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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. 11, November, 1858.

VOLUME XI.

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

The Presbyterian.

ARRIVAL OF A MISSIONARY.

We notice the arrival, by the "Nova Scotian," of the Revd. W. C. Ross, a missionary from the Colonial Committee to the Presbytery of Toronto.

CONGREGATION OF HEMMINGFORD.

We learn that a deputation of the ladies belonging to the Presbyterian Church at Hemmingford waited upon the Rev. James Patterson, their recently inducted pastor, and, in name of the ladies generally, presented him with an elegant and valuable pulpit gown with best wishes for his long and continued usefulness in his new charge.

QUEEN'S COLLEGE—OPENING OF CLASSES.

We learn with pleasure that the attendance at this Institution is steadily increasing. On the recent opening of the Arts Classes there were 22 new intrants, and it is believed the number will be increased to 30. Of this, the highest number which have yet entered on the first year's Classes in the College, we are glad to state that no less than 7 are from the Lower Provinces. We doubt not that our College will grow steadily in usefulness and in reputation, and prove of much value to our Church, as its School of the Prophets.

INDUCTION EXPENSES.

In our last issue we had the pleasure of inserting among the proceedings of the Presbytery of Hamilton a notice of the liberal conduct of the Kirk Session of Niagara in defraying the expenses of the members of Presbytery who inducted Mr. Campbell, and which moreover stated that "this was the first instance of the kind in the history of our Church." This however, we learn, is an error. We doubt not it has been the case in other instances, but we are aware, and to the credit of the people of Melbourne it ought to be stated, that, on the occasion of the induction of Mr. Sievwright there, the members of Presbytery were relieved from all expenses by the liberality of the Congregation. We trust that such conduct will become the rule and not the exception.

THE JEWISH MISSION.

Elsewhere we insert a letter from Mr. Epstein, giving some account of his exertions during the summer. We are confident that good will come of the seed thus sown, and that our people will continue to feel a lively sympathy towards the objects of this mission. Mr. Epstein will now apply himself to his medical studies during the winter, but it is designed that he shall visit the Glengarry and Beauharnois Districts and the cities of Montreal and Quebec during

the winter. We earnestly recommend this effort to the sympathies of our people, and, reminding them that we have now a Missionary and his family to support, trust that no congregation will omit to obey the injunction of Synod to take up a collection for this object.

ST. JOHN'S CHURCH, HAMILTON.

The induction of a minister over this new charge, which we chronicled in our last, is deserving of more than a simple notice in the records of the meetings of a Church Court. There is wide room in our Province for Church extension, and well directed efforts to that end will not fail of success. In the instance before us the territorial plan, which has been so successful elsewhere, was adopted. A Sabbath School was opened—Divine worship was conducted on the Sabbaths, and at length a Mission Chapel was erected, and now we have the result in a regularly organized congregation with a settled Pastor. To the zeal and energy of the Minister of St. Andrew's Church, Hamilton, the Revd. R. Burnet, is, we believe, due the credit of the initiation of this scheme, and of the steps which led to the erection of St John's Church. We rejoice that the original efforts have been followed up by faithful missionaries, and crowned with so much real success.

DEGREE OF D. D. FROM QUEEN'S COLLEGE.

The Senatus Academicus of Queen's College, at a meeting held on the 6th ult., conferred the degree of Doctor in Divinity on the Rev. James C. Muir, of Georgetown, C. E., and on the Rev. Alexander McGillivray, of McLennan's Mountain, Pictou, Nova Scotia. Although the Royal Charter of the University of Queen's College, granting power and authority to confer degrees in the several Arts and Faculties, is dated in the fifth year of Her Majesty's reign (1841), this, we believe, is the first occasion on which the Senatus have exercised the right of conferring a degree in Divinity. On this account the recipients and their friends may consider the honor as greatly exalted, and we trust that hereafter it will be dispensed with such chariness and discrimination that its value will be fully sustained. We hope those Reverend Gentlemen, whose names as yet are the only ones composing Queen's College list of Doctors in Divinity, and who, we believe, are highly deserving of the acknowledgement that has been made of their ability and attainments, will be long spared in their respective and important spheres of usefulness.

THE JUVENILE MISSION.

We are glad to be able to express our belief that this interesting effort bids fair to increase in usefulness. It has taken firm hold on the affections of our young people, and will yet bring forth good fruit in the after history of our Church. The Report of the Treasurer, submitted to the last meeting of our Synod, and which we insert in this number, was very interesting. From it we learn that in 1857-58 our children contributed as follows:—

For the support of Orphans in India,	\$400
To present Orphans with Bibles,	12
For the Canadian School, Calcutta,	128

\$540

The amounts remitted annually are steadily increasing. In the year ending April, 1856, the first year of the effort, there was contributed \$120; up to April in 1857 \$400, and in the third year, as above, \$540, an increase of more than four-fold. A pleasing feature of the scheme has been the adoption of the proposal to support the Canadian School at Calcutta. Miss Hebron applied for aid to establish it, and the amount sought has been raised, and that without interfering with the other branch of the Mission. We trust that it may soon be opened in the vicinity of the Orphanage, as is now proposed, and prove permanently useful. Besides the remittance for the support of the School of £25 stg., £5 stg. has been remitted for the purchase of books, &c., for the School. During the year our Schools have remitted for the support of 33 orphans; but there is difficulty in allotting children to them, owing

to the disturbed state of India, and the support of the Canadian School is now suggested to such Sabbath Schools in the meantime. The Schools in Nova Scotia and New Brunswick are also entering upon this pleasing work. This effort is calculated to excite much interest in Missionary efforts in the minds of our young people. The Treasurer earnestly solicits contributions for the Canadian School, especially from Schools that may not be able to afford the sum required for the support of an orphan, (£4 cy.), or that may not wish to remain longer on the list of applicants, also from individuals. We shall from time to time have somewhat to say to our many friends as to that Mission. Meanwhile we cordially unite in the expression of the earnest aspiration with which the Report closes, "that the Great Shepherd may continue to watch over the youth of our Church, and may own and bless this humble effort to enlist their hearts in the work of extending His Kingdom."

PRACTICAL BENEFICENCE.—THE CALVARY PRESBYTERIAN CHURCH, PHILADELPHIA.

We have perused with real pleasure the first Report of the Missionary Association of this Church, of which the Rev. J. Jenkins, late of Montreal, is pastor; and notice it in consequence of the incentive it holds out to like exertions in other quarters. The Association was formed in 1854 at the instance of the Sabbath School Teachers of the Church. A quarter of the city was selected for its operations,—a Sabbath School opened,—house to house visits were commenced,—and a Missionary engaged, who preached in a large room. A lot of land was then selected for a Mission Church, and two members of the congregation agreed to furnish the means to purchase the lot, and erect a building suitable for a lecture-room and Sabbath School. The building cost, with the ground, \$13,500. It has accommodation for a Sabbath School of 500, and an audience of 600 persons. It was named the Olivet Presbyterian Church, and has now a settled pastor with a membership of 133. The Olivet Church opened a Sabbath School, which is likely to become the nucleus of a colored church, and is attended by 75 scholars. The infant congregation contributed last year to benevolent and religious objects \$1500. The Sabbath School of Olivet Church was established in 1855 with 63 scholars and 16 teachers. It now numbers 588 scholars and 43 teachers. An Industrial School is also maintained in connection with it.

Having thus successfully planted this flourishing offshoot, the Association of Calvary Church did not flag in their operations, but turned their attention to other fields of usefulness. In 1857 they assumed the charge of the Carmel Sabbath School. On the first day of the opening 39 schol-

ars were in attendance, and the number of scholars has increased to 51. In March, 1857, also the Association opened a school in the southern quarter of the city, and a lot for a site, which cost \$1200, was given by one member of the Calvary congregation. The school opened with 23 scholars in two small rooms. On the site so given, meanwhile, a Mission Chapel was erected at a cost of \$4000; and in November the school was removed to the Tabor Mission Chapel, having increased to 255 scholars and 23 teachers.

Such, then, is the result of the Home Missionary efforts of a single church in a populous city; and at the end of the third year the Association is able to report, as the result of their labours and expenditure, 963 Sabbath scholars, taught by 89 teachers—a Church erected, regularly organized and attended by 135 members, besides hearers, and a Mission Chapel. But, not content with well-doing, they contemplate further progress, and propose to employ another Missionary to labour in the Carmel and Tabor Schools' Districts, and to purchase a lot and erect a building and chapel for the accommodation of the Carmel School.

In view of what has been thus accomplished, well may the Association say, "Bless the Lord, O our souls, and all that is within us bless His holy name"; and well may we in our several spheres strive to imitate this noble example, which presents a lively picture of what a living church ought to be—a centre of busy Christian effort, from which should radiate beams of light, illumining with Gospel truth the destitute places of the earth. Would that higher views of Christian duty were felt and acted on by all our people! Would that all but realized the duty of giving, "as God hath prospered them," to His service. In our large cities there is ample room for such efforts. There are Sabbath Schools to be planted, and little uncared-for children to be gathered in and fed. There are chapels to be erected, and the Gospel carried to the indifferent. There is work to be done in the city and in the clearing in the forest. The field is very white, the harvest is very plenteous, but the labourers are very few. Pray then the Lord of the Harvest that he would send forth labourers to the harvest, and do what in you lies to promote the spread of the Redeemer's Kingdom.

If Christian men and women but gave, laboured and prayed as they ought, how mightily would the Church advance to take possession of the World! Meanwhile we trust that this happy example of what has been done may lead some among us to try what *may and can be done*; and, in the concluding words of the Report before us, we would only add—

"When we remember how much we are expending every year for our own gratification as individuals, as families and

as a church, and remember also how much treasure the Lord has entrusted to our care,—we can but say, ‘Lord, strengthen our faith; quicken our consciences; inflame our zeal; increase our self-denial; enlarge our benevolence; multiply our benefactions.’”

THE CHURCH IN CANADA.

FRENCH MISSION FUND.

The Treasurer acknowledges the receipt of the following contribution:—

Oct. 3.—Amount received from A. Dingwall Fordyce, Fergus, \$8 40
 ARCHD. FERGUSON,
 Treasurer.
 Montreal, 26th Oct., 1858.

JEWISH MISSION.

Received in August from the Missionary Association of St. Andrew's Church, Perth, per Rev. W. Bain, \$40 00
 Received, per Rev. Ephraim M. Epstein, as follows, viz:—
 Collection at Milton, 9 00
 “ at Brantford, 8 63
 “ at Galt, 20 00
 “ at Missionary Meeting in Fergus, 28 45
 Contribution from Fergus Missionary Association, 13 55
 \$117 63
 Montreal, Oct., 1858.

QUEEN'S COLLEGE SUBSCRIPTIONS.

BURSARY FUND.

St. John's Church, Cornwall, per Rev. Dr. Urquhart, \$24 00
 John Paton, Secretary, on account, 50 00
 BUILDING FUND.
 Fergus Congregation, (additional), per A. D. Fordyce, Esq., \$ 4 00
 Eldon Congregation, per Rev. J. MacMurchy, 56 00
 JOHN PATON,
 Secretary to Trustees.

QUEEN'S COLLEGE,
 Kingston, 18th Oct., 1858.

THE FRENCH MISSION.

The ensuing interesting letter was received some months back from the Rev. L. Baridon, but has not till now been translated. It is well deserving of perusal. Mr. Baridon resides a few miles from Hemmingsford, where we have again a settled Minister. In the section of country in which he labours there is a large and widely-scattered French Canadian population, numbering some 10,000 souls. Mr. Baridon, who was formerly in the employ of our Mission and then deserved our confidence, has gathered around him a little congregation, and represents the field of his labours as a very interesting and promising one.

We believe that the Committee on the French Mission have given their duties mature consideration, and we are informed that they will probably be able to announce in our next issue that they have placed the Mission on a satisfactory footing. To do this, however, they require sympathy

and support. Very few congregations have yet come to their aid. We trust support will not be withheld:—

(Translation.)

MOER'S JUNCTION, 19th May, 1858.

DEAR SIR,

I send you some details with regard to my work, praying you to translate this letter for the benefit of those who take an interest in the well-being of the French Canadians on the borders of the United States and Canada.

I have already told you that the field of my pastoral duties is in the County of Clinton, on the borders of Canada. My chief stations are Champlain, Chazy, Perry's Mills, Centreville, Moer's, and Sciota. These different localities include about 60 families of French Canadians, who have left the Church of Rome. They are Protestants, and I am their recognized pastor. Notwithstanding that there are among them some whose views differ as to matters of secondary importance, they yet live together in harmony. Thus far I have endeavoured to do good to them all without disputing with those who wear mantles of a different shade of colour from my own, knowing that the strongest and most noble bond of union—that which makes holy—is the unity of the faith in the knowledge of the Son of God. I have laboured to carry into practice the beautiful maxim, “In necessariis unitas, in dubiis libertas, in omnibus charitas.” But the ignorant have difficulty in understanding such a course of action. I preach alternately each Sabbath at Perryville and Sciota: these are my two most important stations. In the last I held weekly meetings during the last winter, which were often prolonged till midnight. After reading the Word of God, and delivering an appropriate meditation upon it to the audience, those present were invited to put to me any questions they chose as to subjects with regard to which they desired to be enlightened. This plan proved of service. Several women, who before only knew the path to the confessional and the chapel, thus came to understand that there was a better way. They acquired thus, if not a renewal of their hearts, at least a knowledge of their hearts.

Besides I visited many Protestant families and others, and held here and there little meetings at their houses with the view of encouraging them and strengthening their faith. Roman Catholics also sometimes were present, and may have derived profit from them. As scarcely any of these people know how to read, you will understand how necessary it is to visit them, to preach to them, to read to them, and to pray with them, the only exercises which afford them the means of being led into the Christian life. I have baptized and married several of those whom I consider as having commenced to walk in the path of obedience to the Word of God.

In another letter I have already said that I find ready access to the people, to preach to them the truth as it is in Jesus. It is true that, if all do not listen to the teachings of the Bible, the great majority have none or scarcely any confidence in their priests. Unbelief and the miserable affairs of this life are the idols which absorb their hearts, and become to them the broken cisterns which can hold no water. Discussions are frequent with them, and are sometimes the ladder of escape out of their error, against which the only prevailing weapons are reasonings and teachings, drawn from the Word of God. The system of the Church of Rome is understood and has influence over various individuals according to the measure of their intelligences; but, nevertheless, it is the same in its nature, whether operating upon a mind of high or little intelligence.

