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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. 10, October, 1856.

VOLUME X.

Price 2s. 6d. per annum.

Subscribers to THE PRESBYTERIAN, who have not remitted payment of the past year's Subscription, are respectfully and urgently requested to send the same, along with a remittance for 1856, THE PRESBYTERIAN being payable in advance.

THE CHURCH IN CANADA.

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

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

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

ST. JOHN'S CHURCH, BROCKVILLE.—The Rev. Duncan Morrison, of Beckwith, will preach (D. V.) in St. John's Church on Sundays, the 14th and 21st September inst. We understand that the congregation of St. John's has given to the Rev. Mr. Morrison a call to their ministry, and that he will be formally inducted into the pastoral charge during next month. We trust that the selection will prove equally agreeable to the Pastor and the flock, and that the ministry of the former may be a blessing to the latter.—*Monitor.*

DEATH OF PROFESSOR SMITH.

It is with no ordinary sorrow that we announce the untimely death of Professor Smith, of Queen's College. The Church and the College have alike sustained a

painful bereavement in his early removal. An Oriental scholar of high standing, a gentleman and a Christian, it will be no easy task to supply his place. The dispensation is indeed an afflictive one, and reads a lesson to all. May we profit by it. We hope to be favoured with particulars regarding this painful event and also a sketch of the brief career of this estimable minister.

ARROCHAR—SUDDEN DEATH OF THE REV. PROFESSOR SMITH.—The Rev. Professor Smith, of Queen's College, Canada, who preached in the parish church here on Sunday the 3rd inst., died suddenly at Garelochhead on Friday. The striking and solemn event was alluded to by the Rev. Dr. Macfarlane on Sunday, who preached an admirable and appropriate sermon from the 24th and 25th verses of Jude; and in his feeling and eloquent manner paid a suitable tribute to the worth and talents of the Professor, whose sudden death has caused great sensation in the parish. The Rev. Professor was just about to return to Canada, the scene of his labours, when he was out off in the prime and vigour of his days. He had lately come home to this country for the benefit of the health of his wife, who died some weeks ago, and whom he has now so soon followed.—*Edinburgh Post.*

ORDINATION AND INDUCTION AT LOCHIEL AND WILLIAMSTOWN.

It is our pleasing duty to state that, in accordance with the intimation in our last number, the Presbytery of Glenangy met by appointment at Lochiel, on the 3rd day of September, for the purpose of ordaining and inducting the Rev. Donald Macdonald

to the pastoral charge of the church and congregation there. The Presbytery having been constituted by the Rev. Hugh Urquhart, of Cornwall, the Moderator, the Rev. Peter MacVicar, of Martintown, preached a sermon suitable to the occasion, and after the conclusion of the discourse, and the usual questions having been put and satisfactorily answered, the Presbytery proceeded to the ordination of Mr. Macdonald, who was thereafter received into ministerial communion by the brethren of the ministry, and by the elders as their minister.

The Rev. Dr. Mathieson, of Montreal, whose paternal concern for the young pastor induced him to be present, at the request of the Presbytery addressed him on the solemn duties of the office to which he is set apart, and the Rev. Thomas McPherson, of Lancaster, addressed the people in Gaelic, and concluded the religious services of the day with prayer and the benediction. The attendance was large and respectable, and the people, who manifested the liveliest interest in the settlement of a minister among them, gave him a cordial welcome, which, we trust, will prove an augury of harmony and success in that portion and our Lord's Vineyard.

The Presbytery again met at Williamstown, on the 4th day of September, for the ordination and induction of the Rev. Peter Watson. The services were opened by Dr. Mathieson with reading of the Scriptures and prayer. Thereafter Mr. Urquhart

preached a faithful and appropriate discourse, at the conclusion of which the usual questions were put and satisfactorily answered: whereupon Mr. Watson was ordained to the sacred office of the ministry by the laying-on of the hands of the Presbytery and prayer, and afterwards was admitted to ministerial communion by the brethren present, and by the elders as their minister. Mr. MacVicar then addressed the pastor, and Mr. McPherson, the people. The solemn services being closed with prayer and the benediction, the young minister received a cordial greeting from his numerous flock.

It must be pleasing to the friends of our Zion to hear of these settlements. We hope that, by the blessing of God, they may result in much good. There are other vacancies still in Glengary, yearning for pastoral oversight: may the Lord of the harvest in His own time send labourers into His Vineyard.

PRESBYTERY OF HAMILTON.

This Presbytery held its ordinary meeting at Hamilton on the 10th September. All the ministers and four elders were present, together with Mr. MacKid and Mr. Stevenson of the London Presbytery. By the formation of the London Presbytery the number of ministers in that of Hamilton has been reduced to ten.

The time of holding the ordinary meetings was altered to the third Wednesday of April, August and December.

Considerable time was spent in receiving reports of the fulfilment of missionary appointments; which always form an interesting part of the business, and is useful as making the several members better informed as to the actual state of our vacant congregations and destitute settlements. The mission field to the north west is a very interesting one, and contains the elements of many future congregations.

The Presbytery again took up the consideration of Mr. Gregor's demission of the pastoral charge of Guelph; when he still adhering to his purpose formerly expressed and all matters affecting his interests, being satisfactorily arranged by the congregation, the Presbytery accepted his demission and ordered the church to be declared vacant. Mr. Gregor's name is still retained on the roll, and as an ordained missionary he will perform such labour, as the state of his health will allow.

The case of Mr. Whyte, remitted by the Synod was taken up. Several testimonials highly favourable to Mr. Whyte, besides those before the Synod, were produced and read. In referring to the proceedings of Synod, Mr. Whyte was questioned in the way of friendly conference regarding his views and feelings, respecting his past conduct and his purposes and desires for the future, and the result was felt by all to be highly gratifying, from the excellent spirit which he manifested, and the frankness with which he replied to the enquiries

of the Presbytery. After the members generally had spoken their sentiments, which were in all cases characterized by affectionate tenderness towards Mr. Whyte, the following evidence was come to: "After due deliberation the Presbytery, on motion of Dr. Skinner, seconded by Mr. Robertson, unanimously agreed, that, inasmuch as Mr. Whyte has now furnished satisfactory evidence of repentance, and assurance of becoming conduct for the future, his suspension from his ministerial functions is and is hereby now removed. The Moderator, at the desire of the Presbytery, intimated this deliverance to Mr. Whyte, and addressed to him suitable fraternal admonition and counsel."

A form was agreed upon of blanks to be printed for statistical returns, and it was determined that an abstract of these returns made to the Presbytery at the end of the year should be published.

Intimation was given to the Presbytery that steps were in progress for the formation of a second congregation in Hamilton, that a temporary building had been contracted for, to be finished in two months, and that Mr. Burnet would preach therein on Sabbath afternoons, when supply was not otherwise provided. The Presbytery recorded the great satisfaction with which the information was received, their thanks to Mr. Burnet for his liberal offer of services, and their purpose to give such presbyterial supply as was in their power.

A memorial was received from our members and adherents in and around Paisley, in the county of Bruce, setting forth their spiritual destitution, and soliciting aid. Also a memorial from members and adherents at Clifton, praying to be organized as a congregation. Appointments were made to carry out the wishes of both parties. The people at Clifton have just completed a large and extensive church, and, as the place is growing with wonderful rapidity, (being the point of connection between the American and Canadian railways at the Niagara River) there is every prospect of a good congregation being formed there.

A large number of appointments were made for vacant congregations and missionary stations, of which the Presbytery have still a large number, notwithstanding that their bounds are considerably circumscribed by the formation of a new Presbytery.

The Presbytery will at its next meeting probably assemble in the new Church, which is rapidly approaching completion. The lofty stone spire is much admired, and the whole building is not only highly creditable to the congregation, but an ornament to the flourishing City of Hamilton.

PRESBYTERY OF TORONTO.

We learn from a friend that the Rev. John Campbell was recently inducted to the pastoral charge of the congregation of Brock and Reach, and the Rev. Mr.

McCaughy to that of Pickering in this Presbytery.

We would again earnestly solicit clerks of Presbyteries and the friends of our Church to communicate to us such information. Such matters interest the whole Church, and tell of progress in the great work of evangelization.

PRESENTATION TO THE REV. DR. MACHAR.

The Rev. Dr. Machar having during the past session of Queen's College conducted the Hebrew classes of the late Rev. Professor Smith, the Trustees desired to show their sense of the important services thus rendered, and which were the more arduous from having been bestowed while the duties and cares of a large congregation were pressing heavily upon the Rev. gentleman. As Dr. Machar declined to receive any pecuniary remuneration, the Trustees decided upon presenting him with Walton's Polyglot Bible and Castell's Lexicon. A very fine copy of this valuable Bible has just been received from Scotland, bearing date 1657, and in perfect preservation. It is in six large volumes, and contains eight versions of the Bible in the original languages. Castell's Lexicon, attached, is in two volumes, and was published in 1669.

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

The following is the inscription which has been placed upon the Bible.

Viro reverendo Joanni Machar, D. D.,
Sancti Andreae ecclesiae Regioduni pastori,
Testimoniis ergo
Studii singularis, literarum sacrarum raræ peritiae,
Artisque ad earum scientiam erudiendi,
Quibus disciplinis orientalibus studiosos adolescentes,
Sessione MDCCLXVI,
Instituendi officia feliciter sustinuit,
Hocce exemplar
Bibliorum sacrorum polyglottorum doctissimi Waltoni,
Una cum lexico Castellii,
Universitatis Collegii Reginae Regioduni curatores
Dono dederunt
Quod testor Jno. Hamilton, praep.
Univ. Coll. Regim. Regioduni.
xvi. a. Kal. Octobr. MDCCLXVI.

REV. DR. AITON, OF DOLPHINTON.

THE MISSION TO JERUSALEM.

We are experiencing one of the good results of the facilities of intercourse with the Mother country in the presence amongst us of the Rev. Dr. Aiton, Minister of Dolphinton, Scotland, and Author of "Clerical Economics," "The Land of the Messiah, Mahomet and the Pope," "St. Paul and his Localities," &c. This excellent minister, though now advanced in life, has left his parish and family to go through our congregations in hope of stirring-up them, and Presbyterians generally, to take increased interest in the cause of the Jews in Palestine, and especially in Jerusalem. He offers himself a liberal donation to such a mission, 100

guineas, and devotes, besides, his time to the work in Canada. A Committee has been appointed, charged by our Synod with the duty of considering the propriety of establishing such a mission, and, whether the Synod ultimately decide on Jerusalem or some other locality as the field of labour, yet we cordially wish Dr. Aiton success in his arduous undertaking. If the work he has in hand be of God, it will prosper, and the man and the means will be forthcoming. Dr. Aiton offers the monies he has collected to our Synod, should they adopt Jerusalem as their field. If not, he reserves them for that specific field. As some of our readers will be deprived of the opportunity of hearing his instructive lectures, we submit a sketch of one delivered in Montreal. The moral effect of his visit, apart from its object altogether, will be good.

PALESTINE AND THE JEWS.

The Rev. Dr. Aiton, Minister of the Church of Scotland at Dolphinton, Scotland, is on a visit to this country to awaken the sympathies of Christians in behalf of the Jews in Palestine. On Monday evening the 15th ult. he delivered in St. Andrew's (Dr. Mathieson's) Church in this city a lecture "on the Holy Land, and the present state of the Jews there, in reference to their conversion to Christianity." Although the evening was wet, there were a large number of persons present.

The Hon. Peter McGill presided and, after calling upon the Rev. Dr. Taylor to offer prayer, introduced Dr. Aiton to the audience. After which the lecturer said.

On his arrival at Jaffa the inhabitants seemed to look on him with suspicion, and not long after his arrival, a guard of soldiers marched down to escort him and his companions to Quarantine, where he was informed he would be obliged to remain five days, in order to ascertain whether he was affected with ship-fever, yellow-fever, or cholera-morbus. He was put into a small, dirty stall, something similar to what our horses occupy. On his way thither he passed a tomb, on which was the name of a Captain of an English merchantman who had died while in Quarantine. On the outside of this was a small well of pure water, and no one who has not felt the agonies of thirst knows what a blessing water is. There was a guard placed in charge of this well, and there were certain limits assigned to those who went there, and, if he went beyond these limits, the guard, who carried a bayonet, interrupted him. He did not understand one word the guard spoke, nor did the guard understand English, but he pointed his bayonet to his heart in a manner which expressed better than words could do the punishment that awaited him. He put a small Turkish coin into the guard's hand, and the two soon afterwards became very good friends, though the guard did his duty just as faithfully. For their food they went down to the bazaars, the last one of which was the one whence they were to get their wants supplied. Here they had an iron shovel with a long handle presented to them, in which they placed their money, which was then put in a small stream of clear, run-

ning water, where it was allowed to remain several hours, in order to purify it from any infectious disease. Their food was placed on the shovel, and handed back in the same way. The five days, however, soon elapsed, and he once more felt that he was a free man. His first action was to run up the hills and turn his eyes to catch a glimpse of the Holy Land. On one hand he saw the land of the Philistines, and on the other the Sea of Galilee. While there, an Arab, mounted on a beautiful sprightly Arabian steed, rode up; he had a gun swung round his shoulder, a sword, pistols, daggers and a spear. Several of these rode past, and he saw on their countenances the marks of deadly conflicts. A person then came up in a good-natured way, and asked him to follow him. He went through a thick jungle of orange-trees, and continued going on for some time, so that he began to fear something wrong. At length he arrived at a grave-stone, which marked the resting-place of one who had died in Quarantine. The sight did not awaken the same feelings as when he saw the first tomb after having left Quarantine. In the morning arrangements were made to proceed, and guides, companions and guards made quite a cavalcade; and such a cavalcade—it was just like a troop of travelling tinkers at Home, carrying with them pots, pans, kettles and tins. He found his horse, which was a thorough-bred Arabian, not easy of management, and he struck him once or twice with his umbrella. He did not strike him to hurt him, but only touched him. The owner, who always accompanied his horse, looked very wicked, and made some remark in his own language which he did not understand. He turned to his interpreter, and asked him what the man said. The interpreter replied: "I dare not repeat it; you will be angry." He then struck the horse again with the umbrella, when the man made the same remark, but in a more wicked manner. The interpreter, being again asked, replied: "he says he wonders what sort of religion the Christian Religion must be, when it allows a man to strike a horse." Such is the affection these men bear towards their horses. He was at this time suffering very much from thirst, which is far worse than the pangs of hunger, when one of the guides told him that about two miles further on there was a small stream of water, that he might gallop on before the rest, and they would soon overtake him. This he did, not suspecting the slightest danger. Just as he reached the place, however, there darted down, mounted on a swift Arab steed, a Bedouin Arab, who stopped between him and the stream, and demanded his money. I looked around, and, while looking around, I did not forget to look up to Heaven, when that passage, "Whom have I on earth but Thee &c.," came forcibly to my mind, and I had resolved what to do. I rose in my stirrups, and said in a loud voice: "I am an Englishman; if you take my life, you will suffer for it." I then put my hand to my heart as a token of affection, and my other hand to my head as a token of respect; as if I had any respect for a man who was about to take my life. Before this, however, he swung round his gun, and pointed it at my head. In turning round in my saddle to see if my friends were coming up, I saw my pistols, but I thought, if I touched them, it would be instant death. He seemed ashamed of himself, and came forward and shook hands with me,

which, I assure you, I returned very cordially. He then drew his sword, and sticking the point in the ground, knelt down and repeated a Mahomedan prayer. My guides now came up, and read the protection which had been granted me, and told him he had escaped danger. He put his finger to an old tooth in his mouth and cut the grass with his blade, as much as to say, "I care as little as these for your protection."

