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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. 8, March, 1855.

VOLUME VIII.

Price 2s. 6d. per annum.

Subscribers to THE PRESBYTERIAN, who have not remitted payment of the past year's Subscription, are respectfully and urgently requested to send the same, along with a remittance for 1855, THE PRESBYTERIAN being payable in advance.

The Presbyterian.

TO CORRESPONDENTS.

We are in receipt, too late for this number, of "A Glance at the Times." Two or three other communications are under consideration.

An advertisement, which was never intended for publication in our sheet, by an error in our printing-office appeared in our last issue, and obtained a place accidentally there without the knowledge either of the advertiser or of the editors, being copied from a secular newspaper. Will a contemporary note this fact?

THE CHURCH IN CANADA.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

CONGREGATIONAL COLLECTIONS.

Nelson and Waterdown, per Rev. Geo. McDonnell,.....	£3 0 0
McNab & Horton, per Rev. Mr. Thomson,.....	3 0 0
Fergus, per A. D. Fordyce, Esq.,.....	3 0 0
Niagara, per Rev. J. B. Mowat,.....	11 0 0
Martintown, per Rev. J. McLaurin,.....	3 0 0
Stratford and North Easthope, per Rev. Wm. Bell,.....	2 10 0
New Market and Holland Landing, per W. J. Sloan, Elder,.....	3 5 0
Dundas and Ancaster, per Rev. H. McLennan,.....	2 17 0
St. Andrews Church, Thorah, per Rev. D. Watson,.....	6 0 0
Beckwith, per Rev. D. Morrison,.....	4 0 0
Seymour, per Rev. R. Neill,.....	5 10 0

Simcoe, per Rev. George Bell,.....	3 15 0
Cornwall (additional), per Rev. H. Urquhart,.....	0 16 3
St. Louis (additional), per Rev. J. T. Paul,.....	0 5 0

JOHN GREENSHIELDS,
Treasurer.
 Pro. Tem.

To the Editor of the Presbyterian.

QUEEN'S COLLEGE, KINGSTON, 23 Feb., 1855.

Sir,—I am directed by the Board of Trustees of Queen's College to transmit to you for publication in the "Presbyterian" the accompanying Statement of the sums, received by the Treasurer from the various congregations, in aid of the Fund for the payment of the purchase of the present College Buildings.

I am farther directed to convey through your columns the thanks of the Board of Trustees to the several congregations which have subscribed so liberally, and to urge upon those which have not yet made their remittances the very great necessity that exists for their doing so with as little delay as possible.

I am, Sir,
 Your obedient servant
 JAMES MACLENNAN,
Secretary.
 Board of Trustees, Queen's College.

STATEMENT of Sums, received by the Treasurer of Queen's College, in aid of the Fund for the purchase of the Building now occupied by the College from October 1854 to 29th February, 1855.

Cumberland and Buckingham Congregations,.....	24 0 0
Cornwall Subscriptions of 1840,.....	3 5 0
Collected by the Rev. Geo. McDonnell in Nova Scotia,.....	148 8 3
Hamilton Congregation,.....	100 0 0
Guelph,.....	2 10 0
Horaby,.....	7 15 0
Norval,.....	6 5 0
Clarke,.....	5 0 0
Simcoe,.....	18 15 0
Three Rivers,.....	27 12 6
Fergus,.....	27 15 0
Bytown,.....	53 0 0
Esquesing & Milton,.....	32 0 0
Mono,.....	5 5 0
Scott & Uxbridge,.....	20 0 0
Scarboro,.....	57 5 0
Toronto,.....	88 11 2
Vaughan Subscriptions of 1840,.....	6 7 6
Dundas Congregation,.....	26 2 6
N. & S. Georgetown,.....	20 0 0
Cornwall,.....	27 2 0
Saltfleet,.....	10 0 0
Bowmanville,.....	20 17 6
Nelson and Watw,.....	28 0 0
Stratford,.....	7 5 0
Vaughan,.....	19 10 0
Valcartier,.....	0 15 6
Nottawasaga,.....	7 10 0
Kingston,.....	188 10 0
Martintown,.....	14 10 0
	£978 17 0

DEATH OF THE REV. A. H. MILLIGAN.

We announce with deep regret the melancholy death of the Rev. A. H. Milligan, not long since happily settled at Russelltown, Beauharnois. His bereaved relatives and congregation have our warmest sympathy. The stroke is a peculiarly afflictive one to his people, who had, pre-

viously to his induction, been long without the services of a pastor. We trust, however, that the vacancy will be soon supplied, as the congregation is numerous, and warmly attached to our Church. We understand that Mr. Milligan had for some time exhibited a tendency to apoplexy, stupor being sometimes partially induced. The removal is indeed a sudden one, and warns us all in the strongest terms, "*Be ye also ready.*"

INQUEST.—An inquest was held before Mr. Coroner Jones upon the body of the Rev. Mr. Milligan, a clergyman of the Church of Scotland, lately officiating at Russelltown, who, it appears, was in town to attend the Quarterly Meeting of the Montreal Presbytery of the Presbyterian Church of Canada in connection with the Church of Scotland. The following gentlemen were on the Jury:—Wm. Edmonstone, Esq., foreman; John Sinclair, E. Macintosh, John Smith, James Burns, Richard MacDonald, W. R. Falconer, Robert Esdaile, James Leslie, John McKenzie, Joseph Wray, and James Anderson, Esquires.

A post-mortem examination had been made by Dr. Crawford, who deposed that the deceased came to his death by an apoplectic attack.

The first witness called was JOSEPH CADORET, tin-smith, St. Antoine Suburbs. He stated that Mr. Milligan came to his house in Craig Street on Wednesday evening at about half-past 7 o'clock, and inquired for the St. Antoine Suburbs. He was accompanied by a lady. He was only in the shop a few minutes when he rushed to the door and fell down. With the assistance of witness's brother, witness lifted him up. He appeared to be quite dead. He ascertained that he was residing at W. B. Levine's Exchange Hotel, and took the body thither, accompanied by his wife. Mr. Levine refused admittance to the body, and directed them to take it to the Station House. This was after several entreaties to admit the body. We then took the body to the Station House in the Bonsecours Market, where it was received by the officers. Did not keep the body in his own house, because his wife was in a dangerous state of illness at the time.

Rev. JAMES MUIR (South Georgetown) stated that the deceased had been subject to attacks of an apoplectic character, and had had all the symptoms of a fit of that kind during the session that day.

PAT HAY, (Carter),—Drove the body to Levine's Hotel, accompanied by Mrs. Milligan, and thence to the Station House.

The Jury returned the following verdict:—

"The Jury on the inquest concerning the death of the late Rev. Archibald H. Milligan, of Russelltown Flats, Beauharnois, which took place in this city last evening, the 7th of February instant, having heard the evidence produced before them, are of opinion that the sudden death of the Reverend deceased was caused by an attack of apoplexy, induced by the severity of the weather and exposure thereto, while traveling from his residence to this city.

And the Jury, further taking into consideration the inhuman conduct of W. B. Levine, keeper of the "Exchange Coffee House," St. Paul Street, in this city, in refusing to admit the body of the deceased into the said "Exchange Coffee House" immediately on its being brought to his door, and absolutely refusing to admit it at all—the deceased and his wife having secured lodgings and boarding on the same day, and having partaken of meals in the said "Exchange Coffee House,"—and the conduct of the said W. B. Levine in not affording to the wife of the deceased any assistance or advice for the procuring of a suitable place in which to deposit the body of the deceased for the night, but merely saying, "take it to the Station House,"—strongly recommend that such reprehensible conduct be represented to the proper authorities in order to secure in future such treatment to the traveling community as a house of entertainment should afford.—*Herald.*

PATRIOTIC FUND COLLECTIONS.

CONGREGATION OF SCARBORO.

We learn from the Toronto Globe that on Sabbath, the 18th ultimo, an appropriate and impressive sermon was preached in the Scotch church, Scarborough, by the Rev. James Bain, from Isaiah, ix. 5. "Every battle of the warrior is with confused noise and garments rolled in blood, but this shall be with burning and fuel of fire." A collection was made for the Patriotic Fund, which amounted to £31 3s. 6d.

PATRIOTIC FUND.

CONGREGATIONAL COLLECTIONS.

Seymour, per Rev. R. Neill,..... £14 0 0
Osnabruck, per Rev. R. Dobie,..... 11 0 0

H. RAMSAY, Treasurer.

1st March, 1855.

THE CHURCH IN THE LOWER PROVINCES.

THE MONTHLY RECORD OF THE CHURCH OF SCOTLAND IN NOVA SCOTIA, HALIFAX. PUBLISHERS, JAMES BOWES AND SONS. PRICE 2s. 6d.

In our number for January we alluded to the fact that it was in contemplation to establish in Nova Scotia a monthly periodical in the interests of our Church, and we have now before us the January and February numbers of a periodical with the title quoted above, and exhibiting, as its frontispiece, the time-honoured emblem of the Church of Scotland—the burning bush, and bearing the motto "If I forget thee, O Jerusalem! let my right hand forget her cunning." We cordially welcome this new fellow-labourer, and trust that a long, wide-spread and vigorous course of usefulness is before our contemporary. We shall have pleasure in selecting from its columns, and introducing to our readers, under the heading which we have so long maintained, "The Church in the Lower Provinces," such notices of the progress of our Church there as may from time to time be chronicled, and we trust that our contemporary will continue to reciprocate this attention. We shall be glad if the circulation our humble sheet has obtained in the Lower Provinces should contribute aught towards drawing closer the bonds of friendly feeling between the Synod in Canada and those in the Lower Provinces. We trust that, at the ensuing meeting of our Synod in May, a deputation may be named to visit the Lower Provinces, as we are convinced much good would be the result. Meanwhile we feel pleasure in the thought that the issue of our humble sheet has, in some degree, led to the establishment, on a similar plan, of "the Monthly Record." We trust it will obtain the large circulation it merits in Nova Scotia, and not a few subscribers in Canada. It contains, like our own Journal, 16 pages; it is edited with vigour and ability, and a judicious discrimination is evinced in its selections. We heartily wish *The Record*

the success it deserves, and commend the attention of our readers to its prospectus, which we here extract.

PROSPECTUS.

In the present age, when Education is so widely diffused, and the power of the Press so great, it is the duty of every Christian Church to provide suitable religious reading for its adherents, and to kindle their zeal and encourage their hearts by holding up before them what is doing by their fellow-churchmen and fellow-Christians in other portions of God's Vineyard.

For some years past the want of a medium of communication for these purposes has been deeply felt by the adherents of the Church of Scotland in Nova Scotia. While nearly every other denomination has had either a weekly or a monthly periodical, advocating its interests, they have been compelled to rely for information as to the movements of their Church upon the occasional notices which they could glean from distant or indirect sources. Events of the deepest interest to them have been taking place, a knowledge of which there was no adequate means of diffusing, and misrepresentations have been put forth, which there was no appropriate means of correcting.

Influenced by these considerations, and by the urgent solicitations which have been made to them, a number of the friends of the Church in Halifax have resolved to commence a periodical in the beginning of the year—to be entitled "THE MONTHLY RECORD OF THE CHURCH OF SCOTLAND IN NOVA SCOTIA."

The editorial department has been undertaken by Ministers of the Church, and the financial affairs are to be managed by a Committee of Laymen.

The pages of this periodical will be devoted to the diffusion of general religious intelligence,—and more especially to the latest and fullest information relating to the Ecclesiastical, Educational, and Missionary undertakings of the Church of Scotland at Home and Abroad. While avoiding controversy as much as possible, the editors will feel themselves called upon to correct any mis-statements or mis-apprehensions prejudicial to the interests of their Church, and to use every effort for the extension of her influence in this and the adjoining Provinces. They will also avail themselves of vacant space for the introduction of devotional articles, in order to render the publication suitable for Sabbath reading.

The Ministers and Laymen connected with this undertaking are actuated by a strong desire for the prosperity of the Church of Scotland in these colonies, and the spiritual welfare of her adherents, and they earnestly hope that their fellow-churchmen will encourage them by their hearty support, and that the blessing of the Most High will rest upon their exertions. Every care will be taken to render the periodical acceptable and instructive, and it will be published at the lowest possible price, so that it may be accessible to all.

It will contain 16 quarto pages (size of the Canada Presbyterian), and be issued monthly in the beginning of every month. Terms—2s. 6d. per annum—in all cases to be paid in advance.

PRESBYTERY OF HALIFAX.

The usual quarterly meeting of the Presbytery of Halifax was held in St. Matthew's Session-room on the 3rd of January, the Rev. John Scott, Moderator.

Mr. William Little having produced an extract from the minutes of St. Andrew's session appointing him their representative in the Presbytery and Synod for the ensuing year, his name was added to the roll.

Inter alia. The Rev. George Harper, M. A., who had recently arrived in Halifax, on his way to Prince Edward Island, whither he has been appointed by the Colonial Committee of the Church

of Scotland, having been present, laid on the table various documents, his extract of license, appointment by the Committee, and certificate from the Presbytery of Fordyce, where he had last resided. These documents having been read and found highly satisfactory, Mr. Harper was received as a probationer within the bounds of the Presbytery.—*Monthly Record.*

CHURCH BUILDING IN PICTOU.

We hear from time to time with great pleasure of the erection of new churches by our friends in the Presbytery of Pictou. Within a recent period new churches have been opened for public worship at Wallace, Pugwash, Cape John, and Salt Springs, and others are in course of erection. The New Glasgow congregation, finding their old building quite insufficient, are already far advanced with a new one which, when finished, will be one of the most magnificent churches in the country. We learn also from the minister of Gareloch that a congregational meeting was held lately in that parish for the purpose of giving some orders about repairing the old church, but that before they separated they changed their intention, and subscribed most liberally towards the erection of a new one. We understand also that preparations are being made for building Manses at Wallace, Pictou and in one or two other places. Pictou has long been the stronghold of the Church of Scotland in the Province, and we rejoice that it is not losing its ancient character. For a number of years our congregations there were left almost destitute of ordinances, the Rev. Mr. McGillivray being the only minister of the Church in the Country. Efforts were not wanting to seduce them from the Church of their fathers, but their attachment was too deep to be shaken, and since they have been better, though they are still imperfectly, supplied with ministers, they have been most active and zealous in every undertaking that has for its object the welfare of the Church.—*Ibid.*

THE CHURCH OF SCOTLAND.

ECCLESIASTICAL INTELLIGENCE.

MEETINGS OF PRESBYTERIES.

We invite attention to the ensuing notice of a recent meeting of the Presbytery of Glasgow. The plan there adopted is an admirable one. Presbytery meetings are often called when there is nothing but routine business, useful in its character, but yet it may be uninteresting, to be transacted.

How much more useful would such meetings become if, at least once a year, such a session was held as that of the Glasgow Presbytery, or if at each meeting one effort of the Church or of Christian usefulness was discussed, and its advantages explained.

Mind acts and reacts on mind, and a healthy stimulus, exciting to exertion and encouraging the faint-hearted, might thus be afforded.

PRESBYTERY OF GLASGOW.

This reverend court met on Wednesday, the Rev. Norman M'Leod, moderator.

SCHEMES OF THE CHURCH.

After the routine business was disposed of, two hours were devoted to the hearing of statements by the members of Court in reference to what had been done by their several congregations in aid of the schemes of the Church during the past year.

The Court adjourned about two o'clock for the purpose of meeting in St. George's Church to afford the members of the Church an opportunity, agreeably to the instructions of the General Assembly, of hearing a statement of the position of the several Schemes, and with the view of still farther enlisting their sympathies in behalf of these Schemes.