The Canadians in the United States are generally poor. The great majority of them live from day to day like the birds of the air. This country is not at all for them that paradise of prosperity which they are made to believe in Canada. Their houses and their clothes are very indifferent. Many of them cannot come to our meetings for want of clothes and boots and shoes. Many of them live altogether upon Indian corn and buckwheat flour. The inhabitants of Gaspé and the least fertile districts of the Gulf of St. Lawrence are more comfortable in their circumstances than our Canadians in this region. The Americans are the masters of the country; the Canadians are their serfs. Their temporal and their spiritual condition is alike worthy of compassion.

These few thoughts will enable you to form a correct impression of the character of the work to be done in this quarter. I shall by and by have further details to transmit to you.

Your obedient servant,
 L. BARIDON.

JEWISH MISSION.

KINGSTON, Oct. 4th, 1858.

Dear Sir,—I have delayed writing to you, wishing to do so after accomplishing my visiting of the churches of our Synod, in compliance with the Synodical order conveyed to me by the Committee on the Jewish Scheme. I am thankful to report that, though I have visited many more churches than was originally proposed by yourself and the Committee, my health is as good as before starting on the tour, and I am now ready to resume my medical studies for the ensuing year. The extremes of my visits were Cornwall and Goderich, between which I visited forty-two churches and congregations. They are as follows:—(1) Kingston, (2) Belleville, (3) Seymour, (4) Campbellford, (5) Stirling, (6) Newburgh, (7) Clarke's Mills, (8) Brockville, (9) Perth, (10) Lanark, (11) Cornwall, (12) Ottawa, (13) Bowmanville, (14) Orono, (15) Scarboro, (16) Markham, (17) Thorah, (18) Eldon, (19) Beaverton, (20) Brock, (21) Uxbridge, (22) Bradford, (23) King, (24) Vaughan, (25) Vaughan, 7th Concession, (26) Toronto, (27) Hornby, (28) Milton, (29) Niagara, (30) Clifton, (31) Galt, (32) Guelph, (33) Toronto [again], (34) London, (35) Westminster, (36) Stratford, (37) Goderich, (38) Brantford, (39) Dundas, (40) Galt [again], (41) Hamilton, (42) Woolwich, (43) Fergus. The last two places should come in after (32) Guelph. I have delivered more sermons and addresses than the number of places indicated, having preached twice or three times on the Sabbath.

The immediate result of my visit has been realized; I know a great part of the people who send me as their Missionary, and I am persuaded that they are deeply interested in the cause, and will be so in the future if they who minister unto them in holy things will be themselves active in this cause, and keep up the interest among their people. I am sure of the sympathy that many of our Ministers already feel for

the effort. With several of them I have enjoyed most excellent Christian intercourse, the remembrance of which will not be forgotten.

Here I would take the opportunity of thanking all our friends, and the friends of Israel, for the interest which they manifested towards myself and my people. May the Lord reward them all according to His promise, to bless them that bless Abraham.

I have also received for the funds of the Committee the following sums, which please acknowledge in the *Presbyterian* :

From a general meeting at Milton,	\$ 9 00
“ “ “ Brantford,	8 63
“ “ “ Galt, . . .	20 00

Enclosed you will find an account of my travelling expenses.

Yours truly,
EPH. M. EPSTEIN.

INDUCTION OF REV. JAMES STRUTHERS DOUGLAS, A.M., TO THE MINISTRY OF THE SCOTCH CHURCH IN PETERBORO.

The Rev. Dr. Barclay of Toronto, agreeably to the appointment of the Presbytery of Toronto, preached in the Scotch Church here on Sabbath last, the 26th day of September, from John vi. 67-68, and served the edict in favour of Rev. J. S. Douglas, who had received a unanimous call from the congregation to be their minister, and who preached in the afternoon from John xi. 25-26,—both preaching to very respectable and attentive audiences. The Presbytery of Toronto met by special appointment on the evening of Monday the 27th, at 6 o'clock P. M., in the Church; present, Rev. Dr. Barclay, Messrs. Bain and Mackerras, Ministers, and Judge McLean, Ruling Elder; and, after being duly constituted with prayer, proceeded to the induction of Mr. Douglas, Missionary Minister of the Church of Scotland, transferred to the Presbytery of Toronto from the Presbytery of Glengarry, in consequence of this call; and, no objections being offered, Dr. Barclay proceeded to the pulpit and preached a very eloquent and appropriate sermon from John iv. 37, “Herein is that saying true, One soweth and another reapeth,” showing by way of introduction that in personal matters this is not the rule, but, on the contrary, as a man sows, so shall he reap; but herein it is true that, as one generation provides for another, so the Prophets prepared the way for the Apostles—the Apostles and Martyrs for us—and specially Christ for the whole World; and concluded by inculcating on parents to make spiritual provision for their children, and Ministers for their people, for that by so doing both he that soweth and he that reapeth shall in the end rejoice together. Dr. Barclay then put the usual questions, which being satisfactorily answered, he inducted him into the charge of the Church and Congregation,

giving him in the name of the Presbytery of Toronto the right hand of fellowship, which was repeated by the other members present. Mr. Bain then ascended the pulpit and addressed the new Minister in a very affectionate and practical way as to his duties and personal conduct among his people; after which he was invited to sit with the members present, while Mr. Bain proceeded to address a few pithy remarks to the congregation as to their obligations,—to attend on Mr. Douglas's ministry, to pray for him, and to support him both temporally and spiritually. After the benediction had been pronounced, Mr. Douglas received a most hearty and devout welcome from the congregation, which was unusually large, and the remembrance of that night will no doubt often cheer him under his future labours and trials, and lead him, like Jacob, at such times to call upon the God who then appeared to him at the outset of his ministry in this place.

The services were solemn and the sentiments expressed liberal, affording good ground that the Spirit of Christ, which inspired them, will bless Mr. Douglas's ministry to the souls of all who prayerfully attend upon it; and that the congregation will have from the God of all grace an abundant return in spiritual blessings for the unanimity and liberality with which they have welcomed their new Pastor, as sent by Him who purchased them to Himself with His own precious blood. May God establish this hope in its abundant fulfilment.

PRESBYTERY OF GLENGARY.

This reverend Court met at Lancaster on the 15th September, the Rev. Peter Watson, Williamston, Moderator.

There was a large attendance of Ministers, and also a considerable number of Elders—a proof that the Laity are taking an interest in the affairs of the Church. It is to be hoped that the time is not far distant when each representative Elder will regard the attendance on Church courts as much his duty as it is the Minister's. This could not fail to be productive of much good, as each Elder could on his return home interest the people in the doings of the Church in the way that the Minister could not so well or so easily do.

The Rev. Messrs Scott and Douglas, ordained missionaries within the bounds of the Presbytery, being present, were requested to take part in the business of the Court. Messrs John MacRae and Farquhar Robertson, Elders from Indian Lands and Vankleek Hill respectively, were requested to take part in all matters which might come before the Meeting, referring to the congregations of which they are office-bearers. The Moderator and Mr. McPherson reported that they had fulfilled their respective appointments. Mr. Johnson stated that the fulfilment of his appointment to hold Divine Service at

Vankleek Hill was anticipated by the arrival of Mr. Douglas from Scotland.

Mr. Gregor not being present to give in his report, the Presbytery, taking into consideration his continued absence from meetings of the Court, resolved to admonish him to attend in future, or give satisfactory reasons for his absence.

The Session Records of Cornwall, Martintown and L'Original were then laid on the table, and after an interval were declared by the Committees appointed to examine them to be carefully and correctly kept; whereupon the Presbytery ordered the Clerk to attest them in the usual way, and enjoined the other Kirk Sessions within the bounds to produce their records at next ordinary meeting. Application was made in behalf of the adherents of the Church at Alexandria for the occasional services of a missionary. The Presbytery expressed their regret that they had no missionary at the time at their disposal to give the supplies asked for, but agreed individually to give Service as often as they could. They further appointed the Moderator and Clerk a Committee to visit Alexandria to enquire into the state of the Church there, and report at next ordinary meeting.

A letter from the Colonial Committee of the Church of Scotland, announcing the appointment of the Rev. J. S. Douglas to act as a missionary within the bounds and under the superintendence of the Presbytery was read, and the Committee of Presbytery, appointed at a former meeting to direct the services of Mr. Douglas, gave in their report, which was approved of. Mr. Douglas (it being his first opportunity of meeting the Presbytery) presented his credentials as an ordained missionary from the Colonial Committee, and gave in a verbal report of his labors at Vankleek Hill, East Hawkesbury and Alexandria, (not knowing that a written report would be expected) which was so far approved of; and he was requested to send in a written report to the Clerk at his earliest convenience. At this stage of the proceedings a memorial from the Trustees of the Church at Vankleek Hill in their own behalf and that of the congregation was presented, expressing their gratitude to the Colonial Committee and the Presbytery of Glengary for having sent Mr. Douglas to labor among them, and their high sense of his faithfulness as a Minister of the Gospel, at the same time expressing their sorrow at the prospect of Mr. Douglas leaving to enter upon another field of labor, and intimating their regret that their number is not such as to warrant them to use means at present to secure his permanent services. The Presbytery received the memorial with great satisfaction, and intimated to the memorialists their expectation that they will remit to the Clerk the sum of not less than four dollars for each Sabbath's services rendered by the missionary, as the

best evidence the Presbytery can give to the Colonial Committee of the appreciation on the part of vacant congregations of the services of missionaries sent to them; and, in the event of the removal of Mr. Douglas, the Presbytery begged to assure the memorialists that the destitute state of the congregation of Vankleek Hill would be duly considered.

The Clerk was instructed to acknowledge receipt of the letter of the Colonial Committee, announcing the appointment of Mr. Douglas as a missionary within the bounds, to intimate his arrival and successful labors, and to respectfully solicit the appointment of another missionary in room of Mr. Douglas, who has signified his intention of accepting a call from the Church at Peterboro' in the Presbytery of Toronto.

The Moderator laid on the table a call with bond, &c., for stipend of £200 from the congregation of Peterboro in favour of the Rev. James S. Douglas, missionary within the bounds. Mr. Douglas, being asked his views respecting the documents in question, said that, while he preferred Vankleek Hill as a place of residence, he regarded Peterboro as a more important field of labor, and therefore desired to be transferred to the bounds of the Presbytery of Toronto; whereupon the Presbytery, while acknowledging the courtesy of the Presbytery of Toronto in transmitting the said documents to them, yet, inasmuch as Mr. Douglas is not a settled Minister, agreed to transfer him to the Presbytery of Toronto to be received and dealt with according to the laws of the Church.

A memorial, numerously signed by members and adherents of the Presbyterian Church of Canada in connection with the Church of Scotland in the Township of Matilda, was presented to the Presbytery, craving to be formed and received as a congregation within the bounds, and declaring their willingness to adhere to the Faith, Government, Worship and Discipline of said Church, and to submit in all matters affecting their interests as a congregation to the jurisdiction of the courts of the Presbyterian Church of Canada in connection with the Church of Scotland. There was also laid on the table a good and sufficient Title-deed, securing the Church property free of incumbrance to the Presbyterian Church of Canada in connection with the Church of Scotland: whereupon the Presbytery agreed to form and receive the memorialists and other adherents of the Church in Matilda as a congregation within their bounds.

The Moderator then laid on the table a call, signed by the Elders in name and on behalf of the congregation of Matilda, in favor of the Rev. Thomas Scott, ordained missionary within the bounds, to be their Minister, and also a subscription paper for stipend, signed by 72 persons. Mr. Scott, upon being asked by the Moderator whether he accepted the said call, replied that he did.

The Presbytery, having duly considered the call and relative papers, agreed to sustain the same, and appointed Wednesday, the 27th day of October, for the induction of Mr. Scott into the Church of Matilda, Mr. Davidson to preach and preside, Mr. Dobie to address the Minister and Mr. McPherson the people.

Mr. Wm. Ferguson gave in a satisfactory report of his missionary labors in Indian Lands.

Mr. Johnson was appointed to hold Divine Service at Vankleek Hill on Sabbath the 10th October.

The Clerk gave notice that he would at next ordinary meeting move the transmission of an overture to the Synod on the subject of the Education of the Students of the Church in Queen's College.

After the transaction of some other business the meeting was closed with prayer.

REPORT OF THE CENTRAL COMMITTEE ON CHURCH PROPERTY.

To the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland.

The Central Committee on Church Property beg leave to report:—

That up to last meeting of Synod, Reports had been received embracing information relative to their Church Property, from in all 53 congregations, and the result of the inquiries of the Committee entered in the Ledger opened for the purpose.

A Report had also been received from the congregation of Newmarket, but which was omitted to be acknowledged in last Report.

Since the last Annual Report, answers to the questions issued by the Committee have been received from the following additional congregations, viz:—

Vaughan, Beckwith, Woodstock, Russeltown.

So that in all, returns have been received from 58 congregations possessed of property of the aggregate value of £46,265.

Of the four congregations last reported, three have Manses and Glebes, and the combined value of their Churches and Glebes is £3,300 cy.

Eventually either through the agency of the existing Committee or by some other means, the Church will no doubt obtain an accurate view of the whole of the property owned by its various congregations, and such information cannot fail to prove valuable. The Committee conceive that it is highly desirable that such information should be in the possession of the Church.

The Committee have again had brought under their notice several instances in which farm and other land deeded by the Crown or by benevolent donors to Trustees on behalf of the Church with which we are connected, is held by individuals who have taken possession of it, and are, as one of our informants specifies in a particular instance, "wasting the land and the timber on it," "because there is no body of Trustees in existence to meet the requirements of the Patent."

In the course of their inquiries during the past three years, the Committee have been strongly impressed with the defects in the laws regulating the holding of Church Property, by our own and certain other bodies in Eastern and Western Canada on behalf of congregations of these bodies.

In Western Canada by virtue of a succession of Acts amending and extending the original law entitled, "An Act for the Relief of the

Religious Societies therein mentioned," which was passed in 1828, land for the purposes of Church uses, is authorized to be holden on behalf of any religious congregation or society of Presbyterians, Lutherans, Methodists, Independents, and certain others, by Trustees, to whom and to their successors to be appointed in such manner as shall be specified in the deed, the land requisite for all or any of the purposes may be conveyed, and such Trustees and their successors in perpetual succession by the name expressed in the deed shall be capable of taking, holding, and possessing such land.

