the Presbytery proceedings than Dr. Leitch had done. They were well aware that Dr. Leitch had been employed in contributing to many of the periodicals of the day. Those who have read these contributions must have seen that they bore the marks of a man of talent and great information.

Mr. WATSON most heartily responded to all the sentiments to which expression had just been given and hoped Dr. Leitch would be successful and prosperous in the work in which he was to engage.

Mr. M'NAIR said his acquaintance with Dr. Leitch dated farther back than 18 years. He had known him for a quarter of a century now. He became acquainted with him at Glasgow University, where he (the Doctor) was a distinguished student. He was especially distinguished in that science in which he had shown his learning; and ability in the 'Journey through Space' in *Good Words*. One session, he believed, he had the complete charge of the astronomical class in Glasgow University; and, now that he was going to Canada, he had no doubt he would be of the greatest benefit in superintending the training of the young men who were to occupy the pulpits of the Church in that country, and would, he believed, be instrumental in erecting an Observatory in Canada. He was exceedingly glad to think that, while mourning the departure of Dr. Leitch from amongst them, they were all unanimous in believing he was going to a more important sphere of usefulness.

Mr. MACDUFF, as a younger member of the Presbytery, begged to express his regret at the removal of Dr. Leitch. During the last 8 years he had in all circumstances found him a most kind and ready friend. He never failed on any occasion on which he asked his aid. He was always ready with lectures and with communion assistance. His services too were much prized and esteemed. But he chiefly regretted his loss as a faithful preacher of the Gospel. He had ever held up Jesus Christ and Him crucified in all his services amongst them. Although regretting his departure, he still rejoiced that these were the sentiments with which he was going out to Canada, and, though separated as members of Presbytery, he trusted they would always be united together in the bonds of love and faith in God. He concluded by expressing the wish that God would strengthen and uphold him in the discharge of his duties, and that, now when the facilities were so great, they would keep up correspondence with him.

Mr. HENDERSON cordially concurred in all that had been expressed regarding Dr. Leitch.

Mr. CAMPBELL also concurred with the previous speakers.

The motion being agreed to, the following Committee was appointed in accordance with it:—Mr. Lawson, Mr. Gilchrist, Mr. M'Nair, Mr. Williamson and Mr. Anderson—to bring up their report at next meeting, which would take place on Tuesday the 5th November.

Mr. M'NAIR suggested that the next meeting should be called an hour or two later than usual, and that they should give a dinner in honour of Dr. Leitch that day. (Hear, hear.)

The MODERATOR (Mr. Fisher) said that, although he occupied the chair, he could not help expressing how much he felt at the loss he would sustain by the departure of Dr. Leitch. Going with him in 1846 to the Evangelical Alliance then assembled in London, he had

ever since been most intimately acquainted with him. No two brothers could be more together than they had been. There was no place where he loved Dr. Leitch more than in his family circle—and a better family he had never been in. The Moderator then referred to the prayer meetings which Dr. Leitch held in his parish, and to his exertions in behalf of Parish and Sabbath Schools. He concluded by saying he was quite sure Dr. Leitch had been a blessing to the Presbytery and to the locality. While he delighted much in science, it was science Christianised.

The suggestion of Mr. M'Nair was then unanimously agreed to, the dinner to be open to the public, and the Presbytery resolved to meet at 3 o'clock on Tuesday week.

#### THE MODERATORSHIP OF THE GENERAL ASSEMBLY

Mr. ANDERSON said—I now give notice of an overture, which I intend to bring forward in due time, bearing on the Moderatorship of the General Assembly. You are aware that at present a minister who is elected to occupy the Moderator's Chair ceases to be a member of Assembly at the expiry of 2 years. What I propose to bring forward in the overture is that, when a minister of a Presbytery or Professor of a University is raised to the chair, he should be ever afterwards a permanent member of Assembly. Were this the case, the honour of being raised to that position would become more an object of ambition, and would be more anxiously sought after. Besides it would cause the Church to be more careful in selecting men to fill the chair. None but men of the most distinguished talent and experience would then be raised to it. The counsel and experience of such men are much needed, which was never more apparent than in the proceedings of the last General Assembly.—*Abridged from the Fifeshire Journal.*

#### MEETING OF PRESBYTERY OF CUPAR.

This reverend body met in the session-house of the Parish Church here on Tuesday 5th November, Rev. Mr. Fisher, moderator, *pro tem.*

The minutes of last meeting were read and sustained.

#### EXERCISES FOR SABBATH SCHOOLS.

Mr. ANDERSON (in bringing the scheme of lessons recently issued by Mr. Fisher of Flisk before the notice of the Presbytery) said he had carefully examined the exercises or lessons prepared by Mr. Fisher for Sabbath Schools, and had not seen anything of the kind that could in the least degree be compared to them. The lessons were admirably arranged, and would—should they be strictly adhered to by teachers of Sabbath Schools—be productive of much good. Mr. Fisher had all along taken a deep interest in Sabbath Schools, not only in teaching one himself, but by encouraging others to engage in the good work.

Dr. LEITCH (Convener of the Sabbath Schools of the Church of Scotland) heartily approved of the little work which Mr. Fisher had issued. He hoped it would be introduced very generally in this locality, and widely spread through the Church, as it well deserved to be. (Hear, hear.)

Mr. ANDERSON moved that they grant permission that Mr. Fisher's scheme should have the recommendation of the Presbytery, as a second edition was now being issued; which was agreed to.

#### RESIGNATION OF DR. LEITCH.

The CLERK read the report of the committee appointed at last meeting to confer with Dr. Leitch regarding his resignation, which stated that they had met with Dr. Leitch, and had a long conference with him, both in regard to the resignation of his charge at Monimail, and his appointment as Principal of the University of Queen's College, Kingston, Canada. The

committee, on hearing the reasons urged by Dr. Leitch for resigning his charge at Monimail, and for occupying the office of Principal of the University of Queen's College, and having duly considered the same, and the whole circumstances of the case, agreed to recommend the Presbytery to accept his resignation forthwith.

The following are the reasons Dr. Leitch has given for resigning his charge at Monimail, and accepting the office of Principal in Queen's College, Canada:—

I. In the office of Principal of the University of Queen's College, Canada, I shall have a large sphere of usefulness. My special duty as Primarius Professor of Theology will consist in training preachers for the service of the Church of Scotland in Canada. As President of the faculties of Arts, Law and Medicine, I shall have opportunities of influencing the various classes of society and the learned professions of Canada. The rapid growth of the Institution is a proof of its increasing influence. In the course of 20 years the professors have increased from 3 to 15, the faculties from 2 to 4, and the students from 11 to nearly 200.

II. The duties of the office are congenial to my tastes. I shall still have opportunities of exercising my pastoral functions, while my taste for the study of Theological and Physical Science is gratified. I conceive it to be of great importance to the interests of religion that our scientific and literary institutions should be superintended by men whose official position gives some guarantee that such institutions should exercise a healthful religious influence, and that science should not be divorced from religion. The creation of a National Observatory in connection with the University will enable me to turn to account my early training in Practical Astronomy by directing the course of observations, and making the cultivation of astronomy subservient to the moral and religious elevation of the people.

III. By accepting the office of Principal of the University of Kingston, I am carrying out the intention of the Church of Scotland. I conceive that I am to a certain extent bound as a minister of the Church of Scotland to hold myself in readiness to serve her wherever she has need of service. The call of the Church in Canada and the concurrence of the Colonial Committee at Home I have regarded as a call from the Church of Scotland herself to do her work in this new sphere.

IV. Having had a trial of the duties of the office during last winter, I can give as a separate reason that my labours in conjunction with those of my colleagues have been attended with encouraging success. The organisation of the College has been extended. A new Faculty has been founded—an observatory has been erected by Government and municipal aid. The Botanical Society of Canada has been organised, and a just claim has been established for the lay faculties to share the munificent endowments founded by Royal grants. I feel bound to carry out a work that has thus been commenced with such encouraging success.

V. The strong attachment of the daughter Church in Canada to the Church of Scotland—an attachment which exile has only strengthened—is another reason for casting in my lot with this branch of the National Church. It is as a minister of the Church of Scotland that I have accepted this office, and the tenure is based in my status as such, so that all scruple in reference to my acceptance of the office is removed. I am persuaded that in the future extension of the Church no step will be assented to which will in any measure compromise the doctrine, discipline or testimony of the

Church of Scotland.

Mr. WILLIAMSON then said, However much we must all regret the loss of Dr. Leitch's valuable services, none of us can feel any hesitation in consenting to his demission. The importance of the office to which he has been re-elected on more favourable conditions, and with ample guarantees, as the head of the only University in Canada which contains a complete equipment of all the faculties of arts, law, medicine and theology, and his pre-eminent qualifications fully vindicate Dr. Leitch's acceptance, and the unanimous concurrence of this Presbytery. In point of mere emolument he will be no gainer, for taking into account not simply the nominal amount of his salary, but all the differences in the value of money and rate of expenditure, his position at Monimail may be fairly regarded as equally lucrative with that of Kingston; but so little has our friend been influenced by pecuniary consideration that he intimated to the Board of Trustees for Kingston University that in the event of his remaining in this country, and not returning to resume the office of Principal, he would claim no remuneration for his services last winter, and simply accept of his re-payment of his expenses. I give him the highest credit for disinterested motives, and believe that the sacrifice which has cost him the severest struggle, next to that of leaving his parish and old friends, has been separation from his children, whom he must leave behind him for some years in this country for the completion of their education. We cannot but admire and applaud that desire for more extensive usefulness in a most important and congenial sphere of duty, and that spirit of self-sacrifice, which has induced Dr. Leitch to relinquish the quiet retreat of the beautiful parish of Monimail, and cast in his lot with his fellow-countrymen in a distant colony, while we may well congratulate them on their good fortune in securing the services of one so well fitted for the post which he is called to occupy. The extent and accuracy of his scientific attainments, his happy temper and talent for promoting peace and concord, and pouring oil on troubled waters, his academic tastes and experience, all admirably qualify him for presiding over the various departments of a rising University, and aiding their development; but with these qualities he combines a rare metaphysical subtlety and acumen, as first shown in his 'Notes on History and Science,' and those sound theological attainments which eminently fit him for rendering an invaluable service to religion by meeting the sceptical tendency of the present day, and reconciling to the minds of his students the records of Revelation and the doctrines of our ancient creeds with the advance of science, and the course of modern philosophical speculation on such vital questions as miracles, inspiration, the atonement, and the Mosaic account of the Creation. I cordially unite with you all in wishing him great success, and praying that the Divine blessing may accompany his exertions; and I trust his new appointment may conduce as much to his own comfort and happiness as we are all sure it will to the prosperity of the University over which he is to preside, and the advantage of the colony.