He then jumped on his horse and galloped off, at which, I assure you, I was very glad. As we journeyed on, I saw in the distance a ridge of hills, and what appeared to me the margin of the lake. The scenery here was most beautiful to look upon, and I stood still in amazement while I thought on the changes that had come over the land. Looking around, I saw the walls of a city; the houses were all flat-roofed, looking more like shells clinging to the earth than houses. My feelings at this time were indescribable. It seemed to grow dark. I felt quite oppressed, as if there was something in the atmosphere which prevented me from breathing. I was overcome, and gave vent to my feelings in the natural mode: I burst into tears. I offered up a short, silent, mental prayer, suitable to the circumstances. As we drew near, I beheld the minarets of the mosques and heard the Mahomedan priests cry out, "There is no other God than our God, and Mahomet is his prophet." I saw the poor, miserable, abject Jews striking their breasts and calling on Abraham, Isaac and Jacob, and beseeching God to send the Messiah this year, and make the land their own. I could not help noticing the haughty, proud Mahomedans, and contrasting their condition with that of the miserable, creeping, cringing, rat-like descendants of Abraham. I compared their present position with that when Christ was among them, and could not help being affected at the contrast. I passed through their burying-ground, and here I met a poor Jew, who, when he saw me, drew himself up and looked on me with indignant scorn, as much as to say, "What right have you here? These stones, that city, and this land, are mine. You are nothing but a poor Gentile." I felt for him as I moved along. As I came near a tomb a short time afterwards, I heard a moaning sound, and on looking round I beheld the same Jew, whom I had previously passed, knocking his head against a stone and uttering the prayer I have already mentioned. I took the opportunity of visiting several of the Jews in their houses. They all speak English. I found them in a terrible state of ignorance and darkness. They are very obstinate in the belief that the Messiah will soon come. I asked an intelligent Jew in his own house to what tribe he belonged, and received the significant reply: "I do not know." "You do not know!" said I. "How is that?" "The tribes have all become so mixed together that it is impossible for us to distinguish one from another," was the reply. "But you know the Messiah was to be a descendant from a certain tribe; if the tribes are all mixed together, how can you tell which is He? This is proof that the Messiah has come." At this he turned red, and ordered me out of the house. His family came up and asked what was the matter, and they, instead of regarding me with feelings of friendship as they had done in the morning, now looked on me as if I were a dog. On going out, however, I saw a

trinket on the wall, and asked the price; the man replied, "thirty piastres," (thirty dollars.) Although this was more than double its value, I bought it, as I had hurt the man's feelings in his own house. We parted good friends. The lecturer then said.

I found at Jerusalem, laboring for the conversion of this people, the excellent and devoted Bishop Gobat. I found missionaries of the English Church Missionary Society, American, Copt, Armenian and Greek missionaries, but not one missionary from any Church in Scotland: and I resolved that on my return home I would endeavour to arouse the Church of Christ in Scotland to unite its efforts and prayers for this once favored people—and by the Church of Christ in Scotland I mean every evangelical body of Christians in the land. There are far too many divisions in the Presbyterian Church. I long for greater union, and rejoice to hear that in this country there is a growing tendency towards it. The difficulty about the Mission will not be in raising money, but in getting a man of the right spirit.

The Dr. then pointed out the advantageous position of the Holy Land as a centre of missionary operations. The signs of the times seem to indicate that the time for favouring God's ancient people draws nigh. The recent War has led to results of a favourable character to the Jews, and the way has been opened for the free preaching of the Gospel to Mahommedans and Jews. The Emperor of Russia has emancipated the hundreds of thousands of the descendants of Abraham who lived under his rule, and upwards of 20,000 Jews have left Russia for Palestine. Large tracts of land have been purchased, and the immigrants are settling down as agriculturists.

The Dr. concluded by urging his hearers to unite in sustaining a Presbyterian Mission to this long neglected people. A collection for this object was taken up, and the meeting was closed with prayer and the benediction by the Rev. J. MacLeod, of the American Presbyterian Church.

THE CHURCH IN THE LOWER PROVINCES.

NEW ST. ANDREW'S CHURCH, NEW GLASGOW,
IN CONNECTION WITH THE CHURCH OF SCOTLAND.

This elegant and commodious Church was opened on Sabbath, the 27th day of July, for public worship by the Rev. Allan Pollok, the much respected Minister of the Congregation; and, although the Church is seated for 800 persons, it was crowded on the occasion. This new Church, we believe, is the finest specimen of the Gothic order in the Province; and from its chaste style and commanding site is really a great ornament to our rapidly growing and flourishing town. The pews were set up to auction, and almost all of them were sold in one day. The proceeds of the sale realized somewhat over the sum the Church cost.

Some few days before the Church had been opened for Public Worship, the little girls attending the Sabbath School held a Juvenile Bazaar, at which £11 were realized; out of which sum these little children

purchased a very handsome pulpit, sofa and stairs-carpet for the new Church.

As another pleasing reminiscence in connection with this new Church, it may be mentioned that Mr. D. Fraser, of Pictou, has presented the congregation with a very superior eight-day clock, and what has made this gift more valuable in the estimation of the congregation is that Mr. Fraser, who made this handsome present, is not a member of the Church of Scotland. *Halifax Monthly Record for September.—Comm.*

RRRI A VAL OF MISSIONARIES.

We are happy to have the pleasure of informing our readers that, since we issued our last number, not fewer than 3 additional young clergymen have arrived in this city from Scotland, to officiate as missionaries within the bounds of the Synod of Nova Scotia—the Rev. James Wilson, from Aberdeen, the Rev. George Boyd, from Cromarty, and the Rev. Donald McRae, son of the Rev. John McRae, formerly of the East River of Pictou, now of Stornoway. They have all preached in this city, and afforded much satisfaction and edification to the numerous audiences which they addressed. Mr. McRae proceeded on Wednesday to Pictou, where he will, no doubt, meet with a cordial welcome from his own and his father's numerous friends in that country. We understand that Mr. Wilson and Mr. Boyd remain for some time in Halifax, supplying the vacant pulpit in St. Andrew's Church, and performing missionary duties when they find opportunity. We have no doubt that other missionaries, having the Gaelic language, will soon follow these clergymen to this Province.—*Ibid.*

SUBSCRIPTIONS IN ST. JOHN, N. B., FOR THE NEW CHURCH AT MONCTON.

I was down, says the Rev. W. Murray in a letter of the 29th ult., at St. John, immediately before going to Chatham to the Synod, whence I returned only this afternoon. I went down to that city to collect subscriptions for our Church. How much do you think we have got? £175 11s. 1d. Well, St. John has beat Halifax after all; but, considering everything, Halifax has just as much credit as St. John, and I am quite sure that, had not the Halifax people come forward so handsomely, we would never have got half the sum from St. John. I was quite sure their liberality would have a good effect in stirring up others.—*Ibid.*

THE SYNOD OF THE CHURCH OF SCOTLAND IN NOVA SCOTIA.

[Continued from page 137.]

Monday, 7th July, 1856.

The Synod met this day pursuant to adjournment, after devotional exercises conducted by Messrs. McLean and Mackay, and was constituted by the Moderator. The Moderator and Clerk were appointed to conduct the devotional exercises to-morrow morning.

DALHOUSIE COLLEGE.

The Clerk read a letter addressed by the Hon. William Young, Chairman of the Board of Governors of Dalhousie College, to Messrs. Martin and Scott, requesting them to submit certain proposals, which he enclosed, as the terms on which the Governors are content to admit to the advantages of the Institution any body of Christians

now maintaining a denominational seminary. These proposals having also been read and discussed, it was moved by Mr. Pollok, seconded by Mr. Mackay, and became the unanimous deliverance of the Synod—That the Synod hereby declare their sense of the courtesy of the Governors of Dalhousie College in submitting said proposals, to the consideration of this Court, but, after the most mature deliberation, are agreed that the said proposals are, according to the principles of this Church, quite inadmissible.

It was further moved by Mr. Martin and seconded by Mr. Macgillivray—That petitions be presented to the General Assembly of the Province of Nova Scotia to open Dalhousie College, according to its original charter, for instruction in classical and philosophical learning for all classes and denominations; that a Committee be appointed to act with the other Presbyterian bodies, or by themselves, in preparing and forwarding these petitions to the ensuing meeting of the Legislature, and that Messrs. Martin, Macgillivray, MacLean and Thomson form this Committee—Mr. Macgillivray to be Convener. It was moved by Mr. Snodgrass, in amendment to this, and seconded by Mr. Pollok—That a Committee of two be appointed to make immediate inquiries into the original charter of Dalhousie College, and the present condition of the Institution, and report to next meeting of Synod, or should the Committee see cause for *pro re nata* meeting to be called by the Moderator on their representation,—with a view to furnish proper grounds for the Court as to the course it may be desirable to pursue with reference to the College. The vote was taken, and the original motion declared to be carried by a majority of one. From this Mr. Pollok dissented in his own name and in the name of all who might adhere to his dissent.

OVERTURE ON YOUNG MEN'S SCHEME.

The Synod then agreed to consider the Overture on the Young Men's Scheme, submitted by Mr. Pollok. The prayer for this Overture contemplated the extension and more vigorous prosecution of the Scheme instituted several years ago by the Presbytery of Pictou for the education of Young Men, natives of these Provinces, by providing them with pecuniary aid while pursuing their studies for the Ministry in one of the Scottish Universities, or in the Queen's College, Canada. The Presbytery of Pictou find that the liberality of the people within their bounds has enabled them to work out this Scheme in a most satisfactory manner. Six young men, of whom the most encouraging accounts have been received, have, by the assistance furnished by this Scheme, been attending College for three years; and they are now in a position to do so much in supporting themselves that the way is open for sending an additional number to College. The present, therefore, seems a most fitting occasion to extend this Scheme over the whole Church, with a view to giving all the people the privilege of contributing to it. Mr. Pollok, after explaining and supporting the Overture, moved,—That all Presbyteries be enjoined to carry out this Scheme with all diligence, and make collections for the same in all the congregations and preaching stations within their respective bounds any time before the last day of November,—and that Mr. William Gordon, Pictou, be appointed General Treasurer,—which motion was seconded by Mr. Maclean and passed unanimously. Inasmuch as no opportunity had been given to the friends of the Church in the City of Halifax, in consequence of the previous local and experimental nature of this Scheme, of contributing in its behalf, it was proposed that a special appeal to their liberality should now be made, and as Messrs. Pollok and Snodgrass were to be in Halifax next week on other business, they were to be instructed to co-operate in soliciting donations. Mr. Maclean asked leave of absence from the remaining sederunts, which was granted. The Presbytery of Prince Edward's Island was, on request, permitted to meet in this place to-

morrow morning at 9 o'clock, and Mr. Macgillivray was commissioned to act as an Associated Member at this meeting.

Tuesday, 8th July, 1856.

The Synod met this day pursuant to adjournment, after devotional exercises conducted by the Moderator and Clerk, and was constituted.

SYNOD FUND.

The Statement of the Treasurer of the Synod Fund was read, and members reported other collections which had been made but not transmitted to the Treasurer, from which it appeared that the collections made for the Fund during the past year amounted to about £36. The following claims, being expenses incurred by the attendance of members upon the present meeting of Synod, were reported by the Committee appointed to receive and consider the same, and were ordered to be paid.

Rev. John Martin,	£5 0 0
Rev. Alexander Mackay,	1 5 0
Mr. Roderick Campbell,	1 5 0
Mr. Robert Cullen,	0 11 3
Mr. William McDonald,	0 11 3

£8 12 6

All collections not yet transmitted to the Treasurer were ordered to be sent to him without delay. The Treasurer was instructed to publish a full account of the receipts and disbursements in the *Monthly Record*; and collections in behalf of the Fund were ordered to be made hereafter on some Sabbath in the month of May, so that there may be ample time for the transmission of moneys and for the making out of a full statement before the meeting of Synod.

HOME MISSION FUND.

The Treasurer's Statement showed an amount of £72 15s. 1d. in his hands, as collected during the past year—which was thought on the whole to be satisfactory. The principal object of the Fund being the support of missionaries until they receive fixed charges, its importance is apparent; and members were urged to renewed diligence in making collections. The Synod left the allocation of funds till next year, with the exception of five pounds to the Rev. Alex. Maclean, in consideration of expenses incurred by him in visiting Cape Breton last autumn, and two pounds ten shillings to Rev. John Martin to defray his expenses in supplying Mr. Maclean's pulpit during his absence in Cape Breton.

OVERTURE ON THE CONNECTION OF CHURCHES AND THE DUTIES AND POWERS OF TRUSTEES.

The following is the Overture on this subject which the Committee on Overtures reported from the Presbytery of Prince Edward's Island:

"Unto the Rev. the Synod of the Church of Scotland in Nova Scotia, indicted to meet at Pictou on the third day of July next.

Whereas, in existing circumstances, the position of the several Churches within the bounds of the Synod is not very clearly defined, as to their connection with the Synod; and, whereas the duties and powers of Trustees or Managers are somewhat indefinite—a state of things prejudicial to the co-operation which the Church is warranted in expecting from all courts and corporations under its jurisdiction, it is humbly overtured by the Presbytery of Prince Edward Island that the Synod do take the whole matter under their serious consideration and adopt such measure or measures as the premises may require, and as to their wisdom shall seem meet."

The subject of this Overture was felt to be so extensive and yet so important that the Synod agreed to defer the consideration of it till next annual meeting. We have inserted it here in the hope that it will then receive the attention which it demands, and that the introduction of it may lead to some wise and useful measure.

STATISTICS.

A Report from the Presbytery of Pictou on this subject was received, and after some slight

alterations the queries proposed therein were agreed to. All Presbyteries were enjoined to give due diligence in collecting the information which the adoption of these queries is designed to elicit, and for this purpose were instructed to meet as courts or to appoint a deputation of their number to visit presbyterially and in succession the different congregations within their bounds, and to report to the next annual meeting of Synod. The following are the questions agreed upon:

I. TO BE PUT TO THE MINISTER IN PUBLIC.

1. By what Presbytery were you ordained, and by whom appointed a Colonial Minister?
2. How often do you preach on Sabbath? Do you preach in one or more places of worship on the Lord's Day? In any stations during the week in surrounding destitute districts? How often, and what districts are they?
3. Do you employ other means of instruction during the week, such as Bible classes, prayer meetings, yearly visitations and diets of catechising?
4. Are you careful not to admit persons under censure from other congregations, and do you insist upon applicants for baptism being communicants?
5. Are you regular in your attendance upon Church Courts?
6. What societies exist in your congregation for promoting charitable or religious objects?
7. Are you a Commissioner of Schools, and do you know if the Bible is generally read and taught in Schools?
8. Can you state any other matters of religious importance that have come under your observation?

II. TO BE PUT TO THE MINISTER BY HIS BRETHREN IN PRIVATE.

Questions referring

1. To his studies.
2. To his difficulties.
3. To his encouragements.
4. To his mode of conducting public worship and administering the ordinances.

III. TO BE PUT TO THE ELDERS INDIVIDUALLY.

1. Do you regard it as part of your duty to watch over the conduct of individuals and families in your district?
2. Do you visit the afflicted and report such cases to the minister?
3. Do you take part in prayer meetings?
4. Are there Sabbath Schools in your district, and do you take any part in their management?
5. Are you conscientiously regular in your attendance upon the Church Courts of which you are a member?

IV. TO BE PUT TO THE SESSION.

1. What is your number, and do you consider it sufficient?
2. Have you distinct districts assigned to you?
3. Do you hold your meetings on Sabbaths or on other days? Are you careful to take minutes, and to open and close with prayer?
4. Do you keep the five Registers required by the Church?
5. In what form are applications for baptism made?
6. How many Sabbath Schools have you? How many scholars? How many teachers? How many volumes of Sabbath School books? What is your system of teaching?
7. How many accessions to the roll during the past year, and how many communicants altogether?
8. Have you funds, and how do you apply them?
9. What is the general attendance at Church?
10. How many removed by death during the past year?
11. What is your impression as to the state of family religion?
12. How many baptisms dispensed during the past year?

13. Do you support all the Schemes of the Church?

V. TO BE PUT TO THE TRUSTEES OR MANAGERS.

1. Is the Church incorporated? How many Trustees, and are they always the same?
2. Is the building in a finished state, and what is the amount of Church accommodation?
3. How many of you are communicants?
4. Is the building secured for the use of ministers of our Church?
5. How much stipend do you promise, and how much have you paid during the past year?
6. How is the stipend raised? How much is due the minister, and have you any funds in hand?
7. Have you regular business meetings?
8. Have any additional sittings been taken during the past year? Has there been any diminution, and to what extent?

RESIGNATION OF MR. SNODGRASS.

It was officially reported to the Synod that the Presbytery of Prince Edward's Island, at the meeting held this morning by permission of Synod, had agreed to accept the resignation, which Mr. Snodgrass had tendered to a previous meeting of that Court, of his charge of St. James's Charlottetown. Dr. George was instructed to preach in St. James's next Sabbath and declare the pulpit vacant, and also to give supply on the Sabbath following. Mr. Herdman was appointed to give supply on Sabbath, the 3rd of Aug., and Mr. MacKay on the 10th of August.