In Lower Canada an analogous Act is in force. The ordinance on this subject, the 2nd Vic. cap. 26, enables the various religious societies of all denominations of Christians to hold as proprietors thereof, ground for the site of Churches, dwelling houses of Ministers, burial ground, &c., by the instrumentality of Trustees to whom and to whose successors to be appointed in the manner set forth in the deed of grant, concession, or conveyance, the land necessary for each of such purposes may be conveyed, and such Trustees and their successors forever, by the name by which they and the concession or conveyance, shall be capable of acquiring, and holding, and possessing land so acquired. Under both laws, registration, in Upper Canada within one year, in Lower Canada within two years, from such acquisition is prescribed by the Act as a condition obligatory.

It will thus be seen that in both sections of the Province, the laws in question are akin in spirit and similar in the character of their provisions.

The leading principles of both laws are correct, though in practice they are defective in securing the objects sought to be secured. These laws recognize what the Committee believe to be the correct method of holding all Church properties, viz: by the intervention of "Trustees appointed" by the congregations. The Committee believe that this principle is susceptible of still farther extension with benefit to the congregations and the Church which they compose.

The Acts only give the appointment in the first instance to the congregation, and then leave the deeds to prescribe the mode in which the succession shall be perpetuated. This has opened the door to much confusion and trouble. In Lower Canada many deeds came under the notice of the Committee in which there was no provision whatever for the election or appointment of successors to the original Trustees. In Upper Canada similar cases have come under their notice, one of which was a Patent from the Crown. In other cases the deeds prescribed the mode of appointment, but the Trustees and the congregations have neglected to obey or give effect to the provisions. To remedy in some measure this evil, the Committee prepared an Act applying to Lower Canada, which was adopted by the Legislature, and has now expired. Two congregations before the meeting of last Synod, and one since have under its provisions healed defects in their deeds and been rescued from a state of hopeless embarrassment. In all the three, the congregations would but for this Act have been without Trustees and without any mode of legally obtaining them.

Moreover there has been no uniformity of practice in either Upper or Lower Canada as to the mode in which congregations hold their property. The Synod some years ago considered the subject, and had they then acted upon the suggestion of a legal dignitary, then and still a member of this Court, much difficulty would have been obviated.

The Committee have felt constrained by the importance of the subject, and by the knowledge of the inconveniences arising from the defective state of the law, or perhaps to speak more properly, from laxness in carrying out its pro-

visions, which their researches have laid open to them, to bring this subject under the consideration of the Synod.

In doing so, they also feel bound to say, that in their opinion, the interests of our body and that of other Christians similarly situated, would be promoted by a modification of the laws, providing that both in Upper and Lower Canada in all cases of vacancy of any Trust or in cases of the death, removal, or resignation of any Trustee of Church Property, the vacancy should be filled by a Trustee or Trustees elected by the members of the congregation, and that the Trustees should hold the same for the original purpose for which the Trust was constituted.

This provision would be simple and intelligible, would create uniformity of practice, and would be in every way advantageous.

The Committee, while submitting their views and recognizing the right of the congregations to elect their Trustees, not only at first, but in all time coming, are also most clearly of opinion, that it is right and proper that the Church itself, should have the right to interpose a check upon the alienation of real property by the individual congregations. It is true, that the property belongs to the congregation, having been given or acquired to secure the administration of the ordinances of the Gospel to that congregation, but nevertheless the Church as a whole is interested in seeing that property is applied to its legitimate purpose, and is not wasted, or dissipated, or alienated, to meet some temporary difficulty, and thus deprive future generations of the boon, some benevolent and God-fearing donor had designed to secure for them.

The Committee think that the Legislature wisely provided, eighteen years ago, that the Synod of our and the other Presbyterian bodies, and the Conference of the Wesleyans should have the right of vetoing the sale of Church Property. The united body can take a calmer and more dispassionate view of the circumstances of each case, than an individual congregation under the pressure of some temporary exigency. The law as it stood worked well, and referring to their last year's Report the Committee still think that the Synod, or as has been suggested, a Court of laymen nominated by the Synod, are in every way a more suitable body to exercise the right of assent or veto to the sale of Church Property than the Court of Chancery, which now has aright to exercise that power, as well as the Synod, the acts on the subject conflicting with each other as was explained last year.

In conclusion, the Committee conceive that the views they have enunciated are consistent with the Presbyterian order and polity of this Church, and would promote harmonious working in the various congregations, and conduce to the advantage of the whole Church. Should the Synod approve of them, it will be for the Synod to take such action in the matter as may be deemed expedient.

The Committee only further submit that, as the Synod are about to take steps to secure statistical returns from all the congregations of the Church annually on various important subjects, including that of the Church Property, the Committee request that they may be released from their responsible duties, and the tabular view of the property of the Church, which they have commenced, may be completed under the supervision of the Committee on Statistics to be named at this meeting of Synod.

The whole respectfully submitted.

ALEXANDER MORRIS,
Chairman.

JOHN GREENSHIELDS,
Secretary.

Montreal, May, 1858.

Third Annual Report of the Juvenile Mission and Indian Orphanage Scheme of the Presbyterian Church of Canada, in connection with the Church of Scotland.

During the third year of its existence this most interesting Scheme has made great progress, both in the Missionary spirit manifested by the youth of our Church and also in the amount of contributions, as shown by the annexed financial statement.

At the close of last financial year the balance in Treasurer's hands was..... £ 1 0 7
Since then there has been contributed—

For the support of Orphans in India,.....	100 0 0
To present Orphans with Bibles and books,.....	3 10 0
For the Canadian School at Calcutta,.....	32 0 0
	<hr/>
	£136 10 7

Deduct Remittance to Edinburgh, ..	£132 17 10
“ Expenses, Indian Postages, &c.,....	3 11 1
	<hr/>
	136 8 11

Balance in Treasurer's hands, 31st March, 1858,.....£ 0 1 8

The amount collected for year ending April, 1856,.....	£ 30 2 6
The amount collected for year ending April, 1857,	100 15 0
The amount collected for year ending April, 1858,	136 10 7

Total receipts to 31st March, 1858, (currency),..... £267 8 1

In addition to the Financial statement a list is also annexed of the Orphans supported by Schools and individuals, together with those which have been applied for.

The Orphanages being connected with the Scottish Ladies' Association for Female Education in India, under the superintendence of the General Assembly's Committee, the last annual Report of this Association is herewith submitted.

It is no mere figure of speech to say that during the past year the eyes of the civilized world have been fixed upon India, and no events in modern history have awakened more heartfelt sympathy among Christian nations than the tales of horror, of bloodshed, and of savage cruelty which have reached us from that distant land. Last year dawned upon our Indian possessions in a state of imagined security and profound peace, the Rulers slumbering over the fires of anarchy and rebellion which were about to burst forth with devastating fury. Before six months had passed away, the army, which was the boast of our Indian Government, had been metamorphosed into a fiendish horde of destroyers; station after station had been made a scene of massacre, and hundreds of our fellow-countrymen, with their unoffending wives and families had been put to death amid circumstances of unheard-of barbarity. Nor were the mission-stations spared. In Northern India few of these escaped, and eleven missionaries, including one from our own Church, were numbered among the slain. Truly in that land the Gospel seed has been sown in tears; but, if the blood of the martyrs has in former ages been made the seed of the

Church, we may look for a glorious harvest after such a dark night of weeping.

In these days of universal information among young and old events such as have taken place in India could not escape the attention even of the youngest in our Sabbath Schools, and deep has been the interest which they have manifested. To this increased interest, under the Divine blessing, may in part be attributed the enlargement of the Scheme, and its extension among the schools during the year. But, while thus out of evil good has been made to arise in Canada, missionary operations in India have been sadly retarded—nay, in many instances arrested altogether. Great cause have we for thankfulness to Him who can cause the wrath of man to praise Him that the hand of the ruthless destroyer has been averted from the schools connected with the Scheme. Calcutta at one time was in imminent danger; human strength could not have arrested the storm which was ready to burst upon that city; and Miss Hebron, in some of her interesting letters from the Orphanage, wrote of the awful state of suspense which existed for some weeks. An Almighty hand was their protector, and the dark clouds were made to pass away.

The chief difficulty now experienced is the impossibility of appropriating orphans to the schools and individuals who have applied for them while such a state of matters exists. No less than eighteen applications are thus unanswered, the schools in most instances waiting with great patience until their desire can be satisfied by the appropriation of an orphan. It is hoped that ere long tranquillity will be restored, and the supply be again found equal to the demand.

Among the orphans actually on the list are many of great promise, and of whom deeply interesting reports have been received from time to time, and published in *The Juvenile Presbyterian*. These girls are generally rescued from the cruel destruction to which the fanatical zeal of their parents had devoted them, or from a life of infamy as attendants at the horrid temple rites. Brought into the Orphanages before their minds have been debased, the girls are placed in circumstances of comfort, and enjoy the unspeakable advantages of Christian education. What a change is this for the long degraded females of India! After a few years of such training most of them become either the wives of native catechists, or teachers and monitresses in our schools, and, thus snatched as brands from the burning, they become instrumental in turning many of the perishing heathen from darkness to light. Many interesting cases might be described among the orphans supported by our schools, but full details are beyond the limits of this Report. One however may be noticed, who is a monitress in a Marathi school at Bombay, and supported by St. Andrew's Church Sabbath School, Montreal. In Miss Hebron's Report for January, 1858, there occurs the following passage:—

“It is pleasant and delightful to inform you about Chundrie, she is getting on remarkably well both with her studies and needlework, and she is now able to give assistance in instructing others.”

An entirely new feature has been given to this Scheme by the opening at Calcutta, in one of the suburbs inhabited chiefly by families of Mahomedans, of a school to be

supported entirely by contributions from Canada and the Lower Provinces, and which is to be designated the "Canadian School." For this purpose "Peggie," one of the girls trained in the Orphanage, and her husband, an excellent native catechist, have been set apart, and it is believed that the school is now in active operation. On 3rd April the sum of £25 12s. stg. was remitted as the first year's allowance for this school, and also the sum of £5 stg., being a balance in the hands of the Treasurer, for the purchase of books and other necessary apparatus. To this object contributions are now earnestly solicited, especially from schools that may not be able to afford the sum required for the support of an orphan, or that may not wish to remain longer on the list of applicants, and also from individuals.

Many little tokens of interest are now passing between the children in Canada and their dark sisters in distant India. Some of them are exchanging letters, little presents are being sent, and one school now rejoices in the possession of a photographic likeness of their protégé at Madras. Such manifestations of sympathy and interest are not to be despised, especially among the young. They serve to cement the bonds of union, and to exemplify the great command, "Love one another."

During the past year we have had to acknowledge the hearty co-operation of our friends in the Lower Provinces, ever ready to support any scheme of Christian usefulness. In Nova Scotia and New Brunswick Orphans are applied for, and the respective Synods have adopted the Mission and commended it to their schools. Thus are the bonds being strengthened which unite our churches in British North America.

Deeply encouraging are the evidences of that strong interest which is felt in the Scheme among the young. In many instances have the contributions been given as the fruit of self-denial by those who have carefully saved their little store of money for this purpose. If the mite of the widow met with our Lord's approval, may He not also follow with a blessing the child who places in the mission-box all that he has. In one instance a dear girl, now we trust with her Saviour, called her monitor to her bedside just before her eyes were closed in death, drew from under her pillow a gold dollar, and placed it in his hands for the Orphans in India. Such was her dying testimony to the interest she had felt in our juvenile mission.

Thus are we finding that a double blessing follows missionary effort. It is seen in India where the Scheme is now yielding good fruit. It may also be traced among the youthful members of our Church and of her Sabbath Schools. A new generation is thus being trained in the exercise of Christian liberality to fill the places of those who are daily summoned to depart. The heart whose tender emotions have been awakened in childhood to the claims of the Gospel will rarely be found indifferent to those claims in riper years. "Feed my lambs," was our Divine Master's charge, and delightful has the work been found by all who have earnestly engaged in it.

The Treasurer cannot close this important Report without expressing his renewed obligations to *The Juvenile Presbyterian*, the organ of the mission, and its earliest friend.

Without the aid of this admirable little

paper the Scheme could not be carried on, and by the advocacy which it affords the operations are constantly aided.

That the Great Shepherd may continue to watch over the youth of our Church, and may own and bless this humble effort to enlist their hearts in the work of extending His kingdom, is the earnest prayer of the supporters of the Juvenile Mission and Indian Orphanage Scheme, the Report of which is humbly submitted.

JOHN PATON,
Treasurer to the Synod.
Kingston, C. W., February, 1858.

CHURCH OF SCOTLAND.

PRESBYTERY OF GLASGOW.

An ordinary meeting of the Presbytery of Glasgow was held yesterday—the Rev. Mr Hill, of Kilsyth, moderator. An appointment, by the Colonial Committee of the General Assembly, of the Rev. John McLean to be assistant minister of the congregation at Castlemaine, Victoria, in connection with the Church of Scotland, was laid on the table. The Presbytery sustained the appointment, and agreed to hear discourses at next ordinary meeting.

PRESBYTERY OF GLASGOW.

An ordinary meeting of this rev. Court was held on Wednesday—Mr. Hill, of Kilsyth, moderator.

Mr. John McLean, who is about to proceed to Australia, delivered trial discourses, which were sustained. It was agreed that his ordination should take place.

A communication was read from Dr. McLeod, of St. Columba Church, requesting, in consequence of the infirmities of age, that he should be relieved from the duties of the pastorate by the Presbytery granting him the privilege of a permanent assistant and successor. He had given due notice to the session and managers of the Church, who had expressed their readiness to acquiesce in his views. The motion was unanimously agreed to.

PATRONAGE.

A deputation appeared, and, having been introduced by Dr. Gillan, presented a memorial to the Presbytery on the subject of the evils at present existing in regard to the settlement of ministers in the Church of Scotland.