Mr. GILCHRIST and Mr. FISHER paid a touching tribute to the worth of Dr. Leitch, and regret at his departure.

Dr. LEITCH said he was hardly prepared for the kindness and good feeling that had just been expressed. He had all along lived in harmony with them all; but he was not prepared for these expressions of strong feeling. He would most gladly keep up his intercourse with the Presbytery of Cupar.

Mr. MAOSAN having made a few remarks,

Mr. HENDERSON was then appointed to preach at Monimail on Sabbath first and declare the church vacant.

The Presbytery then adjourned.

#### THE DINNER TO DR. LEITCH.

About 4 o'clock the Presbytery and a large company of friends belonging to different denominations entertained Dr. Leitch to a farewell dinner.—

The Rev. Alex. Lawson of Creich, (father of the Presbytery) occupied the chair.

The CHAIRMAN rose and said—I now propose the health of the gentleman whom we have this day met to honour—our respected guest, Dr. Leitch. In his presence I cannot speak of him so highly as I could otherwise do, but this is the less necessary as you are all intimately acquainted with him, and there is no one who knows his superior talents and acquirements and amiable disposition but must have a great regard and esteem for his character. In early life he was educated at the University of Glasgow, where by the excellence of his deportment he received the friendship of the Professors and became a favourite of the students. In that seat of learning he distinguished himself by his acquirements in various branches of knowledge, and for some time during the illness of the Professor he taught the class of Astronomy with such high approbation that the students presented him, as a mark of their gratitude, with a very large and powerful telescope. He has ever since diligently cultivated the talents with which God has blessed him, and his fame in this neighbourhood for scientific knowledge has stood so high that he has frequently, in compliance with urgent solicitations, lectured in this town, in my own parish, and in many others, on astronomy and various important subjects; and in such a way by leading the mind to the contemplation of God and of things Divine as to extort the admiration of large and crowded audiences. It is not the community alone who so highly appreciate the character and attainments of Dr. Leitch. The University of Glasgow, sensible of his learning and respectability, have recently conferred upon him the honourable degree of D.D. From the parish of Monimail, of which he has long been the minister, it is very gratifying to see many of his worthy parishioners, who have profited by his instructions, come voluntarily forward on this occasion to show him their respect and affection. It is moreover pleasant to think that during the 18 years in which he has been a member of the Presbytery he has ever retained the friendship of all his brethren. When in public he delivered his sentiments on any business before us, it was always in a clear and courteous manner, that could give offence to none; and he showed a spirit of candour to those whose opinions differed from his own. In our private intercourse he was always cheerful and agreeable. But the best of friends must part, and he is now no longer a member of the Presbytery of Cupar, nor yet minister of Monimail. For good reasons the Presbytery have this day consented to his removal to the office of Principal of the University of Queen's College, Kingston, in Canada. While we cannot but deeply feel the loss of his presence and of his counsel, we should be thankful that we have enjoyed them long, and that his good services will still be given to the Church, for he is to remain connected with the Church of Scotland, and is very desirous to promote her interests. We should now rejoice in his preferment, both on his own account and on that of the public, for he is to go to a greater sphere of usefulness, to a situation which is congenial to his tastes, and one for which he appears from his literary and theological attainments, from his facility in communicating instruction, and from his gentlemanly agreeable manners,



to be peculiarly well qualified. We hope that God who has raised him to the head of an University will guide him by His counsel, and enable him rightly to discharge the various duties which devolve upon him—so that all the Faculties of Theology, and the Arts, and Law and Medicine may flourish under his fostering care; that the youth may be trained up in the fear of God for much future usefulness; and that the interests of Christianity may be advanced. We hope that the Atlantic telegraph will soon be in operation, that we may have more frequent communication with our esteemed friend in that distant land, and that the friendship which has so long subsisted between us may continue cordial and uninterrupted, and that after all the separations of this life are over we may meet to enjoy everlasting fellowship in the kingdom of Heaven. (Loud cheers).

Dr. LEITCH in reply, said—I beg to return my sincere and cordial thanks for the unlooked-for honour which has now been conferred upon me. I can assure you that I appreciate highly this graceful testimony. I had no right to complain though I had been allowed to depart quietly from the shores of the Old Country without any demonstration such as this, but I need not disguise from you that this tribute is very cheering and will long be remembered in a distant land. The feelings that have prompted this act of kindness are no doubt different from those which usually lead to such a farewell as this. There is none of the romance of a young adventurer starting with an unknown future before him, but sanguine in his expectations to gain a fortune and win a position in the world. My position will from first to last be well defined, and no worldly advancement can be looked for. No one had less need to seek a new sphere in a foreign land, if repose and enjoyment were the chief aim of a man's life. I have to leave one of the most desirable parishes in Scotland, and a flock whose attachment has grown with the lapse of years; and all this for a sphere where the repose of a country minister's life will be rudely disturbed, and where new friends at my period of life are not easily made. Do not however suppose that I have foolishly thrown away my advantages for imaginary gain. I believe I will be a gainer, though the gain be that of accumulated labour. In the office which I am to fill I will have my cherished tastes gratified, while at the same time I shall have ample scope for the exercise of my pastoral functions. My own special duty will consist in the teaching of theology, and the training of the theological students to the practical duties of the ministry. But, as president of the various lay faculties, I shall have ample opportunity for carrying out the chief studies of my life—the connection of science with religion. My loss no doubt is great in leaving the enviable position of a country ministry in one of the most attractive localities in the country; but I have the gain, and it is a great one, of being placed in a position in which all my cherished tastes and studies can be turned to practical account. There is no happiness greater than having thus brought into full play and activity all the powers by which you are fitted to serve God and your fellow-men. I do not however wish to speak lightly of the duties and importance of this sphere of the country ministry. I have felt the charms of such a life, and the incalculable benefit of a rural clergy to the country at large; and good it is that ministers love the quiet of a country life, and shrink from the thought of leaving such scenes for more anxious employment in distant lands. It is good for Scotland that so few of her ministers could be seduced from their flocks and rural scenes by the attractions of a professional life. I

would not, notwithstanding the gratification of my cherished tastes, think of leaving for Canada did I not believe that I was thus serving the Church of Scotland and carrying out her work in the colonies, and well do the colonists of Canada deserve the best services of the Church, if fond attachment be regarded as a claim. It is in Canada alone that you find in perfection the best type of 'true blue' Presbyterianism. You find in the *habitans* of Lower Canada a loftier type of the Frenchman than in the inhabitants of France at the present time. The Highlanders of Upper Canada are more genuine Celts than the native Highlanders of Scotland, and the truest sons of the Church of Scotland are also to be found in British America. It is interesting to find good old prejudices that are obsolete at Home kept up there in all their vigour. The strong dislike to lively tunes and to the singing of paraphrases and hymns throws you back to olden times; and one felt rebuked for outliving such characteristic prejudices, and, prejudices though they were, they only endeared to you the people who in a foreign land would not—lest their remembrance of Zion should be impaired—consent to the alteration of a single pin of the temple. It is but right that the Church should seek to have some share in moulding the destinies of this country, which is yet to be a great empire. Never was a country so formed by nature to achieve greatness. The idea of vast indefinable greatness is forced upon you at every step. I once remarked to a young Canadian that the love of huge public buildings was one of the weaknesses of Canadians. The reply was—"Everything is great in this country; look at our great forests, our great rivers and our great lakes. Why, sir, our very robin-red-breasts are 3 times the size of the old country robin, and why should we not have great buildings too?" The Presbyterian element is strong in Canada, and it is evident that it will have much to do with the moulding of its character; and it is but right that the Church of Scotland should seek to give the Presbyterian element in its purest form. The Scotch element is also very powerful in Upper Canada; though it is to be feared that the credit of Scotland has not always been upheld by her sons who have gained political distinction. Let us not give to Canada Scotch enterprise merely, but let us seek to imbue her sons with Scottish piety and religious principle. I cannot but advert to the loyalty of the Canadians. All trace of disaffection has disappeared; and well may they be contented. They have the advantage of self-government, while sheltered with all parental care by the mother country; and never has the alliance with Great Britain been more valued than at this moment, when all is quiet within their borders, and the neighbouring States are plunged in the horrors of a civil war. There was at one time an apprehension that the proximity to the States might lead Canada to catch the spirit of democracy, and to sympathise more with America than the mother country. The very opposite is the case. Proximity does sometimes promote assimilation and absorption, but as often does it develop repulsion. We see this illustrated in the present war; the absorptive process is now giving way to disintegration, and the destiny of the New World is to be worked out, not by one great empire badly knit together, but by distinct nationalities, following the bent of their own individuality, and properly balanced among themselves by the necessities of international policy. So far from the line of demarcation between Canada and the States being obliterated, it is every day becoming more distinct. This does not, however, prevent the Canadians from borrowing some good notions from their coun-

ins across the line, and sometimes what is evil. Among the evils is the drawling accent, which is now almost universal in the American Continent, so that a stranger is led to believe that the Canadian is more Yankee than he really is. Though his nasal organ gives an uncertain sound, his heart is all right, and beats in unison with British interests and honour. Before sitting down, I have to say that, I trust that in the providence of God, I hope to have frequent opportunities of paying visits to this country, in which I have so many ties. Steam navigation has bridged over the Atlantic, and the passage is but a pleasant summer trip. Again have I to thank you for all your kindness. This meeting is a pledge that we shall remember one another, though the Atlantic is between us.