A meeting of the Presbytery of Prince Edward's Island was appointed to be held at St. John's Church, Belfast, on the Monday immediately following the dispensation of the Lord's Supper there, and Mr. Herdman was instructed to act as an associate member at the meeting. Mr. MacKay was empowered to call meetings of the said Court from time to time when required, and as the presence of clerical members of Synod on the Island would permit.

THE CLERKSHIP.

Mr. Snodgrass thereupon resigned the office of Clerk of Synod, when the following motion was unanimously agreed to—That Mr. Snodgrass receive the thanks of Synod for the efficient manner in which, for two years, he has discharged the duties of Clerk of this Synod, and the sum of £27 10s. out of the Synod Fund, for services rendered and expenses incurred as Clerk, and in consideration of his expenses as correspondent with the Synod of Canada.

The Rev. Allan Pollok, of New Glasgow, was then unanimously chosen Clerk in the room of Mr. Snodgrass.

THE MONTHLY RECORD.

The Synod regretted exceedingly that no official statement was before them from the Committee of Management. [We have since heard this satisfactorily accounted for, the statement desiderated having been actually sent and in good time by the Secretary of the Committee.]

It was agreed that the Secretary to the Committee should be requested to send 6 copies of the *Record* to each clerical member, and charge them upon the Synod Fund. It was unanimously resolved that the thanks of the Synod are due to the Rev. John Martin, Editor of the *Record*, for his exertions, diligence and ability in editing that periodical, and also to the gentlemen of the Managing Committee for their attention in giving their time and assuming the pecuniary responsibility connected with it and that the same be communicated to the latter gentlemen. Members of Synod were also enjoined to use their utmost exertions to increase the circulation of this most useful periodical.

CORRESPONDENTS FROM OTHER SYNODS.

It was moved by Mr. Pollok, seconded by Mr. Martin, and carried by acclamation—That the sincere thanks of this Synod be tendered to the Rev. Professor George, of Queen's College, Canada, correspondent from the Synod of Canada,

and to the Rev. William Henderson, correspondent from the Synod of New Brunswick, for the attention and assistance they have rendered this Court in its deliberations, for their valuable counsel and most interesting and encouraging addresses to ministers and people, and also to the respective Synods which they represent for the consideration shown to this Synod in the appointment of those gentlemen as correspondents.

CORRESPONDENTS TO OTHER SYNODS.

With reference to the appointment of a correspondent with the Synod of Canada, the Synod found that the great paucity of their number would not admit of their commissioning a correspondent this year, but it was the unanimous opinion of the Court that it is most desirable to continue the intercourse which has been so happily begun, and which has been attended with much pleasure and profit to the Church in this quarter, and the Court thought that an arrangement might be entered into with the Synod of New Brunswick, so that that Synod and this should unite in sending a correspondent alternately to the Synod of Canada, and accordingly requested Mr. Henderson to use his influence with the Synod of New Brunswick to appoint their next annual meeting so closely after the meeting of this Synod that the correspondent, whom, it is hoped, the Synod of Canada will commission next year, may be able to attend both Synods, and also to use his influence with the Synod of New Brunswick to send a correspondent to the Synod of Canada next year.

The Rev. Alexander MacKay, minister at Belfast, P. E. I., was appointed to correspond with the Synod of New Brunswick this year.

A vote of thanks was then unanimously passed to the friends of the Church in Pictou for their kindness and hospitality to the members of Synod.

The next annual meeting was appointed to be held at New Glasgow on the Second Wednesday of July, 1857, of which public intimation was made, and this sederunt was closed with prayer. [P.S.—The proceedings of the Synod of N. B. in our next.]

PUBLIC MEETING HELD IN PICTOU,

During the sitting of the Synod of Nova Scotia on Monday, 7th July.

A public meeting was held in St. Andrew's Church, Pictou, during the sitting of the Synod which was respectfully attended, Mr. Crerar in the Chair. After devotional exercises the Chairman stated the object of the meeting, when the audience present were addressed by different gentlemen, members of the Synod.

The Rev. A. W. Herdman, Moderator of the Synod, said:—I have been asked to pave the way, and say a few words upon the Synod's proceedings. Church courts have their warrant in the Word of God. We read of a Synod at Jerusalem, in which weighty matters were discussed, and a decision come to. These meetings are not to be viewed as clerical assemblies, but meetings of laymen also, and for the good of the Church at large. I know not if I have anything of very great interest of a general nature regarding our proceedings to communicate, but matters of a local nature have been discussed. A Deputation from a sister Church met with us. This is always agreeable: it is scriptural and proper, and we see no danger so long as our principles are not compromised. How good it is that brethren should dwell together in unity, and the Psalmist did not confine his remarks to one particular party. We have been sought unto in this rather than been the seekers. Probably, before we separate, there will be a discussion on presbyterial visitations, showing that clergymen are seeking the good of the Church at large. I believe the effect of such meetings would be beneficial, if our people would take greater interest in them, as is done by other Presbyterians. The people would help us to carry out our decisions. But I must remember that

ours is but an infant Church, and we are but lately revived as a Synod. We were once large. God grant that such times may come again. It is our duty to do our utmost, look to our people to help us to carry out our decisions, and to do all for the glory of God.

Rev. Mr. Henderson, Miramichi, corresponding member from the Synod of N. B., said:—It is with great diffidence that I come before you at this time. The subject, viz., the state of our Church in New Brunswick, is not of great extent, and therefore needs not take up much of your time. When I came first to N. B., there were 14 ministers settled there. We have since had our seasons of affliction and our seasons of prosperity. Of the 14, only 3 of that number now remain. Since that time we have had additions to our body, and new members have been received, so that now we number 11; but what are these among such a body of people as constitutes our adherents in N. B.? There are very many there firmly attached to our Church, and desirous of enjoying the privileges they did in times past enjoy in their native land. We have many congregations, however, in N. B. that are still privileged to enjoy these advantages. I need not particularize the different churches we possess. From Restigouche to St. Andrew's they are scattered through the land, some numerous, some small. Among these there are many scattered settlements where they are few in number, and not able to maintain a minister for themselves. These, many of them, feel deeply their privations. When we visit such stations, and they have opportunity, they crowd forth to hear the preaching of the Gospel. They grudge not to leave their work on week-days to engage in the public worship of God.

We are continually solicited to pay missionary visits to different destitute parts of the country. We endeavour, as far as our duty will permit, to visit these destitute localities. In remote localities, where ministers cannot attend, we have encouraged individuals to give their services as Sabbath School teachers. In order to supply the want of ministers, we have even endeavoured to have church libraries connected with congregations. This we have found to be a very useful assistance in the communication of religious instruction. In my own congregation there is a large library, and a number avail themselves of the privilege. We have done our utmost to obtain ministers for the destitute congregations. By these exertions many of those in the field have been brought out, and we hope for more. In addition to this, we are endeavouring to obtain a native ministry. Young men who have been born in N. B. are studying in Scotland and preparing themselves for the sacred ministry. We hope soon to receive them into our midst. This is what we have been doing in N. B. and we trust that the blessing of God has not been wanting to our efforts. Though we must confess that there are many who, we fear, are careless and indifferent, still we have a good hope as to many others that they have felt the influence of the Truth: that their prayers ascend to God; that a blessing from on high descends upon them; and that many shall stand before God's Throne at the last day whom He shall know as His people, and make partakers of His glory.

The Rev. Wm. Snodgrass said:—Like all good things which we undertake, and are so apt to leave to the last, the subject which has been committed to me has not occupied so much of my attention, lately, as it deserved. I did not expect to be called upon so soon by your Chairman, and was just striving to call together my ill-digested thoughts. But, when we contemplate the subject, it is of sufficient interest to constrain us to do it some manner of justice. The value of an educated ministry, I need not say to an audience composed of Scotchmen, is not to be overrated, and I would not for one venture to characterize a Church as it ought to be, which is not composed of an educated ministry. It may be said, Are not piety and moral worth the great requirements? They are, indeed, essential, and on no account to

be displaced by others. But piety and moral worth are things which, like all other good things, must be upheld by some sound substantial foundation.

What would you think of the sculptor who had expended his utmost skill in carving out a statue of fair proportions, in which every feature was complete, and every limb was moving with artistic life, and who should erect this statue on the shifting sand? and what would you think of the Church which did not seek to associate with the piety of its ministry the best education and the highest attainments? You have only to reflect that the present with us is an imperfect state of existence, and to consider our difficulties as a Church, that the oracles of the Living God are composed in languages which have passed away, that many things in the Word of God require not only a sound philosophy, in order that they may be rightly understood and presented, but much of science, much of taste, much of a regard for the beautiful in nature and art, are necessary to the full understanding of the Word of God. I do not deny that a man unacquainted with these things may do much in discerning those things that are spiritually discerned. But he only can rebut the objections of the infidel, and by arguments drawn from a well educated, a well trained and well informed mind, confirm the doubter; he only is the man who can successfully occupy the high post which he is called on to occupy in the Christian Ministry, who has received a proper education. I make these statements merely to suggest to your minds one great truth ere we advance to the Scheme on which I have been asked to address you.

What do you seek by this Young Men's Scheme? What in a general point of view, and what so far as the Scheme is affected by local circumstances? We seek an educated ministry. Our Church has always been supplied with an educated ministry.—I know no Church more jealous on this point; and trust it will ever be a characteristic, for I am convinced it is one of the noblest characteristics. We seek to perpetuate in this country that very system which has been established in Scotland. But look at the question in the light of local circumstances. If that ministry is not supplied to the extent we required; if it is not acceptable, and possessed of the numbers we need, then you will at once perceive that something more is required. We have looked to the Church of Scotland. It was but the tribute of affectionate children. That Church has had her day of fiery trials. Dark clouds have passed over her. Her pulpits have stood empty, many of them, and for many years past it has taken all her care and exertions to supply her own wants. We have looked too long to the Church of Scotland in this matter. But, in order to approach the subject still more fitly, there is another fact which I would place before you, which is this—that men of a country once educated are the best ministers that can be secured. Many of you will remember to your dying day the talent, the excellence, the worth of some of those noble hearted men who have left their fatherland, and have spent their energies and their days here. But still any mind that looks at the question in its proper light will be prepared to concede that the men of a country, if they have anything of zeal, of piety, of regard for religious and civil institutions, are the persons who, of all others, should have the best interests of a country at heart. The system has been tried in other places and tried successfully. Pulpits have been by these means numerously supplied. These two points being granted, I come to lay before you the Scheme. Collections have been raised for it, and many have contributed freely and generously. No less than six young men are studying with a view to the ministry in connexion with this Church. We hear most cheering accounts of their progress, of their zeal, and their success. While in Canada I met one of them myself. I was delighted to meet with him, but far more to hear of the zeal and success with which he had been prosecuting his studies. These men will

return in three or four years. They will be well trained and educated. They will have all the advantages of coming in contact with old and venerable institutions—of coming into contact with kindred spirits collected from all parts of the World, and will unquestionably do much to raise our Church to her true position.

We hold in view the extension of this Scheme. We would not have it confined to one Presbytery; but that all should take it up and cheerfully maintain it. Look at the question in any light you please and you will see it to be a matter in which you should take the deepest and most constant interest. You are benefiting the Young Men themselves. You are preparing them for becoming most useful members of society in their day and generation; and, as the pulpit is the grand means of re-generation, they may be the means of doing much that is good and great. You are doing that which every Church must do for its own sake. You are not only supporting your ministers, but you are educating them. From the first to the last you will feel an interest in them, and their labours may be the better received and be blessed with more success. You are benefiting your families. This example of yours will leave a stimulus to act upon them; the success of these men will be noted. Their zeal will be noted. The manner in which they discharge their duties will be noted; and young men who are growing up will take this as an example, which they ought to imitate. In various ways you are benefiting the country. But you are in the most efficient manner doing that which is necessary for the supply of our pulpits.

Let me urge upon you the propriety of contributing largely to the support and extension of this Scheme. We must do it until we have a ministry sufficient in number to supply our wants. We deserve to die out and wither from the face of the earth, unless we put forth this effort to secure an educated ministry. It is gratifying to know the extent to which you have already contributed, but much more must be done. It is far less that what we would have to do in maintaining an Institution in this country. In that case we would have to call largely upon your means. I have taken the matter into serious consideration, and have come to the conclusion that we will educate a sufficient number by sending them to the older institutions of other lands. We might attempt an Institution of our own, but it would be only half-begun when it would sink into a state not at all creditable to us. Looking at it therefore in an economical point of view, we are taking the most appropriate means when we choose out young men who are willing to study in other Universities and return to us. I trust that by your efforts and ours in this matter we will extend the efficiency of our Church.

(To be continued.)

THE CHURCH OF SCOTLAND.

SKETCH OF THE LATE REV. DR. EASTON, OF KIRRIEMUIR.

(From the Dundee Courier.)

Our obituary of last week announced the death of the Rev. Dr. Easton, of Kirriemuir. This much esteemed and venerable clergyman was born of highly respectable parents at Killearn, in Stirlingshire, in the year 1778. With them he soon afterwards removed to Glasgow, where he attended the University of that city. His contemporaries inform us that he distinguished himself greatly at College, and that he carried off several of the chief academical honours at a time when much talent existed, and when there was great competition. On leaving the University he acted as tutor in several families, and among others in the family of the Earl of Weynss.

On the translation of Mr. Cannan, afterwards Dr. Cannan, to the parish of Murroes the subject

of this memoir was presented to the important and populous parish of Kirriemuir, where he was ordained in 1810, and where in the conscientious discharge of much arduous duty he spent the remainder of his life. A few years after he came to Kirriemuir he became a candidate for the Greek Chair in the University of Glasgow, which had then become vacant. This honourable situation he lost by one vote, Sir Daniel Sandford being preferred. The University did not, however, forget their distinguished, though on this occasion unsuccessful, alumnus, but shortly afterwards conferred on him the degree of D. D., which honour, in the circumstances, was a mark of high appreciation of merit, not more honourable to the University than complimentary to him on whom it was conferred. It was at this time that Dr. Easton became notable over the Church for the establishment and all but perfect organisation of Sabbath Schools in his parish. When our excellent friend enlisted his whole energies in this department of youthful religious training, the paramount utility of Sabbath Schools had been only imperfectly and partially recognised. The light, bright and broad, that now falls on this part of ministerial duty, had only begun to dawn upon the Church. Dr. Easton acted as a successful pioneer in this truly Christian enterprise, and his example was soon followed by many of his brethren. He not only opened schools in the manufacturing town of Kirriemuir but in the landward part of the parish. The average attendance of pupils at these schools was upwards of 800. He appointed a numerous staff of teachers, was indefatigable in his superintendence, and by occasional public addresses to teachers and scholars, and the yearly publication of reports, contrived successfully to keep alive the interest created. It is gratifying to be able to mention that this, on the part of our friend, was no mere instance of temporary zeal, but that he continued during the whole of his incumbency to take a most parental care of the young of his fold. A subject which occupied much of Dr. Easton's time and attention, and that for many years, was the management of the affairs of the poor within his parish. It was his object to meet the pauperism that existed chiefly by collections made by his congregation in the church. For this purpose he made extraordinary efforts, put himself to a vast deal of trouble, and was surprisingly successful. He frequently published a lucid statement of his plans and accompanying efforts; and it may be observed that he was twice honourably mentioned by Dr. Chalmers in the General Assembly on account of his indefatigable labours in this difficult and controversial field. We do not enter into the merits of this question. Suffice it to say that Dr. Easton was generally applauded for the benefits he conferred upon the poor, while the heritors of the parish, and its more wealthy inhabitants, unquestionably owed him a deep and largely substantial debt of gratitude. The South Church, Kirriemuir, Q. S., seated for about 1200, owes its existence to Dr. Easton. He first proposed its construction, raised by untiring labours the large sum of money necessary for its building, and had the satisfaction of seeing it fully equipped, and at one time completely filled. It will long remain a monument of his zeal and industry. We could speak much and more favourably of our departed friend's ministerial labours, private studies, disposition and domestic life. We know no man who prepared more diligently and systematically for the pulpit than Dr. Easton did.—His discourses, many of them able, were plain, eminently Scriptural, and suitably practical. His large church was during the whole of his life in every part filled, we might say, crowded. The people among whom he ministered have always been considered of church-going habits, and, amid the changes that have unhappily taken place in our Church, the Dr. never failed in having a numerous and attentive congregation. Dr. Easton was an excellent scholar. He was so as we have seen in his youth, and he retained and augmented his scholarship during life. Our friend had no

taste for the atmosphere of Church courts. In this, perhaps, we must blame him. It is one part of the duty of a clergyman of our Church to attend upon Presbyteries, Synods and General Assemblies. But the worthy Dr. seemed to have had a morbid and continued dislike to such things. He was, perhaps, afraid of controversy and angry feeling, and truly our purest ecclesiastical meetings do not at all times display the protection of brotherly kindness. Dr. Easton was a gentleman. There could be no mistake in this. His speech, his manners, his gentleness, his Christian charity, showed this. He warmly loved our Church, but he was not a bigot. He lived in the most friendly terms with his brethren of the ministry, and with the people of his town who belonged to other churches. He not unfrequently made such his intimate companions. He was twice married, and had his share of family affliction. Four of his sons became preachers, and he lived to see them settled in life. The race is not to the swift nor the battle to the strong. An acute and lingering disease at last fastened upon his system, which he bore with much fortitude. He died in the full possession of his faculties, and with the calmness and confidence of a Christian and faithful labourer in the Lord's vineyard. A very large number of mourners attended his funeral. Ministers of all denominations were there. All the shops in town were closed, and business was for a time suspended, while thousands crowded the churchyard to witness the last sad duty paid to him who laboured among them forty-six long years, and who was closely linked to them by many associations.