The proceedings in St. George's Church were commenced by the Rev. Dr. Muir engaging in prayer. Mr. M'Leod, the moderator, having stated the object of the meeting,

Dr. CRAIK said the result of the conversation, which had taken place to-day in the Presbytery, showed that the sum of £1670 had been subscribed during the past year within the bounds by 18 congregations towards the Schemes. Taking the contributions from these 18 congregations during the year, including those for Educational purposes, the relief of the poor, the distribution of Bibles, and the payment of missionaries, the total reported was upwards of £11,000; and, if to this there was added the collections from the chapels of ease, they would have presented a total of upwards of £12,500.

The Rev. Principal MACFARLAN was then called upon to address the meeting upon the claims of the Colonial Scheme. After stating the origin of the Scheme, and enumerating the many blessings which it had conferred upon our expatriated countrymen, he concluded by making an earnest appeal in its behalf.

Dr. JAMIESON advocated the claims of the Jewish Scheme, and was followed by Mr. Monro, of Campsie, upon Foreign Missions.

Dr. CRAIK spoke upon the Education Scheme, and, after impressing upon the meeting the great importance of the supply of a sound moral and religious system of education for the youth of the country, detailed what had been done during the last thirty years by the Church for the accomplishment of an object so desirable, and proceeded to show the want that still exists for increased efforts in that direction.

Dr. GILLAN made a very forcible appeal on behalf of the Endowment Scheme, which, he said, was peculiar to the Church of Scotland, and gave some interesting details as to the liberality which had been called forth in the way of endowing the quoad sacra churches.

The proceedings having extended longer than was originally contemplated, the Home Mission Scheme was not entered upon beyond a statement by the Moderator to the effect that all the chapels in Glasgow were now opened, and that the respective congregations were not only numbered by thousands, but also the communicants.

PRESBYTERY OF EDINBURGH.

On Wednesday this Presbytery held its ordinary monthly meeting, the Rev. D Brown, Moderator.

EDUCATION IN SCOTLAND.

In reply to Mr. Stewart, Liberton,

Dr. STEVEN intimated, on the part of the Committee on Parish Schools, that, since last meeting of the Presbytery, notice having been given by a member of the House of Commons that it was the honourable gentleman's intention to bring in a bill upon Education in Scotland immediately after the Christmas recess, it was the opinion of the Committee that, in the meantime, the consideration of the subject should be delayed.

Mr. STEWART said that, having given notice of a motion on this subject at last meeting of Presbytery, he had to state that he was unavoidably prevented from attending the meeting of the Committee of Presbytery on Parish Schools, on Friday. Had he been present, he believed that, in the circumstances, he would have come to the same decision as that to which the Committee had come. He confessed it was with some surprise he observed in the newspapers that Mr. Stirling had given notice of his intention to introduce into the House of Commons a bill in regard to parish schools, without any statement being made as to what the bill should be. He should certainly deeply regret that Lord Kinnaird and Mr. Stirling, who had both shown themselves so

friendly to the parish schools—so anxious to maintain that connection which had so long subsisted between them and the Church of Scotland—and at the same time to improve the condition of that highly respectable, yet ill-requited, class of men, the parish schoolmasters—should be found bringing into Parliament different measures on the same important subject. He should rather cherish the hope that Lord Kinnaird and the honourable member for Perthshire would cordially unite for the same great object, and that the Church of Scotland would as cordially unite with them in supporting their measure, and with the same success as she did in resisting the Lord Advocate's obnoxious Education Bill, when that bill was recently brought before Parliament. Perhaps before the next meeting of Presbytery the respected Convener of the Committee on Parish Schools might have received as distinct information of the nature of Mr. Stirling's bill as they already possessed regarding Lord Kinnaird's, and the Committee might be able to come to a decision as to what course they thought the Presbytery should follow. But, if not, then he apprehended it would be the duty of the Presbytery to take up the subject and to decide for themselves what steps they should take, and which, he hoped, would be to approve generally of Lord Kinnaird's bill, and to give it that countenance and support which it so justly merited; and that his Christian and truly patriotic efforts in behalf of the parish schools—in behalf of the best interests of the people of Scotland—might be crowned with complete success; and that one of the noblest institutions which the wisdom of man could have devised, and which had been the means of conferring such signal blessings on the people of these lands, might, amid all the changes which were taking place around them, be maintained in all its integrity and efficiency for generations to come.

Dr. BRYCE did not approve of the reason stated by the Committee for delaying to bring before them Lord Kinnaird's bill. The bill had been some time before the country and the Church; it had received in many county meetings large consideration and general approval, and it had come before several of the Synods of the Church, by some of whom it had been received with unqualified approval, and by others valuable suggestions had been made as to the improvement of its details. It was a bill which ought especially to be taken up by the Presbyteries, because it proposed to alter the relation of the Presbyteries to the parish schools to a certain extent.

Mr. FOWLER (Ratho) said they thought it better to wait to ascertain the character of the bill promised in the House of Commons before again taking up the subject.

Dr. MACFARLANE said that Lord Kinnaird's bill, though before the country, had not yet been laid on the table of Parliament, so that they could not yet take any practical action either in support of it or otherwise. He might state that there was no difference of opinion among the Committee in regard to approving of the general principles of the noble Lord's bill.

PRESBYTERY OF KIRKCUDBRIGHT.

At a *pro re nata* meeting of this Presbytery the Rev. Messrs Struthers of Prestonpans, and Cesar of Tranent, Commissioners from the Presbytery of Haddington, appeared to prosecute the translation of the Rev. W. L. Riach, of Balmaghie, to the church and parish of Peneaitland. The Commissioners laid upon the table the relative documents, and urged the unanimous call of the people, the importance of the parish, and the suitable gifts of the presentee, as reasons for his translation. The Presbytery agreed to record these reasons, and to take the usual steps for the translation of Mr. Riach. Mr. Leckie, of Parton was appointed to preach in Balmaghie on Sabbath first, and to make the necessary intimations.

PRESBYTERY OF KIRKALDY.

The Presbytery met on Wednesday last, when a presentation with the usual documents was laid on the table of the Presbytery in favour of Mr. Alexander M'Laren to the church and parish of

Leslie, vacant by the death of the late Rev. James Nicol. The presentation was sustained.

EDINBURGH CHAIR OF NATURAL HISTORY.—It is said that measures have been taken which are likely to result in the placing of M. Agassiz in this Chair.—

PRESENTATION.—The Queen has presented the Rev. R. Scott to the church and parish of Caputh, in the Presbytery of Dunkeld, vacant by the resignation of the Rev. P. C. Campbell.—*Gazette.* His Grace the Duke of Buccleuch has presented the Rev. James Boe, minister of Dunblane, to the church and parish of Durrisdeer, vacant by the death of the Rev. George Wallace.

THE PRESBYTERY OF LINLITHGOW.

The Presbytery met at Linlithgow. Mr. William Lockhart, the presentee to Queensferry, delivered the discourses prescribed to him, and underwent questioning and other trials, all of which were unanimously sustained. The Presbytery resolved to proceed with his ordination to the ministry. The Rev. Dr. Bell proposed Mr. Walter Tait, student of divinity, for probationary trials. The Presbytery of Linlithgow met at Queensferry on the 11th inst., for the ordination of the Rev. William Lockhart to the pastoral charge of that parish. The Rev. Mr. Ker, Polmont, presided, and after an eloquent sermon delivered impressive addresses to the young minister and the congregation. Mr. Lockhart was very cordially welcomed by the people. On the following Sabbath he was introduced to his congregation by the Rev. William Robertson, Greyfriars', Edinburgh.

INDUCTION.—The Presbytery of Dunfermline met at Dalgety on Thursday last for the induction of the Rev. David Nicol. After a very appropriate and excellent sermon by Mr. Mackay, of Inverkeithing, Mr. Nicol was admitted minister of the parish of Dalgety, lately vacant by the death of Dr. Ralph, and he and the congregation were afterwards suitably addressed on their respective duties. On retiring from the church, Mr. Nicol was cordially welcomed by his new flock.

PRESBYTERY OF HADDINGTON

This reverend body met in Haddington.

The brethren, who had attended the meeting of Kirkcudbright Presbytery on the 28th ult. in prosecution of the translation of Mr. W. L. Riach from Balmaghie to Pencaitland, reported that the necessary steps were being taken in furtherance of that object, and that the documents authorising the release of Mr. Riach from his present charge might be expected to be in Haddington on Saturday first.

The Presbytery adjourned to meet in Dr. Cook's manse on Saturday first at two P.M. for the purpose of receiving the expected documents in furtherance of Mr. Riach's settlement at Pencaitland, and making the necessary arrangements connected therewith.

PRESBYTERY OF FORDYCE.—ORDINATION AT SEAFIELD CHAPEL.—On Thursday, the 14th inst., the Presbytery of Fordyce met at Seafield Chapel, and solemnly ordained the Rev. J. Ledingham to be pastor of that church. The Rev. Mr. Gardiner, of Rathven, preached, and the Rev. Mr. Grant, of Boyndie, presided on the occasion. At the close of the services Mr. Ledingham received a cordial welcome from the members of the congregation as they retired from the church.

PRESBYTERY OF BRECHIN.—ORDINATION AT CARESTON.—The Presbytery of Brechin met at Careston on Wednesday for the induction of the Rev. Robert Moir as minister of this parish. There was a large attendance of ministers, and a respectable number of parishioners. The Rev. Frederick Cruikshank, of Lethnot, ably conducted the sacred services of the day. He chose for his text Isaiah lxii. 6 and 7—"I have set watchmen," &c.—from which he preached a most eloquent and impressive discourse. The Presbytery then by prayer and the imposition of hands set apart Mr. Moir to the office of the ministry; and suitable and instructive addresses were delivered to the new minister and people.

PRESBYTERY OF LINLITHGOW.—On Tuesday, the 12th December current, the Presbytery of Linlithgow met at Queensferry in order to moderate in a call to the Rev. William Lockhart, presentee to that parish. The Moderator, Mr. Gardner, preached and presided. The call was unanimously signed by all classes in the parish, and was sustained by the Presbytery.

All the proceedings in this case hitherto have reflected great credit on those concerned. The settlement promises to be a very satisfactory one.

PRESBYTERY OF NORTH ISLES.—ORDINATION.—On the 1st of December the Presbytery of the North Isles met in Cross Church, Sanday, and ordained the Rev. Archibald Fairlie, presentee to the united parishes of Cross and Burness. The Rev. Mr. Scott, of Shapinsay, preached and offered up the ordination prayer. The Rev. John Anderson, of Lady Parish, addressed the minister and people. At the conclusion of the services the new minister was most cordially welcomed by the people. On the following Sabbath the Rev. Robert Hiddleston, of Orphir introduced Mr. Fairlie to his new charge. This has been altogether a most harmonious settlement, and betokens well for the good of the Church in that district.

CHURCH OF SCOTLAND HOME MISSION SCHEME.

—It will be seen from our advertising columns that the annual collection in support of the funds of this Scheme is to be made on Sabbath first. We learn that, during the year ended 15th April last, there was expended, mainly in supplemental grants to about 100 chapels and preaching stations—spread over the whole face of the country—upwards of £4500. Similar grants are now current to a much larger number of congregations, and to a greater pecuniary amount, and additional demands continue to flow in. In the statement, referred to in the advertisement, the Committee say:—"Very different are the situation and aspect of matters now from what these were some ten years ago. Then many chapels were shut up, and others attended by mere handfuls. Now, with very few exceptions, not exceeding a dozen in all, the whole chapels throughout the country (upwards of two hundred) are not only open and in full operation, but the great bulk of them are attended by large congregations, many of these exceeding one thousand in number."

PRESENTATION TO THE REV. GEORGE COLVILLE.—On Tuesday a meeting of the High Church congregation was held in Freeland's School, Garden Street, Glasgow—Principal Macfarlan in the chair. Mr. Paul, having briefly referred to the faithful, valuable, and assiduous services rendered by the Rev. Mr. Colville to the congregation and parish while assistant to the Principal, presented Mr. Colville, in the name of the congregation, with an elegant and costly silver tea and coffee service complete, bearing the following inscription:—"Presented to the Rev. George Colville by the congregation of the High Church of Glasgow, as a testimonial of their esteem for him, and of their sense of his faithful and valuable services as assistant to the Very Rev. Principal Macfarlan, Dec. 19, 1854." Mr. Colville acknowledged the valuable present in a feeling and suitable reply. The Venerable Principal, in his usual expressive, comprehensive, and appropriate language, expressed his delight at being present on this occasion, and his entire approbation of the merited and beautiful testimonial presented to his young friend for his valuable services as his coadjutor, and his conviction that from the qualifications which Mr. Colville had exhibited while among them, he was well fitted to discharge the more onerous and responsible duties of his new field of labours in the parish of Canonbie, of which he would soon be the pastor.

SERMON TO THE YOUNG.—The Rev. Dr. Nisbet, of West St Giles, preached a most appropriate and impressive discourse on Sabbath evening last in his own church to the children attending the parish Sabbath School. During the whole service the conduct of the children was admirable, and reflected the highest credit both on themselves and the teachers under whose superintendence and instruction they are placed, and could not

fail to afford very great satisfaction to the respected pastor and members of the kirk-session who have taken a deep interest in the welfare of the school.

The Rev. James Rennell has been appointed Assistant to the Rev. William Robertson, of New Greyfriars' Church, Edinburgh.

FEMALE EDUCATION IN INDIA.—A fancy bazaar was opened in the Music Hall on Wednesday, in promotion of the objects of the Scottish Ladies' Association in connection with the Church of Scotland for the advancement of Female Education in India. The sale, which took place under distinguished patronage, was well attended, and numerous purchases were made. The articles perhaps that attracted most admiration were a number of beautiful silver ornaments sent from Calcutta, to be sold in aid of the funds of the Association. The Hall was tastefully decorated; and the music of a military band also contributed to the pleasure of the company. The interest continued unabated yesterday, and at the close of the sale the proceeds, including about £50 taken at the doors, were not supposed to be under £300.

THE NATURAL HISTORY CHAIR.—The Natural History chair in the University, left vacant by the death of Edward Forbes, is likely to be the object of a large competition. Among the candidates already in the field are Professor James Nicol, Sir W. Jardine, Professor Harkness, of Queen's College, Cork, and Professor Huxley, who succeeded Professor Forbes in the chair of Natural History at Jermyn Street, Dr. Carpenter, Mr. Hugh Miller, and Professor Williamson, of Manchester. Parties interested in the chair have written to Professor Agassiz, in America to get his permission to be put in nomination. The question of a division of the Edinburgh chair into two chairs has been raised—so as to separate the Geology from the Natural History. The University could scarcely fail to gain by the separation—it being far more easy to obtain two men, proficient in these branches of science, than one man who is equally master of the two departments.—*Athenæum.*

MISSION OF THE CHURCH OF SCOTLAND TO THE SICK AND WOUNDED AT SCUTARI.