The Clerk read the memorial, of which the following is a copy:—

"To the reverend the Presbytery of the Church of Scotland. The memorial of a meeting of the lay members of the Church of Scotland, held at Glasgow on the 1st of October, 1858, respectfully sheweth—That your memorialists have observed with deep regret the proceedings which have taken place in the Church Courts for several years past in cases of disputed settlements; and, considering the evils that must result to congregations and parishes in the event of ministers being settled contrary to the wishes of the people, your memorialists beg respectfully to represent to your reverend Court, that in their opinion it is essential to the interests of Religion, and to the welfare of the Church, that the principle of non-intrusion be distinctly and unequivocally recognized in the laws for regulating the settlement of ministers; that Lord Aberdeen's Act, although so far beneficial in securing to the people the privilege of offering objections and reasons against the settlement of a presentee, has yet been found in practice not sufficient in all cases to prevent the intrusion of unacceptable ministers on reclaiming congregations; and that proceedings have taken place, in cases of disputed settlements, which, besides occasion-

ing great expense and delay, have led to discussions inconsistent with the dignity of the Church Courts, and done much to disturb Christian peace and harmony in parishes and congregations; that the regulations issued by the General Assembly, having reference only to the form of procedure under the Act, cannot correct any defect in the Act itself; that no new regulations issued by the General Assembly could have the effect of an amendment of the Act; and, especially, that no such regulations could ensure uniformity of practice in different Presbyteries, or even in the same Presbytery in different cases, or in the Superior Courts on appeal from Presbyteries; that it therefore appears to your memorialists that a change in the law for regulating the settlement of ministers is required, in order to prevent the evil of unacceptable settlements; and that the most constitutional remedy is to obtain from the Legislature a supplementary measure giving effect to the call as the ancient and constitutional rule of the Church, requiring that a call to a presentee be signed by an adequate number of communicants before any settlement can be made by the Presbytery.—JAMES HANNAN, *Chairman.*

Mr. Hannan then said—We appear here as a deputation, appointed by a meeting of elders and lay members, to present a memorial in relation to the present state of the Church. In the unavoidable absence of Sir James Campbell it devolves on me to lay the memorial before you. I do not consider it requisite that I should detail the reasons or circumstances which have impressed us with the propriety of the steps we are taking, for these must be well known to you all; and indeed in our conferences with several of your number, as well as with clergymen of other Presbyteries, we have experienced they are alive to the importance of the subject, and that their deepest sympathies are with us. Neither do I consider it necessary to state all our proceedings before determining on the present memorial. Yet I may say that it was with sincere love to the Church of Scotland, with anxious desires for the furtherance of the Gospel of peace, and for the promotion of harmony in the Church in general, that we have conducted all our proceedings and in the same spirit we appear before you now. The memorial is from some of the warmest friends of the Church—it was adopted, and the present deputation appointed, by a respectable and influential meeting, and without a dissentient voice; it is thus the expression of gentlemen of various views and feelings, but, in this, of united mind. I need not advert to the memorial in its individual declarations, yet permit me to say, we consider the Church Courts have much in their power, and might to a great extent prevent the evil which we feel to be so serious. We trust the Church will so act, and, as far as in her lies, prevent such proceedings by maintaining the dignity of her courts, the purity of her membership, and deal with tenderness to the consciences of her witnesses and of all her people, permitting no infusion into her proceedings which would infringe upon her position, or their rights and privileges as members of the body of Christ—that she should clearly and unequivocally carry out the principle that no minister should be intruded on any congregation. But, while we believe the Church can thus do much—and we pray she may do it—we feel there is an amendment required in the Legislature's Act which would clearly establish that desirable position. And we feel that such an amended enactment would be beneficial to the Church, the patron and the country; it would promote harmony betwixt all—it would prevent distressing heart-burnings and disagreeable proceedings, and even more dangerous apathy. The amendment we consider as most

SYNOD OF ARGYLL.

certain to effect these benefits is, that the call be made a *reality*, reviving that which is at present a formality in the Church, and making it a valid, essential, vital part of the proceedings of an appointment. We do not say what proportion of communicants should constitute a valid call—we leave that to be evolved by you and the other Church Courts in your discussion; we only ask that no minister should go up without the support "of a band of men whose hearts the Lord has touched." We feel this court will give every due consideration to the memorial, and we pray you may be guided so that all may conduce to "God's glory—to peace on earth, and goodwill to men." Permit me merely to add further, we are very confident we have general sympathy with our proceedings—even in high quarters—and that, as the Church may determine, she will find willing hearts and hands to confirm and legalise her desires and proceedings. (Applause.)

Dr. Gillan in a lengthy speech supported the memorial. He for one felt deeply indebted to those gentlemen for the study they have given and the interest they have taken in the subject, with which was connected the vital prosperity of the Church. He was not now going to enter upon the question, nor to touch upon the discussion; but he would say that the matter was of vital moment, and therefore they were the more indebted to those gentlemen who had taken it up, as they were all clamantly called to do by recent events that had taken place in the Church of Scotland. When they considered the subject in its importance—when they considered the memorial in its language, so temperate, so respectful—they could not but readily receive it, and that with more readiness of mind when they considered the source from which it emanated—when they considered the social circumstances of the gentlemen who had drawn it up—when they considered the gentlemen's profound intellect, their farseeing sagacity, their moral character and their spiritual influence. In all these regards they were called upon to receive and give the most profound and respectful attention to the wishes of those gentlemen, and, therefore, to the contents of that memorial—the whole of his remarks being crowned by this, that to the character and the social position of these gentlemen they added the warmest and the truest friendship to the auld Kirk of Scotland. (Great applause.) He concluded by moving that the memorial, in the first place, be received most respectfully and gratefully by this Court, and that it lie upon the table to see what we will do with it against the next ordinary meeting. The motion was agreed to.

A deputation from the Working Men's Sabbath Protection Association presented a memorial to the Presbytery, calling attention to the subject of Sabbath desecration in the city by the driving of cabs on that day and particularly the opening of shops, and seeking the Christian sympathy and co-operation of the Presbytery with a view to a suppression of the evil.

Dr. McTaggart had no doubt that the memorial would be received in the respectful spirit in which it had been tendered, and perhaps remitted to the Committee on Sabbath Observance, which, he imagined, would be the best way of dealing with it, expressing also their gratitude to their Christian friends who had called their notice so specially to the subject. This was agreed to.

PRESBYTERY OF PAISLEY.

An ordinary meeting of this rev. Court was held on Wednesday.

Presbyterial certificates were granted to the Rev. Mr. Strachan of the Gaelic Church, Paisley, who has received a call to be helper and successor to the Rev. Dr. Macleod of St. Columba Church, Glasgow.

The Synod of Argyll met in the Parish Church of Inverary on the 1st instant. The Rev. Dr. Smith laid on the table an interesting report of the Sabbath schools within the bounds of the Synod, from which it appeared that, in spite of many local disadvantages peculiar to the Highlands, they were in a prosperous condition. After the routine business of the Synod was over, a very interesting and important statement was made by the Rev. Mr. M'Arthur, of North Bute, in answer to a question put by a member of Synod touching the recent secession of upwards of 300 Highlanders from the Gaelic Free Church, Rothesay, and their application to the Presbytery of the Established Church for supply of ordinances. The Synod highly approved of the conduct of the Presbytery of Dunoon in the matter, and especially of the minister of North Bute, who is minister of the entire Gaelic population of Rothesay, for his prompt supply of sermon to that people.

ECCLESIASTICAL ITEMS.

PRINCIPAL TULLOCH.—The learned Principal has been deputed by the Church of Scotland to open a Protestant Church in Paris, and remain there preaching for a few months.

PARISH OF DENNY.—The Rev. Alexander Falconer, minister of Denny, has accepted a call to an important ministerial charge in India.

SERMONS IN GLASGOW.—On Sabbath night the sermons in the City Hall were resumed for the season—the Rev. Mr. Arnot delivering the introductory discourse. The hall was crowded in every part by a most attentive auditory, who listened with deep interest to a powerful, practical, and eloquent sermon, founded upon verses 20-22 of St. Jude's Epistle.—On the same night the Rev. Dr. N. McLeod, of Barony, preached in Hutchesontown Church. The church was densely crowded. The eloquent divine delivered an eminently practical and instructive discourse to an obviously deeply interested auditory.

On Sabbath last the Alliance Church at Strone was opened for public worship. The services were conducted by the Rev. Alexander Wallace of Glasgow, and the Revs. Donald Ferguson of Dune, who preached excellent discourses to large and most respectable audiences. A liberal collection was made. Until two years ago there was no regular place of worship at Strone; but, at the beginning of last season, a wooden house to accommodate 350 hearers was erected, and in it ministers of various denominations have since preached. Its promoters thought, from the great success that attended the experiment last year, that the time had arrived for the erection of a more permanent building, and this place of worship has accordingly been put up.

PRESENTATION TO THE REV. ALEXANDER LECK OF KILMALCOLM.—A committee, appointed by the congregation of Martyr's Church, Glasgow, waited upon their late minister at his house on Friday evening last, when Mr. Weir of Balmalloch, in name of the members and adherents and a few friends, after some suitable remarks presented Mr. Leck with a handsome gold watch and appendages, and a purse of above 200 sovereigns, "on his translation to Kilmalcolm parish, as a token of their respect and esteem." Mrs. Leck was at the same time presented with two elegant silver salvers. Mr. Leck replied to the address in a manner which showed he fully appreciated this unostentatious and deserved mark of respect shown to him by the members of his late charge.

REOPENING OF THE ESTABLISHED CHURCH AT BROUGHTHY-FERRY.—This church, which was closed about two months ago, in order to undergo repairs and enlargement, has now been reopened. During the time that their own church

was closed the congregation were kindly accommodated in the United Presbyterian Church. On Sunday last they were again enabled to enter their own place of worship; and in place of the plain, homely interior the eye now rests on an expansive, airy and elegantly finished edifice with roomy commodious pews supplying the place of the former narrow and uncomfortable seats. The effect of the widening of the building and heightening of the roof, in which there are now chastely ornamented ventilators, has been to render the atmosphere cool and agreeable even in a hot day, such as Sunday was. The church was crowded, and we think it not unmeet to mention its reopening as an event of interest in our locality. Thirty years ago it was originally opened by the Rev. Dr. Chalmers, and that event was specially referred to by the Rev. Mr. Lamont in the course of his address.

ORDINATION AT LERWICK.—*Lerwick*, Sept. 20.—The ordination of the Rev. Alexander Reid Saunders to be minister of the church and united parishes of Lerwick and Gulberwick was solemnized on Thursday the 16th instant. The services, at all times interesting on such occasions, were peculiarly so on this from the impressive, lucid exposition of the reciprocal duties of pastor and people by the Rev. Z. M. Hamilton, who maintained throughout the whole ceremony a fervour and earnestness of manner that produced a marked and, we have no doubt, lasting impression. In thus alluding to Mr. H. it may not be out of place to observe that his zeal and exertions to obviate the inconveniences attending the recent vacancy have been very praiseworthy; and that but for him the church many a Sabbath-day would have remained closed. The present settlement is one that augurs well for the interests of the parish, the incumbent being endowed with rare ministerial abilities, and having youth and zeal and his heart in the sacred vocation to which he has been consecrated. Besides he has the voice, the confidence and goodwill of the entire congregation; perhaps, it may be added, of the community. His induction discourse of yesterday—teeming with a sensitive appreciation of the difficulties and solemn responsibilities inseparable from his sacred office—showed at once the Christian, the gentleman and the scholar, and afforded undoubted evidence that the choice of the people, so generously acceded to by the Rt. Hon. the Earl of Zetland, the noble patron, has been made in conformity with sound discretion. In his apostrophe to the worth and matured experience of his predecessor, the Rev. John Morgan, Mr. Saunders's sentiments were very touching and effective, both as regards the fine feelings they embodied and the style in which these were expressed.

OPENING OF THE NATIONAL SCOTCH CHURCH AT HURST.

Our readers are of course aware of the unfortunate controversy which has for a long time subsisted in the parish of Hurst between the Rev. A. Cameron, the incumbent, and a large number of his parishioners. It arose primarily from certain alterations made in the church upon its restoration and repair, and from the alleged tendencies of the rev. gentleman to those peculiarities which are designated as "tractarian" or "high Church." The leading proprietors and occupiers in the parish, who were dissentients from the incumbent's proceedings, were Mr. T. C. Garth, Mr. Leveson Gower, and Mr. Saitmarshe, gentlemen of position and large property, and they proceeded to provide a place of worship where the services of the Church of England might be performed by a regularly ordained clergyman, and in the simple form to which they had been accustomed, and which they greatly preferred.

A temporary church was accordingly built of wood, perfectly plain, with open benches, made to look as ecclesiastical as the nature of the materials would admit. It was calculated to hold about 300 persons, and there was no doubt it would have been well filled. However, after it had been opened a short time, and the services of two or three clergymen engaged, the ecclesiastical law was put in motion—the clergymen prohibited from officiating at the hazard of incurring legal penalties, and the place closed. To meet the urgent necessities of the case, Mr. Garth very kindly offered the use of a building on the premises adjoining his mansion, as a temporary expedient, and here worship was performed until the removal of the family to London rendered some other location desirable. The legal difficulties to which we have alluded, and which render the assistance of the clergy in the diocese of Oxford almost impossible, led to a determination to return to the building erected for church purposes, and, since no alternative remained, (the people refusing to return to the parish church,) to open it as a dissenting chapel. For reasons it is unnecessary to detail, the Scotch Church was preferred. Accordingly on Sabbath last "The National Scotch Church, Hurst," was opened under these auspices. It was expected that the Rev. Dr. Cumming, who takes a warm, personal interest in the matter, would have officiated, but other engagements prevented him. Therefore the services of the Rev. Mr. Nicholson, minister of Tron Church, Edinburgh, were procured, a gentleman who ranks very high as a preacher. At the morning service, which commenced at eleven o'clock, there was a large congregation, the building being well filled with a very respectable class of persons. Other measures are understood to be in contemplation to secure the permanent maintenance of the church under its present direction and government.

COMMUNICATIONS.

A VOICE FROM BRITISH TO CANADIAN CHILDREN.

GREETING :

Children! we dwell in different lands,
That the broad billows sever :
Yet may we not have common bands
Uniting us for ever ?

We claim not your august domain
Of mountain, lake and meadow,
That find, in all our isles contain,
Their miniature and shadow.

We have not streams like flowing seas ;
Lakes that appear vast oceans ;
And your gigantic forest trees
Transcend our tiny notions !

Ah! but we are contented here,
Happy as God has made us,
For He, who formed our different sphere,
Has otherwise repaid us.

Each sunlit hill, and grassy vale,
Tells us its simple story ;
Ties that to us are neither frail,
Nor few, nor transitory.

Under the holm-oaks where we play,
Schoolmate, and friend and brother,
Our grandsires in their early day
Sported with one another.

They call us great in sciences,
And law, and social order ;
And every slave a freeman is
Who steps upon our border.

Our fathers with a glow of pride
Have talked of Britain's glory,
As, circling round our warm fireside,
We listened to their story.