STATEMENT BY THE ACTING COMMITTEE OF THE CHURCH OF SCOTLAND'S INDIA MISSION.

The Acting Committee had resolved to defer the preparation of any resolutions as to the future conduct of the Mission, until certain questions, proposed to the corresponding Boards at the three Presidencies in India, had been answered; and, in making the annual appeal, to abstain from all matter of a controversial nature. The appeal, consequently, was prepared in terms to which, it was believed, no exception could be taken. After more mature deliberation, it appears to the Acting Committee that an explicit statement of the actual condition of the Mission ought to be brought before the Church.

The manner, in which the missionary institutions in India have hitherto been conducted, is well known to the Church. In conformity with the plan sketched by the late Dr. Inglis, and hitherto pursued, education has been given at our several institutions in the literature and philosophy of Europe, and also in the knowledge of the Truth which makes wise unto salvation. They have been Christian schools; an acquaintance with Christianity has been imparted; the schools have been conducted avowedly on Christian principles, and efforts have been openly made to turn from darkness to light, and from the power of Satan to serve the Living God. Many pupils have been made acquainted with Christianity as a system; the number actually converted has not comparatively been very large. The missionaries have also embraced opportunities of preaching the Gospel. The pupils attending the Institution at Calcutta, and, it is believed, that the same may be affirmed of the other institutions, have been taught partly by the missionaries in connection with the Church, partly by native converts to Christianity, and partly by heathen teachers. Last year the number of native teachers in this Institution was about eighteen or twenty, and of these six were native Christian teachers. Strictly speaking, the native heathen teachers do not teach religion; but if, in the elementary English reading-books, portions of Bible History, &c., occur, the many have to read those lessons with the pupils. From the syllabus of studies for the institutions at Calcutta for 1856, it appears that there are twenty-two different classes; and that religion is taught in the

highest twelve of them, chiefly by means of the New Testament, the Shorter Catechism, and a book named Jeeshoo Christer Mahattmya. The pupils are also taught Moral Philosophy, Logic, Natural Philosophy, Mathematics, English Literature, History, Grammar, Arithmetic, and Bengali. The books employed are, among others, Adam Smith's Moral Sentiments, Abercrombie's Intellectual Powers, Herschel's Preliminary Discourses, Tytler's General History, Chambers' Matter and Motion and Mechanics, Goldsmith's England Murray's India, &c. While religious instruction is given at least to the first twelve classes, it is obvious that much time has been devoted to the work of imparting a knowledge of European literature and science.

Such, up to the present time, has been the manner of conducting these Institutions. The Despatch of July 1854 was laid on the table of the General Assembly for 1855. This Despatch embraces matters of considerable importance. It exhibits the views entertained by those entrusted with the government of India as to the manner in which education may be conducted there; it describes certain universities and schools which it is proposed to institute; it holds out the proposal of honors and other advantages to pupils educated at schools that may be approved of by Government, and to which the term "affiliated" will be applied, provided they supply candidates for such distinctions and it contains a general account of the terms and conditions on which grants in aid may be given to schools. That part of the Despatch which bears on the matter of grants in aid had been brought before the Committee on the Foreign Missions previous to the meeting of Assembly 1855, when it had been resolved that "the Committee are of opinion that, having regard to the primary object of their operations in India as of a strictly missionary character, they cannot feel themselves at liberty to accept the grants held out to them in terms of the government Despatch."

This resolution the Assembly of 1855 confirmed. On the 27th of May, 1856, the subject of grants in aid was again introduced in the General Assembly, when it was carried by a large majority:—"That, while the general Assembly cannot but regret that the authorities of India, in the view of the great and interesting object which they seek to secure, consider themselves precluded, by the present state of the general population, from making religious instruction, according to the Truth as it is in Jesus, imperative on every seminary to which they give special countenance and pecuniary assistance, the General Assembly at the same time are now, on further and mature consideration, fully satisfied that the terms and conditions, as set forth in the Despatch, on which grants in aid are offered, are such as, in perfect consistency with sound principle, and in accordance with the duty of the Church in this matter, may be taken advantage of for the benefit of the schools established in connection with the General Assembly's Mission in India. The General Assembly, accordingly, resolve to sanction and authorise the acceptance of said grants, and to take advantage thereof, as well for the erection of additional schools in places the most suitable as for the support, as far as possible, of those already existing. It is of importance to observe that the only portion of the Despatch, brought under the view of the Assembly either by the resolution of the Committee sanctioned in 1855 or the deliverance given in 1856, is that which bears on grants in aid. The terms and conditions, on which these are proposed to be given are stated in the 52d, 53d, 54th, 55th, 56th, and 57th paragraphs of the Despatch. There may be members of the Acting Committee who would have refused to support either the proposal contained in the report laid before the Assembly on 27th May, 1856, or the deliverance then pronounced; but they feel bound to receive that deliverance as the deliberate decision of the highest judicatory of the Church, to which they hold that they have promised to yield submission; and they do not see in that deliverance any approbation of the views as to education in India which the Despatch contains, or any allusion whatever to ought in

In examining the terms and conditions now referred to, they find that it is proposed to draw support from local resources; it is expressly stated that the system of grants in aid will be based on an entire abstinence from interference with the religious instruction conveyed in the schools assisted;—that the schools shall be subject to Government inspection, and that they shall agree to any conditions which shall be laid down for the regulation of such grants. It is said, "we desire that grants in aid shall, as a general principle, be made to such schools only (with the exception of Normal Schools), as require some fee, however small from their scholars." Of the Inspectors, it is said that they shall be selected with special reference to their possessing the confidence of the native communities, and that no notice shall be taken by them of the religious doctrines that may be taught in any school. By a communication from India, of date 20th March, 1856, and attested by the Rev. James C. Herdman, it is stated that "Government will always be ready to make it a condition with Mission Schools that may accept grants and at the same time object to inspection by Hindoos, that they shall be inspected only by Christians."

While certain terms and conditions are thus defined, they are not set forth with great minuteness of detail; but, on the supposition that these are the terms and conditions on which grants in aid may be given, the Acting Committee are satisfied that there is nothing in these terms and conditions which can render it necessary to make any change in the manner in which the missionary institutions may have been hitherto conducted, with the exception of the exaction of fees. As to this, it is to be remarked that the terms, "as a general principle," are applied to this regulation, and it is also to be observed that, in the Report given in to the General Assembly in 1841, by the late Dr. Brunton, and cordially approved of, the payment of fees at Madras was spoken of as matter of congratulation. "Here," he says, "from the first, the natives have not only been willing to receive a Christian education for their children, but willing to pay for it. They pay for their teaching; they pay for the Bible on which all that teaching is founded." On the supposition that the system of grants in aid were in operation, the method of instruction now pursued in the missionary institutions would be continued. Take, for example, the highest classes. They are taught Religion by means of the New Testament and Butler's Analogy; Moral Philosophy, by Adam Smith's Moral Sentiments, and Abercrombie's Intellectual Powers; Logic, by means of Whately's Logic; Natural Philosophy, by part of Herschel's Preliminary Discourses, and Bacon's Novum Organon; Mathematics, through some treatise on Plane Trigonometry. The Inspector would, if he chose, be present at the whole of the lessons; but he cannot interfere, and he cannot even report on the religious instruction received by the class. That he cannot interfere, is obvious from the language of the Despatch, and it is rendered unquestionable from a communication received by the present Convener from Sir James Melvill, of date June 25, 1856. The paper sent by Sir James is entitled, "Provisional Rule for Grants in Aid," and it is there said, "The Government will not in any manner interfere with the actual management of a school thus aided, but will seek, upon the frequent reports of its Inspectors, to judge from results, whether a good secular education is practically imparted or not. And it will withdraw aid from any school which may be for any considerable period unfavourably reported upon in this respect." According to the reports of the public examinations, instruction in European literature and science has hitherto been given with great success. Let it be so still, and the reports of Inspectors will be favourable. Consent to agree to such conditions as may be laid down for the regulation of the grants, imposes no restriction on the management of the schools, for, should any condition ever be proposed to which the managers of the Institution cannot assent, the remedy is at hand in the refusal of the grants, or in acting in such a manner that the grant would be withdrawn.

The Acting Committee are fully alive to the importance of making such changes in the management of the Mission as may render it more efficient. They desire its vast extension. They would rejoice to see the preaching of the Gospel largely combined, so far as that can be successfully done, with the education of the young. They express no approval of the views as to the schools about to be instituted by Government, and other matters contained in the Despatch, but they are unable to see that the acceptance of grants in aid in any way impedes the imparting of religious instruction in the Assembly's schools, or takes away from them that religious character which they have hitherto maintained.

The Acting Committee have entered on their labours with an earnest desire to proceed with the utmost caution, to give way to no extreme views on either side, and, in circumstances of acknowledged difficulty, to discharge, to the best of their ability, the important charge entrusted to their care. They look for the co-operation of the ministers and members of the Church, and they think they are entitled to reckon on that conduct being observed which follows from regard to the authority of the General Assembly.

JAMES CRAIK, D.D.

7th August, 1856.

PRESBYTERY OF GLASGOW

AN ordinary meeting of this Presbytery was held on Wednesday—Rev. Mr. Leckie, Moderator.

Dr. Gillan modified his motion, of which he had previously given notice, in reference to horse-racing to the following terms:—"That this Presbytery petition Parliament to frame such a measure as will put an end to that species of gambling so largely attendant upon horse-racing." He intimated that at next meeting he would submit the motion as altered.

THE INDIA MISSION.

Dr. Craik begged to lay on the Table copies of the last report by the Committee for the Propagation of the Gospel in Foreign Parts, and to remind members of Presbytery that the General Assembly had appointed the annual collection to be intimated on the 10th of this month, that it might be made in all the churches within their bounds on the 17th. Having agreed to act as Convener of that Committee, Dr. Craik said that he might perhaps be allowed to express a hope, which he was sure was entertained by every one of them, that the collection for this most important object would be liberal, and that it would be made in all the congregations. He mentioned that the deliverances of last General Assembly would be found printed at the end of the report; that by the second of these deliverances it appeared that the General Assembly are fully satisfied that the terms and conditions on which grants in aid are offered, as set forth in a despatch from the Court of Directors of the East India Company to the Governor-General of India in Council, dated 19th of July, 1854, are such as, in perfect consistency with sound principle, and in accordance with the duty of the Church in this matter, may be taken advantage of for the benefit of schools established in connection with the General Assembly's mission in India; and that the Assembly accordingly resolve to sanction and authorise the acceptance of said grants, and to take advantage thereof, as well for the creation of additional schools in places the most suitable as for the support, as far as possible, of those already existing. Dr. Craik stated that the terms and conditions on which grants in aid are offered may be ascertained by examining the fifty-second, and the four or five following sections or paragraphs of the despatch—that it had been resolved to adopt the system of grants in aid which had been carried out at Home, and that the system which it was proposed to establish in India would be based on an entire abstinence from interference with the religious instruction conveyed in the schools assisted. He went on to say that the deliverance of the Assembly referred exclusively to the system of grants in aid, and expressed no opinion whatever on the other parts of the Despatch except the terms and conditions on which grants in aid are to be offered.

of the despatch. He remarked that, as was well known, instruction was given in the literature and science of Europe, in combination with a religious education, in the institutions in India under the General Assembly, and that the great object aimed at by all the instruction conveyed was the deliverance of the natives from their gross errors and delusions, and their conversion to Christianity. He gave some minute details as to the system hitherto pursued in the instructions at Calcutta, as exhibited in a syllabus of studies for 1855. Dr. Craik added, that, by a communication he had received from the India House, he was enabled to mention that the Government will not in any manner interfere with the actual management of a school aided by these grants. He did not, he said, wish at present to enter at any length on the great subject of the Indian mission. Whatever views he might individually entertain of the deliverances of the General Assembly, he felt that they ought to be regarded with the respect to which all such decisions of the Supreme Court were entitled. He trusted that the time would come when, without overthrowing the system of schools so long and so advantageously pursued, larger efforts than heretofore might be judiciously given to the preaching of the Gospel. But he declared that, after a most careful examination of the terms and conditions on which grants in aid are offered, he entertained the conviction that there was nothing in the acceptance of the grants that involved any change in the religious character which our missionary institutions in India had always maintained.

Dr. Gillan congratulated the Presbytery and the Church on the appointment of Dr. Craik to the Conventership of the Indian Scheme; and then proceeded to justify the General Assembly in coming to the decision to accept of the Government grants in aid, and desired it to go forth to the country that the Church of Scotland had given up nothing by their acceptance of these grants in aid of schools, and that they were perfectly consistent in their principles of having accepted of them. He concluded by making an earnest appeal on behalf of the Scheme.

Dr. Hill said, it was pretty well known that he had not been friendly to the despatch from the Indian Board of Directors, and that he was one who voted in the minority disapproving of the plan which the Indian government was pursuing. He thought they were bound to uphold all their Schemes, which were the glories of the Church, more particularly to promote the Scheme for the Propagation of the Gospel in Foreign Parts, which had been founded by one of the most eminent men of the Church of Scotland, (Hear, hear.) He hoped that this Presbytery will do everything in their power to show the interest which they feel in the Scheme, and their earnest desire to encourage their respected brother in the arduous undertaking which he had consented to carry on. (Hear.)

The Clerk read a letter from Dr. Barr, of St. Enoch's, intimating that, whilst he had somewhat recovered from his late illness, he had been ordered by his medical advisers to repair for some time to the south of England, and asking the sanction of the Presbytery for leave of absence.

Dr. Leishman expressed the gratitude which the Presbytery must feel at even the partial recovery of Dr. Barr, and moved that absence be granted from the duties of his charge for six months.—Agreed. The meeting then broke up.

ECCLESIASTICAL ITEMS.

VACANT PARISH OF KINLOCHLUICHAFT—We hear that the Rev. Mr. Masson, of the Stratglass mission, is likely to be appointed to the vacant Government parish of Kinlochluichart.—*Elgin Courant.*

DR. CUMMING OF LONDON.—This well-known and highly-popular minister is expected to deliver some lectures, on Popery in Galashiels and other towns in that neighbourhood about the middle of next month.

SERMON AT RENWICK'S MONUMENT.—On Sabbath evening the Rev. George Proudfoot, Glasgow, preached an able discourse at Renwick's Monument, Minniehive, Dumfriesshire, from Joshua iv. 6, "What mean ye by these stones?" This monument was erected twenty-eight years ago, and stands on a commanding eminence, within a few hundred yards from the spot where Renwick was born. The occasion was altogether a most interesting one, the weather propitious, and the inhabitants of the parish of Glencairn and neighbouring parishes seemed to sympathise deeply with the spirit of their martyred forefathers. There could not be less than 1500 present, listening with the minister (a native of the place) as he eloquently and earnestly enforced upon them reflections suitable to the occasion. The preacher chiefly urged upon Christians the duty of holding forth to the world the bright testimony of a holy life, and in appropriate terms described the sin and danger of human interference in matters of religion, and the blessings of civil and religious liberty. The collection is to be applied for the purpose of painting and repairing the monument.—*Daily Mail.*

SINGULAR COINCIDENCE.—The Rev. Principal Macfarlan, D. D. of Glasgow, and the Rev. Peter Young, of Wigtown, in Galloway, preached both on the same day, fifty-six years ago, before the Lord High Commissioner of the Church of Scotland, the one in the forenoon, and the other in the afternoon. All those who were then ministers of the Church of Scotland are now dead but themselves. They are the only two living (as the Edinburgh Almanac will show) of the last century; and both of them are between eighty and ninety years of age, and apparently in good health. This is certainly a very peculiar circumstance, or rather series of circumstances.—*Dumfries Herald.*

PRINCIPAL MACFARLAN IN 1798.