We formerly noticed in our columns the formation in Glasgow of a Committee of the Ministers and Elders of the Church of Scotland for the purpose of sending a chaplain to the sick and wounded at Scutari, and the appointment of the Rev. Mr. Ferguson to that important duty. The following letter of instructions has been furnished to Mr. Ferguson by the Committee:—

My dear Sir,—I am requested by the Acting Committee of the Mission to Scutari to convey to you the following general instructions for your guidance in the discharge of your duties. The Committee, by their selection of you as their missionary, have afforded the strongest evidence of their confidence in your character, and they willingly acknowledge that, whatever instructions are given you, they must ultimately rely upon that character,—on your own good sense and Christian principle,—as the best guarantee for the successful accomplishment of the objects of the mission. At the same time they think it due to themselves, to the Government, and to all interested in this undertaking, to express, though in very general terms, the manner in which they wish it to be conducted—

1. In your conduct towards the constituted military and medical authorities in the hospital you will not only exhibit the most scrupulous attention to their regulations, and thus afford to the soldiers and sailors an example of strict obedience to their superior officers, but on every possible occasion you will support and strengthen their authority.

2. You will carefully avoid all interference with the agents of other Churches or missionary bodies in the hospital, while in the discharge of their respective duties; never entering into controversy with them; but commending the Gospel to all

by a meek and quiet spirit, and a holy example of love and patience. We bid you remember the Apostolic commands—"If it be possible, as much as lieth in you, live peaceably with all men." "Let every one please his neighbour to edification, for even Christ pleased not Himself."

3. While as chaplain under Government, as well as missionary from us, you are bound to accept of whatever ministerial work is assigned you among the sick and wounded, and to "do good unto all as you have an opportunity," yet it is our desire that your special attention should be directed to the Presbyterian soldiers and sailors, who, it may be presumed, are most likely to demand your services, and to be benefited by them.

4. You are expected to keep an accurate daily journal of the names of each soldier and sailor to whom you minister, with the number of his regiment or name of his ship; the address of his nearest relations at Home; with any other facts which, without entrenching upon the sacred confidence of a sick bed, might be interesting to the friends of the invalid or the deceased, and to the Committee; and which, when reported by the Secretary, with due regard to propriety, to the supporters of the missions.

Lastly. You will earnestly and prayerfully seek to be a blessing to the sufferers, and a source of good and comfort to all—by zeal, tempered by calmness and prudence—by faithfulness, guided by love—and by untiring perseverance and self-denial, upheld by a sense of the good work in which you are engaged, and by faith in Him who has said "Inasmuch as ye have done it to the least of these My disciples, ye have done it unto Me."

Such are the instructions of the Committee, which I convey to you with perfect confidence in your disposition to carry them out; and with the sincere prayer, in which many join, that you may be spared to labour in this spirit; to return Home with health unimpaired; and to receive from us every expression of that deep gratitude which we cannot but experience should your mission be accomplished according to our hopes.

I remain yours sincerely,

NORMAN MACLEOD,

Convener and Secretary of the Committee.

GLASGOW MISSION TO THE HOSPITAL AT SCUTARI.

The Rev. Mr. Fergusson, the first labourer from the Glasgow Mission, was detained in Liverpool till last week, waiting on board a transport for the embarkation of the 82nd Regiment. The last letters received from him by the Secretary were the following:—

"On board the *Bahiana*, Liverpool,

"12th Jan., 1855.

"If you have not heard otherwise, it will surprise you to learn that I am still here. The 82d has not yet come forward, and the probability is, that we shall have to lie here for another week at least. We have every comfort on board, and can improve our time in any way we please. But I do long to be at Scutari, and cannot but regret every moment of delay. I must not forget, however, that all things are ordered of the Lord. I only wish that I felt more deeply that I have a work to do for Him even here. We have begun an evening meeting for Scripture reading and prayer, which I hope we may be able to continue even after the 82d has come on board. The officers of the ship only join us now; but, after the bustle of embarking baggage, &c. is over, I hope to go 'fore' among the troops, and perhaps, in addition to conversation with some of them, to establish a prayer meeting in behalf of our brethren in the East. Though we cannot now see the reason of this delay in carrying out the object of our mission, let us not doubt but that all things shall work for good, and that our brightest hopes shall yet be realized."

"The *Bahiana*, Liverpool,

Wednesday, 17th Jan., 1855.

"We leave this on Friday morning without fail, unless some unforeseen casualty prevents.

"I expect a large box of books and tracts. They must be in Liverpool now. I wish the Testaments had been sent to me here; but it is too late now.

"We had twice service on board on Sunday last. Mr. C—conducted the morning, and I the evening. The attendance in the evening was voluntary to the sailors and soldiers, yet the saloon was quite full. There are not many Presbyterians on board, but I expect more by the 82d. They embark to-morrow. In the meantime, however, I think it better to make no inquiries in my conversations with the men as to what church they belong. Mr. C—is rather high church; but I can work with him, and he with me.

"I went on board the 'Cambria,' which arrived here on Monday with sick and wounded. The sight was sickening, but gratifying. Not one murmur, even from poor fellows who had lain in hospital for six, seven, and eight months. All were well treated, and spoke highly of Miss Nightingale. 'The best thing Government ever did,' said an old veteran."

The Glasgow Mission has been most cordially supported by subscribers in different parts of Scotland. The committee have sent out a large collection of books, including large printed Testaments, Gaelic prayers and tracts, with an assortment of the *Leisure Hour*, *Sunday at Home*, *Christian Magazine*, *Chambers' Journal*, *Household Words*, &c., besides various volumes presented by friends.—*Edinb. Christ. Mag.*

THE CHURCH OF SCOTLAND IN THE MISSION FIELD, 1853-54.

(From the *Edinburgh Christian Magazine* for January.)

What a vast change the past year has produced among us! The seal of the peace of Europe has been broken, and the flames of war have been kindled with no hope of a speedy mitigation. The rational liberty of nations has been assailed by the might of tyranny, and the energies of the brave sons of freedom have been enlisted for its protection. Hour after hour the speed of the electric wire brings to us the tidings at once of sorrow and of victory. They are the theme of the merchant in the exchange, the dealer at the crowded mart, the workman at his daily labour, and the earnest student in his retirement. And, oh! with what a touching power do they fall upon many a desolate heart and home! But we cannot possibly be suspected of undervaluing the cause in which our country is engaged, nor the interest it should find in every breast, when we assert the incalculably higher importance of the Christian despatches (we do not fear to use the term) which we are about to review. The Church, too, has many a battle-field. Not unfrequently are Christians described as the soldiers of the Cross. They have many enemies to conquer, and many triumphs to celebrate. Her mission battle-field is the World itself. Her soldiers' arms are faith and prayer, and the heaven-tempered might of love. But how different are her triumphs from the glories of mere worldly conflict! No desolation follows in the pathway of her armies—no blood-stained standard waves over the scene of her renown—no agonizing groans of the dying—no ghastly pictures of the dead—no terror of the vanquished—cast a dark shade over the glory of her success. Her triumphs are the fruits of peace and righteousness—her trophies the loving hearts of men. Before the tread of her victors the wilderness blossoms as the rose, and the solitary place is glad. Feebly may the accents of her praise be heard upon Earth, but the angels of Heaven are sounding the song of her triumph.

We now seek to call attention to a brief survey of the Missionary operations of the Church of Scotland for the past year. Hence we may learn her labours in the field of conflict with the world—labours which may be said to lose the name of warfare in their higher elements of love, and in their assimilation to the character of the Prince

of Peace. In pursuance of her aims in such a cause, the Church has four great objects in view. Among our countrymen, almost within her own precincts, urgent claims present themselves for her succour. These she endeavours to meet through her Education Scheme and Home Mission. Again, she cannot forget the wants of her countrymen who long to cherish in distant climes the pure worship of her native land; and to this call her response is made through the Colonial Scheme. Again, she hears from heathen lands—from the dark places of the Earth—the thrilling cry: "Come over and help us," and in the fuller development of a truly missionary spirit she answers through her India Mission. And, once more, with her Christian sympathy, and an aim of which no follower of Christ can be destitute, she carries her appeals to the lost sheep of the house of Israel through her Scheme for the Conversion of the Jews. Our object, then, is to state shortly the progress of each Scheme for the year ending May, 1854.

EDUCATION SCHEME.

The Report on this subject is divided into four branches:—

I.—*Assembly Schools*.—By this important and interesting undertaking there are maintained or supported, in all, 177 schools; and the whole number of children who had been receiving instruction at these schools during the past year was 18,977, upwards of 1000 more than the number reported for the former year. The value of these schools can scarcely be over-estimated. The greater proportion of them are placed in wide and desolate parishes in the Highlands, and dispense the golden fruits of tuition to thousands of the young who would otherwise be left unheeded under the double oppression of the hardships of poverty and the evils of ignorance and vice. Rescued in this way, how many thousands may have been trained in habits, and supplied with knowledge, to become proper members of society, and fit citizens of a Christian country! Nor is it a feature to be over-looked, that in these schools there exists every human certainty that the Bible is studied, and that the elements of a pure religion are sedulously taught. Here it is, indeed, that the enemies of the soul are first met, and may be earliest overcome. The nursery of vice itself by this means may be converted into the nursery of Christianity. Here we have to contend with no deep-rooted habits of evil, we have no stubborn prejudices to subdue, no iron fetters of life-long endurance to tear asunder, and, humanly speaking, success must be all the more readily attained. Ah! how many tens of thousands might yet be reached at this, the fountain-head of their being!

We could not well conceive a more befitting organ for the promotion of the objects of the Scheme than,

II.—*The Normal Schools*, in which teachers are trained for the exercise of their important functions under the superintendence of the Church itself. One of these seminaries is in Edinburgh, and another in Glasgow. During the past year 156 students (81 male, 75 female) have been admitted, being 30 students more than those admitted during the former year. Of these students, 49 (35 male, and 14 female) have obtained by examination the Government Certificate, which entitles them to an augmentation of salary. Through the teachers, thus trained in the Normal Schools, the benefits of the Scheme are communicated widely over Scotland. It is an old Italian proverb, that teachers resemble lamps, which give light to others while they are consuming themselves; but it is an evidence of the excellence of these seminaries, that they are constantly providing new and brighter lights to supply the places of those which are expiring.

The funds placed immediately at the disposal of the Committee for the General Scheme, and received during the year ending 15th April, 1854, amounted to..... £8771 2 3 and the expenditure to..... 7850 18 9 There was thus an excess of income amounting to..... £720 3 6

But, from causes explained in the Report, the available income and the real expenditure of the last year appear to be nearly balanced.

The income has been aided by a contribution of £590 10s. 8d. from the Lay Association in support of the Schemes, and by one of £75 from the Elders' Daughters' Association for Female Education in Scotland.

When we consider the important objects of this Scheme, we cannot overlook the appeal, contained in the Report, to many parishes from which, for years past, no aid has been communicated. Existing deficiencies in the means of education call loudly upon all for increased exertion on its behalf; and it must be borne in mind that, not only by its own separate efforts, but also by a diligent and well-sustained superintendence over the whole means of education in the country, it presents high claims upon the liberality of the Church at large.

But, if the urgent claims of the young and untutored call for our benevolent exertions, not less urgent are the claims of those who in a Christian country are yet without the benefit of the ordinances of grace. No picture can be more touching to the feelings of those who are enjoying these high privileges than to see around them masses of their fellow-beings wallowing amid the mire of vice and crime—ignorance and infidelity. "Charity begins at home," is a proverb not too old to be true, nor too common to need reiteration; and not without cause might the heaven-born love of the Christian be impugned if he sought merely to evangelize the heathen darkness of Earth, while he buried in his bosom all emotions of sympathy and affection for his benighted neighbours. But, to show that the Church has not forgotten at once her duty and her privilege in this respect, we may point to

THE HOME MISSION.

The labours of this Scheme divide themselves into four heads.—

I.—*Church Extension.*—The only application disposed of during the past year was presented by the Presbyteries of Meigle and Dunkeld for assistance towards rebuilding the chapel at Persie. £50 were granted towards this object; and the chapel has now been completed. An application for a grant towards the erection of an extension church at Kingairloch in the Presbytery of Inverary remained undisposed of.

II.—*Aiding Unendowed Churches; and,*

III.—*Employment of Probationers as Missionaries.*—During the year grants had been voted in aid of 48 unendowed churches to the amount of £1882, 10s.; and towards the support of 42 mission stations to the amount of £1665. Sums were also previously voted in aid of additional unendowed churches and missionary stations. Nine applications have been disposed of and sustained since the close of the financial year, and others are still under consideration. At present there are, in all, 106 places of worship receiving aid out of the funds of the Scheme to the annual amount of about £4000. In all these places of worship, with the exception of two or three now vacant, but in course of being supplied, Divine service is regularly maintained.

The claims of the parties in receipt of assistance are, generally speaking, of one and the same kind,—namely, the spiritual destitution of the people, and their utter inability on the one hand, or their utter regardlessness on the other, to provide for themselves the ordinances of Religion.

During the past year the funds of the Committee have been relieved to the extent of £185 by the erection into parish churches, *quoad sacra*, of 4 chapels formerly on their list. These erections, and relative endowments, were procured with the assistance and under the auspices of the Endowment Scheme. A few instances are cited of the increase of numbers both of the communicants and of the congregations connected with the chapels on their list.

In connexion with these chapels, the establishment of Sabbath schools has been attended with the most beneficial results.

IV.—*Encouragement to Promising Young Men.*—During the past year 3 applications were made to the Committee, and sustained. The Report refers in high terms to the laudable auxiliary efforts of the Edinburgh University Missionary Association and the Directors of the Sabbath School Association, Glasgow.

The ordinary income has exceeded that of the previous year by about £600.

Important as the services of this Scheme undoubtedly are, these would form but a faint and inadequate satisfaction of the spiritual wants of the neglected masses of our brethren, particularly in our mining and manufacturing districts and in our populous cities. Obedience to the great law of Christian philanthropy, "Love thy neighbour as thyself," could have found but a meagre exponent in the efforts of the Scheme, however benevolent and extensive. We could scarcely hope for its fulfilment while we looked upon our countrymen with no other regard than we give to the distant nations of heathenism, and attacked the vast body of ignorance and degradation which engulfed them, by no other means than we could bring to bear upon those who are aliens in language and manners. They demand of us rather that their platform of privilege be as exalted as our own, and that all the blessings we enjoy should, if possible, be meted out to themselves. It is with such an end in view that the Church has brought into operation her

ENDOWMENT SCHEME—

A scheme which, we are happy to state, has hitherto been eminently successful. Its energies are concentrated upon the extension of the Church itself—the spread of her own forms and organization—the erection of parishes—the permanent endowment of ministers. To these efforts Government in some measure has afforded facilities, but success depends upon the voluntary contributions of the Church. Deprived of these, or if they be not liberally supplied, not a step in advance can be made in this great undertaking. But with the example of the past, and under the vigorous administration of the present Committee and its able Convener, we have every reason to believe that the laudable spirit of enthusiasm with which the Scheme has been supported will continue to prevail. The central fund, consisting of subscriptions from the commencement of the Scheme, as reported last year, amounted to £165,907 15s. 8d.; of this amount £32,408 3s. 4d. was subscribed during the year.