Rev. Mr. ANDERSON proposed the Parishioners of Monimail.

Mr. WALKER, farmer, Letham, begged to return thanks in name of his brother parishioners. It was certainly a painful thing to part with a minister, who had served them faithfully for the last 18 years.

Rev. Mr. GILCHRIST said—The toast I have to propose is the prosperity of that institution of which our respected guest is about to become Principal—"The University of Queen's College, Canada." This toast has been entrusted to me for the simple reason that I have been in Canada, and have visited Kingston, the seat of that University. I fear this is a very poor qualification for doing justice to so important a subject, which ought to be well given, and which I trust will be well received. My greatest difficulty I feel arises from the preconceived ideas which we invariably associate with the mere word University. To us who have studied in the time-honoured seats of learning of our own land a University rises up before the mind as a venerable institution, surrounded by a halo of many years and honoured by the names of many illustrious men who had either filled its chairs, or who as students had laid within its walls the foundation of future greatness. Why the neighbouring University of St. Andrews has now run a career of 4 centuries and a half, dating from 1411, and as yet we may say it shows no symptom of decrepitude or decay. Many generations of Fish youth, it is obvious then, must have trod its courts and sat in its class-rooms, and we know that some of them at least have afterwards achieved a world-wide renown. A University with us, then, naturally connects itself with the history of the past; but in speaking of a Canadian Institution we must of necessity look at it in an altogether different light—we must view it not so much in reference to its bearing upon the generation that has gone as in regard to its influence upon the generations that are yet to come—we must consider it not so much in its relation to the past history as to the future prospects of the country. Looked at in this light, the University of Queen's College is well worthy of our notice and our respect. Comparatively it is an Institution but of yesterday, in fact it has not yet attained majority. Its charter dates only from October 1841, and therefore instead of the 450 years of St. Andrews it has only 20 years to look back upon. But, if we judge of its future by its growth during these 20 years, why before it has attained half the age of St. Andrews it will be a giant indeed. It was at first but a very feeble infant. It started with 2 faculties, 3 professors and 11 students. In 1847, when I visited Kingston, it was still then a puny child, but I am happy to say that puny child has now grown to be a sturdy stripling, giving promise of a vigorous manhood. If we compare '41 with '61, we find the following results—The 2 faculties have increased to 4, the 3 professors to 15, and the

11 students to some where about 200. It has a Faculty of Arts and of Divinity, of Law and of Medicine, each fully equipped with its staff of teachers. Now you must acknowledge that all this is very cheering—it gives the idea of a healthful state of matters and a noble Institution, to preside over which is a most legitimate ambition. Queen's College must tell upon the future of Canada—it must exercise a certain influence upon the character of its population. Divines who have been trained in the Hall of Kingston and under the eye of our friend Dr. Leitch will go forth to fill the pulpits of that land, and to teach to the next generation the most important of all knowledge, that which maketh wise to salvation; young lawyers who are now receiving the rudiments of legal training at Kingston will go forth to plead at the bar, and I trust ultimately to take their places upon the judge's bench; and medical men who are now learning there the A B C of surgery and medicine will hereafter carry their skill not only into the great cities but also to the most remote settlements of the country. In the moulding of all these future divines and lawyers and doctors the Principal will bear a part. How important then that an influence which is thus to be carried into all the ramifications of society should be a sound and a high-toned one. And it is just because I feel so strongly assured as I can well be of anything that the influence of Dr. Leitch will be of this kind that I am here to-night to bid him God-speed and to wish all manner of prosperity to Queen's College. I believe he will find the duties of the Principalship most congenial to all his tastes and feelings, probably much more so than the unobtrusive ones of a quiet country parish. One other thing I feel equally sure of, he will work most pleasantly and harmoniously with his colleagues. He will not be the Dr. Leitch we have known for the last 18 years if he does not. Not simply because he is a man whose name is now becoming known in the world of science;—there have been philosophers of no ordinary scientific acquirements, but all their science seemed incapable of sweetening their tempers. Nor is it because he is a well-read divine,—there have been divines of high theological attainments, but all their theology could not prevent them from indulging in an occasional fit of the sulks. But who ever saw our friend Dr. Leitch either sour or sulky? We may admire him for his science and his theology, but after all we like him for his happy, genial, kindly spirit as a man. His social amiability, I strongly suspect, has had quite as much to do with this meeting as his knowledge of the stars. Carrying these same qualities which have endeared him to us across the Atlantic, I see no reason why—if blessed by God with health and strength—he may not look forward to a career as happy as it will be useful. I believe some of his friends look upon him going to Canada almost in the light of a banishment; certain am I that no one who has once visited that country will look upon it in that light. Canada is a noble land. Nature has done much for her. It has given her immense advantages. With her grand lakes—her glorious rivers—her wide-spread plains—and boundless forests, she may even reconcile a Scotchman to the idea of leaving behind him his "Land of brown heath and shaggy wood—the land of the mountain and the flood!" To a mere lover of the picturesque—I say it with all sobriety—I know of no country which will better repay a visit than Canada. I have seen a good deal of what is reckoned the finest scenery in the continent of Europe, but I have seen nothing which excelled the view from the battlements of Quebec; and who that has ever stood on Table Rock and gazed spell-bound at Niagara will ever forget the moment;

or who that has shot the rapids of the St. Lawrence, that has rushed down the Long Sault at the rate of 20 miles an hour, will ever cease to remember the thrilling sensation. And that vast country is inhabited by a well-conditioned, energetic race of as loyal subjects as any that acknowledges Victoria for their Queen; and I need hardly say that there is an impression of a strong Scotch element amongst them. We have reason to be proud of the position held by our countrymen there, filling, as they do, a vast proportion of those offices which require at once clearness of judgment and steadiness of conduct. Many of the banks and insurance offices are managed by them, and they occupy a high place amongst the merchants. And, again, as to the climate—it is by no means unhealthy. The well-developed frames and the ruddy countenances of the people at once show this. A Canadian winter, no doubt, sounds as something formidable—our friend here had a trial of it; and, with the thermometer at 20 deg. below zero, positively enjoyed it! I believe too we have a most erroneous idea about Kingston. Many know it chiefly in connection with the Prince of Wales' visit, and as the place where the Duke of Newcastle beat such an ignominious retreat before the redoubted Mr. Flannigan! The remarks of the *Times* were certainly anything but complimentary, chiefly because its correspondent saw the worst part of the place. It is really a nice little town, with its 16,000 inhabitants; and it is within an easy reach of either Montreal or Toronto; and it is only one day from New York—a city inferior in point of population only to London and Paris in Europe. I will live in the hope of again paying a visit to Canada.

Rev. Mr. CAMPBELL, in proposing 'All Evangelical Denominations both at Home and Abroad,' said they ought to remember that all in this company were not members of the Church of Scotland. They had with them a considerable number of the members of other denominations, who had come to do honour to their worthy friend Dr. Leitch. (Applause.) This fact showed that the Doctor had ingratiated himself not only with the members of his own congregation but also with members of other denominations, and with the community generally. It was well to bear in mind that, while their own Church was highly entitled to their admiration, other Churches were carrying on the same great work in which they were engaged. Divisions were in some respects an evil; they were at present a necessary evil; and there was no way of preventing them unless they adopted the Roman Catholic principle and stifled all private convictions. But they ought to remember that, although there were great differences amongst them, these differences in this country were principally in respect to matters of Church government—matters which, although important in their own place, were only of secondary importance. It was very cheering to think that, however much they differed on these minor matters, they were all united on the great subjects of their common faith. They might differ in many things, but they were all seeking the advancement of one cause, and there was room in the country for them all. (Applause.) The toast he had to propose was peculiarly appropriate, when they remembered what had recently taken place in Canada. The Free Church and United Presbyterian bodies in that country, he understood had united; and the opinion was entertained that soon all the Presbyterian denominations in Canada would be formed into one body. He for one should be delighted to see that time arrive. (Cheers.) They were aware also that in the Australian colonies a union of the Presbyterian bodies

had taken place, which, he understood, was working well. It was well known that, when one left his own country, he found it had been brought into contempt by the numerous divisions that had taken place amongst Presbyterians. Now, although he did not say how it could be done, he was sure that, if all the Presbyterian bodies in Scotland were to form themselves into one Presbyterian Church again, there would be no church in this world to compare with it in efficiency in carrying on its great work. (Applause.) But all present were not Presbyterians. They had, he believed, Independents and Episcopalians; and, while he held firmly the opinions which as a minister of the Church of Scotland he ought to maintain, he wished to be charitable towards his neighbours, and he bade them God-speed, so far as they sought to carry out the great work of evangelising the country.—*Abridged from the Fifeshire Journal.*

Dr. LEITCH.—From the proceedings reported to-day it will be seen that the respected minister of Monimail is about to leave for Canada, to assume the most important and honourable position of Principal of the University there. The proceedings referred to show with what regret he is parted with here, and the many and fervent wishes for his welfare manifest the strength of the sympathies and friendships with which his many excellent qualities had surrounded him here. His new sphere of labour is one of the most important a man can fill, even that of giving colour, complexion and bend to the mind of a new and that which promises to be a vast country, wherein the seed he now plants will produce fruit of strong influence to latest ages on the character and, it may be, the fortunes of a people. Dr. Leitch has the most cordial and hearty wishes of all who know him here, that he may be long spared to labour in a field for which he is so eminently qualified to adorn.—*Fifeshire Journal.*

The Colonial Committee have much pleasure in acknowledging the receipt of L. 150 from the Presbytery of Pictou as a contribution to their funds for the current year.

## JEWISH MISSION.

## AGENTS EMPLOYED BY THE COMMITTEE.

## GERMANY.

Karlsruhe.—Rev. G. F. Sutter.