TO THE EDITOR OF THE EDINBURGH EVENING POST AND SCOTTISH RECORD.

SIR,—In your paper of this morning it is mentioned as a *peculiar circumstance*, that the Rev. Principal Macfarlan of Glasgow, and the Rev. Peter Young of Wigtown, preached both on the same day, fifty-six years ago, before the Lord High Commissioner to the Church of Scotland. If such an occurrence deserves to be mentioned at all, it ought to be stated correctly.

The fact is, that I had the honour of preaching before the Commissioner on the forenoon of Sunday, the 27th of May, 1798, and was followed by Dr. Brewster, afterwards of Edinburgh, in the afternoon of that day, so that fifty-eight years have passed since he and I discharged that duty. It appears from the almanac, that Mr. Young was ordained in 1799. He was a member of the General Assembly in 1800.

I am, Sir, your obedient servant,

D. MACFARLAN.

College, Glasgow.

[The paragraph, to which the venerable Principal refers, was copied from our esteemed contemporary, the *Dumfries Herald.*]

THE REV. JOHN CAIRD, OF ERROL, AT MANCHESTER.—This celebrated preacher delivered two sermons on Sunday in the Scotch Church, St Peter's Square—his subject in the morning being "The Deity," and in the evening "The signs of the declension of spiritual life in the soul; its guilt, and danger." The church was crowded at each service. Collections were made in behalf of the female industrial school for the teaching of common things, which the Rev. gentleman is seeking to establish in the parish of which he has the care, which realized about £.85.—*Manchester Guardian.*

MISCELLANEOUS ITEMS.

The Duke of Bedford and the Marquis of Westminster have contributed each £10,000 towards the erection of new churches in London.

Among the London ordinations last Sunday was that of the Rev. Victor Herschell, brother of the Rev. Ridley H. Herschell. Five brothers of this Jewish family have now entered the Christian ministry—2 in the Church of England, and 3 among Protestant Dissenters.

RESULTS OF MISSIONARY LABORS.—Sir G. Grey, Governor of New-Zealand, has stated his belief that out of 100,000 natives there were not more than 1,000 who did not profess Christianity; of these 50,000 are estimated to be in connection with the Church Missionary Society. Civilization is following Christianity and the island is fast becoming the garden of the Southern Ocean.

JERUSALEM DIOCESAN MISSIONARY FUND.—The annual meeting of this Society was held in St. Martin's Hall under the presidency of Lord Shaftesbury. The Secretary read the report, in which it was stated that the Roman Catholic and Greek Churches are uniting to oppose the dissemination of Evangelical Christianity in the East. The cause of the Society was advocated by the Lord Bishop of Jerusalem and other clergymen and laymen.

Foreign Mission of Free Church. This Church has sent out for its first medical missionary Mr. Paterson, son of the "Missionary of Kilmarnock." It is pleasing to mention that the Rev. Norman McLeod, a minister of the Established Church, has given to the Mission Funds of the Free Church £200 of the profits of his biography of Mr. John McIntosh, entitled "Earnest Student." The latter was a member of the Free Church.

The Mount of Olives.—The Mount of Olives near Jerusalem has been purchased by a Madame Polack, the widow of a wealthy banker of the Hebrew persuasion at Königsberg in Prussia. This lady intends to beautify the place and improve the whole neighbourhood at her sole expense. The first thing she has done was to plant the whole area with a grove of olive-trees, and thus restore it to the original state from which it derives its name. The olive-tree thrives well in that locality, and, though it takes many years before arriving at a state of maturity, and 16 years before bearing any fruit at all, it requires but little after tending, and lasts for several hundred years.

REV. DR. FLETCHER OF LONDON.—On Friday evening the Rev. Alex. Fletcher, D.D., of Finsbury Chapel, London, preached a sermon in the parish church of Canongate, in aid of the funds of the Sessional School of that burgh. Considering the unpropitious and unsettled state of the weather, the attendance on the occasion was large. The Rev. gentleman entered the pulpit at seven o'clock, and, after the usual devotional services, delivered an eloquent and most impressive discourse from 1st Cor. xv. 58. The illustration was brought to bear on the object for which he pleaded. The admirable arrangement of the subject, and the effective style of the delivery, fully sustained the reputation of the learned preacher. Robert Ritchie, Esq., Baron Bailie of Canongate and Calton, Bailies Menelaws and Taylor, and Treasurer Middleton, of Canongate, along with Convener Thomson, of the Incorporated Trades, appeared in their robes of office, attended by the officers of the ancient burgh in their uniforms. The circumstance of an eminent metropolitan Dissenter addressing an audience from the pulpit of a parish church gave an unusual interest to the services; and this, as well as the fame of the preacher, drew together a large number of our principal citizens of all denominations.

MISSIONARY AND RELIGIOUS.

THE PATAGONIAN MISSION.

WHEN this Mission was apparently extinguished with the lives of its first martyrs—for martyrs they truly were, who perished three years ago in Pictou Island, we predicted its revival with confidence.* We said then, "Our faith is strong in the ultimate success of this mission." And why? Because our faith was strong in the blessing and success sooner or later which is sure to rest upon genuine self-sacrificing love to men springing out of love to the Saviour. The dead formal efforts of Churches in behalf of missions, without earnest faith or earnest effort, might come to naught; the fiery zeal of proselytism kindled merely by love of sect or denomination might perish, but the undying heroism in Christ's cause of such a man as Captain Gardiner, which no failures and no obstacles could subdue; the perfect peace and majestic dignity of himself and fellow-sufferers when literally "dying daily" from famine, and none but God's own eye beholding their deathbeds on that desolate shore; the hearts that could praise "their heavenly Father for His continued mercies," when "He enabled them to scoop up a sufficient supply of water that trickled down at the stern of boat!"—heaven and earth may pass away before all this can pass away without its receiving its reward, the only reward it sought—that God might, through these His servants, be glorified in the salvation of the heathen, for whose sake they counted not their lives dear to them.

Four years have passed away since that first mission party perished. The Patagonian Mission has been revived. Wise and efficient arrangements have been made for its continuance. Sums amounting to several thousand pounds have been raised. A vessel—well named the *Allen Gardiner*—has been despatched to Patagonia, to prepare the way for other able missionaries ready to follow. The first and chief of whom is the excellent Secretary of the Society, Mr. Despard. The vessel has arrived in safety, and from the Journal of its pious Captain, published by the Society a few weeks ago, we make the following extracts, which, we feel assured, will delight our readers and interest them still more in what may be truly termed the Romance of Missionary History.

ARRIVAL OF THE SCHOONER.

"The moment the anchor was down and the vessel secure, so as to relieve my mind from all consideration on that point, and permit me to turn it to others, I felt as one in a dream. If it be asked what were my thoughts, I can give no explanation of the strange mixture of subjects that chased each other in rapid succession through my mind as I gazed upon that very spot where the determined missionary—a naval captain, and of social standing, with his devoted little band, perished. I can only ask all our friends to follow me in the detail of our doings here, and imagine everything I would fain express. The *Allen Gardiner* at last in Spaniard Harbour and at anchor, *Allen Gardiner*!—and a name belonging to a ship! Most wonderful are Thy ways, O God! What! a ship named after, and looking upon the very spot where miserably perished the individual so named! A ship and crew, with food in great abundance, resting upon those very waters the bordering shores of which contain the starved and lifeless remains of him in remembrance of whom she is called! So true is it that it is a fact now accomplished, no longer to be hoped for, and it makes the mind almost lose itself in a passing dream. Who that knows aught of the Patagonian Missionary Society, its history, trials, and uphill difficulties, but must view the whole circumstance of our visit to this place as most extraordinary? In the face of almost human certainty to the contrary (taking as a starting-point that period when the melancholy fate of Captain Gardiner and his

companions was first made known,) has God brought this thing to pass?"

ERECTING THE TABLET.

"There you see, clustered around the heap of stones which mark the grave of the departed ones, a solemnized and deeply affected group. Some of those who form the group have been newly added to the vessel's crew; they were shipwrecked mariners, and are here assembled without any of that previous knowledge of the circumstances that the rest had; still they, too, are sensibly affected, and appear greatly impressed with what is going on. At the head of that group is the captain; on one side of him is the catechist, and on the other side both his officers; while, kneeling down by the side of the grave, her head bent low, and her eyes streaming to tears which fall fast upon that grave, is one whose woman's feelings at such a time could well be excused, even were there not men in the same way affected, to keep her company. Humble as the tribute was, ye devoted ones! balm would it have been to your hearts could ye have known that such would have been rendered! Mrs. Snow felt, as she knelt there, with a knowledge of all that had occurred on that spot fresh on her mind, as woman alone can feel on such solemn occasions as when the service for the dead is being performed, but as few perhaps have ever had an opportunity of feeling under such peculiar circumstances.

"And now, you who stand by my side in this mental picture, you can see that there are about to be interred some remains of what was once a human being like yourself. They were found and recognised to be such; and, consequently, with reverence and the suitable forms, are placed within the grave. The service, read by the catechist, and appropriate hymns being finished, a tablet, with the following inscription thereon, is nailed and securely lashed to the tree nearest and over the grave:—

"SACRED TO THE MEMORY OF THE LAMENTED MISSIONARY MARTYRS, ALLEN F. GARDINER, CAPT. R. N.; RICHARD WILLIAMS, SURGEON; JOHN MAIDMENT, CATECHIST; JOSEPH ERWIN, CARPENTER; JOHN BRYANT, BOATMAN; JOHN PEARCE, DITTO; JOHN BABCOCK, DITTO, who, after much fatigue and privation from want of food, departed this life between June 28th and September 6th, 1831. Their remains are laid close by."

"This tablet was erected (wonderful to say, yet remarkably instancing the inscrutable ways of Divine providence) by the Captain (W. P. Snow) and crew of a vessel built according to the wishes of the above-mentioned Captain Gardiner, and named after him; Mr. G. Phillips, catechist, assisting in the erection, and reading a suitable service for the occasion; the whole under the direction of the Patagonian or South American Missionary Society, to whom the vessel belongs, and of which Society Captain Gardiner was the founder."

RELICS OF THE MISSION PARTY.

"The interior of the cave was damp, and smelt most unwholesome; striking a light, I examined every corner of it to its extremes. Wet was dripping down from the roof, and puddles had formed in several places. Heaps of small mussel and limpet shells were seen, and a few fragments, such as a shirt collar, part of a blue serge frock, bits of rope, quadrant case, besides a stove bedded in the stony soil, were collected together; but nothing of any importance was discovered.

"We then returned to the sandy beach; but before leaving I took a few rough outline sketches, and especially the rock, and inscription *Ps. lxxii. 2, 5, 8* thereon. . . . Continuing our walk along the beach a few yards further on, we came to the remains of the Pioneer: there is nothing left of her but a portion of her side, and that has been burnt, whether by natives or other visitors I am unable to say. Some tins, cork, and remains of hawsers, (the rope now quite rotten) was all that could here be seen. We next crossed the brook or mountain stream, and soon afterwards arrived at the Hermitage, where are still to be

seen 'the poles placed against the impending face of a cliff; the signs of the fire that burnt Captain Gardiner out, and the piece of rock, (some of them as much as I could turn up) that had fallen down as he describes. . . . Having now finished in Earnest Cove, I returned towards the boat, took another long and thoughtful look at the spot around me, and then embarked to go and visit the other place at Cook's River. . . . We were soon examining this place, as we had done the other. Three good boats' anchors and chains were found and sent on board, and some trifling remains of fine blue cloth clothing now quite rotten. The frame of the boat broken and burnt was visible, and the iron deck which lay apart by itself. There was a broken stove, iron pot, sole of a well made boot or shoe marked with the letter W., and a few odd things of no particular use or interest, beyond that of having belonged to those who had suffered there."

BANNER CAVE.

"Finding no signs at the head of the Tent Cove of the place where Captain Gardiner and his party had located themselves, I walked along the beach, and at length came to the spot. There, sure enough it was, and as if vacated only a short time back. There were the fence, the piece of cork, the arrangement of the branches, and trees cut down just as described in their journals. After a short stay here I proceeded to the little island close to me; this was originally called Dothan Island—subsequently changed to Round Island. From this I went across to Cape Cooper. Here I found in two places the melancholy inscriptions Captain Gardiner had written; the one was on the face of the rock, looking to the sea; the other round the corner, and nearer to the cove. The following would give the idea of how they appeared. Dark rocks with trees on the top, and a decayed one at the foot; a white patch with a cross painted thereon, and a long black mark adjoining, which was written in large letters

Go to Spaniard //
Harbour

"How touching this appeal, in our own native tongue, for succour! But the hand that wrote it was soon able to write no more; and the words still remain a mournful memorial of the past."

NOTICE OF BOOK.

RELIGION IN THE ARMY.

Those who have been in the habit of looking merely on the pomp and circumstance of war, or whose ideas of the personnel of our army are limited by the knowledge that some officers are thoughtless, indiscreet, perchance ignorant, characters, and by the occasional spectacle on the public streets of a disreputable and ill conducted private soldier, know but little of the breadth and depth of the generous, confiding and noble nature of our troops in general. Their mere bravery has been indisputable for centuries; their discipline under recent unparalleled difficulties in the field have been fully admitted; but a new and pleasing feature in their character has been lately revealed; we refer to the admirable communications which appeared in the English papers during the progress of the Great Siege from so many non-commissioned officers and soldiers. It showed that they were capable of sober, intelligent, Christian-like observation, perfectly appreciating the numerous dangers of their position and of every move in the game that was playing before them. Our

* See article on the "Patagonian Mission and Captain Gardiner," in number of this Magazine for June, 1853, page 88.

own "kindly Scots" were not the least prominent in these displays, and their gratified correspondents from many a lonely glen or humble workshop hastened with kindly alacrity to the press, to show his friends and the sympathising public how Donald comported himself at the Alma or Inkermann, how he endured the dreadful work of the trenches, the final assault of the Redan, how he wept over the fair-haired youngsters from his own country-home who fell by his side, and how fervently he thanked God for His many mercies to himself during all the protracted campaign. Then these letters were not devoid of sage observations on the siege and its ever varying prospects and of anticipations by the writers of their own joyful return to their friends. It is pleasant to think that many a dwelling has been made glad by the safe arrival of the long absent one, and, surrounded by kindred and friends, he has been permitted to fight "his battles o'er again."

Our officers too were not inattentive to their position or to the high demand which their country made upon them. While very many distinguished themselves by eminent strategical ability, and carried their men into action with undaunted courage, there were also not a few who, possessing the same qualities, were blessed also with many of the best graces of the Christian character, and who performed deeds of the truest heroism, looking not so much to any mere earthly reward as for the approbation of the Captain of their salvation. Many instances of this kind have reached us. Who does not remember the thrilling story of the boy ensign who, after partaking of his first communion in Dr. Cumming's church in London, proceeded to Scutari and thence to the Crimea, of his ardent love for and daily perusal of the Word of God in company with a brother officer, like-minded with himself; of his fond repetition of the hymns he had learned at the maternal knee, in the "dear sitting-room" of his ancestral home; and, finally, how, bearing the tattered colors of his regiment nobly aloft amid a storm of anitaille at the Alma, he fell, pierced by many balls, one of these having torn through "the Testament" which lay close to his breast, and stilled for ever the throbbing of his youthful heart. Older in years, though in human estimation all too young to die, was Captain Hedley Vicars, of the 97th Regiment, a memoir of whom has been lately published. The description of this officer's early conduct, the blessed influence of Religion in changing his character, of the happy influence which his consistent life and conversation had on many of his companions and on the men entrusted to his care, will be perused, we are sure, with admiration and delight by all our readers.

MEMORIALS OF CAPTAIN HEDLEY VICARS, 97TH REGIMENT. By the Author of "The Victory Won." London: James Nisbet & Co., 1856.