The Committee remark with pleasure that a large increase had taken place in the sums received from church-door collections; and the Report contains a tribute of praise to various noblemen and others whose munificent liberality has well merited the gratitude of the Church at large. Through the operations of the Scheme 25 new parishes have already been erected. For 15 additional districts, proposed to be erected into parishes, the requisite statutory provision has been made; while partial endowments have been obtained for a still larger number of intended parochial districts, not fewer than 30. The Committee have received the willing sanction of the Assembly to an extension of their operations, by which it is intended to endow no less than 100 chapels in different parts of the country; and, in order to do this, it is proposed to raise provincial subscriptions by application partly to the wealthier friends of the Church and partly to its congregations. Subscriptions have already been received in this department of the Scheme amounting to £10,000; and other applications have been favourably regarded. We trust that the Report of another year will amply testify that the expectations of the Committee have not been disappointed. Arduous as the undertaking is, the Church is deeply and vitally interested in its success. Around her very walls lie the growing multitudes of the ignorant and vicious,—it may be, with no banner unfurled,—with no semblance of aggression; but let her rest assured that, if despised and overlooked, they may yet rear up a front of terror and sound a war-note that will shake the foundations of our Zion. It is

for us to take the field—to unfurl the banners of Salvation—to conquer in peace—to celebrate the victory of reconciliation. May the smile of Heaven go with our efforts!

Such are the Schemes by which the mission work is carried into effect at Home; and, if our Christian feelings truly sympathize with the objects which they labour to accomplish, we will be led, in the exercise of a wider Christian patriotism, to contemplate with a warmer interest the operations of

THE COLONIAL SCHEME.

Many an exiled Scotsman feels amid the decay of home-sick emotions the liveliest affection for the Sabbath ordinances of his native land and the pure simplicity of her forms of worship. In search of worldly aggrandizement our Christian brethren may bid their country a farewell for ever, but they never can forsake their country's religion. For that religion has its abode in the heart; and, so long as it is cherished there, it will struggle to find an outward embodiment in the most distant climes. Hence it is that our Christian Churches have been reared amid the homes of heathenism and the habitations of some overwhelming mania of worldliness. The object of this Scheme is to strengthen the hearts and hands of our countrymen in their efforts to erect places of worship, and maintain pastors in their foreign homes. The scene of its operations is necessarily extended. Let us note a few particulars as to each of its districts.

Canada.—The progress of Queen's College, Kingston, is of a very satisfactory nature. The number of students in regular attendance on the Literary and Theological classes during last session was 36,—not including 2 who have received degrees in Arts since the commencement of the session. Of these, 20 are in various stages of their progress toward the ministry. The Divinity students, who completed their course last session, have already been inducted into ministerial charges in extensive and important spheres of labour; and there is every prospect that the senior students of the present session will become available in a few months to fill up some of the many vacancies which still exist in various parts of Canada. 54 scholars attend the College school.

Suitable buildings have been purchased for the enlargement of the College; to defray the expense of which a strong effort is necessary.

The Committee have again made a grant of £300 in aid of the funds, and have also continued the usual sum of £15 for a bursary to the most deserving student attending the Theological classes; besides the grant of £7 to another student, to be selected by the Principal, from the Aberdeen Universities' Missionary Association.

During the year the Rev. A. Walker has been appointed as a missionary under the superintendence of the Presbytery of Kingston, and the Rev. John M'Donald has been sent to Lochiel. These have received outfit and passage-money, and an allowance has been granted to Mr. Walker for 3 years. Three of the missionaries have recently been appointed to fixed stations,—viz., the Rev. R. Dobie to Osnabruk; the Rev. A. H. Milligan to Russelltown Flats; and the Rev. T. Morison to Melbourne, Eastern Townships, Canada East. These being all newly settled churches, applications for temporary aid have been made and granted.

The following grants have also been made:—£50 to aid the churches at Waterdown and Binbrook, and £45 for the outfit and passage-money of the Rev. Grigor Stewart, appointed to Beechridge, Lower Canada.

Nova Scotia, New Brunswick, Prince Edward's Island, and Cape Breton.—The application for ministers and missionaries for these important and extensive districts has been of the most urgent nature; but from the want of means they are necessarily unanswered.

Only one missionary was sent out during the past year, viz., the Rev. A. Forbes, who was appointed as a missionary under the superintendence of the Synod of New Brunswick. The Committee have made him a grant of £30 for 3

years in addition to what he is to receive from the Synod. They also voted him £50 for outfit and passage-money.

Of the missionaries sent out last year the Rev. A. Pollok has been appointed to New Glasgow, the Rev. Mr. McLean to Gairloch and West River, and the Rev. James Murray to St. Luke's Church, Bathurst. The services of the Rev. Mr. Sprott, engaged as a missionary at Halifax, are highly valued by those among whom he labours.

An application for aid to 2 students at Queen's College, Canada, was made by the Rev. A. Mackay, and this has been granted. Allowances to the congregations at St. Andrew's, and St. Patrick's, and MacLennan's Mountains, have been renewed for another year. Aid has been also promised to the congregation of St. Luke's Church, Bathurst, and to the congregation of West River and Gairloch.

The Presbytery of Pictou has remitted £138 17s. 6d. during the year, in order to reimburse the Scheme for its expenses in supplying missionaries. While referring to this fact with great satisfaction, the Report also mentions with pleasure the receipt of a remittance from Halifax.

Newfoundland.—The congregation continues to prosper, and the Committee have renewed their grant of £50 for another year.

British Guiana.—Friendly correspondence and intercourse have been renewed with the Presbytery of Demerara and Essequibo. The Rev. William Gray has been appointed to the vacant parish of St. James's in room of the Rev. J. McIlwraith, minister of the parish of All-Saints, who resigned his charge. The Rev. J. Wallis of Aberdeen has been appointed to St. Mark's church and parish, and the Rev. Mr. Duff has been transferred to All-Saints, Berbice.

Mauritius.—Very satisfactory accounts have been received from the Rev. Mr. Beaton. The church which is now building for him will soon be completed and opened for public worship. But, to defray the expense of this erection, an additional £1000 will still be required. Some progress, however, has been made in realizing this sum. This is the first Scotch church in that colony.

Jamaica and Granada.—Mr. Radcliffe still remains alone at Kingston, Jamaica; and the Report speaks of his exertions in the highest terms. Great difficulty is experienced in procuring an assistant, although the encouragement held out is liberal, and the field of usefulness a wide one. The Committee have made a grant of £10 for school-books, &c., to the Rev. Mr. Beaton of Granada.

Australia.—The Australian Agricultural Company of London have agreed to contribute the sum of £50 per annum towards the maintenance of a clergyman in connexion with the Church of Scotland, to reside at Port Stephens.

During the year the Committee have been enabled, with the assistance of the Rev. Mr. Purves, who recently visited this country, to make the following appointments to Australia, viz. ;—

1. The Rev. James Milne to Campbelltown.
2. The Rev. J. Dougal to Woolloomooloo, Sydney.
3. The Rev. James Nimmo to Newcastle in the Presbytery of Sydney.
4. The Rev. Alexander McEwan.
5. The Rev. W. S. Pennycook.
6. The Rev. William Stirton,—

making with 2 previous appointments, in all, eight clergymen appointed to Australia since the month of April last. Sums have been voted for their outfit and passage-money, and have also, in one or two instances, been granted for a year or two for support. The sum of £300 was paid to the Rev. William Purves, in some measure to recompense his services and outlay while he laboured in this country on behalf of the colony.

The present state of society at Mount Barker through the prevalence of the gold mania, as well as the withdrawal of support from the local government, has rendered it necessary to continue to the Rev. Mr. McBean his full allowance of £200 a-year.

Ceylon.—In consequence of the appointment of the Rev. Dr. McVicar to the parish of Moffat the chaplaincy at Colombo became vacant, and the Rev. John McBean at Mount Barker has now been appointed to the charge. Long and intimate knowledge of Mr. McBean's high character and qualifications as a minister under the appointment of the Committee, first in North America, and subsequently in Australia, has given much confidence to the Committee in making their selection.

New Zealand.—Frequent communications have been received from Mr. Kirkton. His church and school continue to prosper.

The income of the Scheme, derived from various sources, amounted to £3523 7s. 3d.

The Report dwells with pleasure upon the fact that a growing anxiety is manifested by our Colonial brethren to reimburse the Scheme for the sums expended on their behalf. No better token could be given that the power of religion is making itself known in their hearts, and no greater encouragement could well be afforded to the friends of the Scheme than to find that those who were but recently the objects of their bounty have become their fellow-workers in the Vineyard of the Lord. On one point, we regret to say, the Report is unfavourable. Great as the spiritual destitution is, and wide as is the field of labour in Nova Scotia and other districts of British North America, few are found among the licentiates of the Church, who are willing to give themselves up to the work. We trust such a complaint cannot long continue to be made; and our prayer is that the Lord would put it into the hearts of His servants to gird on their armour, and go forth among those whose peculiar claims of country and birth add fresh bonds to our Christian brotherhood.

Wide as is the purview of the Schemes which we have noticed, all of them are yet within the limits of our Christian patriotism. And in the more extended outflowings of our missionary philanthropy it might well be said, "The world is all before us where to choose!" Heathen and Mohammedan nations lie outstretched in the long vista of the unenlightened places of the Earth. The realms of idolatry with their false sanctities and their deeds of inveterate cruelty present an urgent field of labour. Fair to the outward eye, often have they excited the spirit of conquest, and many of them have been vanquished by the arms of our country. It is for the Church, attracted by the darkness and ignorance of soul which pervade them, to maintain a nobler war, and wave the banner of a more exalted victory. But it is not by the force of violence and the power of armies that we seek to dash their idols from their pedestals. We ask not the fire of heaven, nor the blasting influences of unearthly terror, to annihilate their temples. We forget not the sacred language, "Not by might, nor by power, but by My Spirit, saith the Lord;" and thus, while we go forth in our great undertaking, we must assail these benighted lands with the strong spirit of Christian love, the quenchless energy of heavenly zeal, and the meekness of the Gospel of peace. Gladly do we contemplate the fact that the Church of Christ has recognized the glory of her office, and that the time has gone by when an earthly general might point in rebuke to her marching orders: "Go ye into all the world, and preach the Gospel to every creature." Much, indeed, has yet to be done; but we believe the spirit of missionary labour is awakened. For the present its widest exodus is to be found in the Scheme of

FOREIGN MISSIONS.

We will glance shortly at the operations of this Scheme for the past year.

Calcutta.—This station assumes an importance not less from the enlarged field of usefulness which it has opened up to our agency abroad, than from the fact that operations began there which have since been extended to the other Presidencies of Hindustan. Here the Mission is chiefly carried on through means of education. As at Home, so Abroad, it was evident that, if

we attempted to clear away the mass of superstition and prejudice in the people, the blow must be struck at the root. And an experience of 30 years has served to confirm the wisdom and sagacity of this mode of operation. The Institution is conducted by Messrs. Ogilvie and Anderson, aided by a staff of native and European assistants.

From the report of the annual examination it appears that the number of pupils who have received instruction in the course of the year amounts to 1032.

The following are the castes to which the pupils belong, and the number connected with each:—

Hindus,.....	{	Brahmins,.....	290
		Kaystos,.....	369
		Other castes,....	336

Mohammedans,..... 37

The Institution was not so crowded as formerly, while more than 1100 pupils attended. But this is chiefly owing to the fact that other schools under Government patronage have been opened in Calcutta. Still the number of pupils is more than enough considering the labours in which our missionaries are otherwise engaged. The training in the Institution is directed chiefly to impart a knowledge of Christianity to the pupils, and at the same time tends to cultivate their intellectual faculties by imbuing their minds with sound principles and useful knowledge. Comparatively few, however, have hitherto made an open profession of Christianity. The cases of 4 young men are especially mentioned. There is, however, a different feeling towards the Gospel than existed some years ago. Nor need we fear that, if the means of enlightenment be supplied, the truth will not prevail. But, while thus engaged in the religious education of the young, the adult portion of the population has not been neglected. At a native chapel there is preaching in the Bengalee almost every evening, and the audiences have been large and generally attentive.

Madras.—In this Presidency the benefit of the enlarged premises has begun to be felt. From an account of the annual examination of the Institution, at which the Rt. Hon. Sir Henry Pottinger presided, it appears that since the close of the year about 40 additional pupils had been enrolled. Two branch schools, with 75 pupils, had been established during the year—one at Trivatoor, and another at Vellore; and there were then 709 native children, of both sexes, receiving daily regular instruction in the doctrines and precepts of the Gospel, and in what tended to fit them for usefulness in the present life. A native catechist had been employed by the Mission, and public worship for natives was regularly dispensed in the Institution (in Tamil) on Sabbath, the attendance varying from 40 to 100. The Report of the Committee speaks highly of the liberal conduct of the Missionary Association of the University of Glasgow in undertaking to support the native catechist employed; and mention is likewise made of a grant by the Missionary Association of the University of Edinburgh, in connexion with the school at Vellore, established through the Christian zeal of the late Lieut. Cook. The Aberdeen Universities' Missionary Association have also renewed their grant of £15 for scholarships to students attending the Madras Institution.

Bombay.—On 12th July, 1853, Messrs. Wallace, Ferguson, and White were ordained to the office of the holy ministry, and set apart as missionaries of the Church in India. On their arrival there they were enabled after a short interval to resume the classes of the Institution.

The Church is deeply indebted to the Rev. Dr. Stevenson, and to the hearty co-operation of his colleague. Prompted by that missionary spirit he has so long cherished, Dr. Stevenson did not hesitate to undergo the labour and fatigue of conducting the Institution in the absence of all foreign aid; and by the help merely of a single assistant and a few monitors not only succeeded in keeping it alive but in quickening it into greater vigour and efficiency. While for many months we had no missionary whatever at Bombay, his services

were unsparingly given in the midst of other duties by no means light or unimportant.

The Report contains an account of the affecting circumstances which have caused the return of Mr. Ferguson to this country for the present.

After paying a high tribute to the memory of the late Dr. Brunton, long the Convener of the Committee, it contains an appeal to more strenuous effort, which we do well to reiterate. Would, indeed, that the day of small things were ended, and the day of greater things begun! "Verily," in the words of the Report, "there is much land to be possessed; and still, while the millions of India, relieved from the oppression of native tyrants by British arms, are groaning under a yoke the most oppressive, and a tyranny the most relentless, the iron of which is in every soul, does it become us to pray without ceasing, and watch to the end that in every province the cry be heard: 'How beautiful on the mountains are the feet of him that bringeth good tidings, that publisheth peace, that saith unto Zion, Thy God reigneth!'"

The revenue of this Scheme for the past year amounted to £5553 1s. 9d. This sum shows an increase of £1405 13s. 2d.; but it includes the munificent legacy of £1100 by the late Mr. Macfie. It is gratifying to notice that the expense of the Mission has been largely met by our countrymen abroad.

We come now to speak of the

JEWISH MISSION.

And we are happy to think that now objections to the claims of this Mission require no refutation, while their peculiar character needs little advocacy. No Christian, indeed, can regard this Scheme without being convinced that the great object it has in view is one which calls for unexampled energy and ceaseless effort on the part of the Church. Scattered over the length and breadth of the World—waif-like upon the ocean of being—the nation of Israel, while it presents an extended line of hostility to the very foundations of our faith, only demands that it be met with a more indomitable zeal and a wider spirit of enterprise. Nor can we despair of the result. The visions of prophecy, the promises of Heaven, the coming glories of the Earth, crowd upon our view and fill us with encouragement and strength. Like raindrops from a passing cloud falling upon a desert—like a handful of seed cast against the breeze—our efforts may seem to be lost; but with the aid of the mighty Spirit of Truth that rain-cloud will soon cover the heavens, and that seed shall yet flourish as a fruitful forest. "O Israel! thou hast destroyed thyself; but in Me is thy help."

The following is a note of the principal work of the Mission for the past year.

Cochin.—In consequence of the leave of absence for one year, granted to Mr. Laseron, a few of the out-station schools, attended by heathen children, in the meanwhile were discontinued, as little good was likely to result from them without the frequent visits and careful oversight of the missionary. All the Jewish schools, however, have been still maintained. The present establishment consists of 14 teachers, supported by the Mission, and 4 supported by the Ladies' Association.