Keep us from every haughty thought,
O God,—from vain elation ;
And by Thy grace may we be taught
To live a holy nation.

Would, Children, we could talk with you—
Exchange a Christian greeting,
And the Old Country with the New
Gather in friendly meeting!

But the blue sea must ever flow,
Dividing gulf between us!
Your different names we do not know,
And you have never seen us.

What then? can we not offer love
To you, our Christian fellows,
Who worship one great God above,—
For one good cause are zealous?

Are we not members of one band?
The children of one Father?
And round the Throne in one blest land
Do we not hope to gather?

Have we not each one Holy Day
For sanctified devotion?
Or is it a strange thing to pray
When we have crossed the Ocean?

Oh, we possess a kindred frame
In mind, and heart, and feeling,
And plead but one all-saving Name,
When at the footstool kneeling.

Let us accept, then, every tie
Our common Lord has given
To bind on earth the family
That shall be one in Heaven!

Beams, from that universal Sun
To every region flying,
Shall tell us we in life are one—
At least are one in dying.

SCOTLAND,
Sept. 6th, 1858.

P. S. M.

(From our Correspondent in Scotland.)

Our Home news this month are rather scanty. Since our last the Atlantic Telegraph has been in abeyance, owing to some flaw in the Cable between two and three hundred miles from our own shores. No doubt this interposition is only temporary, and will in time be removed by the appliances of art and the industry of man. In the meantime it casts a little damp on the conjugal enthusiasm of the intermarried nations and some ridicule on the extravagant joy which greeted our ears from the other side of the Great Channel.

Parliament has not yet met; and our Gracious Queen, having paid her visits to the French Emperor and her own daughter, is now enjoying the bracing air of her Highland home. The younger members of the Royal household have now arrived at that critical period when they must enter upon the arena of public life; and the eyes of the nation are beginning to follow with interest, not unmixed with anxiety, the career of those who are destined for much good or harm. The Prince of Wales

travels about with a following of his own, and Prince Alfred, who has chosen the Navy as his profession, is pursuing a walk of life, to success in which, as in everything else, there is "no royal road." From the rare examples of domestic duty and virtue with which they have been privileged, let our hopes augur the best for the future. Although it has been postponed in the meantime, we think that Canada may fairly expect a visit ere long from her Princes in return for her unwavering loyalty and devotion.

Mr. Robertson of the Cathedral, Glasgow, Dr. Fowler and Dr. Norman MacLeod have had the honour of preaching before Her Majesty since she came to Balmoral.

Cardinal Wiseman has been going the round of Ireland lately, and receiving an ostentatious ovation from the Roman Catholic population. The professed object of this tour was to unite the adherents of Papacy more firmly together, and thereby to form such a phalanx as will make it next to impossible for any government to resist their demands for political and ecclesiastical privileges. The element of disloyalty in the movement is not unlikely, however, to defeat the ends at which it aimed. At one or two public banquets the toast of the Queen was postponed to that of the Pope; and this marked discourtesy was felt to be distasteful by many who, although good Catholics, had no sympathy with such a display of ultramontane bigotry.

The Lord Lieutenant, the chivalrous Earl of Eglington, absented himself on one of these occasions, to which he had been invited; so that in this instance at least the Roman Church has shown herself wanting in that worldly wisdom for which she has been long distinguished. It is impossible, however, to disguise from ourselves the efforts which this politico-ecclesiastical despotism is making to regain its lost sway, not only in this country but in Europe and over the World. In the days of our forefathers their conventicles could only be found in holes and corners; but now proud and pretentious buildings rear their heads all over the kingdom. The accession within the last few years of several families, ladies particularly, of high rank to this persuasion is matter of serious thought and regret. There can be no doubt that the rottenness of the English and Scotch Episcopal Churches, now showing itself in the abominations of the confessional, has deluded many a weak susceptible nature into perversion. In 1845 there were 757 priests in Scotland; in 1857 there were 1142. Nunneries in the same period were augmented from 23 to 100, and monasteries from 3 to 23. With its well-known craft Romanism has of late availed itself of the aid of the pulpit, once the powerful engine of Protestant Reformation; and now adept preachers enchain crowded

audiences all over the Continent of Europe with the charms of fine oratory and action.

As a foil to this statement, it is gratifying to hear that 507 Romish clergymen in Bohemia have recently presented a remarkable memorial to the Archbishop of Vienna, praying for the abolition of celibacy and various abuses. The absence of the family tie and human sympathies has tended much to the singular coherence and successful propagandism of the Papacy; and it would certainly be a striking thing if the law of the great Hildebrand should receive its death-blow in the nineteenth century.

The meeting of the *Gustavus Adolphus Verein* in Leipzig last August is also gratifying. This society was instituted in 1842, its object being to assist poor German churches situated in Popish districts. Such men as Dr. Tholuck of Halle took part in the proceedings; and from the Report we learn that a church under the auspices of the Society is in course of erection in Montreal. The tenth meeting of the *Kirchentag* in Hamburg in September last possesses deep interest for Christendom. Its objects seem to be similar to those of our Evangelical Alliance. Various are the sentiments which obtain upon many important questions; but all its members agree in holding the grand cardinal confessions of faith, that "the reconciliation of a lost world to God is through the death of Christ." With such "a household of faith and living brotherhood" the Reformed Churches need not fear the combined forces of Anti-Christ.

The Rev. Mr. Hamilton, our Senior Chaplain at Madras for seventeen years, has returned Home finally on account of his health.

In the dawn of a new and better epoch for India the vacant post is an object of importance and, to a worthy candidate, of high ambition.

Principal Tulloch, of St. Andrew's, has been spending his academic recess in endeavouring to form in Paris the nucleus of a congregation in connection with our Church, and for this purpose has been preaching there all summer. The peculiar circumstances of the Episcopal congregation in Paris afforded an opening to us; and under the Consular Act we are entitled, from the British Government to a sum equivalent to that contributed by residents on the spot. The Rev. Mr. Nicholson of the Tron Church, Edinburgh, lately opened a Presbyterian Church in the south of England, where the people had grown disgusted with the Puseyism hypocritically presented week after week under pretence of Protestant teaching. The toast of the Bishop of Oxford and his clergy was purposely omitted the other day at a banquet for the same reason. Such things show how the wind is blowing.

The papers of yesterday make the startling announcement that the Western Bank

has made a demand of £100 per share on each shareholder, so rotten are the affairs of the establishment.

The harvest has been good and well housed.

Scotland, 7th October, 1858.

RELIGIOUS TRAINING.

It is not intended in the brief remarks which follow to say anything against Sunday Schools: they have done and are doing much good. But it is as easy to exaggerate as to underrate their merits. Sometimes perhaps parents forget that the religious instruction, which can be acquired at a Sunday School, is alone insufficient; and children are not, generally speaking, very ready to press for further teaching. Yet to trust that a child will obtain anything like a sufficiency of Scriptural knowledge at a Sunday School is certainly a grave error. Much can undoubtedly be done at a well taught school, although there is but one hour in a whole week to receive and impart knowledge. But an hour is a very small portion of a week; there are many to be attended to; and not a few of those present are certain to come unprepared with the short lessons given out in the previous week. To expect that under these circumstances any great amount of instruction can be given is most unreasonable. The abandoning of religious training to a Sunday School alone shows an indifference to its claims which it would be difficult too severely to condemn.

But on the other part it may be urged that, when Scriptural teaching is attended to at home, there is no occasion for a Sunday School at all. This opinion, though not dangerous like the other, seems to us to be also erroneous. It is hard to devote too much time to religious instruction. What is any other knowledge in comparison with religious knowledge: many men owe their success in this world to a sound preparation for the performance of its duties. And in some respects the spiritual life, with its vastly more important requirements, can be compared to that worldly probation, which has also duties of its own. Wherever then religious knowledge is to be acquired, it should be religiously sought. A Sunday School can however be made useful in more ways than one. It cannot give directly very much knowledge; it cannot give that acquaintance with God's blessed Word which it is incumbent upon every Christian to possess. But during the hour, in which the child attends it, he can acquire some actual knowledge; and, what is more, he can be persuaded to search for himself, and by himself, these sacred records in which is to be found eternal life. In this way the teaching of a Sunday School becomes supplementary to the teaching of the pulpit. It brings the duties, which the pulpit enjoins upon Christians in general, home to children in particular. Nor is this the only mission of Sunday Schools.

In them the children of the Church assemble; in them they should be marshalled in the Church's cause.

This last view of the functions of a Sunday School is, it must be admitted, somewhat lost sight of in those belonging to the Church of Scotland, and the other Presbyterian Churches. Thousands of Presbyterian children grow up in Canada entirely ignorant of those distinctive peculiarities which distinguish our Church from other Christian bodies. They are not taught that she alone of all the Churches is constituted after the apostolic model; and it is the duty of all, brought up under her teaching, to adhere closely to their pure Church, and to aim in every way at the advancement of her interests. Of late happily some of her pious schemes have been brought under the notice of our schools; and the zeal so kindled has been the means of procuring the religious nurture of a number of heathen children in the Church of Scotland's Indian schools. But would it not be well in assemblies of Canadian children to dwell also upon the duties which sooner or later they should perform to the Canadian Church? It may well be doubted whether it is not better that children should be trained to prefer even a lax and unsound Church than that they should grow up in indifference to all Churches—unattached Christians—inclined perhaps to despise ordinances of Divine institution and authority. It is certainly the duty of all connected with our Sunday Schools to impress upon the children the reasons which should induce them to love the Presbyterian Church. We live in an age of sects. Let us labour to prevent Presbyterian children from being blown hither and thither by every wind of doctrine. Let us endeavour to establish them in the good works and ways of the Church. Let us teach them to act together in her cause.

Thus it seems to us that, while the elements of sound knowledge must be imparted at home, and while it is the duty as well as the privilege of parents to attend to the religious training of their children, Sunday Schools can be made schools for future usefulness. There is sympathy in numbers. Tell a class of boys of what you expect them to do. Tell them of the necessities of our Church in this country; of the missionary exertions with which she is endeavouring to proclaim an unadulterated Gospel in remote townships. Tell them that our early ministers brought with them from Scotland the authority and the standards of her glorious Church; and that it will be their duty to love these standards themselves, and either as Ministers, Elders or faithful laymen to build them up, it may be, in Canada, and to make them dear to Canadian hearts. If this course were followed, would not more of our children devote themselves to the sacred office of the ministry? Would not many of the waste places of the Church be gladdened by her teaching?

And the children would not be prevented by occasional teaching in these matters from the study of that Book which is itself the foundation of our Church's order and doctrine. Such a contingency needs not be dreaded. The more they love the standards and ordinances of the Church, the more will they love that from which these are derived. It is not so much Church feeling as a feeling of indifference to the Church that ignorance of the Bible is likely to accompany. It is to the sedulous teaching of the Bible and that compendium of it, the Shorter Catechism, in the family circle that Scotland chiefly owes her honorable place among the nations. This teaching a pure Church enjoined; and such teaching the Canadian Church should also enjoin upon her people. Parents have no right blindly to seek to lay on Sunday Schools their own responsibilities, although these can in their way do much. Institutions, like individuals, have their special duties; and Sunday Schools have a good work before them. But, if that sound grounding in the Scriptures, which has long characterized the Scottish people, is also to distinguish Canadian Presbyterians, parents must themselves see to it that their children become acquainted with that Book in which alone is to be found the teaching of perfect wisdom. *Communicated.*

(For the Presbyterian.)

ZEAL VERSUS CHARITY.

Abraham, says an ancient legend, sat one day in his tent-door at Mamre. An old man, travel-soiled and weary, came across the plain. The patriarch with wonted hospitality pressed him to accept rest and refreshment beneath his roof. The traveller consented, and Abraham placed before him a generous repast. But, to the horror of his host, the stranger, who was a fire-worshipper, refused to partake until he had performed his mid-day devotions to the sun. Unable to control his anger at the sight of such blasphemy, Abraham arose and drove the stranger harshly from his tent. For this, the legend tells us, he received a Divine rebuke, and was made to feel that his zeal should have been tempered with love.

To this tale it is quite admissible to refuse belief; but nevertheless, whether true or not, it contains a good moral. Of all Christian virtues, Charity, the most loudly praised, is in our day one of the least practised. In all matters of opinion men are too much inclined to become despots, and, holding themselves in the right, to be determined that all others shall think with them. But in matters of religion this lurking spirit of intolerance assumes a bitterness unknown in any other cause. No secular question is disputed with the rancour which characterises the religious controversy; into which the sword of persecution is too often called, to determine the

result. In the case of a false religion this is not matter for surprise. He who sees a new and strange faith sapping the very foundations of that which he has inherited from his fathers, and which is closely interwoven with the habits of his life, may be pardoned if in its defence he do not display a forbearance which his religion has not taught him to practise. Widely different is the case when differences of opinion arise among those who are bound by the tie of a common Christianity, and upon points not essential to that salvation which both parties profess to have embraced. Surely any one who had read the oft repeated command of a dying Saviour,—“that we love one another; as I have loved you, that ye also love one another,”—would naturally expect to find among those who call themselves by His name a forbearance and a loving charity that should make a wondering world exclaim, as in a few bright days of the early Church, “Behold how these Christians love one another!” Alas, how different is the actual state of matters! Can it be said on candid observation that disputes among Christians are characterised by less acrimony and harshness, less keenness of retort and bitterness of sarcasm, than among worldly men? Do even Ministers of the Gospel show by their mutual gentleness and forbearance that they have drunk deeply into the spirit of their meek and lowly Master, or even of that most energetic of His apostles who said, “The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient?” How often are Christian laymen pained to the heart, on entering an ecclesiastical assembly, to hear the uncourteous retort, the unkind recrimination, nay even the angry invective, proceeding from the lips of those whom they hear from the pulpit enlarge upon the love of a dying Saviour,—upon the beauty of Christian charity! Does it not follow as a necessary result that such inconsistency in example must have the effect of weakening the force of the pastor's exhortations, of lessening the faith and confidence of the flock in their spiritual guide? How sad it is that sin should retain so much power over even a regenerated nature; that the “little foxes” should find so ready an entrance to the “grapes”! Did Ministers but know the injury which one unchristian act on their part will do to the souls they are endeavoring to win for Christ, they would bestow on the cultivation of Christian tempers, and on the avoidance of even the appearance of evil, at least as much care and exertion as they do on their intellectual preparation for their great work.