## TURKEY.

Salonica.—Rev. Peter Crossbie, Mr. C. F. Hofheinz.

Cassandra.—Mr. Braendli, Mr. Stober.

Smyrna.—Rev. George Coull, Mr. G. A. Spath, Mr. Ulysses Kynegos, Mr. I. Melitz,

Toorla.—Mr. Yohannes.  
Constantinople.—Rev. James Christie, Rev. J. W. Marcussohn, Mr. Robert Scott.

## EGYPT.

Alexandria.—Rev. J. W. Yule, Mr. Gustav Stern, Mr. Ibrahim Parler.

## ABYSSINIA.

Mr. Steiger, Mr. Brandeis.

## EXTRACTS FROM LETTERS BY MISSIONARIES.

The Rev. James Christie, one of our Missionaries at Alexandria, having been appointed to the important station of Constantinople, was to leave (D. T.) for that place on the 15th October. In a letter, dated September 27th, he gives some interesting details as to Mission work at Alexandria.

*The Mission School at Alexandria.*

"During the past month the school has been attended by 31 boys; and 5 others, perhaps more, are to enter on the 1st October. Be-

sides these Mr. Steiger had 5 poor children, and the number of these also will likely increase now that the Jewish festivals are over. Mr. Stern will have difficulties, but I trust he will also have many encouragements in prosecuting this work; and it will always give me great pleasure to hear of the prosperity of our school, in which no one can wonder that I feel specially interested. If any good is to be done in this place, 'his is surely the way to do it, even though the fruit of our labour should not immediately appear."

#### *Persecution of a Missionary in Egypt and its Results.*

"You may perhaps have heard of a case of religious persecution in the upper country. The American missionaries have had a colporteur there for some months past, and they report that he had sold a large number of Bibles, &c., among the Copts. So long as the man kept himself to this he seems to have been unmolested; but at the instigation of a Coptic priest he went to a Mohammedan court to act as advocate for a woman who was herself alternately a Copt and a Mohammedan just as it suited her. The Court refused to allow this man to appear in defence of the woman. They urged the rabble to insult and beat him, calling him an infidel and a dog. They did not desist till the man was quite senseless and considered dead. Upon recovering he communicated with the missionaries in Cairo and Alexandria, who laid the matter or rather induced the American consul to lay the matter before the Vice-roy and to insist on him to administer justice. He referred the case to the governor of the district where the affair had taken place. A number of the offenders were apprehended and cast into prison for a year. They were also fined in the sum of £1000, which the injured man is to receive by way of compensation."

We regret that the fine has been inflicted, and especially its destination. It will tend to hurt rather than advance the Mission cause in Egypt. St. Paul was stoned by a mob but he never received £1000 as compensation and, we think, would not have accepted it, had it been offered by the civil authorities of Lystra.

#### *THE MISSION AT CASSANDRA.*

In a letter, dated 30th August, our two German missionaries at Cassandra give interesting details of their situation and work—

"DEAR PROFESSOR MITCHELL,—

"The Lord is wonderful in counsel and excellent in working.—(1st. xiv. 24.)

"O mainly the Lord with us, and let us exalt His name together.—(1st. xiv. 2.)

"A great space of time is past since we have written to you our last letter, and so we feel it our duty to give you some hints of our doings and our mission, having good confidence in you that you will pardon us for not having done this earlier.

"We will not trouble you in writing to you all the misery, afflictions and troublesome experience which we had to undergo during our staying there, knowing that our dear friends, Mr. Sutter and Mr. Crosby, from time to time have informed you of all this, but, as mentioned above, we will only give you some hints of it, and especially of our doings and state of the mission at present.

"When we look back on all the time past since we are honoured to stay here in your service for winning souls to Christ our dear Saviour, we cannot otherwise than say, on one hand, with Isaiah, as mentioned above, 'The Lord is wonderful in counsel,' &c. Indeed wonderful had the Lord been in His dealings towards us, even so that we sometimes wanted to say, 'Lord, what dost Thou?' But, nevertheless, He is excellent in working, too, and

we cannot but praise His name and speak, on the other hand, with the Psalmist, 'O magnify the Lord with us, and let us exalt His name together.'

"In the letter we wrote to you in June, 1860, we reported to you that we intended to erect a school as soon as possible, in order to teach these poor children, who are almost growing up like animals, the only way of salvation, and to bring them to Christ. Instead of this the Lord found it better to take us in His own school and to teach us in a most unpleasant manner to our natural heart, but nevertheless most useful for salvation (Rom. v. 3, 4; James i. 2); and we 'know that all things work together for good to them that love God' (Rom. viii. 28). We would be very glad to tell you of many conquests, proselytes and pupils of school, &c., but this we have not the joy to do, as you know already; and many a time would Satan discourage us concerning this, but the Lord, who promises not to break a bruised reed and not to quench a smoking flax, had strengthened our faith hitherto; in Him we shall never be ashamed. The hope concerning our mission, which got very low in time of great affliction, has the Lord stirred-up again by His manifold goodness and His most precious word.

"We dare say that our trouble and work until now have not been in vain, though it may seem to be so to many of our dear friends, and though we are not enabled to show much fruit. Our work, as it seems to us, resembles the foundation of a building,—there is much trouble until the foundation is finished, and nearly all of this work will be covered and invisible for a man who passes by. But notwithstanding the architect knows that a great part of his work is done, and so may we say too, 'A great part of our work is done,' many a hindrance is passed away, and many a house and many a heart is opened to us to bring them the good word of peace, and many a foe has become a friend to us.

"In respect to the language, we are able now to preach the sweet Gospel of Christ and to converse with the people, but nevertheless we have still to learn in order to get the language perfectly in our power, and to speak to this poor people according to the wishes of our hearts.

"Concerning our health we are much better than in the year past, but fever we have still from time to time, every 20 or 24 days; sometimes we had it very dreadfully. But the Lord who helpeth us hitherto will do the same in time to come. By the grace of God we can say that we had only slight fever the last time.

"In summer time I had to stay alone here amongst the perverse generation, sitting in darkness and walking in shadow of death, but the Lord has been with me. During the week I had much to do, when I was free from fever, in different handwork in the house and garden, and besides this I studied and made visits in the bazaar and houses, whereby I had many conversations with priests and laymen, one as ignorant as the other. They know nothing to say than, 'Εὐ εὐεωρον.' 'So we found.' They are not able to judge what is the Word of God and what are traditions. Oh, how true is it, 'Men love darkness rather than light' (John iii. 19).

"On Sunday I began to have a regular prayer-meeting, though there are only a few hearers, and even these not all uprightly. We have the hope to get more auditors when we are married, especially women and girls. We are already told that many girls will come to us afterwards, in order to learn *ψαλμοὺς*, to read, and some needlework. The last summer the Greeks built a large school here, nearly

finished now, which they intended to open in September next, but now they have neither money to complete the school nor to pay a school-aster. We hope to get a start before them. May the Lord overrule all things for the praise of His holy name. At the end of July Mr. Brandli came back from Salonica, at the same time we got a letter from our dear friend, Mr. Sutter, with the kind remark that he has already corresponded with you for a change of air concerning our health, and that our most honourable Committee will allow us to make this change, wherefore we are very much obliged to you and all our beloved Committee. We thank you heartily for all your goodness and careful interest towards us. God grant unto you and all our dear friends His holy blessings richly."

#### *THE MISSION TO ABYSSINIA.*

Our readers will be glad to learn that at length, in God's providence, the way seems open for the Church's Mission in Abyssinia. After much delay and hesitation the Jewish Committee have sent out orders to Alexandria, which will probably have the immediate effect of starting Messrs. Steiger and Brandeis, our German missionaries, on the way to their field of permanent work.

In an appendix to the report presented to last General Assembly it was stated that apparently insuperable difficulties were in the way of the proposed Mission. The King and Archbishop of Abyssinia were reported to have said that they would not allow any new church in the country, and that they would oppose any missionary enterprise there. Subsequent accounts have cleared the way. Archbishop Salame has written to a Church of England missionary, wishing "that every seed scattered by him may produce thirty, sixty, and a hundredfold, to the glory of God our Father and Jesus our Redeemer. Amen." And King Theodoros has held out encouraging prospects. The excellent bishop Gobat has also been consulted, and his advice, which carries with it so much weight from his long residence in Abyssinia, is strongly to the effect the work should now be undertaken. Accordingly it is expected that in the beginning of November the two missionary brethren will set forth from Alexandria in company with Dr. Krayf and other two missionaries, who are making for the same destination. The prayers of the Church will, we are sure, accompany them, and, we earnestly trust, the blessing of God.

**THE JOURNEY.**—The journey will be performed on foot, the luggage being strapped on the backs of horses, and it will occupy probably from 3 to 4 months. Some idea of the inaccessible nature of the country may be formed from a fact mentioned by Bishop Gobat. In one of the only two roads into Abyssinia the pathway proceeds for a considerable distance between rocks, which lie so close together that large boxes would be broken to pieces by being knocked against them from the motion of the horses. Through such defiles the apostles passed in olden time, and through them again the missionaries of the Cross are ready to go from love to their Lord.

**NATURE OF THE MISSION.**—It may be well to remind our readers of the nature of the mission on which Messrs. Steiger and Brandeis are to set forth. The tradition that the Church in Abyssinia was of apostolic origin some years ago inspired some Christian friends with the thought of following the very track of the Apostles in the new mission there. Missionaries were to be planted two by two at various stations along the route, and one of the stations was made over to the Church of Scotland to be occupied by her. The series of missions was to be called the Missions of the Apostles' Road.