Divine service in Malayalm has been regularly conducted in the Mission chapel by 2 of the principal teachers every Sabbath morning. The sermons and prayers read are those left by Mr. Laseron for the use of the teachers during his absence. The number of natives attending is from 80 to 90. There is also a prayer meeting in Malayalm held every Tuesday evening, at which the attendance varies from 30 to 40.

The two Syrian priests, referred to in last Report as willing to renounce the superstitious practices of their own Church, are now teaching with much efficiency a school in connexion with the Mission at Candanate, a Syrian village at a considerable distance from Cochin. A native congregation of Romam Catholics in that neighbourhood have written to Mr. Laseron, expressing

their earnest wish that a Protestant minister should be sent to instruct them in the truths of the Gospel.

After a conference with the India Mission, arrangements are in progress for the appointment of an additional missionary at Cochin, in order that advantage may be taken of the promising field which, in the providence of God, has been opened, not only for the conversion of Jews but also of Hindoos, Syrians and Mohammedans.

Mr. Laseron during his sojourn in this country was assiduously engaged in advocating the cause of the Jewish Mission, and besides raising a considerable sum for building an Orphanage, and securing promises of regular support and maintenance for a number of orphans, he has succeeded in exciting in various parts of this country a much greater interest than was felt before in behalf of the conversion of Israel. He has now returned in full health and vigour, and with unabated zeal, to the scene of his labours.

London.—A want of harmony between the missionary and the acting committee has unfortunately rendered it necessary to suspend for the present the operations of the Mission at this important station. We can only express a hope that so desirable a field of labour will not long remain unoccupied.

Germany.—Of the 4 missionaries in this country the Rev. H. Douglas, formerly stationed at Wurzburg, has ceased to act, having entered into arrangements for taking orders in the Church of England. The other three—the Rev. G. F. Sutter at Karlsruhe, the Rev. J. C. Lehner at Darmstadt, and the Rev. Rudolph Stern at Speyer—have laboured during the past year in their respective stations with the same discretion, energy and devotedness which in former years elicited warm approval. They are unceasingly occupied in visiting Jews not only in the towns in which they are stationed but in all the surrounding villages and rural districts; and they frequently attend the worship of the synagogues, and avail themselves of opportunities of addressing large assemblies of Jews at the religious meetings usually held at the close of the synagogue service. They distribute suitable tracts and copies of the Word of God—take a special interest in Jewish schools and schoolmasters—preach in the parish churches as often as occasion offers, and hold weekly meetings for prayer and exposition of the Scriptures. They also endeavour to stir up in the minds of the small number of faithful Protestant ministers in their several districts, and of the more numerous class of pious laymen, a warm interest in the spiritual welfare of their Jewish neighbours.

The German Missionary Board, consisting of the missionaries, and one minister from each of their stations, has held three meetings during the past year, one at Frankfort, and the other two at Darmstadt. The object of the meetings is, to engage in devotional exercises—to expound and discuss passages of Scripture bearing on the state and destiny of Israel—to receive reports from the missionaries of the progress of their labours—to afford them opportunities of obtaining encouragement and counsel from their brethren—and, also, to consider various practical questions regarding the best modes of dealing with Jewish unbelief.

Extension of the Mission.—For the occupation of new fields the services of well-qualified probationers of our own Church are earnestly desired, and, in order to incite our students to undertake the work, Mr. Sutter was invited to spend a few weeks in Scotland. He along with Mr. Laseron visited our University seats, and both were instrumental in stirring up an earnest zeal for the conversion of the Jews. One student, of high character and attainments, is mentioned as having devoted himself to the cause; and it is believed that others are disposed to follow his example.

Attention has been directed to Paris as an eligible field for the Church of Scotland to occupy for the Mission. In that city there are 20,000 Jews,

nearly all Germans; among whom it is believed that there are peculiar facilities for missionary labour if the services of a well-qualified agent could be secured. The Rev. Mr. Meyer, minister of the German Evangelical Church at Paris, is most desirous that we should send thither a Jewish missionary; and assures us that, "though Paris has hitherto been strangely overlooked by societies for the conversion of Israel, there are few fields of labour more interesting and important." Equally encouraging accounts have been received from other sources: and it is hoped that the metropolis of France may ere long be added to the stations of the Jewish Mission.

Ladies' Association.—There is a highly efficient school supported by this Association in connexion with the Mission at Cochin; and an Orphanage which, through the zealous exertions of Mr. Laseron during his residence in this country, and the liberal contribution, he has succeeded in obtaining will be greatly extended and improved. In London the Ladies' devoted agent, Mrs. Rosenfeldt, and in Germany their no less devoted missionaries, Miss Mittelbach at Karlsruhe, and Miss Huth at Darmstadt, have been labouring with all their accustomed energy and fidelity, and not without encouraging tokens of success, for the spiritual enlightenment of the much neglected daughters of Israel. This Association is warmly recommended to the support of all who are interested in the cause.

Funds.—The whole income of the Committee during the past year was £3188 0s. 3d., being £315 12s. 8½d. above the income of the previous year.

The expenditure of the Committee was £2416 3s. 3d., being £614 4s. 8d. less than that of the previous year.

£2000 of accumulated capital have been laid aside as a reserve fund to meet extraordinary contingencies.

In urging the desire for a continuance of the support hitherto afforded to the Mission, and an earnest call upon aspirants to the ministry to devote themselves to the work, the Report concludes: "Let it not be forgotten how greatly we are indebted, under God, to Jewish instrumentality for all the spiritual blessings which we ourselves enjoy. The prophets were Israelites. The evangelists were Israelites. The apostles and

SUMS COLLECTED DURING THE YEAR 1833-34.	
(The first column contains Collections, Contributions, and Legacies; the second contains Interest, Dividends, Government Grant for Normal Schools, &c.)	
Education Scheme.....	£9937 10 4
Do., East and West India Fund.....	200 0 0
Do., Agricultural Instruction.....	17 1 0
Ladies' Gaelic School Society.....	887 10 1
Fellers' Daughters' Association.....	127 3 10
India Mission.....	3719 3 4
St. Stephen's Congregation for (Ghespara, &c.).....	140 0 0
Ladies' Ass'n for Female Education in India.....	1674 10 4
Home Mission.....	3063 16 5
Colonial Churches.....	2808 19 6
Jews' Conversion.....	2490 16 0
Ladies' Association for Jewish Females, for year ending 15th October, 1833.....	495 4 1
Do. do. Cochin Orphanage Fund.....	212 12 2
Endowment Scheme.....	8176 5 1
Ladies' Association for Promoting Female Indus- trial Education in Scotland.....	2340 8 9
Central Protestant Society of France.....	280 0 0
Collections for Liquidation of Chapel Debts.....	481 15 5
Total.....	£32,508 8 9

£3188 0s. 3d. £315 12s. 8½d. £2416 3s. 3d. £614 4s. 8d. £2000 £280 0s. 0d. £481 15s. 5d. £586 12s. 7d. £29,015 19s. 0d.

other first preachers of the faith were Israelites. And even the adorable Saviour Himself was, after the flesh, descended from the tribe of Judah. Let us, then, endeavour to repay this mighty debt. Let us seek in our turn to give back to Jews those privileges and advantages which through Jews have been conveyed to us, that so through our mercy they may obtain mercy. Let our resolution be that of the ancient prophet: 'For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.'

We have thus given a brief summary of the whole Schemes of the Church in her efforts for the diffusion of the Gospel at Home and Abroad. As usual we add a note of the entire voluntary aid extended to them. (See * page 40.)

The foregoing is necessarily exclusive of the good deeds of private benefaction and local effort; and we cannot divest ourselves of the belief that especially in Schemes for Education and Endowment these have been great and praiseworthy. And to all this we must add that noblest wealth of the treasury of the Church,—those riches of the poorest—that might of the weakest—the believing prayers of faith.

We do not mean to say that we have now exhibited anything like a full view of the results of the missionary work. We have but traced the courses of its streams. We know little of their fructifying, blessing and beautifying influences. It is ours to plant and to water. The Lord of the Vineyard can alone supply the increase. By our labours of love many a cloud of ignorance may have been dispelled—many a weary soul may have found rest—many a cry of sorrow may have been hushed by the soft music of heavenly joy. But that record is in Heaven. It is enough for the Church to know that her Heavenly Master has proclaimed: "I know thy works." Yet in the view of that Divine assurance can she regard her efforts with complacency? Have we rendered a full obedience to Him who suffered so much for us? It was a striking reproof of the prophet to the disobedient Saul: "What meaneth, then, the bleating of the sheep in mine ear, and the lowing of the oxen, which I hear?" Ah! well might that reproof have a voice for us. What mean the ignorance and infidelity which surround us, and the outcries of vice and crime which shock our very feelings of humanity? What mean the overshadowings of the gross darkness which covers heathen lands, and enshrouds their peoples? What meaneth the unrent veil which still darkens the face of Israel? These are inquiries which the Church cannot too anxiously regard. They convey an appeal to every one of her members. Would that it were answered through redoubled efforts in our prayers and contributions!

COMMUNICATIONS.

HINTS TO A YOUNG MINISTER.

(*desirous of cultivating an easy, didactic, conversational style in preaching.*)

1. Regard your flock as your children—your friends, seated around your parlour table, entertaining for you respect and affection, and desirous to hear your own thoughts and sentiments respecting the matter in hand.

2. On the matter in hand deliver your own thoroughly digested thoughts in a style simple, concise, terse, with such manner and animation as your own feeling at the moment may dictate. This feeling will be a compound of the affection entertained for your auditory, of your love of truth, and of your earnest desire to con-

tribute to their improvement in knowledge and goodness; and above all of your earnest desire to discharge aright the duties of that sacred function with which your Lord and Master has invested you.

3. Advance nothing beyond your present, clear, deliberate convictions. This will give force to your thought, spirit to your pronunciation. Disregarding this, you will, in all likelihood, be dark, confused, and uninteresting.

4. The productions of the pulpit ought nevertheless to be artistic, yet in a style of art harmonious with the preceding suggestions. *Ars est celare artem*—a maxim highly favourable to the manifestation of paternal authority and simplicity in preaching.

5. The true system of theology must be thoroughly incorporated with your personal sentiments and experience in religion. You must take it in, in its entire and beautiful nature, and reflect it back, as from an undimmed crystalline mirror. The Bible is a mirror reflecting the ideas of the Eternal Mind. Look into it with devout, solemn, perpetual entrancement, and your own enlightened and sanctified soul will come, by a species of double reflection, to throw back the ideas of the Eternal Mind on your auditory. You must be, and feel yourself to be, this mirror of divine truth, and nothing more. You cannot, you should not attempt, to reflect more light than you have received, nor otherwise than you have received it. These irradiations of truth revealed are limited, so also is your capacity to receive them. "We know only in part and we prophesy in part." What you do know, however, it is desirable that you should be able to declare effectively. If your conceptions be clear, formed under the teachings of the Spirit of truth, whose succours you daily implore, they will, by a man of your fervent temper and scholarly habits, be set forth in a robe of luminous words. *Scientia dat facundiam.* **QUISQUIS.**

THE REVIVAL OF THE ORDER OF DEACONS, THE BEST MEANS OF CARRYING OUT THE SCHEMES OF THE CHURCH.

(Dr. McGill gave, in substance, the following Address before the 8th Annual Meeting of the Lay Association, Montreal, held in St. Paul's Church, 8th Jan., 1855.)

In yielding to the request that I should make a brief address before this Association, I was filled to an unusual degree with an apprehension of the difficulty of selecting the topics that might be touched on with some advantage, and of saying all that ought to be said with hope of good effect within any space that your indulgence might allow me. In my nearer examination of the subject as it presented itself to my mind, and with the Annual Reports of the last seven years before me, the difficulties have seemed to grow, not to diminish; and I feel that I cannot express

the results of my own reflections in this very brief and imperfect form without first submitting my very humble apology, and craving your candid consideration.

First, then, we are Members of the Presbyterian Church, or of the Church of Scotland in Canada. The peculiar polity and government of our Church, to say nothing of its claim to be founded on the Word of God, and agreeable thereto, has often been the theme of high admiration and eulogy, as an organization adapted to all the wants of a Christian community, its conservation not less than its extension. The Presbyterian idea of a Church is remarkably exact and comprehensive. In the Scottish Confession of Faith (1560) the Church is defined to be "one company and multitude of men chosen of God, who rightly worship and embrace Him by true faith in Christ Jesus." In the Westminster Confession, also comprehended among our Standards, the visible Church is defined to "consist of all those throughout the world that profess the true religion, together with their children." It is the Christian people then—the *ὁ λαός*—the Laics, or the *Christian Laity*, which constitute the Church. Conformably with these definitions, the Church consists only of one class—the *ὁ λαός*—or, as we might say, the Laity, in Scripture language, "the saints and faithful in Christ Jesus,"—"the chosen generation, the royal priesthood."

The divines of Scotland and of England, at the time when the Scottish and Westminster Confessions were framed, were led to lay down the doctrine on this question with greater explicitness to counteract the errors of the Romish Church, founded upon its capital distinction between the Clergy and the Laity. The whole tendency of the Romish system is to elevate the priesthood above the people, and to render them a distinct class; to invest them in some sense with the prerogatives of Christ; and to leave to the people only a passive submission. In the Romish Church, therefore, there is a ground for the distinction between the Clergy and Laity, which does not exist among the Reformed—a ground involving one of the most pernicious principles of the Papacy; inasmuch as, to say nothing of the priestly usurpations, it denudes the people of some of the most precious of their Christian privileges.

But, although in conformity with the Scriptural doctrine of our own standards, the Christian people, or company of believers, constitute the Church, or the body of Christ, they are not left in a state of individual isolation without order and government. The Church, as defined, is an organized body; and government is essential to organization. Hence in our 2nd Book of Discipline we find the following positions: "THE KIRK hath a certain power granted by God, according to the which it uses a proper jurisdiction and government; and the policy of the Kirk, flowing from this power, is an order or form of spiritual government, exercised by the members

appointed thereto by the Word of God; and therefore is given immediately to the office-bearers by whom it is exercised, *to the good of the whole body.*"—The office-bearers then are still members of the *ὁ λαός*, the laity; their appointment is made, in our Church, either directly by the election of the people, or indirectly by the recognition of the people. These office-bearers, in our form of polity—(and it is our form, because we deem it conformable to right reason and the Word of God)—are three-fold. Let us look at each for a moment.

THE MINISTER, called also *the elder—the angel of the Church—the president—the ἐπίσκοπος*, the overseer or bishop. Among us the name, by which the teaching and presiding elder is best known, is pastor or minister. We do not advert in this place to the source from which he derives the right to exercise his spiritual functions. That would lead us away to the rights and duties of the Presbytery, with which we are not at present concerned. It is enough to say that the pastor or minister, appointed to his office according to the Word of God, has a commission and authority derived from and defined by the Divine Head of the Church Himself, and for the right discharge of the duties connected with it he is amenable not only to the Chief Shepherd whose servant he is, but he is amenable also to that confraternity of pastors, the Presbytery, to which he belongs. His proper work, as a minister of the Word to his own congregation, is to teach, to rule, to watch for souls, as one that must give account. But in the spiritual oversight and government of the Church he does not stand alone. Other elders, not inferior to him, as it respects their office, but equal, are united with him. This then is our form of spiritual jurisdiction. It may be very imperfectly administered, but, as to the nature of its constitution, we deem it impossible to imagine any other form better adapted to the end. With the bearings of this subject you are familiar, and we need not now say more.