But not to Ministers alone is this grave charge applicable. The evil extends to all classes in society, and often in proportion to the zeal and earnestness with which the cause of Christ is embraced. For be it remembered that lukewarmness is not liberality; nor is latitudinarianism a legiti-

mate fruit of Christian charity. He who cares not for the Truth deserves no credit for moderation in its defence. It is not the part of a faithful soldier to display the slightest hesitation when any vital point of Christianity is really in danger; though he is to bear in mind that his hatred to the error is to be accompanied by love to the erring brother. But how often, even in minor and unimportant differences, does it become manifest that this love is either entirely wanting, or obscured by an overgrowth of personal feeling or impatient self-importance, or in many cases by a mere thoughtless love of judging and condemning those whose characters come under the observation of minds unprovided with higher and happier subjects of meditation. Take one or two instances of frequent actual occurrence. Let a man, deeply imbued, it may be, with the spirit of Christianity, but thrown under unhappy influences, hearing doctrines, naturally repugnant to him, enforced with exaggeration and harshness, or feeling in his spirit depths of craving after spiritual enjoyments which seem unknown to those with whom he comes in contact,—let such a man show a tendency to deviate from the beaten path of a safe orthodoxy, and what follows? Kind and tender consideration for his circumstances? Loving attempts to win him back from the dangerous path he is treading, and, while granting the truth he perceives, to show him wherein he is tending to error? Few and far between are the cases which meet with such treatment as this! As some poor panting animal on a sultry summer's day, stealing along in search of water to moisten his parched tongue, is fastened upon by the cry which at once marks out the most unoffending dog for destruction, and goaded at last by pursuit and cruelty into the very madness for which he was seeking a preventive,—so fares it with many weary, thirsty wanderers in search of Truth. Loud denunciations, uncharitable condemnations, unjust charges assail him on every side from the lips of those who claim the appellation of orthodox Christians, and he who perhaps had more of the spirit of Christ than they, driven from the society and confidence of any who might have shown him “a better way,” is hurried to the very extreme he has heard so severely denounced.

Or, in an assembly of Christians, let one start some opinion, which, of secondary importance in itself, conflicts with the cherished and deeply-seated prejudices of the others; and instead of calm and temperate discussion, and candid endeavours to discover where the truth really lies, the innovator is too often roughly assailed, and angry thoughts and feelings arise, which seem for a time to obscure the recollection of the common Saviour whom both parties profess to serve,—of the sacramental bread and wine of which both have partaken.

But there is no need, after all, for going to individual cases. Any one who looks abroad upon this young and rising Canada,—so fair a field for Missionary exertion, demanding so imperatively the undiminished strength of Christian agency,—must unavoidably see how its usefulness is cramped, its energies paralysed, by the numerous sects and divisions by which Christians are, *not* ranked and classified in a common army, but mutually impeded and interfered with in their activity for the common cause. Would that band of early Christians, who gathered together in an upper room at Jerusalem after the ascension of our Lord, have produced so mighty a revolution in the whole known World, had they then split up into small divisions, each having more in view the advancement of its own particular body than of the common cause of Christ? No! Men may talk of *esprit-de-corps* and its beneficial effects on Christian activity; but the primitive Church found an all-pervading love to Christ the *best esprit-de-corps* then, and shall we, who profess to look to those early Pentecostal times as exemplifications of the purest and most exalted Christianity, be satisfied with a moving power which flows from the impure source of a narrow and selfish sectarianism. If we *are*, we may be sure of one thing—that we need never look for great effects. The Great Head of the Church can never look approvingly on a state of things where so little of His Spirit is found. Can we, who have “received much”, condemn with a clear conscience or effectively strive to reform those more glaring delinquents to whom very “little has been given,” so long as we permit the “beam” to remain unheeded in our own eyes? *Unity, Earnestness, Love*,—with these three requisites, and the spirit of prayer to consecrate its efforts, what might not the Church of Christ be privileged to accomplish?

ONOMA.

MISCELLANEOUS.

BRITISH COLUMBIA.—The Society for the Propagation of the Gospel in Foreign Parts has resolved to establish without delay a mission in the new colony of British Columbia.

The new Spanish governor of Fernando Po has prohibited the performance of any public worship but that of the Roman Catholic persuasion, notwithstanding that the majority of the inhabitants were Baptists.

THE JEWS IN SCOTLAND.—On Tuesday the Jews of Glasgow opened and consecrated their new synagogue, 204, George Street. There is another synagogue in Edinburgh, and no other in Scotland. The Glasgow Jews consist of 26 families, and have a Rabbi, Dr. Mayer.

On Sabbath last in Ballingary Church Mr. John Condon, having renounced the creed of the Church of Rome, was received by the Rev. George G. Gubbins into the Established Church. This makes the number who have conformed to the Protestant faith, for some years past, in that parish and neighbourhood, considerably over 300.—*Belfast News Letter*.

The 54th Report of the British and Foreign Bible Society contains a great deal of interesting information with regard to the year 1857. The income for the year was £152,574—being an increase of £13,824, and the expenditure £153,177. During the year there were issued 1,602,187 copies of the Scriptures. The total issues now amount to 33,983,946 copies.

PUNISHMENT FOR BURNING THE NEW TESTAMENT.—From Posen (in Prussian Poland) we learn that on the 8th of Sept. an appeal was heard and decided against the chaplain of a reformatory at Kawiz. He had been fined 15 thalers and imprisoned one week for burning some copies of the New Testament, taken from the inmates. His defence was that they had spontaneously given them up to him; but the Court ruled that they had no right to use the Gospel in this manner and could give no right to any one else.

THE PRESBYTERIAN CHURCH OF IRELAND AND THE ARMY.—On Wednesday last the Commission of the General Assembly of the Presbyterian Church, which had been summoned to discuss the question of nominating two Presbyterian chaplains for the army, met in the Rev. Mr. Macnaughtan's Church, Belfast, when the Rev. John Johnson, moderator of the General Assembly, presided. The assembly adopted by a large majority a resolution that the Government should be informed that the recommendation of Dr. Goudy and Mr. Rogers was unanimous. Dr. Cook and others dissented.

On Sabbath her Majesty and the Prince Consort, accompanied by the ladies and gentlemen in waiting, attended Divine service in the parish church, Crathie. Lord and Lady Cranworth, General Peel, Sir James Clark, &c., were also present. The Rev. Dr. Norman McLeod, of the Barony Parish, Glasgow, officiated and preached a very eloquent sermon from John xii. 24: “Except a corn of wheat fall unto the ground and die, it abideth alone; but, if it die, it bringeth forth much fruit.” Dr. McLeod has thus had the honour of preaching twice before Her Majesty.

The *New York Tribune* says,—“Many Jews have participated in the operations of the present revival movement. They have been in attendance at nearly all the meetings in the various parts of the city, and have presented numerous requests for prayers in their behalf. In the 20th Ward quite a number of Jews of both sexes have gone over to the Christian faith. One One convert is about to go forth as a missionary among his own people. Many Jewish families have sent their children to Christian Sunday-schools. At a meeting in Burton's old theatre a few days ago a Jew complained that the seed of Abraham had been neglected in the prayers of his Gentile brethren. He said that a class, numbering as many as 35,000 or 36,000 souls in the population of this city, surely had a high claim upon the interest of Christians in heart. He begged that in future they be prayed for at every meeting. In Brooklyn an entire family of Jews were recently led to embrace Christianity.”

RUSSIAN LITERATURE.—The *Clerical Journal* has the following:—“Speaking of Russia, we are reminded of a statement we have seen to the effect that the present Emperor has not only reconstituted the Bible Society, which was suspended under Nicholas, but that he has made a donation of 25,000 rubles (£4,000), and has promised an annual subscription of 10,000 rubles (£1,600.). The consequence of this patronage is extraordinary activity, and a new edition of 30,000 New Testaments in Finnish and Esthonian has just been printed, while religious tracts and books are circulated in immense numbers. This fact will no doubt satisfy those who wish to know how far the circulation of the Holy

Scriptures in the vulgar tongues is permissible under the Russian rule. It is not Bibles alone which the subjects of this great Empire seek after. In Finland there are now published 18 newspapers, 10 of which are Finnish and 8 Swedish; not one appears there in Russian.”

A BOY PREACHER.—Master Kennedy, the boy preacher, gave a sermon in the lecture room of the Oliver Street Baptist Church on Thursday evening last. The large audience room was crowded, and many persons were unable to obtain seats. Kennedy came in at the appointed hour. He was dressed quite neatly in a dark jacket and coloured necktie, with a side pocket containing a white handkerchief, and he looked not unlike a school lad on the stage about to “speak a piece.” His sermon was on the text,—“His blood be on us and on our children.” He admonished his hearers that, though many of them had come from “curiosity to see how a boy of fifteen years old could preach,” yet, if he spake God's truth, they would be as guilty to reject it as if spoken by men or angels.—*New York Times*. The *Scotsman* believes that this precocious preacher is a native of Scotland, and was very recently a shop-boy in the establishment of Messrs. Kennington and Jenner, Prince's Street.

THE EARL OF CARLISLE ON THE BIBLE SOCIETY.—On Thursday evening the Earl of Carlisle presided at the annual meeting of the Bradford Auxiliary to the British and Foreign Bible Society, held in St. George's Hall in that town. In an address, with which he opened the proceedings of the meeting, he said,—“I feel sure that you will be all disposed to agree with me that even in India, even among those to whom we have been obliged to apply all the rough and harsh methods of punishment and conquest, even there we should not seek to introduce the priceless benefits of Christianity itself merely by State influence and by actual compulsion. (Hear, hear, and applause). The Word of God is too precious a thing to be made, under any circumstances, the subject of a bribe or a threat. (Applause). And I have seen with some regret what was, perhaps, natural, what was, perhaps, unavoidable, both in this country, and in India, during the first moments of alarm and horror—I mean the somewhat over-vehement and vindictive tone in talking of the native populations, so that sometimes the peaceful and pardon-breathing precepts of the Gospel seemed almost to have become as strange to the dominant as to the native and infidel races. Yet I trust now that a Government conducted in a far other spirit, and conscious of its high responsibilities alike to the parent country and to the subject populations, will speedily obliterate all such painful traces of past convulsions and conflicts. (Applause). But the spread of Christianity is not properly the work of any Government as such—(loud applause)—Christianity marshals her own votaries, and marches under her own banners; and just as, unbidden by any Government, you muster in this noble hall, just as, unbidden and unpaid by any Government the Bible Society sends forth its agents and colporteurs, and your churches and denominations send forth their missionaries and teachers, so, asking nothing from any Government but a fair field and no favour—(applause)—will the work—the Godlike work, I had almost said—of evangelising and Christianising the heathen go on, relying on its own resources, and sufficient for its own victories. (Applause). And it is not, I trust, presumptuous to entertain the trust, partly derived as it seems to be from the promises of Inspiration itself, partly derived from the observation of all that is going on around us, and confirmed by the aspect and the tone of such meetings as these—it is not, I trust, presumptuous to indulge the fervent expectation that this work of conversion will go on—ay, go on

till every temple of pagan superstition has been illumined, till every shrine of idolatrous worship has been cleansed, till the tiger instincts of the heathen and the unregenerate shall have been tamed, till the Hindoo shall appreciate Gospel simplicity, till the Mahomedan shall own a spiritual faith, till the Jew shall bend to the Cross on Mount Calvary—nay, till Christendom itself shall abjure its aggressions, its wars, its pride, its hardness and its vices, and all shall alike be brought under the yoke of the meek, lowly and holy Redeemer."

MR. NORTH and Mr. Grant have been lecturing at Inverness to large audiences. Lord Kintore is also effectively engaged in Aberdeenshire; Miss Marsh, authoress of 'English Hearts and English Hands,' is also in Aberdeenshire, and has been gathering knots of labourers around her, addressing them on the subject of religion.—*Northern Ensign.*

WESLEYAN MISSIONARY SOCIETY.

The annual meeting was held at Exeter-hall, the Rt. Hon. Lord Panmure in the Chair. The meeting having been opened with prayer, the noble lord congratulated the Society that the results of the previous year had far exceeded the results of any former year in financial position and in the exertions of the Society in foreign countries, and hoped the Society would go on progressing in Christian civilization. With regard to contributions, they had increased from £119,000 last year to £123,000 this year. The noble lord then proceeded to remark that he was glad to find that, so far from any portion of their Christian army being withdrawn from foreign countries, it had been considerably increased, and, from a paper he held in his hand, it appeared they now occupied 493 central or principal stations or circuits, that they had nearly 4,000 chapels, missionaries and assistant-missionaries to the number of nearly 700, agents to the number of nearly 1,000, unpaid agents and Sabbath school teachers to the number of 11,000, and that they had 121,000 full and accredited church-members. These were facts not so much to boast of as to be thankful for, and they rejoiced that the Wesleyan Church was setting so noble an example to other branches of the Christian Church, and well might say to others, "Go thou and do likewise." He found too that during the past year they had added 33 missionaries and missionaries' wives to the noble band of laborers who sacrificed all personal advantages and pleasures for the benefit of the benighted in foreign lands. The report which was read bore out the statements of the noble chairman. Resolutions in support of the Society were carried.—*English paper.*

ARCTIC WHALE FISHERY MISSION TO THE ESQUIMAUX.

A few years ago a commercial company was formed at Aberdeen for the purpose of prosecuting a whale fishery by means of a permanent sea and land establishment on the shores of Cumberland Inlet in the Arctic Regions. Captain Penny, who had taken a leading part in the search for Sir John Franklin, and who had great experience in the Arctic fisheries, discovered this inlet, and, having come to know from the natives that it had a very good sea-board for fishing operations, was the principal mover in the scheme. The experience of the last 3 years has proved the soundness of his calculations, and he has just returned (August 24) from the fishery with 2 ships full of oil, the produce of 28 whales.