THIS religious biography from the War was calculated to excite more general interest than usually attaches to such records, written as they for the most part are; and its circulation is understood to have been already large in proportion. Whatever frivolity or profligacy may be associated with the class of young officers, there is no good reason for supposing the military profession more incompatible than others with morality and seriousness; it may subject them to a severe test, but not more so than they find in the ordinary world of civilians; while it has certainly been as far from fact as from likelihood that faith in a world to come and the fear of God have tended to make a man less obedient to authority or less brave in battle. The memoirs of the excellent Colonel Gardiner supply a model, perhaps rather exceptional, as formed in testimony against a period when oaths and swagger, drinking and recklessness, were still considered essential to valour holding a king's commission; yet we believe sincere reverence and a quiet sense of Religion will now-a-days be found as frequently in veterans, who have seen service in either branch, as among any other class of men. One intention of the present memoir is to encourage early solicitude for youthful religious training by an example of its subsequent benefit, which shows "how the paternal prayer and blessing, that seemed to be disregarded, were recalled in the moment of temptation, and in a distant scene were mused upon during lonely midnight watches, and cherished in a close companionship with danger and death."

Hedley Shafto Johnstone Vicars was born in the Mauritius on the 7th December, 1826, and finished his brief career, at the age of twenty-nine, before Sebastopol, on the 22nd of March, 1855. His father, an officer in the Royal Engineers, was the representative of a noble Spanish house, that of Don Vicaro, who came to England with Katharine of Arragon, and settled in Ireland early in the sixteenth century, on the marriage of his grandson with the heiress of the Lalor family there, the family estate being Levalley in Queen's county. Early sent Home under the sole care of his mother, a pious woman, and brought up among sisters, young Hedley had little else to distinguish his boyhood from that of other healthy, high-spirited youths with an active disposition and occasionally wayward turn. He showed a marked aversion to study, which followed him to Woolwich, so as to prevent him from acquiring the necessary claims to a commission in the Engineers or Artillery; but a commission in the 97th Regiment of the line was obtained for him, and he joined the service, full of zeal; soon afterwards sailing for ordinary garrison duty in the Mediterranean, whence his letters Home evinced chiefly "a keen relish for adventure, with a quick perception of the beautiful in all around him," otherwise nothing more than affectionate feeling, and that degree of reflection which was "restricted to the details of his outward life."

The regiment was sent in 1848 to Jamaica, where there took place the change of thought designated by his biographer, in the title to chapter second, "The Awakening." The occasion was his having incurred debts, to no great amount, but sufficient to incommode a widowed mother, to which he had been led through acquaintance with a hospitable family in the Greek islands of the Mediterranean, in sharing whose society and amusement he had involved himself beyond his means. The letter, in reference to this, indicates a penitence deepened to remorse by the idea that he had thus caused his mother's illness; and the emotions then undergone, at a distance from his friends, were perhaps assisted by frequent proofs of the uncertainty of life in a West Indian climate, to produce thoughts still more serious and important. Once, being intrusted with the management

of a "sort of regimental carnival," an entertainment to the society of the neighbourhood, he expressed a sense of vague dissatisfaction in his letters, and "was glad it was over." Till shifted to Nova Scotia, however, he made no decided change of habits in consequence; there the preaching of the garrison-chaplain at Halifax, Dr. Twining, so coincided with the personal character of a few brother-officers, then become his acquaintances, as to result in his increased anxiety of mind; he studied the Scriptures earnestly, and resolved to begin a new and spiritual life under that influence, "determining that 'an open Bible, for the future, should be 'his colours.'" "It was to speak for me," he said, "before I was strong enough to speak for myself." His friends came as usual to his rooms, and did not altogether fancy the new colour; one remarked that he had turned Methodist, and with a shrug retreated: another ventured on the bolder measure of warning him not to become a hypocrite: "bad as you were, I never thought you would come to this, old fellow. So for the most part for a time his quarters were deserted by his late companions; during six or seven months he had to encounter no slight opposition at mess, 'and had hard work,' as he said, 'to stand his ground;' but the promise did not fail, 'The righteous shall hold on his way, and he that hath clean hands shall wax stronger and stronger.'" In short from that time dated the young officer's growth towards the manhood of a Christian and of an upright, orderly, intelligent, ready soldier; esteemed by all, active for duty, and content to serve his country, while with his brother-officers he by degrees sustained an easy part, and towards those beneath them his natural benevolence opened in deeper force. Nor did he then want for various kindred spirits of his own grade, young or old, to show that the army had here and there its share of piety. A pleasing instance of this he met on his return to England.

"On Thursday I was dining with a nice family," he writes to one of his sisters, "4 miles from Canterbury, and met a large party. I noticed opposite to me a very pleasant-looking fellow, and was struck with his quiet, calm manner and countenance. After we had adjourned to the drawing-room, I asked him if he belonged to the Army Prayer-union and, when he said 'Yes,' we became friends at once. He said, 'There is a man in the 97th whom I want to know; his name is Vicars.' I replied, 'There is a man in the Rifle Brigade whom I want to know; it is Captain Hammond.' We were at each other's service!" Captain Maximilian Hammond, a brave officer and devoted Christian, fell in the Redan, whilst 'making a pathway for his men,' in the final assault on Sebastopol, September 8, 1855, honoured and beloved by all who knew him.

In February, 1854, he received intelligence of the illness of an uncle, Colonel Edward Vicars, of the Engineers, at Gibraltar, on his way to the East. His aunt not being in a state of health to undertake the voyage to her husband's assistance, the young officer at once accepted the proposition of going in her place, and at much personal inconvenience left England as soon as he obtained leave. The War opened, and his regiment was ordered to the seat of it. "The Lord God has called me to eternal life in the army," he remarks in a letter to a friend, "and as a soldier I will die."

It was a lovely morning, that 19th of May, as at 6 o'clock he and friends drove up to the Waterloo station, whence the train for the Orinoco steamship was about to start. The sunshine, glittering on the bayonets of the men, as they marched up the steps to the station, seemed to mock the tears of wives, sisters and friends who accompanied them. A young wife quitted her hold of her husband's hand, and approached Hedley Vicars, with a manner of respectful confidence, as she said to him, "Oh, Mr. Vicars, you will see that Cattrell writes to me regular! won't you? It is my only comfort to know that you will." The kindness and sympathy of his tone, as he answered her, told her that her confidence was not misplaced. Just then his brother arrived; and,

during the delay which followed before the train started, we read the 121st Psalm in the waiting-room. I remember the deep well of quiet confidence in his eye, as the words were repeated to him, "The Lord is thy keeper."

One man of the 97th, named Reynolds, said to the biographer on a previous occasion, "Since Mr. Vicars became so good, he has steadied about 400 men in the regiment." "Four hundred?" was repeated with surprise. "I don't mean that he has made all the 400 as good as himself. That he could not. I know enough of religion to know that God alone could do that. But, while he was adjutant, and since, too, he has sobered and steadied nigh 400 of the most drunken and wildest men in the regiment. There isn't a better officer nor a better man in the Queen's service."

Under men like Captains Hammond and Vicars some light is shed on the plain letter-writers from the Crimea who attracted so much attention. The leaders of the "lions" were certainly not all of them "asses"; nor were the "urgent private affairs" of their officers wholly such as to leave the humble rank and file without benefit and compensation. A full share of hardship fell to Captain Vicars and his men throughout the ever-memorable winter: "the only bed he allowed himself was made of stones and leaves, until a fur rug arrived from England, which he felt was invested with a kind of claim of friendship to be retained for his own use; everything else which could bear the name of luxury, or even of common comfort, was given to the deeper necessities of the suffering soldiers." When in command of an important out-post for three weeks, one being pitched for the company, another for its officer, he gave up his to his men, and "continued to rough it in the open air, considering himself more hardy than many of them;" a circumstance afterwards mentioned to the biographer, by a private of the 4th Light Dragoons, as having been "much thought of amongst soldiers in the Crimea."

On December 1st, 1854, he writes, "I have just returned from another night in the trenches. The rain is descending in torrents. Last night, whilst standing opposite an embrasure, serving out to my men their allowance of grog, a shell whizzed over my head within a foot. The men made a most humble salaam, but I soon got them on their legs again, by threatening to withhold the spirits. The enemy gave us a few more shots, one of which hit the ground so near as to send the gravel into my face.

"The accounts of the Russians killing our wounded officers and men are too true, confirmed by all here. Poor Sir Robert Newman was left wounded on the ground during the temporary retreat of his regiment, the Grenadier Guards; when they returned, he was found stabbed through the head and body in several places. I saw the rude tablet erected over his grave at Balaklava. These words are engraved on it: 'And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear Him which, after He hath killed, hath power to cast into hell, yea, I say unto you, Fear Him.'" (Luke xii 4, 5.) We all hope soon to have an opportunity of thrashing these savages, and have not a doubt we shall do so when we come across them.

"I am sorry to hear of the Romish nurses being sent to Scutari to attend promiscuously upon Roman Catholics and Protestants. I know enough of Popery to dread its artifices. I pray God to prevent them from turning away to other mediators any dying eyes from a dying Saviour,

"In the trenches, the other day, one of our men amused us much. At the first shell, which passed close to him, he dropped down on his back, screaming aloud for a doctor, for he was 'kilt entirely.' The doctor ran up to him, and asked where he had been hit, when he exclaimed, 'Och, och doctor! clane through the blanket!'

"I have the tent to myself to-night, Brinkley being on duty in the trenches. It is curious what delightful dreams I have every time I fall asleep; now I am at Terling, surrounded by all

your beloved faces; then again at Beckenham with those I love so dearly: at another time I am going to read to old Sophy; again, sitting by the blazing fire in the drawing-room, telling tales of the War to dear John; and awake to find my teeth chattering in my head, a sharp stone sticking into my side, the wind howling in gusts and squalls, and a concert of cannon and small shot, with variations from English, French, Turkish and Russian performers instead of a chant in the hall.

"It is stated that 20,000 French have landed at Eupatoria, and, as a set-off to this, that 30,000 more Russians have entered the Crimea; but, whatever their numbers may be, with God's help, we are sure to beat them. . . . A serjeant of the Scots Fusilier Guards told me [after Inkermann] that he saw a Guardsman and a Russian both dead, with each other's bayonet transfixed in their bodies. Campbell, a young officer of the 30th, who was in the 97th at Canterbury, had four or five balls in his clothes; one of them took off the tail of his red coat, in which was his purse, containing nine pounds. The night before last one of my beautiful dreams was dispelled by a shaking of my tent, and in answer to 'Who is there?' I received the reply, 'Please, sir, a staff-officer has just ridden into the camp to bid us be ready at a moment's notice; the Russians are moving on our right flank.'" "Ail right," said I, and, commending myself to my Heavenly Father, fell fast asleep again, knowing I was all ready for a moment's notice. However we heard no more of it."

There is no pretentious pietism here; nothing of the mawkish, such as is apt to be imagined from the diaries and correspondence of book-religionists, professional believers, or ascetics and controversialists. We see but a direct, manly conviction, furnishing the more vital source of patience, cheerfulness and courage amidst trials which might well exercise every virtue of civilized Christianity against barbarism, with the additional opposition of official incompetency and administrative neglect.

We must pass over many most interesting traits, facts and letters, however, to reach the close of a narrative rarely equalled for genuine biographical material. It cannot be too widely known, to justify its production, to do good by one more fresh and bright example of intelligent faith realized in active life amidst circumstances now familiar to all.

A paragraph in the public press, early in the month of January, 1855, conveyed the first intelligence that three officers had been found dead in their tents from the effect of the fumes of charcoal, and that another was hanging between life and death. That other was Hedley Vicars. He had returned to his tent chilled and weary, after a wild and snowy night in the trenches. Before throwing himself on his miserable bed of leaves and stones, he told his servant, as it was intensely cold, to make a small fire of charcoal in a dish, and to leave the door of the tent partially open, imagining that this would secure him from any injurious effect. Providentially he was for outlying picquet that afternoon. His servant, who had several times vainly endeavoured to awaken him, at last became alarmed, and went for the surgeon; he found him returning from the tent of another officer of the 97th, for whom, alas! his aid in the same circumstances had come too late! Hedley was carried into the open air, and laid on the snow. His men stood around him, wringing their hands: eagerly as brothers, tenderly as mothers, some assisted the medical officer in chafing with snow the body of him they loved, in the hope of restoring vitality. At length, after the severer measures of blistering and bleeding had been resorted to, consciousness returned. He was spared for a nobler end, to fulfil his own choice—"As a soldier I will die!"

Captain Vicars gradually recovered, and returned to duty, continuing for a little longer to blend private usefulness with the service of his country, and, amidst affectionate communications homeward, to cherish Heavenly aspirations. We extract part of the closing passages:—

The night of the 22d of March was dark and dreary. The wind rose high, and swept in stormy gusts across the Crimea. There was for a time a stillness over the three armies, like the calm before a fiercer tempest.

At the advanced guard of the British forces, on the side nearest the French, was a detachment of the 97th Regiment, commanded by Captain Vicars. No watchfire on that post of danger might cast its red light, as aforetime, upon the Book of God. Yet was that place of peril holy ground. Once more the night-breeze bore away the hallowed sounds of low prayer. Once more the deep, earnest eyes of Hedley Vicars looked upward to that Heaven in which his place was now prepared. Perhaps in that dark night he still pictured a return to his country, to his home, to the chosen of his heart, and thought of all the loving welcomes which awaited him there. But there are better things than these, dear as they are, which God has prepared for them that love Him. Perhaps his spirit took this loftier flight and imagined the yet more joyful welcomes upon the eternal shore. . . . Soon after 10 o'clock that night a loud firing commenced, and was sustained in the direction of the Victoria redoubt, opposite the Malakoff tower. Taking advantage of the darkness of the night, a Russian force of 15,000 men issued from Sebastopol. Preserving a sullen silence, they approached from the Mamelon under cover of the fire of their ambulances, and effected an entrance into the French advanced parallel, before any alarm could be given by the sentries. After a short but desperate struggle the French were obliged to fall back on their reserves. The columns of the enemy then marched along the parallel, and came up the ravine on the right of the British lines, for the purpose of taking them in flank and rear. On their approach being observed, they were supposed to be the French, as the ravine separated the Allied armies. Hedley Vicars was the first to observe that they were Russians.

With a coolness of judgement which seems to have called forth admiration from all quarters he ordered his men to lie down until the Russians came within twenty paces. Then, with his first warshout, "Now, 97th, on your pins, and charge!" himself foremost in the conflict, he led on his gallant men to victory, charging 2000 with a force of barely 200. A bayonet wound in the breast only fired his courage the more; and again his voice rose high, "Men of the 97th, follow me!" as he leaped that parapet he had so well defended, and charged the enemy down the ravine.

One moment a struggling moonbeam fell upon his flashing sword, as he waved it through the air, with his last cheer for his men—"This way, 97th!" The next, the strong arm, which had been uplifted, hung powerless by his side, and he fell amidst his enemies. But friends followed fast. His men fought their way through the ranks of the Russians, to defend the parting life of the leader they loved. Noble, brave men! to whom all who loved Hedley Vicars owe an unforgetten debt of gratitude and honour. In their arms they bore him back amidst shouts of a victory, so dearly bought. . . . Captain Browne found a stretcher, and, placing his friend upon it, cooled his fevered lips with a draught of water. To each inquiry he answered cheerfully, that he believed his wound was slight. But a main artery had been severed, and the life-blood flowed fast. A few paces onward, and he faintly said, "Cover my face; cover my face!" What need for covering under the shadow of that dark night? Was it not a sudden consciousness that he was entering into the presence of Him, before whom the Cherubim themselves veil their faces?

As the soldiers laid him down at the door of his tent, a welcome from the armies of the sky above sounded in his hearing. He had fallen asleep in Jesus, to awake up after his likeness and be satisfied with it.

DYING RICH.—Who is he that died rich? That man dies rich and only that man, who when he leaves behind him a little, or more, or nothing, has before him a treasure laid up in Heaven.

POETRY.

THE CHILD'S PRAYER.

We are assuming, reader, that you have had children; that one day DEATH, the pale messenger, beckoned one of them away. If this be indeed so, then will "The Child's Prayer," from a recent English journal, reach your heart.

Into her chamber went
A little girl one day,
And by a chair she knelt,
And thus began to pray:
"Jesus! my eyes I close,
Thy form I cannot see;
If Thou art near me, Lord,
I pray Thee, speak to me."
A still small voice
She heard within her soul:
"What is it, child?—I hear;
I hear thee—tell me all!"

"I pray Thee, Lord," she said,
"That Thou wilt condescend
To tarry in my heart,
And ever be my friend.
The path of life is dark—
I would not go astray;
Oh, let me have Thy hand,
To lead me in the way!"

"Fear not, I will not leave
Thee, poor child! alone;
And then she thought she felt
A soft hand press her own.