But there is another important element and office in our Church which may seem to claim some more special attention in connection with the objects for which we are now met. Without going back to the primitive age for authority, there are some manifestly good reasons, which strike us at once, for the establishment of a class or order in the Church for the management of temporal or financial concerns inseparable from the necessities of the religious community in the present world. This too is provided for in our form of polity in the order of *deacons*, which is declared, in our Second Book of Discipline, "to be an ordinary and perpetual ecclesiastical function in the Kirk of Christ; that the deacon ought to be called and elected as the rest of the spiritual officers; that his office and power is to collect and distribute the whole ecclesiastical goods unto them to whom they are appointed," that is, to the

official stipendiaries, to the poor, to the various charitable and ecclesiastical objects for which these funds have been allocated. Where a Presbyterian Church, like that of Scotland, is established and endowed by the state, the office of deacon may become, as some have thought, unessential, and hence it has long been in abeyance in our Mother Church. But, wherever a Church is not established, wherever it depends for support mainly upon seat revenues and the voluntary contributions of its people, the constitutional office of the deaconship becomes indispensable. The Free Church, after their *exodus* from the Establishment, immediately restored this office in all their congregations, in order to the effectual working of their financial economy, which among them has many objects not local merely but general. It does not require now anything like the gift of prophecy to enable one to predict that all the congregations of our Church in Canada must, at no very distant period, be supported mainly or entirely by the liberality of its adherents; and there must then be, in order to its effectual working, a better organization than that which now prevails. Whatever this organization may be called, it must to all intents and purposes be our constitutional order of deacons. It may be called a Temporal Committee, or a Board of Trustees, or anything else; its special duty will be to manage the temporal affairs of the congregation, and its benevolent and ecclesiastical schemes. I should prefer, I trust our Synod will one day prefer, to do what the Free Church of Scotland, in its wisdom, has done—restore the Scriptural name as well as the office of deacon as an ordinary and perpetual ecclesiastical function. What our Church shall do—or what United Presbyterianism may in course of time do in this matter, none can tell. But almost every one can tell that the financial management of our Church generally in Canada is at present at a very low ebb, both as it respects the internal finance of particular congregations, and the general finance by which the measures of the whole Church must be sustained.

The financial management of the affairs of particular congregations is very properly left to the congregation itself. In this matter, notwithstanding the Presbyterian bond, every congregation is perfectly independent and free to carry out, as itself may determine, the principles and spirit of the Presbyterian polity. But there are a few general objects in which every congregation is expected to take an interest, and is ecclesiastically bound to bear a part of the burden. Among us, these objects, as enjoined by Synodical action, are as follow:

- 1.—Aid and support to Queen's College.
- 2.—The Bursary or Education Scheme, to aid in the support of young men studying for the Church.
- 3.—The Fund for the aiding of the Widows and Orphans of Ministers.
- 4.—Aid to the Foreign Missions of the

Church of Scotland.

5.—The support of Home Missions.

6.—The support of our French Mission in Canada East.

These several Schemes have after solemn deliberation been adopted by our Synod. The support of them belongs to the Church, it has been devolved upon the people. They have been owned, approved, and to some extent carried out. But, with the exception of the third, the Fund for the relief of the Widows and Orphans of Ministers, the concurrence and support have been very partial indeed. Why? Mainly, as I think, for the want of that organization in each particular Church, by which such operations are to be carried out.* The working wheels were nowhere to be found; and nowhere the central mainspring to set the wheels in motion, and to keep them moving.

This want was felt by a few of the active members of our Church in Montreal in 1845. These wealthy and benevolent individuals, desirous of doing good and of advancing the interests and efficiency of the Church, anxiously inquired by what methods they might best accomplish this object. The Lay Association, whose 8th Anniversary this is, was originated. The objects originally proposed were—to grant aid to poor congregations in erecting places of worship, or to assist in paying debts contracted for this object; to constitute a bursary fund; and, sometime after, it was proposed to employ the press as an auxiliary to the Church. This last was done in the first instance by the circulation of Missionary intelligence printed in Scotland, and a year or two after by the establishment of *The Presbyterian*.

This Institution, as originally contemplated, was designed not to be local but provincial, and this idea was long fondly entertained, and was only given up at length with great reluctance.† Our early office-bearers sought with the most indefatigable exertions,—by correspondence chiefly,—to obtain the formation of similar associations throughout the Church, to be affiliated with this of Montreal, or to act independently. From the early Annual Reports of the Association, and in particular the third, we learn that "the appeals of this Association had in no instance been responded to, and we still," it says, "stand alone the solitary Lay Association of Canada." We find the complaint frequently reiterated in tones of sadness and disappointment: "no friendly cooperation—no kindly intercourse—no cordial union." And to this day, after eight years of solitary effort, we still stand and we still work alone—a local and not a provincial Institution. The project has not succeeded as sanguine and benevolent hearts wished and anticipated.

What then has been the cause or causes of this failure of our original project? Not

* See Annual Reports.

† See our Annual Reports *passim*.

the want of diligence and ability on the part of our office-bearers. Nothing could surpass the skill of their management, and the elegance of their reports; and it may fairly be added that, from year to year, they have had some good things to say of our city liberality. Nevertheless to this hour we have stood alone in the Church, without coadjutors and without imitators. I am aware that many, in different parts of the country, spoke well of our efforts; but no Church—I will not name the two little exceptions—either sent us aid, or imitated our example!—Why this?

Indifference, some will say, indifference solves the whole question. Indifference may be admitted: and yet, after all, it is not the only cause of failure, perhaps not even the main cause. Other reasons very manifestly offer themselves.

The name assumed was new, and the nature of the organization was new. A Lay Association within a Church which recognizes nothing but “the laity”—and whose regular and constitutional office-bearers and representatives, the pastors, elders and deacons, are all of the laity, startled some of the admirers of our Presbyterian discipline, who were not willing that any part of its usual phraseology should be changed, or that any part of its order should be infringed. Such an organization, with such a name, suggested itself a few years ago during troublous times in the Parent Church, to some of her zealous friends in Edinburgh. The Association then formed, however, never extended beyond the metropolis, and still exists, as it has always professed to be, an auxiliary collector of funds in aid of the Schemes, under the direction of the General Assembly’s Committees. Its organization has not extended throughout Scotland, and indeed it has no proper organization at all beyond that of a Committee to collect funds for a specified object, the Schemes of the Church, as directed by its own Committees. This cause perhaps has had some influence in extinguishing that grand idea of provincial affiliation, which some of the original projectors of our scheme fondly entertained.

Another cause, valid and true, may be assigned for that complaint of the want of “friendly co-operation,” which we have sometimes emitted. Co-operation with us as a local Board was never expected by us; we did not need it. Co-operation with us as a Provincial Institution required local organizations. But over so vast a country as Canada, and among a people so various in their wants and sympathies as ours, it would have been found, even had the attempt been zealously made, a very difficult, not to say an impracticable work, to organize and sustain these local associations. The experience we ourselves have acquired in this city during the past eight years must have deepened this conviction, and, as members of the Presbyterian Church, it must have reconciled us to the idea of the humbler and more constitutional forms

of carrying out our plans of benevolent activity on an extended scale. In certain quarters, no doubt, the three old orders of minister, elders, and deacons, may be reckoned rather slow for the bustling velocity of modern times, and that they greatly need a higher pressure of the Laity to increase their efficiency. Let this higher pressure be kindly given, and the result will prove, in this case at least, that it is far easier to impel a good old machine with increased momentum than to construct a new one that will continue for any length of time to act with due force and regularity, even within the boundary of a parish.

Without encroaching further upon your time by advancing other suggestions which, within brief limits, cannot be set forth in their proper consequents, permit me in conclusion to suggest one admonitory reflection—one that I would not myself forget, one of which I shall never cease to put others in remembrance. In the true idea and philosophy of our religion the people or the Laity constitute the Church; “the building which, fifty framed together, groweth unto a holy temple in the Lord.” Everything is sacred in that temple; strictly speaking there is nothing *secular* within all its precincts. “The pretended distinction (says the late Dr. Arnold, a name worthy of very profound admiration, that will give weight to any opinion given by him to the world,) the pretended distinction between spiritual things and secular is utterly without foundation in the Christian life. In one sense, indeed, all things are secular, for they are done in time and on earth: in another sense all things are spiritual, for they affect us morally either for the better or the worse, and so tend to make our spirits fitter for the society of God, or of His enemies. The division, he further adds, rests entirely on the principles of heathenism, and tends to make Christianity like the religions of the old world, not a sovereign discipline for every part and act of life, but a system for communicating certain abstract truths, and for the performance of certain visible rites and ceremonies.” We Presbyterians reject the misconception that the Church is a mere organization for the performance of rites and ceremonies; we hold to the true idea that our religion is a discipline for every part and act of life, and more especially in these which concern the maintenance and extension of the means on which our holy discipline for time and our preparation for eternity depend. Only where this sentiment prevails—springing out of the light and life of a divine faith—will Christian men and women, each in their own sphere, fulfil the duties to which their religion obliges them. Then on everything they do, as on all the vessels of the ancient temple, will be engraven, Holiness to the Lord. Then shall the land, and the Church within it, yield her increase, and God, even our God shall bless us.

EXTRACTS.

EXTRACT from Dr. Muir’s Sermon, delivered at Glasgow on the commemoration of the General Assembly of 1638. (Concluded.)

“And surely, if one portion of these Standards may be singled out for the special occasion of gratitude, it is the Shorter Catechism, one of the most precious benefits, which, as subordinate to the Scriptures, any Church ever obtained. Yes, the care and wisdom with which that Catechism is composed, the simplicity of its divisions of religious truths, beginning with the chief end of our creation, and the rule to direct us to reach that high object; and proceeding to disclose the character of God, the Father, the Son, and the Holy Ghost; the works of Creation and Providence, the first estate of man; his fall from his innocence; and the nature of sin and its miserable effects; the eternal purpose of mercy to save sinners; the mysterious person of the Mediator, and His three great offices, exercised both in His humiliation and exaltation; the blessed agency of the Divine Spirit in applying to believers the benefits of Redemption; and these benefits themselves in this life, at death, and at the resurrection; the duties to which gratitude for redemption will incite, set forth by so admirable an exposition of the Ten Commandments; the view of the breadth and extent of the Law, impressing us with the sense of our inability in this life perfectly to keep its requirements; the heinous qualities of transgression, and the aggravations of its evil; the ruin entailed by sin both in the present state and in that which is to come; the means of escape from wrath through faith in Christ and repentance unto life; and, finally, the institutions for carrying on the improvement of the soul, as well as for converting it to Christ, the means of grace appointed in the Word, sacraments and prayer; these things, all so Scripturally stated, so concisely yet accurately explained, so practically enforced, so beautifully arranged, every question growing out of the previous answer, every part adding some important truth, and leading to the grand aggregate of Divine instruction, till the system is completed, nothing essential being left out, and no subject receiving a disproportioned magnitude, but each found in its own place, exhibiting its proper dimensions, and connected by its native bearings with what goes before and what comes after;—these all, I say, present to you a manual of instruction and piety, whose compass indeed is small, but the substance of which is beyond calculation weighty; the cost of which is trifling, but the value of whose contents, when infused from the memory into the heart, surpasses the wealth of the world. How precious have been its effects! Certainly there is in Scotland less of the impiety of Socinianism than is to be found elsewhere; and certainly less of the pestilential errors of Antinomianism, while there is more of sound theology and practical religion than may be exemplified in other countries. It is to our Confession of Faith, as its doctrines are widely diffused by teaching the Catechism in families and in parochial schools, that we trace so much of the pure truth still prevailing among us;—under the blessing of the Divine Spirit, we justly ascribe the happy result to the beneficial influence of our Church Standards, those incomparable me-

memorials of the wisdom and zeal of such men as we this day gratefully remember. For let it be known by all that the movement of the very man who presided over the Assembly of 1638 was what originated the compiling of these Standards. He felt the public need of some guide, both enlarged and well defined, in the blessed mysteries of the faith. He was desirous of amplifying for that purpose the earlier Confession of the protesting fathers, and of adding a simple digest of its truths in the questions and answers of a religious manual for youth. And, when the memorable Assembly had asserted and procured free deliberation for the Church as her birthright, that great and good man soon pressed the claim for other noble objects—and, among these, for the compiling of enlarged Standards. Year after year he reiterated and urged the subject: and, though the forwarding of his design was for a season delayed, he never ceased to present it to the Church till he obtained its accomplishment. His was the satisfaction, and his the reward, to sit as a Commissioner in the Westminster Assembly, and there to bear his part in carrying into effect his favourite proposal, and to assist in framing the Confession and the Catechisms, Larger and Shorter, which contain a monument both of theological accuracy and practical religion not surpassed or equalled by the Standards of any Church."

But we cannot quit this discourse, which is one of the finest specimens of pulpit eloquence we have read for a long period, without presenting our readers with the following noble passage in reference to the Christian heroes whose memorials, simple but affecting, adorn the pages of Scotland's eventful history.

"And, while on reviewing the glorious deliverance achieved from Antichrist, from the monstrous evils of the mercenary and superstitious priesthood of Rome, of an interdicted reason, and a banished Bible, while on reviewing that struggle with 'the man of sin,' which broke the chain of the Papacy in Scotland, we trace the might of the contest, and the victory to the Lord of Hosts, and give Him the honour and the praise, yet ought we not to remember 'the noble army of martyrs?' With grateful sentiments ought we not to think and speak of 'the cloud of witnesses' that endured and laboured and died in the cause of Truth, and to hold up their memories, embalmed in sacred gratitude, before ourselves and our children? There was Hamilton, distinguished by learning as well as high birth, devoted from his youth to God, and whose zeal for the pure faith, which he drank at the feet of Luther and Melancthon, was not quenched on earth but with his blood. There was Wishart, skilled almost equally in divine and human science, whose sermons penetrated the most hardened and melted them into tears, who braved the pestilence to carry the message of Divine grace to his ignorant and perishing countrymen, whose devout wrestlings for sinners had somewhat of angelic fervours in them, and whose martyr's crown shone amid the flame of persecution as gloriously as that of any of the early Christians themselves. There was Knox, the Apostolic messenger of the Reformation, peculiarly fitted by the Spirit of wisdom and power for his extraordinary work; and whose devotedness to the cause of Christ, and eloquence, and compassion for the souls of men, and warmth of affection, were not less memorable than the boldness of character which earned

for him the well known encomium at his grave, 'There lies a man who never feared the face of man.' Names these are, not often rehearsed from the pulpit: and, doubtless, having Scripture names, examples of piety and zeal, so numerous, how seldom need we go from the Bible-record to seek the pattern and incentive to righteousness! But on *this* day, and realising the privileges of our Church, and desirous to see them perpetuated and extended, shall we not recal the memory of the great men who planted and watered the tree of our privileges with their very blood? And shall we not consider that those now named were followed by a multitude of other religious patriots, in having whom any country might deem itself honoured? And surely we cannot read of such names as the Melvilles, and Bruce, and Welch, and Henderson, and Gillespie, and Rutherford, and many of the like sainted character, without blessing God for His goodness in having raised up those who were so fully qualified both for establishing and adorning our Zion. They who thus wrought at the Second Reformation (as it is called) were endued, even as they needed, with qualities both of mind and heart similar to what had been requisite at the First. The work of the First had been marred and seakon by the renewed attempts of Popery to gain, under the disguise of improving and beautifying the services of the Church, a lodgement once more in Scotland. Who shall doubt this, who have traced the painful steps of our history from the opening of the seventeenth century onwards to its thirty-eighth year? Who can doubt that the projecting of the well-known Articles of Perth, that the interdicting and suspension for years of the General Assembly, that Laud's Book of Canons, crowded with institutes so alien from the Protestant feelings of the people, that the endeavours to spread the Pelagian and Armenian errors, so intertwined with the corruptions of the Papacy, that all these, along with the reviving at the crowning of the ill-counseled Charles, of the insignia of Rome, the gorgeous altar, and its lighted tapers, and its crucifix wrought on tapestry, and the bowing and kneeling of priests to a sign which had during ages been a substituted idol, usurping the place of the Saviour who died on the Cross,—who can doubt that these were intimations of a disastrous change threatened on the Protestantism of Scotland, an incipient Popery, the presages of the flood of superstition and corruption returning to deluge the fair work of the Reformation. This was seen. The view of it roused the zeal of our fathers. They humbly petitioned. During many years they respectfully but earnestly remonstrated. They pleaded for their Scripture privileges, as guaranteed to them by solemn promises and vows of their king, and by the acts of the legislature. They asked nothing but the continuance of the system of doctrine, and discipline, and worship which, at their emancipation from the Romish errors, had been chosen by them and publicly ratified to them. They implored that they might have their Bible, their simple ordinances, and their General Assemblies. They implored that, while they would serve their prince with ardent and devoted loyalty, they might enjoy the privilege of worshipping God in the simplicity of their own established forms, and be allowed to regulate their own discipline in the unfettered procedure of their spiritual courts. They implored all this with

due respect to the sovereign whom they petitioned, but also with the warmth of feeling and manliness of courage which those who knew and valued their rights were entitled to express. And, filled with salutary terror at the re-introduction of the abominations of Popery, and earnestly desirous of avoiding the most distant approach to its defilements, they zealously wrought in the cause of their deliverance till they gained sure basis of it in the Assembly held within these walls, the main bearing of whose acts was the suppression of a Popish faction and there-establishing of the privileges of our National Church."