The two brethren sent forth by the Church to Alexandria, and now about to proceed to Abyssinia, were trained at the Chrischona College near Basle on the system adopted there. The missionaries in that institution are taught to "labour, working with their hands;" so as, like the Apostle Paul, to combine handicraft with the preaching of the Gospel. The advantages of this system in a country where missions are about to be established are obvious. They cost much less; they set an excellent example of industry before the natives; and they carry home the idea of *disinterestedness* to the native mind more easily and fully than the ordinary system. Our two missionaries at Cassandra have been sent there on this system; and Messrs. Steiger and Brandeis are to set forth for Abyssinia on the same. The Church at large will surely appreciate the motives of the men who go thus to venture their lives for Jesus Christ on a salary of £1.50 a year! That is a feature of our Jewish Mission for which we claim the attention of the Church. Dr Krayf, the well known traveller in Eastern Africa, to whom the cause of geographical discovery owes so much, goes to Abyssinia in company with our missionaries, being at present engaged as an agent by the Wesleyan Missionary Society. He entertains the hope that the fertile districts of Abyssinia will yet be fixed on as a field for the growth of cotton for the English market. He mentions particularly the districts of Nalama, Doka and Wecline as suitable for this purpose, and he adds, "perhaps this article (cotton) would alone be sufficient to maintain the whole mission." We perhaps cannot hope for such a result as that; but the probability of something being done in Abyssinia to enlarge the field for the growth of cotton is one which will not fail at present to lend new interest to our infant mission there.

**THE PEOPLE OF ABYSSINIA.**—The bulk of the population of Abyssinia (which consists in all of 4 or 5 millions) profess a kind of corrupt Christianity, in which heathen, Mohammedan and Jewish rites are mingled together. The old Arian disputes as to the person of Christ are still continued there with much of the subtlety that formerly distinguished them. The following extract from Pritchard's *Physical History of Man* will be found interesting:—"There is no part of Africa, Egypt being excepted, the history of which is connected with so many objects of interest as Abyssinia. A region of alpine mountains, ever difficult of access by its nature and peculiar situation, concealing in its bosom the long sought sources of the Nile and the still more mysterious origin of its singular people, Abyssinia has alone preserved in the heart of Africa its peculiar literature and its ancient Christian Church. What is still more remarkable, it has preserved existing remains of a preciously existing and wide-spread Judaism, and, with a language approaching more than any living tongue to the Hebrew, a state of manners and a peculiar character of its people, which represent in those latter days the habits and customs of the ancient Israelites in the times of Gideon and Joshua. So striking is the resemblance between the modern Abyssinians and the Hebrews of old that we can hardly look upon them but as branches of one nation; and, if we had not convincing evidence to the contrary, and know not for certain that the Abrahamides originated in Chaldea and to the northward and eastward of Palestine, we might frame a very probable hypothesis which should bring them down as a band of wandering shepherds from the mountains of Harah (Abyssinia) and identify them with the pastor kings who, according to Nardetho, multiplied the bands of the Pharaohs, and, being after some centuries expelled thence

by the will of the gods, sought refuge in Judea and built the walls of Jerusalem. Such a hypothesis would explain the existence of an almost Israelitish people and the preservation of a language so nearly approaching to the Hebrew in intertropical Africa. It is certainly untrue and we find no other easy explanation of the fact which the history of Abyssinia presents, and particularly the early extension of the Jewish religion and customs through that country."

**THE JEWS OF ABYSSINIA.**—The Jews in Abyssinia are called *Felshaws* or emigrants. They are said to number about 200,000. They have neither Talmud nor tradition, and adhere rigidly to the Levitical system. They trace back their origin in Abyssinia to the days of Rehoboam; and from the 16th century till 1800 had their own king and laws. When Mr. Stern, a missionary of the Church of England, visited them in 1859, he found an extraordinary desire for the Word of God, some men "following him for days and days over mountains and rocks, perfectly indifferent to toil and hunger, hardships and fatigue, with no other object in view except to satisfy the universal craving of securing for their respective settlements a copy of the inspired volume."

Could there be a better promise at the establishment of a mission? Give us such a yearning for the Word of God and we find there the best opening for mission work. Give us a high value for the Word of God when possessed and there we discern the signs of a living Church. May we see more and more tokens at Home of a strong love for the Bible we already possess; and the craving of the Felshaws of Abyssinia to possess it be blessed to open their hearts for the reception of the Saviour!

#### DEATH OF MRS. SCHILLINGER.

It is our painful duty this month to announce to our readers the death of Mrs. Schillinger, the wife of our late devoted teacher at Salonica. Adèle Werther was a native of French Switzerland, but trained and brought to the knowledge of the Truth at Karlsruhe, where she laboured for many years with much success. It occasioned great joy to the friends of the Mission when they learned that one so faithful and devoted had consented to share with Mr. Schillinger the labours and hardships of the missionary life in Salonica, and they cannot doubt that, under the blessing of God, her efficient aid, especially in the French department, contributed much to raise the school to the high position it had gained before their connexion with it terminated. The fatigue and anxiety she had to undergo during the autumn of last year in nursing, first the two brethren from Cassandra who had fallen ill of fever, and then her own husband, who never thoroughly recovered from the illness brought on by his journey to Cassandra, developed in her the seeds of that insidious disease which had before cut off some of the members of her family, and from which not even the mild climate of Turkey secures exemption. At the time of her husband's death her health had so completely broken down that she was ordered by her medical advisers to return to her native country without delay, and her last days were spent in Karlsruhe, which she always looked on as her real home, and where, in the Deaconesses' Institution, she was supplied with every comfort to alleviate her bodily sufferings, and by converse with the sisters of the house and other Christian acquaintances had her spirit cheered and sustained in the prospect of the great change before her. It is esteemed by the Consistory a great privilege that, during his recent visit to Karlsruhe, he was permitted repeatedly to see her and to witness her entire resignation to her heavenly Father's

appointment, combined with continued attachment to the place which had been the scene of her labours, and deep interest in all the arrangements being made for carrying on the work which she and her husband had begun. The following is Mr. Sutter's letter, of date 28th September, communicating the intelligence of this sad event:—

It is my painful duty to inform you that our dear friend Mrs. Schillinger has fallen a victim to her disease much sooner than we by appearances, especially latterly, had been led to expect. This morning at 9 o'clock I got a message from the Deaconesses' Institution that she had suddenly been seized with a severe hemorrhage from the lungs. I went immediately to see her, but on entering the house the chaplain of the Institution told me that she had just breathed her last. Thus I found her lying dead upon her bed, her countenance bearing the impress of a happy and peaceful serenity; she had softly fallen asleep without the least struggle. Hers is a happy lot. She is gone to those regions of eternal bliss and glory whither her longings and affections had so earnestly been directed. But we are the more painfully touched by her removal, as it came so suddenly and unexpectedly. She had been so alert lately that she sometimes ventured to take an airing by a short drive out of the town. Even this morning after a good night's rest she felt so refreshed that she about 8 o'clock sent word to her old friend Miss Schmidt, the directress of the Institution, in which she formerly was teacher for 13 years, with the request to accompany her on a drive this afternoon to the Hardthaus, which she had not seen since her return from the East. Thus the fatal catastrophe came on quite unexpected by herself. But we are confidently assured that she was well prepared for the awful change, and have the certain hope in Christ that to her it was only a transition from this world of vanity, woe and grief to the land of immortal realities, where all tears are wiped away, and where everlasting rest and joy are the inheritance of the redeemed. Her robes have been washed in the blood of the Lamb, and she is now realizing by sight what she believed and was striving after with rare fidelity, earnestness and self-denial. Thus we are comforted looking after this member of our mission received into the eternal mansions of the Father's house, and praise the Lord that He had given her to be our fellow-labourer, although for but so short a time. She was one of the excellent of the earth and ripe for Heaven. May our end be like hers, who in the righteousness of the Redeemer has run well her race and died the death of the righteous.

#### CORRESPONDENCE.

[We do not hold ourselves responsible for the opinions expressed by our correspondents.]

#### A MISSION SABBATH SCHOOL IN THE COUNTRY.

(To the Editor of the "Presbyterian.")

Sir,—I think it is well that the laity and elders of our Church should know what some of their fellow-members are doing in the vineyard, so that idle ones may take the hint and go and do likewise. More especially in back townships and in fields destitute of Sabbath ordinances is there much need of such workmen as the one with whom I had the pleasure this summer to become acquainted, and of whose labours I now desire your readers to be informed.

In the township of —, county of Grey, Mr. — a young man of 20, a farmer, resolved 3 years ago to organize a Sabbath School. No school-house was convenient, so it was commenced in a neighbor's house, centrally situated. This school continues and flourishes now. It is held *summer and winter*, it has been the means of teaching children to read, that were never sent nor likely to be sent to a day-school. Annual tea-meetings are held, at which the parents of the children and others are present, to hear addresses from clergymen and others; then prizes are awarded on a just and equitable plan to the scholars. It now has some 35 or 40 on the roll with an average attendance of 30. Singing is well sustained, and the school has the credit of being well managed, well attended, well taught, and it deserves the credit. And all this because one hard-working man 3 years ago determined to do *something* for his Master. Would that there were more of such! Oh, that our members, ay and our elders, would bestir themselves and see to it that the Master have no cause to say "Why stand ye here all the day idle?" for the many poor, neglected ones will not permit any to say "No man hath hired us."

T. D. R.

#### TEA-MEETINGS.

The readers of "The Presbyterian" were informed in last issue that "a tea-meeting was lately held in St. John's Presbyterian Church in connection with the Church of Scotland, at West Gwillimbury." Now, Mr. Editor, public tea-meetings, like private ones, are very good things in their way, and in these modern days of ours of congregational high pressure it appears that some such social reunions are occasionally required, in that they tend to knit congregations together more closely perhaps than they would otherwise be, by making the several members feel that they are really members of one Body. But surely the Church—the House of God—is not a fitting place to hold such meetings! It is a common thing, it is well known, for Dissenting places of worship, both in England and in Scotland, to be used for all manner of purposes besides that of Divine Service. Frequently they are used as lecture-rooms—as rooms in which lectures on all kinds of subjects are delivered. Your correspondent read but the other day of a Rev. Mr. Brown, of Liverpool, a preacher in popularity reputed to be almost equal to the celebrated Spurgeon, having lately delivered a lecture in the Free Church, Caparific, Scotland, (the lecturer, be it noted, occupying the pulpit of the church) on "Proverbs," not the Proverbs of Solomon nor of the Bible, but on the proverbs of men or nations: and a most witty and amusing lecture it must have been, for the audience were kept, as men say, "in a roar of laughter" during the whole time of

its delivery! But even more frequently are these places of worship used as "houses to eat and to drink in." The vestry or minister's room is turned into a place of cooking, and the church into a dining room, in which, after "the more material portion of the entertainment" is over, all kinds of anecdotes are told and would be witticisms uttered. But is it not, I ask in all seriousness, a desecration, a gross profanation of a church, round which holy associations alone should cluster, to use it for such purposes? The turning of churches to profane uses is one of the evils of the present day, which every good man ought to do all that in him lies to resist and put down, as, like all other evils, it is one that is creeping in insidiously.