"They tell me, Lord, that all
The living pass away;
The aged soon must die,
And even children may.
Oh! let my parents live
Till I a woman grow,
For, if they die, what can
A little orphan do?"

"Fear not, my child!
Whatever ills may come,
I'll not forsake thee e'er,
Until I bring thee Home!"

Her little prayer was said,
And from her chamber now
She passed forth with the light
Of Heaven upon her brow.
"Mother, I've seen the Lord—
His hand in mine I felt,
And, Oh! I heard Him say,
As by my chair I knelt:

"Fear not, my child!
Whatever ills may come,
I'll not forsake thee e'er,
Until I bring thee Home!"

And she was received into His arms, who said,
Suffer little children to come unto Me!"

LIFE AND DEATH.

"I'll give thee hours of joy, bright hours glowing
With the hot sun of love, sweet hours flowing
Calmly away in holy unity,
With little children praying at thy knee,
And thy beloved blessing them and thee!
And hours of sorrow—sorrow for the loss
Of friends and kindred, or the heavier cross
Of children snatched in all their infant charms
From the frail haven of a mother's arms;
Or thy beloved's heart may change and grieve thee
Or, like the rest, he too may die and leave thee!"
So spake that angel: to the other turning,
Above, whose misty form a star was burning,
"What wilt thou give me, Death?" I faltered,
mourning!

"My gifts depend upon thyself—if thou
Use well the hours Life is bestowing now,
I proffer thee eternity for time;
Who dies poor! He that, whatever he leaves
behind him, has nothing laid up in Heaven. He
dies poor.

For earthly courts, God's palaces sublime;
For withered buds, crowns of immortal flowers;
For fading leaflets, amaranthine bowers!
And I will give thee more. Within my gate
The lost and loved shall for thy presence wait;
The parents of thy youth—the friends for whom
Thy tears have vainly fallen—all shall come!
And a bright band of cherubs, robed in white,
On each fair head a coronal of light,
Shall greet thee, happy mother, safely grown
In angel purity, around God's Throne.
And thy beloved shall wander at thy side
There where no heart can change, Death can
no more divide."

And, as the Spirit spake, the star of light
Above his head grew gloriously bright;
And I beheld a countenance divine,
Full of compassion, awful, yet benign!
Then did the Angels vanish, and with tears
I prayed that I might so employ the years,
That Life should give that with my parting breath
I might reclaim the promises of Death!

C S F

SELECTIONS.

THE NEW VERSION OF THE BIBLE.

(Letter of Dr. Cumming to the London Times.)

SIR,—Both here and in America there has sprung up among some Divines and zealous Christians a desire to have a new translation of the Holy Scriptures. In America a new revision is being published, and I must say, judging from the only specimen I have seen (that of the Book of Job), my desire to see a new translation in this country is by no means increased. The subject at all events is very much discussed. Some parties, holding peculiar doctrinal views, are very anxious to see the project carried out. Much very plausible evidence of the necessity of it is adduced. It may not be useless or unreasonable in such circumstances to adduce a few facts not unlikely to make reflecting minds more satisfied with what we have, and less likely to urge or acquiesce in the necessity of what I venture to call a very radical and questionable change.

It appears to me very improbable that so learned, impartial and judicious a body of translators as the authors of the version of 1611 can be brought together in the 19th century. Their names are dear to every scholar.

Lancelot Andrews, Bishop of Winchester, intimately acquainted with 15 languages; Overall, Dean of St. Paul's, whose scholarship alone raised him to eminence; Adrin Seravia, a first-rate linguist; Richard Clarke, celebrated for his profound acquaintance with Hebrew, Greek and Latin; Bedwell, the first Arabic and Oriental scholar of his day, to whom Lightfoot acknowledges the deepest obligation; Lively, Regius Professor of Hebrew at Cambridge, pronounced by a competent judge to be the "very chiefest of those who were the flower of the University for knowledge of tongues;" Dr. Rainolds, described in Wood's *Athenæ Oxon.* as "prodigiously read in all kinds of learning, and most excellent in tongues;" Kilby, renowned for his Hebrew and "Rabbinical learning;" Miles Smith, "who," says Wood, "was so conversant and expert in Chaldaic, Syriac and Arabic, that he made them almost as familiar as his native tongue." Brett, Rector of Quainton, was, according to the same competent judge, "famous for learning as well as piety, and versed in the Latin, Greek, Hebrew, Chaldee, Arabic and Ethiopic tongues;" Ward, the learned friend of Usher and Bois, reputed to be the first Greek scholar in Europe.

These are a few specimens of the profoundly learned, judicious and pious men who executed the translation of 1611.

Let me now adduce several impartial testimonies to its excellence, its accuracy and faithfulness.

Seldon says, "The English translation of the Bible is the best translation in the world."

Pecock, the highest authority in Oriental literature and languages, describes our version as "being so agreeable to the original that we might well choose among others to follow it, were it not our own."

Dean Swift says,— "I am persuaded that the translators of the Bible were masters of an English style much fitter for that work than any we see in our present writings, which I take to be owing to the simplicity that runs through the whole."

Bishop Lowth says,— "The vulgar translation of the Bible is the best standard of our language."

Bishop Horsley observes,— "Their adherence to the Hebrew idiom is supposed at once to have enriched and adorned our language."

Lord Monboddo,— "I hold the English Bible to be the best standard of the English language we have at this day."

Bishop Middleton,— "The style of our present version is incomparably superior to anything which might be expected from the finical and perverted taste of our own age. It is simple, it is harmonious, it is energetic, and—which is of no small importance—use has made it familiar, and time has rendered it sacred."

Dr. Whittaker,— "It may be compared with any translation in the world without fear of inferiority. It has not shrunk from the most rigorous investigation, and, in spite of numerous attempts to supersede it, it has hitherto remained unrivaled in the affections of the country."

Dr. Adam Clark,— "For accuracy and general fidelity competent judges allow that this translation greatly exceeds all modern versions, either English or foreign."

Geddes, a learned and laborious Roman Catholic, candidly admits,— "If accuracy, fidelity and the strictest attention to the letter of the text be supposed to constitute the qualities of an excellent version, this, of all versions, must in general be accounted the most excellent. Every sentence, every word, every syllable, letter and point, seem to have been weighed with the nicest exactitude, and expressed, either in the text or margin, with the greatest precision."

Dr. Newman, whose earliest and purest creed was drawn from it, thus writes of it, as if the miserable contrast to it presented in the Douai and Rheims had awakened all his better feelings, sympathies and recollections:—"Who will not say that the uncommon beauty and marvellous English of the Protestant Bible is not one of the great strongholds of heresy (Protestantism) in this country? It lives in the ear like a music that can never be forgotten, like the sound of church bells which the convert hardly knows how he can forego. Its felicities seem to be almost things rather than mere words. It is part of the national mind, and the anchor of national seriousness. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses."

The power of all the griefs and trials of a man is hidden beneath its words. It is the representative of his best moments, and all that there has been about him of soft, and gentle, and pure, and penitent, and good, speaks to him for ever out of his English Bible. It is his sacred thing, which doubt has never dimmed and controversy never soiled. In the length and breadth of the land there is not a Protestant with one spark of religiousness about him whose spiritual biography is not in his "Saxon Bible." Trench, who quotes and admires these words of Newman, himself a master of the English tongue, speaks of our version as "having the happy wisdom, the instinctive tact with which its authors have steered between any futile mischievous attempt to ignore the full rights of the Latin part of the language on the one side, and on the other any burdening of their version with such a multitude of learned Latin terms as should cause it to forfeit its homely character, and shut up great portions of it from the understanding of plain and unlearned men."

It is also worthy of remark that almost every change in the Douai and Rheims version made during the last 20 years has been an approximation to, or an adoption of, the Protestant version.

It is also worthy of remark, that, if all the defects in our version were remedied, the great truths embodied in the articles, creeds and confessions of the Reformed Church would stand out in brighter and more prominent relief, but the danger of beginning to alter in the present state and temper of parties does seem so real that, as long as there can be secured a learned and honest ministry, it is better to leave slight mistranslations to their correction. With a severe logical mind, our early, deep, and inveterate associations with its very letter may go for very little. But human nature is not all understanding, and its only nutriment is not hard logic. Few of us are aware how small a share pure reason has in the formation of some of our deepest and most decided convictions.—The words of our English version have been wrought into the very substance of our speech, our thoughts, and our household terms. They ring like sweet chimes in our hymns, our prayers, our best sermons. The best and purest literature of our country has its roots in that noble version, and never does orator speak with such force, or poet sing with such pathos, as when they find fit vehicles of their thoughts in its imagery, its texts, and its homely Saxon.

It is no slight apology for retaining our present version that it is the common anchorage at this moment of all the sections of the Protestant Church. Here they ride out many a heavy storm, and feel nearer and more akin to each other as they look at and love and study their common heritage. The Catholic tongue of Protestant Christendom is here, and our various denominations, after talking in their respective dialects and peculiar provincialisms, return and are refreshed by speaking their common mother-tongue. Here is the broad quiet field where all Christians may feel, after they are weary with jostling in the narrow paths of sectional differences, a freshness and dewy purity in the air, and a fragrance and a music all around that must serve to deaden and diminish.

Should you have space, and I have time, I may venture to add in another paper a few comparative proofs of the vast superiority of our common version to the trim new-fangled version now issuing from the American press—the miserably so named “improved” version of the Unitarian body, and the heavy and distorted production of learned men of Douai and Rheims. Meanwhile let the importance of the subject, the recent propositions of Mr. Heywood in Parliament, and the busy agitation of it out of doors, plead my apology for this communication.

I am, Sir, your obedient servant,
JOHN CUMMING.
Wednesday, 13th August.

JEWISH MISSION.

The attention of the Assembly's Committee on Jewish Missions has for some time been directed to Turkey, as a suitable field for missionary operations. In this they have only followed the example of other Societies. The American Board of Commissioners for Foreign Missions, the London Jewish Society, and the Body which recently left the Church, have each for some years had mission-stations in this country. The present is a peculiarly favourable time for our Church to enter upon the same field, both from the greater facilities which are now beginning to present themselves for missionary operations among all classes of the population in Turkey, and also from the fact that the first named of the above Societies is retiring from the field, so far as the Jewish population is concerned. This last circumstance is owing to the encouraging and extensive openings in the Armenian field, which has all along remained in the hands of the American Board; the constantly increasing call for additional labourers in this mission; and the preference given to it by some of the former missionaries to the Jews.

Our readers will, we are sure, be interested in the following extracts from a letter of the Rev. Dr. Schaeffler to the friends of the Jewish Mission in America. It may be called his final ap-

peal, and serves to show that the field is not abandoned from any want of promise, and that in his estimation none possesses greater attractions. The writer speaks evidently with strong feeling, as a man who finds himself withdrawn from a work in which he has spent the best years of his life, and at a moment when the promise of fruit is greater than at any preceding period.

Extract Letter—Rev. W. G. Schaeffler, D. D., to the Friends of the Jewish Mission connected with the American Board.

“I begin with Salonica, not to give the history of the station, but its present results. It was commenced in 1849. The labours of this station, hardly commenced, were repeatedly and seriously interrupted by sickness and by death, so that but little of regular and continuous work could be done there. The results are,—(1.) The Jews of Salonica, formerly the least accessible, are now the most accessible to missionary labour. The missionaries can go among them and visit them in their families on Saturdays; they are then expected to introduce the subject of religion, and are treated with courtesy. Jews used to visit the missionaries in their houses. There have been listeners to preaching on Sundays. The only thing in which, till lately, they used to be unyielding, even more so than the Jews of any other place in Turkey, was the subject of schools. But now they beg for them for boys and girls. Some of the rabbis even promise to send their daughters. Some of the most influential, wealthy families desire the means of educating their children. They say we might get 1000 children, as soon as we pleased. This is doubtless strongly hyperbolic; but the change of the Jewish mind on this subject is very great. And these schools for which they beg are to be CHRISTIAN SCHOOLS! These are the latest statements of our missionary helper at Salonica, Mr. Rosenberg. Now all this was realised amid many inconveniences, and met with much opposition from time to time. The hardness of the Jewish nation was often painfully perceptible, and the rabbis did all they could to hinder the Gospel work. Still (2) it is a fact that the chief colporteur, the Rev. Mr. Stern, missionary of the London Jews' Society here, is a Jew of Salonica, hopefully converted there. He is a good and faithful man, his wife a single-hearted Christian woman; the family is now a Christian family. Another young proselyte connected with Mr. Stern's station is from Salonica, having fled from there, and is now anxious to draw his wife after him. The native helper of the just-abandoned Smyrna station is an interesting young rabbi from Salonica; he was baptized in January last by the missionaries at Smyrna. They consider his wife also in a very hopeful spiritual state, and will perhaps baptise her ere long. This family, also, is now a Christian family, for in both of these families there are children. A Turk of Salonica, with his wife and female relative, and the two eldest children, all were hopefully converted. This family is now a Christian family of distinguished piety, and active in the service of their Lord. Some other Mahomedans of Salonica were brought near to the light of the Gospel, and probably the future will disclose still further what seed has been sown there. Before quitting Salonica, I ought to acknowledge the labours of Messrs. Lord and Goldberg, from the London Jews' Society, who anticipated our settlement, and laboured faithfully for some time, but were subsequently removed to this capital.

Here I may add Adrianople, which has been influenced chiefly by our books and Protestant Armenian colporteurs. The native brother labouring there was lately overrun, as he stated, with serious Jewish inquirers. One time, he said, it seemed all the city would turn Protestant; and on saying so he had, it appears, particular reference to the Jews there. In Rodosta, on the Marmora Sea, there has been lately a very interesting state of things among the Jews. Nothing but the removal of the steamers from between this place and Constantinople, and my inability to ride on horseback, prevented my visiting the place.

Smyrna was first occupied by Messrs. Parsons and Morgan in 1853, late in the year, and while Mr. P.'s health was still much impaired. A school for Jewish children was opened here, and the work was attended with encouragement. Mr. P.'s letters wore the aspect of brightening hope during the winter of 1854-5. But a powerful opposition arose, because some of the boys were evidently affected by the Truth. The school was broken up, and a youth who was a boarder at Mr. P.'s was seized in the absence of Mr. P., confined and cruelly beaten for the Gospel's sake. However he subsequently escaped, and a short time ago Mr. Stern baptized him here, because he considered him a truly pious man. Since last spring nothing more was done in Smyrna, so far as I know, except perhaps in private conversation by the native helper above mentioned. Meantime—as a fruit of former labours by the London Jews' Society—an interesting state of things appeared among the Jews of Boorla, a village about 6 hours from Smyrna across the gulph, to which place I have requested Mr. Dodd to send the native helper alluded to without delay. The short period of interrupted labour at Smyrna has not, therefore, been left entirely without a blessing from on high, and perhaps time may show more than the littleness of our faith now expects.

As to Constantinople and myself I might speak of cases of conversion among Israel, connected with my poor labours. But I naturally feel hesitancy in speaking of these things, and they would lead too far. I prefer, therefore, to turn to the less popular part of my labours, and of which, I suppose, I may speak without wounding the sense of Christian delicacy of those friends of Israel who may read this.

There have been published by me:—1. The Psalms in Hebrew and Hebrew-Spanish, 3000 copies. 2. The whole Old Testament in the same languages, 4to, 2 vols., 3000 copies. And a second edition of the work in 5000 copies. 3. The Pentateuch, in the same languages, 18mo, 500 copies, and a second edition of it in 8vo, 2000 copies. 4. The Psalms in an entirely new, popular version in Hebrew-Spanish without the Hebrew, 24mo, 2000 copies. 5. A Hebrew Grammar in Indeo-Spanish, 2000 copies. 6. A Hebrew and Chaldee Lexicon of the Old Testament in the same dialect, 2000 copies.

These two last mentioned works seen to be of little use at present. They were planned, begun, and carried on to a great length when I was still expecting to see a vigorous Jewish Mission grow up around me, in connection with which I expected these helps to become useful to the more intelligent and inquisitive portion of the Jews. When I saw that that hope was vain, the Grammar was printed already, and the Lexicon also too far advanced in print to permit me to give it up again, I therefore finished it in the spring of last year. If these two books are not much called for at present, it is because I could not foresee the long stagnation of a mission in which I laboured for seventeen years entirely, alone, nor the catastrophe of last year, when almost all united in the destruction of our Jewish Mission in Turkey. I doubt not, however, the time will come, and perhaps soon, when these books will pay for the trouble they have cost, and the expense they have occasioned. Nobody will doubt the timeliness of the various editions of the Scriptures above mentioned. For, when I came here, the New Testament in Hebrew-Spanish had already been offered to the Jews by the British and Foreign Bible Society, but had found no entrance among a people who were almost entirely destitute of the Old Testament, upon which the New Testament is based. They especially longed for the Old Testament and, when it was offered to them, they received it without gaining.