The sermon was peculiarly appropriate, and the intense interest, which the numerous auditory seemed to feel in the whole solemnity, was exceedingly gratifying.

Nor was the celebration of this great era in our country's history confined to Glasgow; in Edinburgh also, and indeed all the large towns of Scotland, as well as in some of the country parishes, meetings were held in honour of the same event. And the result of all has been—to deepen in the minds of all Presbyterians those hallowed impressions of gratitude which ought ever to fill their hearts in looking back upon the glorious deliverance which was effected by the Assembly of 1638 from the domination of Prelacy and Popery.

THE STRENGTH OF THE CHURCH.

WE are at this moment entering upon a marvellous epoch in the history of the World; and we are opening a great volume of European history, to be followed by, perhaps, the most memorable events that have happened since the beginning of the World. I really feel awed by the position of the Christian Church; I do not know to what to compare it. I feel sometimes that we are in that position towards the enemy that our army was at Waterloo about five o'clock in the evening, at the moment when the cavalry and infantry went down steadily to fight, but a short moment before the battle concluded, and when they brought the charge along the whole line. I think we are in this position; the whole world is opening to the Christian Church, and she must rise and do something as she never did it before. May every regiment, may every part of the Christian Church, rise up, go in, and take possession of the land; We have had our Genesis commencing at Home! we have had our Exodus, and our missionaries are gone abroad; we have had our Leviticus, and all our laws and regulations are laid down; we have had our Numbers, and our travels in the wilderness, now going back, and now going forward; and I think we are opening the Book of Joshua. Now in an especial sense we are to cross the Jordan, enter in, and take possession of the land. Some people think that it augurs ill for this view of the case that we commence the war by making alliance with Turkey. But the Book of Joshua commences with the alliance of the Israelites and the Gibeonites. They were more acute diplomats than ever were the Russians. They got the better of Joshua; but yet, when he had lifted up his hand, and pledged his honour that he would assist them, he was not backward in the day of battle; and the sun stood still, and gave him an opportunity of keeping his troth and fealty to them. I do not look at these alliances as a bad augury for us. I think it is rather a strong proof that we are in the right; that, contrary to our feeling as men, contrary to our feeling as Christians, we stand by the cause of truth and righteousness, and we have no object of our own to gain. But, if we are to do this work, I take it there must be an immense revolution in the Church. I think we have not a glimmering of what is before us. I do hope that in the next twenty years people will smile at us, just as we

smile at the wonder of our ancestors when they saw coaches going six miles an hour. I do believe that very soon, instead of being amazed at what is doing, the Christian Church will look at an idol as we look at a fossil brought up out of the earth—and this is not very far off. The truth is, there is a force in the Christian Church not yet defined. There is a latent force in every Christian man, infinitely more than the man himself knows. Look at a story which I had from a friend who visited the pastor of a small parish in a portion of Germany, who educates poor children, and stirs them up to a divine life. When you come to ask him, "Can you do anything for Christ?" his answer is, "Yes, we can: we have no money, but let us select six men, and teach these Christian men to be shoemakers, to be agriculturists, to be field-labourers; and I will teach them theology and the languages." That man has been labouring for years; and that humble man, and his assistants in that humble village, have prepared these men for foreign usefulness. Some months ago, afraid that they might be corrupted by Europeans, they built a ship; and these men, educated in this poor parish, in a ship built by themselves are gone off to Africa. This is the force that is in a man. I repeat, there is this force in the Christian Church; and, if you would draw it out, what an ample force it is! You talk of your great forces in the East, you talk of your army. I defy all the forces under Sir Charles Napier, all the forces under France and England, to make a primrose grow; but the dew can do it—the sun of heaven can do it. There are forces which all the material Powers of Europe cannot exercise. I defy all the material forces in the world to quicken a human spirit, to bring a soul to God; but we have in the Church of Christ these forces, according to the power that worketh in us. And what an omnipotent power it is, if you, and I, and every man, had but faith to draw upon it, to take advantage of it, to believe in the Word of God—the power inexhaustible, and able to convert a world! The other day I was requested by a brother minister, who was unwell, to go and visit a dying child. He told me some remarkable things of this boy, eleven years of age, who during three years' sickness had manifested the most patient submission to the will of God, with a singular enlightenment of the Spirit. I went to visit him. The child had suffered excruciating pain; for years he had not known one day's rest. I gazed with wonder at the boy. After drawing near to him, and speaking some words of sympathy, he looked at me with his blue eyes—he could not move, it was the night before he died—and breathed into my ears these few words, "I am strong in Him." The words were few, and uttered feebly; they were words of a feeble child in a poor home, where the only ornament was that of a meek, and quiet, and affectionate mother; and these words seemed to lift the burden from the very heart—they seemed to make the world more beautiful than ever it was before; they brought home to my heart a great and blessed truth. May you, and I, and every one else, be strong in Him!—*Speech by Rev. N. Macleod.*

MISSIONARY AND RELIGIOUS INTELLIGENCE.

THE BURNETT THEOLOGICAL PRIZES.

We believe Scotland at this hour possesses the highest prizes for theological authorship of any country in Europe. There are "golden prebends" in England, what is called a "golden lecture" in London, and there are wealthy fellowships in the English Universities. But we are fully certain that all the prizes offered for competition, without and within the pale of the Church, are not to be compared with what is at present to be distributed at Aberdeen. We may here remind our readers that a merchant in that city, John Burnett, Esq., some sixty years back, left certain property to constitute a fund which should be divided betwixt

two writers of essays on a subject connected with the Divine existence and perfections, or with what we call the Christian argument or evidences of Christianity. The award was to be made every forty years; and at this distance from the present time there was a competition which eventuated in Principal Brown of Aberdeen receiving the first prize, and the Rev. Mr. Sumner the second. Principal Brown is now dead, but the second prizeman still survives, occupying the splendid post of Archbishop of Canterbury, a truly zealous, enlightened, and evangelical dignitary of the Anglican Establishment. Forty years having elapsed, competitors were anew invited to write for the Burnett Prizes. The call was widely and largely responded to. On the first occasion only fifty-six essays were sent in; on this the number amounted to two hundred and eight. The essays varied in length from a few sheets to six volumes, and several were written in female hand. From a long list submitted, containing most of the names standing highest in English literature, the electors—a body embracing the clergymen of the Established Church in Aberdeen, and the Professors of both Marischal and King's Colleges—selected Professor Baden Powell, of Oxford, Mr. Henry Rogers, and Mr. Isaac Taylor, authors of European fame, to act as judges; and, these gentlemen having accepted the office, they, without loss of time, commenced their duty of examining the various treatises—no light labour, as may be imagined, when, according to Mr. Taylor, they had not less than half a ton of MSS. to read through.

Last week the report of the arbiters in this important contest reached Aberdeen. On Saturday a meeting was called in the Town Hall of the city, which was crowded on the occasion. The oldest trustee of the munificent donor, Alex. Webster, Esq., took the chair, while another of the trustees read the report of the judges. The report avowed, on the part of those learned gentlemen, the difficulty they had experienced in arriving at a decision, not from any disagreement of opinion among themselves, "but on account of the very near approach to equality of merit in a considerable number of the treatises." The decision arrived at was stated in the following terms:—

"We should have been glad to find that there had been two treatises so incontestably superior to the rest as to release us from all hesitation. Still, though there is no essay which in our judgement is not greatly capable of improvement by omission or alteration (which we mention with reference to the future publication of such essays,) we are unanimously of opinion that there are three which stand, by an appreciable interval, in advance of the rest, viz:—

(No. 143, in Mr Webster's list.)—'Christian Theism,' (2 vols. stitched.)

(No. 141, *ibid.*)—'Theism,' &c. Acts xvii. 27. (1 vol. bound.)

(No. 1, *ibid.*)—'The Witness of God; or, the Evidence of His Being and Perfections,' Acts xiv. 17. 'Ask now the beasts,' &c. Job xii. 7. (2 vols.)

"We are also of opinion that of these, No. 143, 'Christian Theism,' &c., deserves the first place, and therefore to it we adjudge the first prize.

"As to the other two, we find much greater difficulty in deciding which of them should be preferred. If the Trust Deed left a choice to the judges in this matter, we should have awarded them equal. But, as this does not appear to be the case, we deem it necessary to state that two of our number are disposed to assign a certain preference to No. 141, and that the third acquiesces in that judgement, since at the utmost he would have been disposed only to place them equal."

The senior trustee, having declared that the authors of the successful essays were quite unknown to all concerned, proceeded to open the sealed envelopes attached to the manuscripts, when it was found that the first prize had become the property of the Rev. Robert Anchor Thompson, M. A., South Lincolnshire, or Wallsend, Newcastle. The second was found to have been won by the Rev. John Tulloch, minister of Kettins, now Dr. Tulloch, Principal of St. Mary's College, St. Andrews, who has by an emergent fact cor-

roborated his fitness for the high position which he occupies as an Academic and Teacher of Theology. The first prize amounts to the large sum of £1800; the second to £600. Matters, it will be observed, have been reversed since last competition. Then a minister of the Church of Scotland gained the prize, while the second was appropriated by a young minister of the Church of England. Now a minister of the Church of England takes the first prize, while the second falls to the lot of a former pastor and academic dignitary in the National Establishment of Scotland.

We are gratified to notice that much sympathy was expressed for the unsuccessful candidates. We believe their elaborate compositions will be found worthy of Christian scholars, alike as regards information and argument, and management otherwise. In cases vast labour will have been undergone, much self-denial submitted to, and, perhaps, the hours of bodily weakness occupied in a task at once extensive and severe. But in many cases the research employed, and the process of thought directed to objects great and sublime and instructive, will tell favourably on future years, it may be, to determine the issues of professional aspirations. Even in the case of academic essay-writing, although the alumnus may not win a prize, he may have acquired knowledge and habits of thoughts, as also facilities in composition, which will be found valuable and profitable in after-life.—*Edinburgh Post and Northern Standard.*

MISSIONS TO CENTRAL AFRICA.

We have repeatedly directed attention to the condition and wants of Central Africa, and in our last number we had the pleasure to notice the formation of the "Scottish Association in aid of the Society for Exploring and Evangelizing Central Africa." That this is a step in the right direction every one who prays for the extension of the Redeemer's kingdom will readily admit. That some sixty millions of the human race should have been suffered to the present day to continue in ignorance of the only name whereby man must be saved must be a strong cause for humiliation to the Christian Church. It is a melancholy reflection of the Church's inactivity and of her forgetfulness of the marching order of the Captain of our salvation—"Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost." An opportunity is now offered us to amend for our past neglect, as will appear from the following resolution passed by the committee of the "Scottish Association" on the 1st instant:—

"Resolved—1st, That this committee now adopt every possible measure in order to raise funds for carrying out the important objects of this Society. That, with a view to accomplishing this end, it appears to the committee, after deliberate consideration, necessary to appeal to all those ministers throughout Scotland who, whilst earnestly praying for the advancement of the Redeemer's kingdom, deplore the low and down-trodden condition of the people of Central Africa, forming so large a portion of the human race, hitherto allowed to sit in darkness and abide under the shadow of spiritual death; and request those ministers to bring the claims of this Society before their respective congregations, and, at the same time give them an opportunity, through a public collection, to contribute towards the Society's funds. 2d,—That the thanks of this committee be tendered to Professor Davidson and the Rev. N. Davis for their services in Edinburgh; and that they be requested to further the cause still more by visiting Glasgow, Paisley, Dumblane, Perth, St. Andrews, Dundee, Montrose, Aberdeen, and other places, with a view to creating an interest in the Society's cause in those places, either by holding public meetings or in any other way as opportunities may offer themselves. Likewise, that the gentlemen of the deputation

be desired to visit in Edinburgh, as well as elsewhere, those who are interested in the cause of Missions, that they might have an opportunity of contributing towards the important objects which the Society has in view. Resolved also,—That Professor Davidson and the Rev. N. Davis will be furnished with copies of this Resolution."

We have infinite pleasure in giving publicity to the above, and earnestly do we trust that every Christian throughout the land will contribute his mite towards so noble a cause. It will be a source of great gratification to us if our clerical readers will kindly communicate to us their readiness to comply with the first portion of the resolution, informing us at the same time of the particular day on which they propose making the collection. If more information is required upon this highly important subject, we shall be glad to furnish the same upon application.

We may likewise here state our readiness to acknowledge in our columns any sums transmitted to our Office, either from private individuals or from ministers, for the Society which pleads the cause of the long-neglected and down-trodden people of Central Africa; and earnestly do we trust that our contemporaries throughout the country may also be induced to lend a helping hand to this great undertaking.—*Edinburgh Post.*

NOTICES OF BOOKS.

AN APPEAL TO PRESBYTERIANS OF ALL DENOMINATIONS. By Dr. Aiton, of Dolphington. Edinburgh: Moodie & Lothian.

THIS brochure has been written by its talented author (who, it will be recollected, visited Palestine) for the purpose of reviving in the hearts of Presbyterians some interest in the purpose of sending a Presbyterian minister to Jerusalem. The pamphlet is remarkable as well for the peculiar reasons it announces as for the manner of stating them. We believe that it is impossible to read these, as set forth in the vigorous style of the author, without becoming a convert to the scheme. Dr. Aiton imparts interest to almost every subject he takes up, whether road reform or Eastern evangelization. On this occasion he is peculiarly successful: he lays down his thesis, answers, rebuts, explains, and follows up all in such a clear, forcible, manly way as to secure with perfect certainty the conviction and action he contends for.