The Church of Scotland has never countenanced such practices, and we feel assured she never will. Were she to allow her venerable—her hoary temples to be converted into lecture-rooms or into houses of feasting, methinks her sainted dead, whose ashes lie 'neath and around them, and whose ancient marble slabs on the old walls within yet tell to the living of the great and the good of former days who worshipped in her pale, and whose very names but for these tablets would long since have been forgotten, would rise up to rebuke her, ay, even as the Great Master Himself once did in Jerusalem's Temple of old, when "He expelled the money changers and overturned the seats of them that bought and sold, saying, My House shall be called a House of Prayer, but ye have made it a den of thieves."

If it be deemed a desirable thing to occasionally hold Sabbath School or Congregational soirees or tea-meetings, let them be held in the basement story of the church: in churches which have no room in the basement, let some public hall be sought out, and should there be none such convenient in the neighbourhood, let them be held in days of summer in Nature's temple on the green sward, in the fields or in the woods, and under Heaven's broad canopy: and let us reserve our churches for the high and holy purposes for which they were designed, the worship and service of Almighty God, the preaching of the Word of life, and the administration of the Sacraments, in short, the training of a people for Heaven and for bliss. And thither and for these purposes let us and our children with docile hearts every Sabbath morn (as God permits) gladly repair and worship, as in ages past our fathers did.

ARTHUR KIRK.

#### NARRATIVE OF TRAVELS IN EGYPT AND PALESTINE.

(Continued.)

Jenin is beautifully situated at the point where the glen through which we descended from the mountains of Samaria opens out into the plain of Esdraelon. Its ancient name of En-Gammim—Fountain of

Gardens—is still appropriate, for the spring which bubbles-up behind the village imparts a rich verdure to the gardens around. The elevation which is crowned by the village is sufficiently high to command an extensive view of the lovely plain of Esdraelon, with its rich corn-fields and occasional olive groves.

This plain forms a kind of boundary separating the ranges of central Palestine from the more lofty and majestic but perhaps less broken and rugged mountains of the north, culminating in Lebanon. The mountains we have just left were the portion of Ephraim and Manasseh, the plain itself fell to Issachar, while the opposite ridges were within the tribe of Zebulun.

From Jenin to the heights around Nazareth the plain is rather more than 12 miles across, and it extends from the Mediterranean to the Jordan. On the west the opposite ranges approach so closely as to confine it to a narrow valley, through which the Kishon flows into the Bay of Acre. On the east the plain is broken by the ridges of Gilboa and little Hermon into 3 branches, 2 of which extend to the Jordan.

Though the plain is exceedingly fertile, it is by no means well cultivated, and is but thinly inhabited. Its position and the richness of its soil have rendered it attractive to the Bedouins, who from the earliest times appear to have made it their rendezvous; the Amalekites and Midianites, as the wild Arab of the present day, have swept over it in their frequent and hasty incursions, driving its more peaceful population into the mountains and forcing them to pay tribute. The consequence is that its present inhabitants, like the tribe to which it was anciently allotted, have lived a kind of nomadic life. "Rejoice, Issachar, in thy tents."\* "Issachar is a strong ass couching down between two burdens, and he saw that rest was good, and the land that it was pleasant, and bowed his shoulder to bear and became a servant unto tribute."†

For the same reason it has been the great battle-field of the Israelites. Down that western valley, through which the Kishon flows, was fought the battle in which Barak with Deborah and a small band of devoted followers completely routed the Canaanites, Sisera and his host.‡ On another occasion over against Jezreel and on the slope of Gilboa, which rises from the centre of the plain, Gideon lay encamped against the Midianites and in the silence of the night with his 300 trusty followers surprised and destroyed them.§ Nearly on the same spot, thus rendered memorable by victory, did Israel in after years sustain a signal defeat. For it was on the same slope of Mount Gilboa that the battle was fought that

\* Deut. xxxiii. 13.

† Gen. xlix. 14, 15.

‡ Judges iv. 5.

§ Judges vii. 12-23.

terminated so disastrously to Saul and his 3 sons; and the bleak and bare ridge of Gilboa, rising from the plain clothed with rich verdure, reminds one of the pathetic elegy of David and the stratum in which he broke forth: "Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you nor fields of offering.\*"

And, yet once again, an engagement took place in the centre of the plain between the forces of Pharaoh Necho, king of Egypt, who was marching against the Assyrian king, and the army of the Jews under Josiah, in which the Jews were defeated, and their king so severely wounded that he died on the road to Jerusalem, whither he was being carried after the battle.†

It is a ride of 2 hours across the southern branch of the plain from Jenin to Jezreel. After some days of slow mountain travel we enjoyed a dash across the plain; our horses sniffed the morning air and snorted and pranced, delighted to exchange the rocky road for the soft turf. The morning was calm and lovely, a deep silence reigned around, only broken by the sound of our own foot-steps and the occasional warbling of a lark. The variegated tints of many flowers blended sweetly with the rich green of the meadow grass in a perfect picture, painted by the hand of Him who made all things good. How could the mind be otherwise than softened into harmony with so sweet a scene, and the more so as recollections of Him, whose early home was on the border of the plain in yonder Nazareth, suggested themselves to our minds; and how familiar must He have been with every feature of the lovely landscape, with the grass and flowers of these fields. They seemed even now to tell of Him who came to bless our earth, of Jesus, the Friend of sinners and the Saviour of the world, and we felt that

"It is not then a poet's dream,  
An idle vaunt of song,  
Which bids us see in earth and heaven,  
In all fair things around,  
Strong yearnings of a blessed new birth,  
With sinless glory crowned,  
All true, all faultless, all in tune,  
All hymn Thy glory, Lord, aright,  
All worship and rejoice."

But from such thoughts we were recalled to feel how very much the heart of man is out of tune with this breathing of nature, for we had already reached Jezreel and were treading the scene of some of the bloodiest tragedies in Sacred History. The summit of the hill where we reined in our horses was once crowned by the palace of Ahab, that overlooked the vineyard of Naboth which the king coveted, and we read the narrative of the cruel wrong and of Naboth's sad fate,\* but we read too how that wrong was avenged in the overthrow

of the house of Ahab, and the casting out of Jezebel, the queen, to be trodden under the hoofs of Jehu's horses, and to be eaten of the dogs which then prowled about the city, as they now do about every village of the east to feed upon the offal and carrion thrown-out.\* There are no traces remaining of Jezreel's importance, and only a few wretched hovels cover the site of Ahab's palace.

As the road winds round the northern base of Gilboa we pass the fountain of Ain-Jalud, identified with the ancient spring of Harod, the waters of which were lapped by the 300 whom Gideon chose to encounter the Midianites.† Beyond this spring, where we refreshed ourselves with its limpid waters, we crossed the open plain, rich with its tender green and variegated flowers, with their full-blown petals opened to the noon-day sun, the scarlet anemone, the purple ranunculus, and the bright blue pimpernel, like so many sparkling jewels in an emerald setting. And in the midst of these green meadows, on a knoll rising above the plain, is the village of Solun, the ancient Shunem. We were now treading a soil hallowed by the memories of the prophets Elijah and Elisha, and especially by one delightful episode in the life of the latter. For it was somewhere in these fields that the reapers were engaged when the child went out to his father and was struck by the coup-de-soleil that occasioned his death, and it was across this plain that the mother hastened to the prophet at Carmel, and brought back with her the "man of God," to receive from him her son restored to life, and in this village it was that the "great woman" built the little chamber in the wall for the way-faring prophet.‡

And now Little Hermon lies before us, and beyond is Tabor, and still further in the distance is Great Hermon, its peak covered with everlasting snow. Winding round the southern corner of Little Hermon, we shortly reached the village of Nain on the opposite declivity of the mountain, an uninteresting spot except that it is enshrined in the memory by one of Christ's most important miracles, and imagination pictures the funeral procession issuing from the village-gate, the men carrying the bier, and the women grouped around the bereaved widow, rending the air with their cries of lamentation; but up that hill, coming from an opposite direction, is another procession, Christ and His disciples, and, casting a glance of compassion on the widow and bidding her "weep not," He approached the bier and spoke the word which recalled the young man to life.§

A ride of another hour across the plain in a north-easterly direction brings us to

Endor, the scene of another remarkable episode in Sacred History, Saul's interview with the witch on the night before the battle which terminated so fatally.\*

From Endor an unbroken plateau of some 5 or 6 miles extends to the base of Tabor and the hills around Nazareth. We have had Tabor before us all day; its isolation, the peculiarity of its shape and the rich verdure with which it is covered even to the summit, contrast strangely with the monotonous undulations and the barren appearance of almost all the mountains of Palestine, and the eye involuntarily turns to it as the principal object in crossing the plain in almost any direction. Passing close to the base of Tabor, we began the ascent of the ridge in the lap of which Nazareth so calmly reposes. The ascent is steep, and the road is rugged and covered with loose stones, debris from the cliffs which overhang on the right. We pitched our tents in a little plain to the east of the town, and no one who has not experienced it, can realise the satisfaction with which after a long day's ride under an eastern sun, the traveller spreads his carpet on the soft turf, and, throwing himself on it, enjoys the refreshing evening breeze. And this is Nazareth, a place scarcely less sacred than Jerusalem, for here was spent the early life of Christ, and every spot of its soil may be hallowed by the tread of His feet, and how often may these hills have rung with His voice, as they now re-echo the voices of the children playing yonder. Nazareth, though its lanes are narrow and exceedingly filthy, yet presents a picturesque appearance with its white houses and olive and fig gardens. Its inhabitants, principally Christians of the Greek Church, are generally comfortable, and, though they have an air of independence, are yet modest and retired.