The three missionaries who have just left the Jewish field, have published the following works, viz.,—

1. *The Tract Primer for Schools.* 2. *The Evidences of Inspiration of the Old and New Testaments.* 3. *Notes on the Parables, &c.* 4. *The King and his Son,* a tract. 5. *The Image of Gold,* a tract. 6. *The Two Liars,* a tract. 7. *The Ad-*

vantages of Drunkenness, a tract. & A small *Collection of Hymns*, all but two by Mr. Dodd. 9. *The Child's Book on the Soul*. Translated by Mr. Parsons. 10. *The Mandarers; or, Well-spring of Knowledge*. Edited, and mostly composed, by Mr. Morgan, in 12 numbers, during 1855.

All these publications are being sold among the Jews at the same reduced prices at which all the other missionary publications are disposed of among Armenians, Greeks, &c. That these efforts should remain unfruitful no Christian will expect or fear. They will yield fruit in due time. But it is not for an old man to reap what young men have sown, nor would this be possible for me if I attempted it. Gladly would I have made for the poor Jews, especially the more ignorant, a new popular version of the whole Old Testament in Hebrew-Spanish. Such a version is much called for, and I had loved to consider it as my last missionary work. But, being now entirely unsupported, and without any hope of re-inforcement from America, I can hardly consider this to be my task, although, if I do not do it, I do not see who can or will. I am compelled to leave to the brethren of other countries both the burden of this my intended last work, and the privilege of reaping what we have sown too "sparingly." If I quit the Jewish field, as probably I shall do soon, I beg all, who have taken cognisance of my humble missionary career, to understand that I have lost none of the interest I may have felt in the salvation of Israel; that I consider the present state of the Jews in Turkey, compared with that of 1832, to be like the brightening morning compared with the pitch-dark midnight; and that I believe that others, who "faint not" as we do, will "reap" "in due season." But I humbly recognise Divine Providence in these changes, and bow to the dispensation without a murmur, though not without deep sorrow. To all my friends in America, who have encouraged me by their prayers, I desire here to express my heartfelt, humble gratitude. I pray them to pardon my short-comings, which have been many. But be sure, dear friends, that neither your labours and prayers, nor mine, have been lost. If neither you nor I can continue to labour for the Jews, we can continue to pray for them. This no man can hinder us to do. The Divine purposes on their behalf will ripen amid the changes of men and of things, and all His promises to Israel, as well as to others, will in proper time prove to be yea and amen in Christ."

It were much to be wished that the services of this indefatigable missionary could have been secured by the Assembly's Committee; but, before application was made to him with a view to this, he had turned his thoughts to other labours. As it is, our missionaries may profit by his counsels, and cannot fail to benefit by the materials which, through the industry of years, he has collected.

We shall only add that Salonica and Smyrna are the first points to be occupied by our missionaries, and that the Rev. A. Benoliel is now at the former place, where it is intended that he shall be joined, as soon as possible, by a Gentile colleague. It is also hoped that both Mr. Rosenberg, mentioned in the letter, and the other "helper" at Smyrna, may be, ere long, actively engaged in the service of the Mission.—*H. and F. Miss. Rec. for June.*

THE CASE OF ARCHDEACON DENISON.

The Court constituted to try the charge preferred against the Venerable Archdeacon Denison for preaching and publishing doctrines touching the Sacrament of the Lord's Supper, wholly irreconcilable with the Thirty-nine Articles, sat on Tuesday in the Guildhall of the city of Bath, by adjournment from the 28th ultimo, for the purpose of delivering its decision on the issues raised before it. The hall was crowded in every part, a large proportion of the assemblage being clergymen. Archdeacon Denison was accompanied to the Court by the Right Hon. Mr. Henley, M.P., His Grace the Archbishop of Canterbury, the Right Hon. S. Lushington, the Very Rev. the Dean of Wells, the Rev. Dr. Hartley (Margaret

Professor of Divinity, Oxford), Dr. Travers Twiss (Vicar-General), the Rev. John Thomas (Chaplain to the Archbishop), Mr. F. H. Dyke, (Registrar), and Mr. Felix Knyvett (Secretary and Apparitor-General to his Grace), having taken their seats.

Dr. Lushington proceeded to pronounce the decision of the Court. He said—His Grace the Archbishop desires me to read the following declaration:—That his Grace has taken into his consideration the articles filed in this proceeding on behalf of the Rev. Joseph Ditcher, Vicar of the parish of South Brent, in the county of Somerset and diocese of Bath and Wells, against the Venerable George Anthony Denison, Vicar of East Brent and Archdeacon of Taunton, in the county and diocese aforesaid, the evidence adduced in proof of the said articles, the arguments of counsel and the authorities cited, and, with the assistance of his assessors, he has come to certain conclusions thereon. This proceeding came to originate with his Grace by virtue of the statute 3rd and 4th Victoria, chap. 86, which enacts that, when the bishop of the diocese has conferred the perferment held by the accused, the duty of the diocesan devolves on the archbishop. In the fulfilment of that duty, his Grace caused the original commission to be issued—an obligation which, as his Grace has been advised, it was imperative on him to discharge. I have also to state, that this investigation, although based, as far as relates to procedure, upon the Clergy Discipline Act, is yet instituted under the provisions of the 13th of Elizabeth, chap. 12. This is not a question such as was involved in the Gorham case, namely, as to what might be deemed admissible doctrine. It is a question wholly turning upon the second section of the statute, which declares that any clergyman, who should advisedly affirm or maintain any doctrine directly contrary or repugnant to any of the Articles of the Church, and, on being "convened" before the bishop or the ordinary, should not revoke his error, shall be liable to deprivation. The question which his Grace had to try was, whether the doctrines, set forth and preached by the Venerable Archdeacon in the sermons annexed to the articles filed in this proceeding, were or were not directly contrary and repugnant to any of the Articles of the Church. The authority of Parliament has established that the Thirty-nine Articles must be taken to be the true expression of Scripture on every subject to which they advert; wherefore the Venerable Archdeacon was not permitted to go into an examination of the Scriptures with a view to justify his doctrines. There could not be a more inconvenient proceeding, or one more opposed to the law than that, when the Legislature of the country has authoritatively pronounced in the given form of the Thirty-nine Articles what are the doctrines of the Church of England, an individual sermon should be compared—not with that standard which is the only standard of the Church, but with a number of disputed texts of Scripture. What might be the possible consequence of the adoption of such a course? One or more Judges might be found who would conceive that certain doctrines were conformable with Scripture; but, should they hold that those doctrines (conformable in their opinion with Scripture) were not equally conformable with the Thirty-nine Articles, in what position would they then be placed? That anomaly is excluded by the law applicable to this case. I shall now state the conclusions at which his Grace has arrived. They are these—That the 9th, 11th, 13th, and 14th of the Articles filed in this proceeding are proved, and that the charges therein made are established, so far as is hereinafter mentioned. Whereas it is pleaded in the said 9th Article filed in this proceeding, that the said Archdeacon, in a sermon preached by him in the cathedral church of Wells on or about Sunday, the 7th of August, 1854, did advisedly maintain and affirm doctrines directly contrary and repugnant to the 15th, 28th, 29th, and 35th of the Articles of Religion referred to in the statute of the 13th of Elizabeth, chap. 12, or some or one of them, and, among other things, did therein advisedly maintain and affirm "That

the body and blood of Christ, being really present after an immaterial and spiritual manner in the consecrated bread and wine, are therein and thereby given to all and are received by all who come to the Lord's Supper;" and "That to all who come to the Lord's Table, to those who eat and drink worthily, and to those who eat and drink unworthily, the body and blood of Christ are given; and that by all who come to the Lord's Table, by those who eat and drink worthily, and by those who eat and drink unworthily, the body and blood of Christ are received." His Grace, with the assistance and unanimous concurrence of his assessors, has determined that the doctrines in the said passages are directly contrary and repugnant to the 28th and 29th of the said Articles of Religion mentioned in the aforesaid statute of Queen Elizabeth, and that the construction put upon the said Articles of Religion by the Venerable Archdeacon of Taunton is not the true or an admissible construction of the said Articles. That such doctrine is directly contrary and repugnant to the 29th Article, and that the true and legal exposition of the said Article is, that the body and blood of Christ are taken and received by the worthy receivers only, who, in taking and receiving the same by faith, do spiritually eat the flesh of Christ and drink His blood; while the wicked and unworthy, by eating the bread and drinking the wine without faith, do not in anywise eat, take or receive the body and blood of Christ, being devoid of faith, whereby only the body and blood of Christ can be eaten, taken, and received. Whereas it is pleaded in the said 11th of the Articles filed in this proceeding, that divers printed copies of the said sermon or discourse (mentioned in the 10th Article) by the said Archdeacon Denison were, by his order and direction, sold and distributed in the year 1834 within the said diocese of Bath and Wells; and whereas the said sermon of discourse contains the following among other passages—"That the body and blood of Christ being really present, after an immaterial and spiritual manner, in the consecrated bread and wine, are therein and thereby given to all, and are received by all, who come to the Lord's Table;" and, "That to all who come to the Lord's Table—to those who eat and drink worthily, and to those who eat and drink unworthily—the body and blood of Christ are received;"—his Grace, with the assistance of his assessors, has determined that the passages aforesaid contain a repetition of the erroneous doctrine charged in the ninth article filed in this proceeding, and that such doctrine is directly contrary and repugnant to the 28th and 29th of the Articles of Religion mentioned in the aforesaid statute of Queen Elizabeth. Whereas it is pleaded in the said 14th of the Articles filed in this proceeding, that divers printed copies of a sermon or discourse (mentioned in the 12th Article) by the said Archdeacon, were, by his order and direction, sold and distributed in the years 1853 and 1854 within the said diocese of Bath and Wells; and whereas the said sermon or discourse contains the following among other passages:—"That to all who come to the Lord's Table—to those who eat and drink worthily, and to those who eat and drink unworthily, the body and blood of Christ are given; and that by all who come to the Lord's Table—by those who eat and drink worthily, and by those who eat and drink unworthily—the body and blood of Christ are received;" and, "It is not true that the consecrated bread and wine are changed in their natural substances, for they remain in their very natural substances, and therefore may not be adored. It is true that worship is due to the real though invisible and supernatural presence of the body and blood of Christ in the Holy Eucharist under the form of bread and wine." His Grace, with the assistance of his assessors, has determined that the doctrines in the said passages are directly contrary and repugnant to the 28th and 29th of the said Articles of Religion mentioned in the aforesaid statute of Queen Elizabeth. His Grace desires me further to state, that he will

allow time to the Venerable Archdeacon to revoke his error until Wednesday, the 1st of October next: when, if no such revocation as is required by the statute of Elisabeth aforesaid shall be made and delivered by that time into the Registry of Bath and Wells, he will, in obedience to the said statute, pronounce sentence in this Court, which will be adjourned to Tuesday, the 21st day of October next.

The Court was accordingly adjourned to the 21st of October.

WHY AM I A PRESBYTERIAN?

—“Because in that Church the Gospel was presented to my heart with such power as to convince me of sin, and bring me to the knowledge of the Truth as it is in Jesus; because I like its order and simplicity of worship; and because its government seems to me as agreeable to Scripture as it is favourable to the rights of the people; but little will it avail us in the day of retribution, that we belonged to a Church of pure doctrine, Scriptural order and inexhaustible resources, if we have not the vitality and power of godliness in our heart and life. O! then, beloved children, be not like the degenerate Hebrews who ‘spoke half in the language of Ashdod and could not speak in the Jews’ language, but according to the language of each people’; but, as you need a whole Christ, be His entirely, not in word only, but in deed and in truth. And, as far as your influence extends, plead with those, who have been brought up in our excellent faith, not to forsake the Lord God of their Fathers. While they possess a speculative belief in the Truth, they have not the excuse of ignorance to plead, yet do they fall short of that assimilating faith which shall enable them to benefit by their doctrinal knowledge, and embrace Jesus Christ, freely offered to them in the Gospel. O! that such would place a higher value on the heritage they cast from them so unwisely; and, instead of reaching to that which will not profit in the day of their calamity, that they might fight the good fight of faith and lay hold on eternal life.”

The above is the commencement and conclusion of a little work written by a lady under the title which is at the head of the article, for the use especially of young people, and which in a very interesting manner explains what many of the readers of the *Presbyterian* should be acquainted with. It is published at Philadelphia, and, that they may be able to give an intelligent reply to any who may ask a reason of the *faith* that they profess, having been baptized into it, and called by its distinctive appellation, might well be placed in the hands of some of our readers.—*Comm.*

WONDERS OF THE CREATED UNIVERSE.

WHAT mere assertion will make any one believe that in one second of time, in one beat of the pendulum of a clock, a ray of light travels over one hundred and ninety-two thousand miles, and would, therefore, perform their tour of the world in

about the same time that it requires to wink our eyelids and in much less than a swift runner occupies in taking a single stride? What mortal man can be made to believe, without demonstration, that the sun is almost a million times larger than the earth; and that, although so remote from us, a cannon ball shot directly towards, and maintaining its full speed, would be twenty years in reaching it, it yet affects the earth by its attraction in an inappreciable instant of time! Who would not ask for demonstration, when told that a gnat's wing, in its ordinary flight, beats many hundred times a second; or that there exist animated and regularly organised beings, many thousands of whose bodies; laid close together, would not extend an inch? But what are these to the astonishing truths which modern optical inquirers have disclosed, which teach us that every point of a medium through which a ray of light passes is affected with a succession of periodical movements, regularly recurring at equal intervals, no less than five hundred million of millions of times in a second. That it is by such movements communicated with the nerves of your eyes that we see; nay, more, that it is the difference in the frequency of their recurrence which affects us with the sense of the diversity of colour. That, for instance, in acquiring the sensation of redness, our eyes are affected four hundred and eighty-two millions of times; of yellowness, five hundred and forty-two millions of times; of violet, seven millions of times per second. Do not such things sound more like the ravings of madmen than the sober conclusions to which any one may most certainly arrive, who will only be at the trouble of examining the chain or reasoning by which they have been obtained?

SUBSCRIPTIONS RECEIVED SINCE OUR LAST PUBLICATION.

George Muir, Grimsby.....	1855-6	0	5	0
John Cameron, Dundee.....	1856	0	2	6
Catherine McDonell, Charlottenburg.....	1855	0	2	6
Mrs. A. Morris, Brockville, 1854-5-6-7		0	10	0
J. S. Hunter, Montreal.....	1856	0	2	6
John Aitken, ".....	1856	0	2	6
Wm. Stevens, ".....	1856	0	2	6
Lawrence Glass, Brockville,...	1856-7	0	5	0
Jas. Davidson, Jarvis.....	1855-6	0	5	0
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UNIVERSITY OF QUEEN'S COLLEGE.

SESSION 1856-57

THE Fifteenth Session of Queen's College will begin on the first Wednesday of October (1st October,) 1856, at which date all Intrants and regular Students in the Faculty of Arts are required to be present.

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

Candidates for matriculation pass regular examination before the College Senate in the first three books of the *Æneid* of Virgil, the first three books of *Cæsar's Commentaries*, Mair's Introduction, the Greek Grammar; the First Book of Euclid, and Arithmetic, as far as Vulgar and Decimal Fractions, inclusive.

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Each Student on entering must produce a certificate of moral and religious character from the Minister of the congregation to which he belongs.

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THE PREPARATORY DEPARTMENT, of College School, will be conducted as usual, under the charge of competent Masters.

The Fees in this department are as follows;

TERMS PER ANNUM.

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For Pupils above 12 years of age,	6
For Tuition in the above branches, together with Geography, English Grammar Composition, the Latin Rudiments, and the use of the Globes,	6
For Tuition in all the above branches, with lessons in the Latin Classics, Greek, Mathematics,	8

All Fees payable quarterly in advance. A deduction of 25 per cent. allowed on the tuition fees of parents sending more than one Scholar.

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October, 1st 1856.

UNIVERSITY OF QUEEN'S COLLEGE.

There will be a general meeting of the Board of Trustees of Queen's College, to be held in the College Building, on Wednesday, the 15th October next, at 8 o'clock, P. M.

JOHN HAMILTON,

Chairman of the Board of Trustees.

Queen's College, Kingston,
12th Sept., 1856.

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