Last year, before the ships sailed, the Captain expressed a strong desire to get a Missionary to the Esquimaux. He applied to Mr. Latrobe, Secretary to the Moravian Mission, and, the Company having undertaken to pro-

vide for a Missionary, Mr. Warmow, who had just then come from Greenland, where he had been labouring for 9 years, was appointed, and sailed with Captain Penny last summer for this new field of labour. Mr. W. went out as a pioneer, and not with a view to settle at the new station; but he has brought such accounts of the state of the people there as must lead the friends of Christian Missions to do something of a permanent nature for the good of these interesting people. Mr. W. spent the winter and part of the summer in visiting the Esquimaux in their snow huts. He found them a very inoffensive and simple-minded race. They had never heard of Jesus Christ, nor had they a written language; but, as Mr. W. could speak to them in their own tongue, which he found to be nearly the same as that of Labrador, they listened to his teaching with the most intense interest, asking explanations at the close of almost every sentence. He found that they generally believed in the immortality of the soul and a future state of reward and punishment. They had been taught by their fathers that there were two great Spirits, Good and Evil, and that, if they lived in a happy state of feeling, they would go to the Good Spirit, and have everything they could wish for in this world; whereas, if they were not happy and kind to one another here, they must go to the Bad Spirit, and be unhappy for ever. They had also some ideas of sacrifice and ceremonial observances, which looked as if they had known something by tradition of the Old Testament Scriptures. There was a class of men, called Ankekiks, who were their spiritual guides, but they were not by any means hostile to the instructions of Mr. W., who did not specially oppose their tenets, but preached the positive doctrines of Christianity, believing that, if the truths of the Gospel had once a hold of their hearts, they would work themselves clear of superstition by the experiences of the Christian life. Mrs. Penny, the Captain's wife, spent the winter with her enterprising husband, and is the first European lady who has had the courage to face the snows of the North. She was received with the greatest cordiality by the Esquimaux, and did them much good.

British Standard.

REVIEW.

A LIFE STORY,

WITH CHARACTERS AND COMMENTS:

A LECTURE BY THE REV. DR. M'LEOD, GLASGOW.

Popular Lectures are one of the most prominent characteristics of modern times. The platform has quietly, almost imperceptibly to most people, taken the position long claimed for the stage, and is what the stage was always about to be, but what it has never yet become, a school of instruction. Offering fewer attractions to the mere sight-seer than the stage, and, it may be, also affording less entertainment to the masses, the platform is an agency of far greater power, and exerts a wider and a deeper influence, than the stage in its palmy days possessed. An engine of incalculable power for good, when occupied by men zealous in the cause of moral and intellectual progress, the platform is nevertheless liable to abuse. In an age famous amongst other things for the abundance and elegance and eloquence of its "talk," it happens not infrequently, parti-

cularly on this side the Atlantic, that the platform is occupied by men who lecture for talking's sake. In England perhaps more than in any other country, where such men as yearly lecture before the Young Men's Christian Associations and other institutions of a similar character are always willing to co-operate in any good work, are the legitimate position and influence of the platform and of the lecture realized.

The primary object of their lectures to the Young Men's Christian Associations, as also of nearly all lectures to like institutions throughout the country, is to awaken or keep alive the desire for knowledge in that large class of society who, by "dire necessity" or "adverse fate," have been compelled to enter upon the discharge of what are termed the "active duties of life" at a time when their education, moral and intellectual, is still far from complete. We have ample evidence of the longings after knowledge of many of those whose education had been cut short in youth in the numerous prosperous institutions of an educational and literary character which have everywhere been called into existence, and supported principally by this class of society.

From no better source than such men as Dr. McLeod could young men or old receive that counsel and direction they so much need in their efforts at self-culture.

The lecture before us was originally prepared by Dr. McLeod for an Association of young men connected with his own Church in Glasgow, but was afterwards delivered in the City Hall, Glasgow, and before the Young Men's Christian Association in Exeter Hall, London, by whom it was printed.

Passing over the earlier incidents of the story, we extract the following comment on the schools and school-masters from whom Walter Campbell, the subject of the story, received his first training for life:—

Walter was sent to school. The learning which he had hitherto acquired was from a Highland parish school some miles from the cottage. It was taught by a man who, like many a parish schoolmaster in Scotland, had been educated for the Church, and had studied the full period of eight years at one of our Universities. Mr. Cameron's peculiar gifts were not suited for teaching in a parish pulpit, even had the good man been able to command sufficient interest with a patron to obtain a living; but he was nobly fitted for the parish school, and ranked high among a body of men, which, take it all in all, I hesitate not to say after an extended observation, has contained a larger number of intelligent, educated, simple-hearted, good and efficient teachers than can be found in any such corporate body on earth.

Mr. Cameron's stated income was about £25 a-year, eked out by a small farm which he rented, the post-office which he managed, whose mail-bags once a week were not so full as those of the Metropolis; one or two minor clerkships and the like, none of which in the smallest degree interfered with his school duties, while, as the right-hand man of the minister—the only minister in the parish—and the counsellor and

guide of all, he was an unspeakable blessing. What our excellent friends of the Privy Council might think of the architecture and ventilation of his school-house and the arrangement of his desks, the pitch of his voice or the modulation of his accents, I know not. But many that have been taught by him bless his memory for his sound instruction, Christian sympathy and tender heart.

Walter was sent to a very different school in the borough. It was taught by a broken-down surgeon, who began it on his own account. As his father had been a respectable tallow-chandler and magistrate, and had two uncles who had sat in the august council of the borough, with sundry relations rearing very large families, it was thought that Mr. Pettigrew, with such antecedents, must necessarily prove a most efficient teacher. The man had a smattering of Latin, was wholly ignorant of Greek, and possessed only a tolerable acquaintance with arithmetic and grammar; but knew no more of the art of teaching than of painting or statuary, and had no idea of its objects beyond the quarter's wages. The only art which he thoroughly mastered was that of flogging, making boys miserable, and training them up to hate teachers and teaching. To this might be added some considerable skill in brewing whisky punch, which was supposed to intensify occasionally his more material demonstrations. This was the ignorant, unprincipled man to whom a boy of finest nerve, tenderest affection and promising genius was sent, in order to be trained up as a citizen and Christian in the way he should go. There was a good parish school, but David feared to offend the Pettigrews, if he removed the boy for any consideration; and to quarrel with the old or young Pettigrew was a *coup d'état* which David could not have imagined, far less attempted. For was not Mrs. David Thompson's cousin married to Mr. Pettigrew, the teacher's nephew? and had not Thomas Pettigrew, his brother, a bond over one of David's houses? And in such solemn circumstances how could Walter be sent to any other school! Besides was not the school examined once a year by the local presbytery? Yes; and, where there is a zeal for education, and an honest independence on the part of the clergy, this is no superficial duty, but one ably and patiently performed. Unfortunately in this institute of Mr. Pettigrew's it was otherwise. Dr. Multiple, the parish clergyman, did not like to give offence by discovering deficiencies or hinting at any, if perceptible. As the teacher was a dissenter, he feared to engender unworthy suspicions. The Dr. suffered, moreover, often from a severe asthmatic attack on such occasions. Young Mr. Temple from the neighbouring parish did not like to occupy ground declined by the venerable Multiple; while Mr. Porteus, the dissenting clergyman, was sensitive lest he might be thought partial, and also disliked any entanglement in the wide-spread web of the Pettigrew interest, and the tender feelings of all were thus considered—everything, in short, except the little affair of how eighty boys and girls were to be reared for the awful work of time and eternity.

"Methinks I see around them wait
The ministers of human fate—
Ah! tell them they are men,"

Whether you do so or not, they will find it out; and, when they realize how these precious years were wasted, how the golden hours of spring were allowed to pass, the tillage for autumn forgotten, and how their prospects have been blighted, their mental habits ruined, their means of mental enjoyment so grievously crippled, they will rise fiercely up and accuse the whole race of incompetent teachers as robbers and soul-destroyers! Oh! see to it that by all

possible means we may be saved from the incubus of such shams. Value a good teacher as, next to the parent, the most important of all powers on earth which help to build up our spirits to what they are. If he is really efficient, encourage him heartily, pay him liberally and ungrudgingly, ay, and pray for him sincerely. But, if he is not fit for the discharge of his mighty duties, flee from him as at once the most dangerous and most expensive of all quacks. Let us be thankful that such schools as Mr. Pettigrew's are becoming every day rarer, in Scotland at least, and all honour to the Privy Council Committee for leading on this reform. And let us hope also that the country through education may be taught to appreciate more and more what education implies, as the glorious art for developing the powers of the whole man to fulfil the end of his existence here and hereafter. School reform will make University reform a comparatively easy matter, for, when the root is healthy, depend upon it the top of the tree will always flourish.

Walter's parents died when he was only thirteen years of age, and he was consigned to the care of an uncle of his mother's, where he appears to have led but a very indifferent life. Being of a meditative turn of mind, and receiving in his new home but little of that "human kindness" so necessary to youth, he betakes himself to lonely walks and poetry, and also falls in love. Stirring aspirations grow within him. He would be and do; he would act. He decides on becoming a medical student, and does so.

Poor Walter's story is soon told. He goes to the University of Glasgow, full of hope and noble resolves, studies hard to make up for the deficiencies of his early education, is sorely pinched for want of money, health gradually gives way, and after a short struggle the spirit, freed from earth, goes back to Him who gave it. The story is simple in the extreme, but also melancholy in the extreme, and how often told in Scottish student biography!

We conclude our short notice of a lecture full of valuable comments by extracting the concluding words:—

Young men, I add no further comments to this story; nor any "practical conclusions," as they are called. What it is capable of teaching you must learn from it as from real life, of which it is intended to be a faithful transcript in its spirit, and a literal one in most of its facts. But, perhaps, you will kindly accept in rough lines of my own a few of the lessons which are embodied in the old captain's aphorism of "Trust in God and do the right:"—

Courage, brother! do not stumble,
Tho' thy path is dark as night;
There's a star to guide the humble—
"Trust in God and do the right."

Let the road be long and dreary,
And its ending out of sight;
Foot it bravely—strong or weary,
"Trust in God and do the right."

Perish "policy" and cunning,
Perish all that fears the light;
Whether losing, whether winning,
"Trust in God and do the right."

Trust no party, church or faction,
Trust no "leaders" in the fight,

But in every word and action
"Trust in God and do the right."

Trust no forms of guilty passion,
Fiends can look like angels bright;
Trust no custom, school or fashion,
"Trust in God and do the right."

Some will hate thee, some will love thee,
Some will flatter, some will slight;
Cease from man, and look above thee,
"Trust in God and do the right."

Simple rule and safest guiding,
Inward peace and inward light;
Star upon our path abiding,
"TRUST IN GOD AND DO THE RIGHT."

POETRY.

ALL THE WAY BY WHICH THE LORD THY GOD, LED THEE.

When we reach a quiet dwelling
On the strong, eternal hills,
And our praise to Him is swelling
Who the vast creation fills;
When the paths of prayer and duty,
And affliction, all are trod,
And we wake, and see the beauty
Of our Saviour and our God:—

With the light of resurrection
When our changed bodies glow,
And we gain the full perfection
Of the bliss begun below;
When the life that flesh obscureth
In each radiant form shall shine,
And the joy that aye endureth
Flashes forth in beams divine:—

While we wave the palms of glory
Through the long eternal years,
Shall we e'er forget the story
Of our mortal griefs and fears?
Shall we e'er forget the sadness,
And the clouds that hung so dim,
When our hearts are filled with gladness,
And our tears are dried by Him?

Shall the memory be banished
Of His kindness and His care
When the wants and woes are vanished
Which He loved to soothe and share?
All the way by which He led us,
All the grievings which He bore,
All the patient love He taught us,
Shall we think of them no more?

Yes! we surely shall remember
How He quickened us from death—
How He fanned the dying ember
With His Spirit's glowing breath;
We shall read the tender meaning
Of the sorrows and alarms
As we trod the desert, leaning
On His everlasting arms.

And His rest will be the dearer
When we think of weary ways,
And His light will seem the clearer
As we muse on cloudy days.
O, 'twill be a glorious morrow
To a dark and stormy day!
We shall recollect our sorrow
And the streams that pass away.

STANZAS.

Written at the beginning of the 17th Century.
We take from an *Exchange paper* the following beautiful lines. They are from the Lansdowne Manuscripts in the British Museum, and were written over 200 years ago.

Like to the damaske rose you see,
Or like the blossome on ye tree,
Or like the daintie flowers in May,
Or like the morning to ye day,
Or like the sunne, or like the shade,
Or like the gourd which Jonah had;
Even such is man, whose webb is spunne,
Drawn out, and cutt, and soe is done.
The rose withers, the blossome blasteth,
The flower fades, the morning hasteth,
The sunne soon sets, the shadow flies.
The gourd consumes, and man—hee dies!

Like to the grasse that's newlie sprung,
Or like a tale that's new begunne,
Or like the bird that's here to day,
Or like the genial dews of May,
Or like an hour, or like a spanne,
Or like the singing of a swanne;
Even such is man who lives by breath,
Whose hour's soone gone—soe life and death.
The grasse withers, the tale is ended,
The bird is flown, the dews ascended,
The hour is short, the spanne not long,
The swanne now dies—man's life is done.

Like to the bubble in the brooke,
Or in a glasse much like a looke,
Or like a shuttle in weaver's hands,
Or like a writing on the sands,
Or like a thought, or like a dreame,
Or like the gliding of a streame;
Even such is man who lives by breath,
Whose hour's soone gone—soe life and death.
The bubble's burst, the look's forgotten,
The shuttle flung, the writing blotten,
The thought is past, the dreame is gone,
The water glides—man's life is done.

Like to an acorne in a bower,
Or like swift surge of water's roar,
Or like the time twixt flow and ebbe,
Or like the spider's tender webbe,
Or like the race, or like the goale,
Or like the wailings of a doale;*
Even such is man, whose brittle state
Is always subject unto fate.
The acorne's not, the flood's soon spent,
The time's noe time, the webbe soon rent,
The race soone runne, the goale soone wonne,
The grief soon ends—man's life is done.

Like to the lightning from the skie,
Or like the post that quick doth hie,
Or like a quaver in short song,
Or like a journey three days long,†
Or like the snow in summer's sunne,
Or like the wood, or like the plume;
Even such is man, who lives in sorrow,
He's here to-day, away to-morrow,
The lightning's past, the poste must goe,
The song is short, the journey soe,
The wood doth rott, the plume doth fall,
The snow dissolves—and soe must all.

* A funeral or some grievous event.

† Three days, viz., youth, manhood and old age.

SELECTIONS.

LEARN HYMNS.

A good hymn is a blessed treasure. Every such hymn in your mind, at command when it is needed, will be worth vastly more to you than so many dollars in your pocket. It is capital that bears repeated and continued investment, always repaying at compound rates. A good hymn, like a good plough, becomes all the brighter from using, but, unlike the instrument, use does not wear it out or weaken its power. Like the "Fama" of Virgil, "*vires acquirit eundo*" the hymn gathers strength

from repetition, and with something of mercy's quality "it blesses him that gives and him that takes."