The town is encompassed by a circle of hills, which rise gradually from the small plain. Not far from our tent a spring bubbles up its copious stream; it is the fountain of the Virgin, the spot marked by tradition as the scene of the Annunciation. Here in the cool of the evening the maidens of Nazareth come to draw water, and a stranger may discern in their half-hid faces some traces of that beauty for which they are famed. How often may not the child Jesus have accompanied His mother to this well!

We had resolved on making an excursion from Nazareth to Carmel, and started at daybreak the next morning. For some time the road, winding among the hills of Galilee, passes over a dreary tract. We left to our right the small villages of Jotapata and Kaua-el-Jelil, which is by many identified with the Cana of Galilee, the scene of our Saviour's first miracle. Beyond this, and as we approach the plain

\* 1 Samuel xxviii. 7-25.

\* 1 Samuel xxxi. and 2 Samuel i.  
\* 2 Chron. xxxv. 22.  
\* 1 Kings xxi.

\* 2 Kings ix. 11.  
† Judges vii. 1-6.  
‡ 2 Kings iv. 8-37.  
§ Luke vii. 11-18.

of Akka, the whole face of the country changes, and we have some of the finest scenery in Palestine, much resembling the park scenery of England. The path leads along a picturesque glen, shaded by large oaks, and skirted by many flowering shrubs, which fill the air with their sweet fragrance. Beautiful butterflies and others of the insect tribes fluttered about or settled to sip the sweet dew from the flowers, happy in the enjoyment of their short existence. It was a lovely day, and we enjoyed no ride in Palestine more than from Nazareth to Carmel.

Descending from the hills of Galilee into the plain of Akka, we lost our way among the reeds which line for a great width the banks of the Kishon. Our horses floundered in the mud, and it was some time before we were able to extricate ourselves from the jungle.

It is easy to imagine how after a storm of rain, such as appears to have fallen on the day of the battle of Megiddo, the Kishon would be swelled into a turbulent river, and so overflow its banks as that the chariots and horses of Sisera and his host would be involved in confusion in the quagmire, and be literally swallowed up by the roaring flood.

After passing the village of Hiafa, the representative of an old town mentioned by Greek and Roman writers, the path winds diagonally up the mountain side to the gate of the convent of Carmel.

We met with a kind reception from the monks, and, as it was Saturday evening, we purposed enjoying a Sabbath's rest within the hospitable walls.

The convent is built on the promontory of Carmel, which is thrown out from the great central ridge of Palestine to the north-west, and separates the plains of Sharon from Phoenicia. From this projecting ridge a long line of indented and rock-bound coast extends on either hand, having now a desolate appearance and with only a few villages marking the site of once important towns. The sea dashes against the western base of the mountain, while its northern slope is washed by the rale of Akka. On the opposite side of the bay is the town of Akka or Acre, and immediately beyond is the Ladder of Tyre, a spur from Lebanon, the heights of which with Hermon form the back-ground of this interesting picture.

For the Presbyterian.

#### THE PARISH OF LOCHIEL.

It may not be known to most of your readers that in point of numerical ratio there is no rural charge within the bounds of our beloved Zion that stands in advance of Lochiel. Another of the distinctive features of this congregation, and one which gives it notoriety even beyond the bounds of our own Province, is its tenacious, mayhap pertinacious, adherence to the unadul-

terated language of Ossian with all its concomitant customs and habits. Other Highland districts in America may repudiate their native tongue; our numerous Canadian congregations may complacently witness the diminishing light of a Gaelic flame which in former days had enlightened the sanctuary, synchronous with the first illumination of the forest cottage, until, like the last flicker of the exhausted lamp, it is gone out forever. Even "wild Caledonia" herself may anglicise many of her parishes and cause the Saxon tongue to supplant that of the mountaineer, yet the clansman of Lochiel, regardless of all precedents, holds on to the dialect of his sires, as if determined to transmit those mellifluous tones, re-echoed, it is insisted on, "amid the bowers of Eden," until they chime in with the universal song of millennial praise. Yes, we hazard the opinion that neither Ross nor Inverness nor any other district in the Fatherland is more thoroughly Highland than Lochiel. The correctness of this opinion a single fact will, we think, establish; of the 220 families which according to public statistics compose this congregation that only 4 could be named do not understand Gaelic better than English. And even of these 4 families, some members understand Gaelic quite as well as or better than English. It will not be matter of surprise then to Gaelic-speaking ministers, who may happen to officiate there, that an auditory of some 800 during the Gaelic service should dwindle down to less than a score in English. And he will partly excuse this conservatism when informed that a "Crois Tara," dispatched for many miles around, could summon only McLeods, McMillans, McGillivrays, McDonalds and such other illustrious and patrician clans, who are more than reconciled to the language imported by their sires some two generations past. And who knows but one of these little Normans, belonging to the first named very numerous clan, who in the Sabbath School there so correctly reads his copy of the sacred volume imported by his grandfather, may not in some future day compile a dictionary which will not blush to present its claims to standard authority even underneath the shadow of St. Columba's spire. And to the realization of this wish, it is fondly hoped that the efforts now making for raising a "Norman Macleod scholarship," to be vested in Kingston College with special reference to proficiency in Gaelic, may not a little contribute. And perhaps also the success of a youthful lad of the congregation, (the first indeed, but it is hoped not the last) just matriculated in that institution, in winning the laurels of second best in his class, evincing his proficiency in more than Celtic literature may afford presage to the same effect. How long this linguistic peculiarity we are now considering shall characterize this congregation, it is needless to guess; and equally irrelevant to decide how long it

ought to distinguish them. It is manifest however that this supposed relic of primeval innocence is destined here, as elsewhere "to go the way of all the earth." Its extinction is only a matter of time. Indeed we already see sure premonitions of its decay in the example of their immediate neighbours in the same county of Glengary. There on the front, although settled by a similar element, it is fast dying away, so that the comparative attendance at the English and Gaelic services is nearly the reverse of what it is at Lochiel. However sanguine then as to its perpetuity at Lochiel, we fear that ere many generations shall have passed away, its last *Coronach* is to be sung, as it takes its departure, like the heroes who had rendered it classical, to the "Halls of Art and Calmer. But meanwhile it now is and will evidently continue for no inconsiderable time to be the vernacular tongue here: and as such must receive encouragement, and concede to it the most prominent place, especially as the vehicle of religious instruction and worship. It is not a little amusing to strangers, traversing the junction of the French and Highland settlements in Glengary, to note that the polite *Canadian* rattles out French and Gaelic with wonderful volubility, but is an entire stranger to the English tongue. Whilst then it is evident that the Gaelic as a living tongue, happily or unhappily, is destined to be ousted from here, we hope that such a sad fate does not betide the concomitant traits of nationality of which it is an index. We refer to those traits of friendship, hospitality, impulsive generosity, patient industry and decided religious sentiment which characterise the migrating Highlander underneath every sky. Nor does the frigid atmosphere of the Glengary Celt avail to cool that warm impulse which opens his cottage and spreads his table for the wayfaring man and the stranger and this trait, I am happy to observe, is not peculiar to the professors of any one religion. Those of them who are wont to "attend mass" (and no inconsiderable proportion do that sort of things here yet) nevertheless in kindness and generosity are not a whit behind their countrymen who are wont to "attend preaching." Indeed the devotees of the mass are loudest and foremost in professions of friendship, in reciprocating acts of kindness and reminding their oblivious and less considerate countrymen of the Presbyterian faith that no particular views of religious truth should ever be allowed to mar those kindly feelings to each other, which ought to unite in closest harmony a race reared in the same glens, taught to adore the "Son of Mary" in identity of speech and really constituting but different members of the same family. It will excite no surprise then to be told that the late induction at Lochiel was amply represented by decided and influential Catholics; that a number of them united in a hearty welcome to the new incumbent; and that one of their "clerics," better versed

and may-hap more interested in Parliamentary affairs than in the immediate business then engaging the attention of his pious constituents, nevertheless condescendingly reciprocated the kindly feelings between the congregation and their Catholic neighbours which had been appropriately referred to in the pertinent "charge to the people" on that interesting occasion. How much the conduct of the very celebrated Bishop MacDonnell had to do in the cementing of these fraternal ties, we shall not now stop to enquire. That his conduct however was somewhat anomalous for a votary of Rome, is confirmed by many Protestants. It is reported that, when acting as chaplain in the British army, he was wont to administer mass to the adherents of his own faith, and then with great stretch of charity turn round and preach a Gospel sermon to his Presbyterian countrymen. And, after he had subsequently emigrated to America, and was placed among his countrymen in Glengary, it is reported that his conduct here, was of a piece with his former course—so much so that the more faithful votaries of the Virgin complained to the Bishop that he had made a grand mistake in "sending them a minister and not a priest." At any rate it is believed by all that he held a warm side to the Church of Scotland and lived on friendly and most intimate terms with the rulers and adherents in Glengary. In view of this no marvel that others besides Catholics should cast more than a curious glimpse at his ashes, which, as is well known, have been disturbed after a repose in their native bed of more than a score of years, and brought here for exhibition to a thousand admiring gazes, and then re-entombed in the midst of a people who shall ever retain his memory embalmed in their hearts.

But enough of these fraternal and social traits. What we wish more especially to remark is their moral and spiritual character, and particularly their unflinching devotion to the interests of our Zion there, during the long career of difficulties and trials through which they had been called upon to pass as a Church. Without entering into the details of the settling of these hardy colonists, who had afterwards assumed the form of a Church, we may state that the first band of them, numbering a few hundreds set out from their native Glenelg in the year 1795. After being tossed about, their lives imperilled and their stores reduced to a scanty allowance, for 18 long weeks on the angry Atlantic, their shattered and unsafe barque at length reached the New World, and discharged her cargo of adventurers on the shore of Prince Edward Island. Here the hardy emigrants spent the first winter, but on the opening of the ensuing season resumed their journey in a boat, until they halted at length amid the forest of Lochiel. A few years subsequent to this another party of friends followed; and these again were

very soon followed by a third from the same sequestered parish of Glenelg, Inverness-shire. It is needless now to talk of the many privations of their new home, their hard struggles in clearing the forest, the want of roads to convey their scanty produce to far distant mills, the great distance in reaching market and the very little to be effected when reached, and all the other hardships incident to new settlements. But it is worthy of remark that amid all their struggles in quest of temporal comforts, they were not unmindful of or insensible to the value of higher blessings. Although immersed in such cares as would seem calculated to efface the hallowed recollection of Scotland's Zion, yet she was not forgotten in their forest abode. On the contrary the same spirit which animated the exiled Israelite by the river Chebar, prompted him to say like him, "If I forget thee, O Jerusalem, let my right hand forget her cunning. . . . If I prefer not Jerusalem above my chief joy." Accordingly but few years have elapsed before they had earnestly set to work in erecting the walls of their Scottish Zion. But the difficulties attendant upon such a laudable undertaking as this, from the nature of the case, are more easily conceived than enumerated. A people in their own Glen seldom called upon directly to do much for the support of the Gospel; the scarcity and high prices of the necessary materials, brought in part over almost impassable roads, together with the high wages for labour; the very limited means of a congregation less than a third of their present number, occupying but partially cleared farms—these and such like drawbacks would seem sufficient to discourage the most sanguine intentions in an undertaking of no little magnitude. Nevertheless, "the foundation of the house was laid." Nor was the contrast with "Mr. Colin's" church such as to extort "tears of sadness from the ancient men who had seen the former house." Rather was the favourable comparison calculated to elicit tears of gratitude and evoke songs of praise to Zion's Head. On this foundation the superstructure was in due time reared and completed; and there it stands now with its towering spire, after weathering the storms of nearly half a century, the remaining monument of the active faith of "the chief of the fathers", who now in silence and repose sleep underneath its shadow, and may we not here take occasion to remind their well-to-do and more numerous offspring that the closing lichen, which obliterates the inscription on their fathers' slabs, cannot cease to upbraid them until this venerable but now decaying structure is supplanted by an edifice of more lasting material and of greater dimensions. Certain it is that, if the present generation evinced the spirit of their departed sires, in exerting themselves in any approximate degree commensurate with their superior advantages and numbers, few seasons would

roll around ere a building could be seen which many might think unnecessarily extravagant for a purely rural charge.

But how little avail to have erected the walls of Zion unless the *herald* is found to take his stand thereon to proclaim the King's mandates—unless these walls are made to re-echo the gladsome tidings from Zion's King. In this respect, we regret having to state, this Congregation from the very commencement had had their faith repeatedly put to the test. During the whole time of their existence as a Congregation they have enjoyed the advantages of a settled ministry but about 15 years. Their first pastor, the Rev. Mr. McLaren, inducted about the time the Church was building, resigned his pastorate after a 3 years' settlement. Then a long vacancy of 9 years ensued, owing mainly, as is supposed, to the difficulty of securing the services of Gaelic ministers. This breach the Divine Head of the Church was at last graciously pleased to repair in the person of the Rev. Mr. McIsaac from Scotland. The memory of Mr. McI., as an acceptable preacher, a faithful pastor and of sympathising heart, shall long remain with the people of Lochiel. This was the longest pastorate they have ever enjoyed; and perhaps this circumstance, apart from his sterling worth as a faithful minister of Christ, is the main reason why the remembrance of him is so fondly cherished by the people up to this day. And perhaps also it ought not to be regarded a trite circumstance to add, as additional reason, the amiable qualities of his wife, who was worthy the relation she sustained, as sister of an eminent Free Church leader in Glasgow, and whose memory, no less than that of her devoted spouse, shall be revered by the parishioners of Lochiel so long as they are not insensible to true benevolence, meek condescension, and the best traits of Christian character. But Mr. McI.'s pastorate, although the longest, was not long. After a lapse of time tantamount to that of the vacancy, this devoted shepherd was compelled by ill health to relinquish the charge of a flourishing flock, to their great sorrow and the apprehended loss to the Great Shepherd's interest. Besides the disruption of the ties uniting the Pastor and his flock happened in an evil day. It was nearly coincident with another era in Church history, the date of which is sufficiently marked to every Church student even beyond the land of Knox by that ominous phrase, "The memorable Disruption." But on the events imported by this significant phrase it is far from being a pleasure here to dwell. The many heart-burnings it has caused, the envy and jealousy it has engendered, and the animosity it has aroused between very friends, we would rather seek to bury forever in the darkest and deepest recesses of oblivion than in the least degree be instrumental in probing the wound so as to renew the sore. Let *by-gones* then be forever such; and com-



mend us, if not now, at least as soon as practicable to the noble example of the threefold branch of the same household of faith in the Golden Colony. The giving of the result then in the Lochiel Congregation is all we have in view in adverting to the era of the Disruption in this connection. As to the result then it is readily confessed that no inconsiderable minority seceded (and who doubts the purity of their motives?) whilst the great body of the Congregation felt convinced that here at least there was no earthly occasion to leave a connection in which they had all along enjoyed all the liberty possible or desirable. No means could induce them—to their credit be it known—to relinquish their honest and intelligent convictions. And their adhesion is rather the more remarkable, that they were now without a settled leader, and that besides they had to withstand the influence exerted by prominent emissaries to the seceded party. Foremost among these was the shrewd Mr. McMillan, of recent and world-wide notoriety; and also the worthy and eminent Dr. Walter M'Gillivray, whose preaching sojourn here for upwards of a year has left salutary impressions on others besides the seceded party. Yet neither the eloquence of the one nor the acknowledged tact of the other, has availed to draw away more than a minority. And 'tis matter of gratitude to the Church's Head that from continuous accessions since then the Church has been replenished, so that now in strength and numbers the Congregation is equal to its standing at the Disruption; and we make this statement in perfect consistency with our best wishes for the success of the seceded body. We are far from envious in making the statement that they also have grown to be a large congregation; for in this we see the hand of Divine Providence overruling a movement, in itself apparently disastrous, for the enkindling of new zeal and activity and the consequent extension of Zion's borders. I must here observe that, should a similar spirit of fraternal intercourse and sympathy pervade all others as pervades these two large Churches (alongside each other), the desired union, theoretically held by all, would speedily be consummated. Permit me further to digress by giving as a single instance of this intercourse the Christian fellowship of these congregations and their respective ministers at a recent Communion season, when both Bishops officiated alternately in dispensing in the same pulpit the bread of life to the same audience.

But, taking leave now of this off-shoot, and returning to our own, I should remark that it were ungrateful here to ignore the good services done by those who were providentially instrumental in keeping the Lochiel church together, and securing to them a temporary and permanent ministration of the Word. In this respect there

are a number who deserve the benediction of the church of our Fathers. Among others that might be named is the Revd. Dr. McLeod of Morven, whose mission at the era of the lamented contest was quite opportune. But chief among these is one whose timely and indefatigable efforts in behalf of the Lochiel people deserve an encomium which a feeling of delicacy forbids me here to bestow. I mean the Rev. Thomas McPherson of Lancaster. The self-sacrificing efforts of this laborious workman, time and again, for their spiritual interests, to say nothing of his beneficence as medical adviser, whilst his own large charge required all his efforts at home and other important vacancies around also demanded and received a share of his attention, are such services as have their best reward in the lasting gratitude of a deserving flock, and their best encomium in the welcome plaudit of the chief Shepherd. Thus through him, as the apparent instrument, was the ark of the Covenant here borne successfully over the angry crests of the assailing billows which had interrupted her progress, and guided into a course, if not of such active prosperity as we hope to see her enjoy, at least not less favourable than could be expected under circumstances of long vacancies and variety of adverse influences.

Such then were the circumstances of the parish when in 1856, and after another long vacancy of 12 years, the Revd. Donald Macdonald from Kingston College was inducted into the pastoral charge, to fulfil, as was fondly hoped, a long pastorate. But this fond hope of grateful and devoted parishioners was not to be realized. This young pastor for whom they had waited so long, and whose genial intercourse and sympathy with his countrymen, and especially whose rare fluency in the use of his native Gaelic, had rendered him so attractive to his flock, was obliged by ill-health to relinquish the charge of his devoted flock even within a 3 years' probation. But, whilst heartily acquiescing in this mysterious providence that had "smitten the shepherd" and left the flock once more open to inroads, yet they are cheered by the intelligence that a merciful Providence has again restored his health, and enables him to pursue his former vocation in his native parish; whilst they themselves have just passed through the harmonious ordeal of another pastoral induction.

But, to bring these remarks, unexpectedly prolonged, to an immediate close, let me note then, in dismissing the subject, what can hardly fail being impressed on every observer, the never-failing goodness and superintending care of the Great Shepherd over this flock throughout their pilgrimage. In their deliverance from threatening dangers, in apportioning them a goodly heritage, in perpetuating their name as a Christian congregation, in the various manifestations of His presence for their com-

fort amid every sea of trouble and every furnace of trials—in all these their kindly Shepherd and covenant-keeping God has given the Lochiel Church the signal fulfilment of that everlasting promise which has often buoyed-up the heart of the child of affliction. "When thou passest through the waters, I will be with thee; and through the rivers they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned . . . . for I am the Lord thy God, the Holy One of Israel, thy Saviour." AN OBSERVER.

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