A hymn committed to memory becomes a little perennial fountain for good in the soul of the young Christian. It affords a substantial refreshment. It does not interfere with his duties, for it is a sweetener of toil. It helps to make heavy burdens light and dull hours cheerful. It either drives away care or lessens its anxieties. It brings a gleam of sunshine into the cloudiest and darkest day and aids in the development of right feeling under the most unfavourable circumstances.

If any one doubts this, let him fill his heart and mind with such a hymn as

"Jeaus, lover of my soul,—
Let me to Thy bosom fly;"

or Cowper's—

"Tis my happiness below
Not to live without the Cross;"

or Watts's—

"Am I a soldier of the Cross,
A follower of the Lamb?"

and see how much such trains of thought, thus expressed, can be made to do for him in the appropriate circumstances.

He will sing it over to himself in the store or shop or office, and even in the street. Though his lips may be silent, the hymn will be found springing up a little fountain of "melody in his heart unto the Lord."—*Exchange paper.*

THANK THE PREACHER!

How often are the feelings of ministers pained for want of a little thought and a little courtesy on the part of elders and church members. Through the absence or sickness of a pastor a stranger is asked to supply the pulpit that would otherwise be vacant. He goes, it may be, at the cost of no little self-denial; he preaches to the best of his ability; he prays with and for the congregation; he seeks to do them good; and, having invoked the blessing of God upon them, he descends the pulpit steps. There he stands, whilst the audience pass out of the church, and not one individual takes him by the hand to cheer him with one word of thanks. He is pained, not because he has done a great thing for them, and without a grateful recognition of the fact on their part—but he is conscious of having sought to do them good; he feels the imperfection of his performance; and he craves an expression of sympathy and kindly feeling. In its absence he is pained.

Will not elders especially think of this? It costs little to take the stranger by the hand, and thank him for this labor of love. You need not praise his sermon—it may have been a poor one—but you can acknowledge gratefully the effort on his part to serve you and the church. Nor should the members of the church overlook it. They need not fear that the minister will be offended by a kindly salutation, though they have no personal acquaintance with him. Give him a kindly greeting. Let him feel that you thank him for his services.

And one thing more: invite him to your house for rest and refreshment. It will often be the case that the invitation will be declined, but occasionally it will prove most acceptable. "Given to hospitality," is a mark of the child of God.

It is related of a clergyman who had travelled some distance to preach to a strange congregation, that, at the conclusion of the morning service, he waited for some one to invite him to dinner. One by one, however, the congregation departed without noticing him. Finally, when nearly all had gone, he walked up to an elderly gentleman and gravely said, "Will you go home

and dine with me to-day, brother?" "Where do you live?" "About twenty miles away, sir." "No," said the man, coloring, "but you must go with me."

Do not let this happen in your church!—*Exchange.*

THOUGHTS FOR THE AFFLICTED.

(See page 136).

Whither can you flee from the presence of God! But also reflect upon it that this mighty God is your Father, that there is no one loves you as He does, for you are His own creature, you belong to Him and not to yourself—that He has an interest in your good and happiness such as neither you nor yet an angel can comprehend—and that in all He is now planning for you and doing to you He is weighing and considering how He can do you and yours most good, just as if He had none else to think about or attend to in the universe! Oh! who would wish to fly from such a presence as this! What a joy to feel that, wherever you are, there this God must be! "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows." "Lift up your eyes on high, and behold who has created these things, that bringeth out their host by number: He calleth them all by names, by the greatness of His might, for that He is strong in power; not one faileth. Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding." Whatever evil, then, you wish to be delivered from, whatever good you seek to obtain, in God himself, as the most powerful, most wise, most loving of all Beings, and your Father—in Him alone must you hope.

(4.) Beware of seeking to obtain comfort only or chiefly, for this is not what God is chiefly seeking to bestow. Good—good to your own immortal soul, or to that of others, should be the great object of your desire. The comfort will come at the right time, when it is sought in the right way, and the right way is to seek first the kingdom of God and His righteousness. Be assured that, whatever other ends, direct or indirect, in yourself or others, now or hereafter, God has to accomplish by this trial, your own personal good is never overlooked by Him, and may always be secured. Nor is it profitable for you to be balancing your mercies already possessed, or the mercies likely to come, against the affliction from which you suffer, and thus to find ground for peace. This is just a subtle form of seeking comfort without seeking God and the good which He wishes to impart to you.—*To be continued.*

The copious use of catechisms is a very noticeable feature in Sabbath schools. The benefits which a good catechism brings are great. It compresses Scriptural truths into compact logical forms: it reduces the scattered intimations of the Bible to method: it gives exact expression to religious thought: it imparts an orderly and progressive direction to the teachings of Sabbath schools. It is a great aid to the teacher in school and to the parent at home: it supplies them with consecutive subjects of thought—with terse and exact questions—with appropriate and fit replies. In fine it is useful as a text to speak from, and an orthodox interpretation of revealed truth.

With the fullest appreciation, however, of the value of catechisms, we must direct attention

to some of the evils which the use or rather abuse of them tends to engender. They are apt to foster an indolent habit of mind. Parents and teachers, having their subjects furnished to their hand, are tempted to cease their own preparations beforehand. Instead of the preparatory studies, which are indispensable if they would teach well, they trust to their catechism. By glancing down to their book they can get the right question without trouble, and they can easily detect the children when their memory trips. Thus the minds of the instructors stagnate. The teaching becomes mechanical. The living touch of a mind, astir with joyous force, is wanting. To the children it is at best but an exercise of memory, and one which they cannot regard as of much importance, since their parents and teachers are indifferent about it themselves. If it is an accomplishment, it is one which their own instructors have not deemed of sufficient importance to acquire. If the children therefore get careless and indifferent, and come unprepared and uninterested, who can blame them? They do but prefer following the example rather than the counsel of their leaders.

Catechisms are further apt to turn the view aside from the true object of faith. They are composed of so many dead formulas; of immense value indeed for instructing the understanding and defining the nature and limits of certain truths, but ineffective withal in creating in the soul the spirit and characteristics of the Christian life. A learner may have his catechism stored up in memory; may have a perfect apprehension of its contents; may thoroughly appreciate its scriptural character—the pith and substance of its statements—the admirable precision of its replies; and yet not be one whit more the child of God, or one jot nearer the kingdom of heaven. Christ is not a dogma—is not a set of doctrines, nor expressible in any number of formular statements. He is a living person. He is not a creed; not a confession of faith; not even the Bible. In one sense a man may give a true evangelical exposition of truth; may know his Bible with great exactness of judgment; may set down his creed in the choicest terms of orthodoxy; and yet after all be little better than an infidel. He believes the Catechism, the Bible, the Confession of Faith; but, if he does not see and own in the stated progress of his character, and the fixed habit of his thoughts and actions, a living, present, personal Saviour, his faith can profit him nothing.

It is, however, the abuse of catechisms which we venture thus to censure. We are ready, as we have said, to concede to them a most important place and a most important function. They secure for family and Sabbath school teaching unity and doctrinal coherence. They protect the young, if we may for a moment use the phrase, against subjective arbitrariness, and impart to instruction a wholesome and definite objective certainty. But their place is secondary and subordinate—not first and paramount. They interpret; they guide; they bear witness. They are not the things themselves, but merely so many aids to lead us on to them: not the healing waters, but simply one of the porches which opens into them—and one, alas! in which the blind and halt and maimed may lie uncured and uncared-for till life and hope are quenched for ever!

The Sabbath school may be viewed as the children's church. The mode pursued, therefore, in the Sabbath school should be the same as pursued in the congregation, only simplified and brought down to the tastes of children. What would be the results were the catechism to usurp the same place in the congregation which it has done in the school? Where then the holy fruits of the Divine Word? What a sudden

quenching would there be of all spiritual life! What a sudden night would settle down on all hearts! What a chill would freeze the vitals! What a murmur of discontent would ensue! What a dispersion!—*Rev. C. M' Culloch.*

INFANT SALVATION.—We quote the following beautiful passage from Dr. T. Guthrie's new work, "The Gospel in Ezekiel":—It is a happy thing that baptism is not the door of Heaven—happy for millions, who, dying in earliest infancy, never pass that way. Dying unbaptised, we hold that they die not on that account unsaved; for, whoever dares hang God's mercy on any outward rite, we do not; and, although we believe that this interesting ordinance is also, when engaged in with faith, an eminently blessed one, we dare not. Thousands go to Heaven without baptism. Thousands, alas! perish with it. Heaven is greatly made up of little children—sweet buds that have never blown, or which death has plucked from a mother's bosom to lay on his own cold breast, just when they were expanding, flower-like from the sheath, and opening their engaging beauties in the budding time and spring of life. "Of such is the kingdom of Heaven." How sweet these words by the cradle of a dying infant!—They fall like balm-drops on our bleeding heart when we watch the ebbing of that young life, as wave after wave breaks feeble, and the sinking breath gets lower and lower, till, with a gentle sigh and a passing quiver of the lip, our child now leaves its body, lying like an angel asleep, and ascends to the beatitudes of Heaven and the bosom of God. Indeed it may be that God does with His heavenly garden as we do with our own gardens. He may chiefly stock it from nurseries, and select for transplanting what is yet in its young and tender age—flowers before they have bloomed, and trees ere they begin to bear.

HOME!—To be at home is the wish of the sailor on stormy seas and lonely watch. Home is the wish of the soldier, and tender visions mingle with the troubled dreams of trench and tented field. Where the palm-tree waves its graceful plumes, and birds of jewelled lustre flash and flicker among gorgeous flowers, the exile sits staring upon vacancy; a far away homelies on his heart; and, borne on the wings of fancy over intervening seas and lands, he has swept away home, and hears the lark singing above his father's fields, and sees his fair-haired boy-brother, with light-foot and childhood's glee, chasing the butterfly by his native stream. And in his best hours home, his own sinless home, a home with a Father above that sky, will be the wish of every Christian man. He looks around him: the world is full of suffering; he is distressed by its sorrows and vexed with its sin. He looks within him: he finds much of his own corruption to grieve for. In the language of a heart repelled, grieved and vexed, he often turns his eyes upwards, saying, "I would not live here always. No, not for all the gold of the world's mines—not for all the pearls of her seas—not for all the pleasures of her flashing, frothy cup—not for all the crowns of her kingdoms—would I live here always." Like a bird about to migrate to those sunny lands where no winter sheds her snows or strips the grove, or binds the dancing streams, he will often in spirit be pluming his wing for the hour of his flight to glory.—*Guthrie.*

THE SCOTCH CHURCH IN PARIS.—The Scottish Church have established a regular service in Paris. Principal Tulloch (of St. Andrews), who has been for some months here, and who left for Scotland ten days ago, is to be the minister for eight months in the year.

SUBSCRIPTIONS RECEIVED SINCE OUR LAST ISSUE.

M. Woodrow, Longueuil,	'58	0	2	6
J. McAndrew, Renfrew,	"	0	2	6
Mrs. Wilson, Montreal,	"	0	2	6
Alex. Ferguson, Allansville,	"	0	2	6
Mrs. Cushing, Chatham,	"	0	10	0
Rev. A. Wallace, Huntingdon,	'57	2	10	0
James Alexander, Toronto,	'57-8	0	5	0
R. Mitchell, "	'53-4-5-6-7-8	0	15	0
J. Henderson, Hamilton,	'55-6-7-8	0	10	0
J. Bruce, "	'57-8	0	5	0
T. C. Keer, "	"	0	5	0
J. Brown, "	'56-7	0	5	0
Rev. R. Burnett, "	'58	0	5	0
E. J. Ferguson, "	'56-7-8	0	7	6
R. H. Rae, "	"	0	7	6
T. Rae, "	'57-8	0	5	0
J. Paterson, Toronto,	"	0	5	0
Mrs. Walker, Montreal,	'58	0	2	6
Thos. Brown, New York,	"	0	2	0
Mrs. D. Stewart, Montreal,	"	0	2	6
J. C. Munro, Paris,	"	0	2	6
A. Allan, jr., Hamilton,	'57-8	0	5	0
J. Baikie, Cumberland,	'59	0	2	6
R. Leisk, Buckingham,	"	0	2	6
W. Douglas, Chatham,	'58-9	0	5	0
Wm. Cowie, Pickering,	"	0	5	0
A. Somerville, Kingston,	'57-8	0	5	0
S. B. Campbell, Toronto,	'58	0	2	6
Rev. A. McKidd, Goderich,	'55-6-7-8	0	10	0
J. K. Gooding, "	on act.,	0	5	0
M. McLennan, "	'54-5-6-7-8	0	12	6
Mrs. Corbet, Guelph,	'58	0	2	6
A. P. Tollett, Niagara,	"	0	2	6
H. Ross, Kingston,	'56-7-8	0	2	6
S. D. Fowler, Kingston,	"	0	7	6
James Morton, "	"	0	7	6
A. Somerville "	'59-60	0	5	0
Mrs. Hutcheson, Brockville,	'58	0	5	0
J. Wright, "	"	0	2	6
James Hutcheson, "	"	0	2	6
R. Watson, Brockville,	'53-4-5-6-7-8	0	15	0
Hon. J. Morris, "	'56-7-8	0	7	6
W. Mattice, Cornwall,	'58	0	2	6
Andrew Elliott, "	'52-3-4-5-6-7-8	0	17	6
J. Pringle, "	'58	0	2	6
J. F. Pringle, "	'57-8	0	5	0
J. Walker, "	'52-3-4-5-6-7-8	0	17	6
Rev. S. Lewis, Mono Mills,	'58-9	1	0	0
Alex. Skelton, Orangeville,	'58	0	10	0
Alex. Wilson, Pine Grove,	'57	0	2	6
Arch. Brown, Bradford,	'58	0	2	6
Jas. Fenwick, Crosby's Corners,	"	0	2	6
Arch. Fenwick, "	"	0	2	6
Alex. Fenwick, "	"	0	2	6
R. S. Miller, Toronto,	'57	0	2	5
J. Robertson, "	'57-8	0	5	0
M. Molloy, Maple,	"	0	2	6
N. Molloy, "	"	0	2	6
Andrew Jamieson, Klineburg,	'57	0	2	6

QUEEN'S COLLEGE—MEDICAL DEPARTMENT.

THE Fifth Session of the Medical Department of the University of Queen's College commenced on the First WEDNESDAY of NOVEMBER, and will terminate the end of the following April. For particulars regarding the course of Study, Fees, &c., reference is made to the "Annual Announcement," a copy of which may be had on application to

JOHN STEWART,
Secretary to the Medical Faculty.
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