Northern Standard.

CHURCH OF SCOTLAND MAGAZINE AND REVIEW FOR DECEMBER. Edinburgh; Moodie & Lothian.

We consider the present to be an excellent number of this valuable periodical. Nearly all the topics treated of are seasonable, and they are discussed with a full amount of knowledge of the subjects treated, and with an ability and earnestness highly creditable to the authors. The opening article is a continuation of the very interesting account of the progress of the Reformation movement in Ireland, commenced in a preceding number. It is followed by an article, entitled "Sideral Theorisings," devoted to the existing controversy on the "Plurality of Worlds" question, in which the author examines the arguments alike of Whewell and of Brewster, pointing out imperfections in the reasonings of the latter, and the unguarded statements to which the learned Principal has given utterance in his attempted refutation of Professor Whewell. The pervert Wilberforce's work on the "Doctrine of the Eucharist" is subjected to searching and able analysis on the part of a reviewer who has done full justice to his theme, and has remorselessly exposed the shallow sophistries and scholastic

quibbling of the late Archdeacon of the East Riding. A review of Professor Silliman's travels in Europe—a well-written article on the "Poetical Positions of Common Life," and a notice, rather sharp and sketchy, of Mrs. Browning's poems, are included among the literary contributions in the present number. Mrs. Browning writes occasionally with much energy; but we think that her merits as a writer are over-estimated by the critic. We have, besides, a remarkably good sermon under the head of "Sabbath Evening Readings," contributed by Mr. Macmorland, of St Luke's; a discourse on the character of Onesimus, composed with much beauty, and which, when delivered, must have been singularly impressive. The paper on Missionary Intelligence this month is devoted to an account of the origin and early progress of the Church's Foreign Mission Schemes; and the literary notices comprise an estimate of the merits of a variety of recent publications, chiefly of a theological description.—*Northern Standard.*

CHURCH OF SCOTLAND MAGAZINE AND REVIEW FOR JANUARY, 1855. Edinburgh: Moodie & Lothian.—THE "Church of Scotland Magazine and Review" has now established a pretty strong hold upon the public. The deficiencies incidental to a newly started periodical appear to have been surmounted; a talented staff of writers contribute to its pages; and it appears to us to be commendable on account of the general liberality of the views promulgated through its pages, the varied nature of the topics handled, and their adaptation to the wants of the time. Its cut is sufficiently theological to satisfy the serious and intelligent portion of the community, and, if not often brilliant or eloquent, it is usually calm and judicious. Perhaps the theological element has rather an undue preponderance, and the *Review* would gain by a larger admixture of general literary matter with its other contents. We must, however, bear in mind on the other hand that it has a special object and mission—that of advocating, temperately and forbearingly, the claims not only of our National Church, but, as connected with this, those of theological orthodoxy.

The contents of the present number are varied. The opening article discusses the important topic of Christian Union; and the writer warmly advocates the endeavour at an amalgamation between the Established and (at least a portion of) the "Free" Church. There are many and serious difficulties in the way of such an arrangement, and we see, without surprise, that an editorial caveat is prefixed to the paper, the author of which is earnest in his exhortations, and forcible in his thoughts. His style, full and flowing, seems to be exquisitely adapted for the pulpit or platform. We have next an able exposure of Maurice's work on the doctrine of "Sacrifice," showing clearly that Mr. Maurice, under cover of the current orthodox theological phraseology, insinuates views widely different from those which most divines look upon as embodying the teaching of Scriptures upon this vitally important doctrine. "The War and the Government" is the heading of a pithy and vigorous onslaught on the Ministry in reference to their short-sightedness and the blundering manner in which they have acted. "Poetical Positions of Common Life" is a paper marked by refinement of thought and beauty of expression; and "Sideral Theorisings" is a continuation of the able article on the "Plurality of Worlds" controversy, in which the writer espouses Dr. Whewell's side, and exposes the defects of Sir D. Brewster's theory with unsparing hand. The article entitled "Royal Favours to the Church of God," though somewhat heavy, is learned and searching. "Scientific Memoranda," the "Chronicle of Missions," an excellent sermon for Sabbath reading by the Rev. Dr. Jamieson of Glasgow, and the usual amount of literary notices, make up, in addition to the articles specified above, a good, indeed a superior, number of this ably conducted periodical.

DIARY IN TURKISH AND GREEK WATERS. By the Earl of Carlisle. London: Longmans.

THERE are many people who, influenced by passages in the Revelation, have great faith in the near approach of a prophetic fulfilment; the Turks are to be driven from their western possessions by the Russians, and the Jews are to return to Jerusalem. Lord Carlisle is one of those who, at the time when the Eastern question was rising into importance, saw in the coming struggle the "beginning of the end;" in his own words, "I go to the memorable and mysterious East with a fixed conviction on my mind that it is about very shortly to become the theatre of completed Scripture prophecy and of a commencing new dispensation of events." The most prominent feature in the book is accordingly the view which his Lordship takes of the condition of Turkey and its people. He sees everywhere "the drying-up of the Euphrates," that is, the wasted and ruined condition of the country, and the dead apathy and listlessness of the people. Nor is the Sultan himself an exception to the want of moral energy everywhere apparent. "The impression which his aspect conveys is of a man gentle, unassuming, feeble, unstrung, doomed. No energy of purpose gleamed in that passive glance, no augury of victory sat on that stilted brow. The Sultan looked like Richard II. riding past; Bolingbroke, however, has not yet arrived."

We suspect that the last sentence is the key to the Turkish character; deserted villages, uncultivated plains, banditti-haunted mountains, torpid laws, a corrupted administration, a disappearing people, are certainly all signs of decay; and these are uniformly made significant by the sloth and *sans souciance* of the people; but their entire history, up to their present appearance in the Principalities, presents us with evidence that the Turks are capable of great energy when roused. In the progress or continuance of a nation we cannot count this peculiarity for much. We have generally seen a love of war in a people accompanied by great aptitude for moral progress in science, government, and social economy. The Turks form an exception. It seems to be a necessary consequence of a want of all those principles of thought and action which make nations great and glorious. But we are here engaged with a mere diary, and accordingly proceed to give our readers some of his Lordship's observations. Here is a curious exemplification of a fact, often stated, that the Roman Catholic religion is adverse to civilization:—

"The scenery along the Elbe continues to be pretty, but the transition from Saxony to Bohemia, with regard to the aspect of the people, of their dwellings, and of their agriculture, rather resembles the change from English to Irish landscape; not that Saxony is so well dressed as England, or Bohemia so ill dressed as Ireland. How are we to distribute the causes of difference—what to Government? what to creed? I think I may take credit to myself for wishing to look at all things with an unbigoted eye; but true it seems to be, that, as soon as you come to the crucifix on the high knolls and in the little groves, often most picturesque in effect, the appearance of comfort and well-being among the people is on the wane." *Edinb. Post.*

THE EARNEST STUDENT. †

WE know of no books which are at once so interesting and so valuable as the biographies of good men. There are some even of our contemporaries into whose inner life we long to have a peep, that we may see the secret of their superiority, and the springs of their excellence. And we feel very grateful to the author of the interesting memoir

† "The Earnest Student: being Memorials of John Macintosh." By the Rev. NORMAN MACLEOD. Edinburgh: T. Constable and Co.

lately published under the above title, as we think he has succeeded in giving a faithful portrait of one whose life, though short, was eminently earnest, and has left an indelible impression on many who shared the love of his warm heart, and on others who, like ourselves, could only admire at a distance. The lapse of five-and-twenty years has not effaced one line of his countenance, as then, a class-fellow at an English school in Edinburgh, John Macintosh was ever found at the head of the form, giving an example of seriousness and sobriety of demeanour more often associated with riper years. Our several paths in life separated at that early period, and beyond one brief interview it was not the lot of the writer of this notice to be favoured by further intercourse with him. At the Edinburgh Academy he carried off in seven successive years the first medal of his class—a success unrivaled in the history of that Institution. And at Glasgow College he was equally distinguished, gaining the first prizes in Greek, Latin, and Logic, besides other honours.

A diary very regularly kept, and familiar letters to his family and friends, have afforded much assistance to the author in preparing the memoir, and have enabled him to bring the characteristic features of his beloved friend very vividly before the reader. And we cannot refrain from noticing the marked impartiality and candour with which he, a minister of the Establishment, has allowed the subject of the memoir to speak for himself on topics where they were not at one without making any attempt to weaken the force of his statements, or the generosity which has led him to devote the profits of the publication to "those missionary objects of the Free Church, the welfare of which John Macintosh had so much at heart."

With the blessed advantage of a pious education, our friend was early impressed by religious principle; and we find that on his death-bed he made the following allusion to his early spiritual history:—"I used when in the Academy to try and satisfy my heart and find rest in scholarship and classical honours; but it would not do; Christ alone could give me peace. Halley became my tutor, and gave me Baxter's 'Saints' Rest,' and that first made me think. When I went to Glasgow, William Burns, then my tutor, gave me a great hitch. But Denniston first showed me the freeness of the Gospel."

The ever-memorable Disruption of the Scottish Church in 1843 found him a student at Cambridge, and led him to a careful and prayerful consideration of the several Churches, which resulted in his declaring for the Free Church, if God should spare him to become a minister.

Entering, accordingly, as a student at the New College, Edinburgh, he united to the most ardent scholarship the earnest cultivation of his spiritual affections, and the most active efforts to do good. He became one of the band of fellow-workers with the late Dr. Chalmers in the well-known territorial Mission of the West Port, visiting from house to house, opening and maintaining a weekly District Prayer-Meeting, and conducting, besides, a Sabbath evening class of young men. At this distance of time Mr. Tasker says of him in connexion with these labours,—

"To this day his memory is blessed in the district. All who remain in it that knew

him are awed, subdued, softened at the mention of his name. They have been made sure of this, that a servant of the Lord has been among them, and that by Mr. Macintosh's Christian example, by his holy life, as well as by his lips, the kingdom of God has come nigh unto them. As for us, when we think of the Christian freshness and fervid enthusiasm of those youthful West Port days, with Dr. Chalmers at our head, and Mr. Macintosh and others at our side (now no more here), we are constrained to say,—

'Of joys departed never to return,
How painful the remembrance!'

until the day break and the shadows flee away."

We confess that with all this preparation we had hoped to see Macintosh entering on the work of the ministry at the close of his College course, and to the view of his friends few were ever better furnished. But he aimed at high attainments, and was led to resolve on drinking at some of the fountains of learning on the Continent, beginning with Geneva. We shall not follow him further, or do more than allude to the fresh and deeply interesting pictures of Italy and other lands which he drew for his various correspondents, but where he never forgot his beloved Scotland or the great work to which he had put his hand. In the providence of God it was not permitted him to return, and one who seemed so remarkably fitted for the service of God in the ministry on Earth was being disciplined and matured for the higher service of the Upper Sanctuary. Never have we met with a more touching account of life's closing scenes than is described by the biographer whose love for his friend drew him from Scotland to Tübingen in the south of Germany, and qualified him for filling an important place beside his dying couch. During a period of deep and painful depression the sound of his beloved Norman's voice giving out the 103d Psalm, and singing it to Coleshill, reading the line, as on Scottish Communion Sabbaths, was the means of opening the fountains of his heart, which had been for a brief space strangely sealed, and was the commencement of a most precious season, on which mourning relatives are able to look back with grateful memory. He fell asleep in Jesus, and his dying request, which was fulfilled, was, "Bury me beside Chalmers."

"THE NORTHERN STANDARD."

We have, of late, frequently quoted from the pages of the *Northern Standard*, a paper originated for the purpose of promoting Presbyterian Unity in Scotland. It has recently been incorporated with the *Edinburgh Post*, long the organ of the Church of Scotland in Edinburgh. We extract the remarks of the *Post* on the change.

Our readers will observe, from the addition which has been made to the title of our paper, that we have entered into an arrangement with the proprietors of the *Northern Standard* with the view of combining the interests of that paper with those of the *Post and Record*. It did not appear that the principles advocated by either paper were exclusive of a possibility of the promoters so acting in concert as to bear together, with increased energy and fresh talent, on the main objects common to both—the defence of our

Protestant constitution against Papal aggression the support of Establishments against Voluntaryism, and such a maintenance of the rights and principles of our National Church as, while it may ensure us the approbation of its ministers and members, cannot offend the honest convictions of those who are still beyond her pale. The aspect of the times is almost peremptory, as a call to encounter the dangers inherent in the growing policy of Rome, and we confess that we would have less to fear from that policy were its achievements limited to its proper sphere of intrigue, but we have to deplore the most un-British tendency on the part of our own Government, not only not to resist encroachments which it has condemned by statutory enactments, but to yield, in so far as may be accomplished by concordats, conditions favourable to Rome, for no other considerations than—such as a cessation of a priestly interference in our politics—as might be vindicated by constitutional means within ourselves. We have no hesitation in saying that our Protestantism is endangered as well by foes from without as false friends from within. Nor can we say that the aspect of the times is altogether so favourable to establishments as we most earnestly desire. Dissent, though never remarkable for unanimity, is ever by its nature aggressive; and we have only to look to the number of Dissenters in Parliament, and to the power they exercise, both in their own Councils and in the Legislative Assemblies, in whatever question may appear to infringe upon the aggressive exercise of their views, to be satisfied of the necessity for energy on the part of the old defenders of our constitutional rights. Yet, as an honest defence of ourselves is consistent with justice to our opponents, we would desire to avoid all reasons of offence, beyond what prejudice may find in expressed convictions of right. Above all, as we consider that partizanship within our establishment must be the opportunity of dissent, we would desire to see among its members that union which is strength, as well as that zeal which is hope. These principles, which are the expression of a strictly conservative policy in affairs ecclesiastical, are also the expression of a similar policy in matters secular. There is a wise medium which secures the calm approbation of thinking men, and, though that will often, and for long periods, be drowned by the shouts of what is called progress, it is still yielded to that policy which accepts improvement for the future without endangering the achievements of the past.

We have to add, with reference to a circular issued by the publisher of the *Northern Standard*, intimating the new arrangement, that certain Government forms have prevented the union and simplification of the title of the paper for the present.—*Edinburgh Post*.

POETRY.

LINES on the completion of the Burman translation of the Bible by Dr. Judson.

'Twas night, and sleep her mantle cast
O'er all the silent land,
And weary hearts had sunk to rest
On Burmah's torrid strand.

And softly through the entering trees,
That round the Zayulow,
Cometh the cooling evening breeze
To the weary teacher's brow.

That lofty brow is marked with toil
By years of grief and care,
And the sun, that glares on Burman soil,
Has left its impress there!

Yet still unquenched, the spirit high,
Undimmed by care or age,
Beams from the dark and radiant eye
Upon the open page—

The page that in her native tongue
Tells Burmah how He came,
The HOLY ONE, by Prophets sung,
To bear the SAVIOUR'S name.

His task is finished.—On the brow
And in the radiant eye
There beams a joy that few may know,
A smile of triumph high.

The lamp sends forth its last pale rays,
The day's last sands are run,
As he kneels to Heaven in earnest praise
That the noble work is done.

Proud laurels crown the brave in war,
And wreath the conqueror's hair,
But a crown of light, more deathless far,
Is his who kneeleth there :

There is joy to-night in each radiant band
Of the countless hosts of Heaven
For a light that hath dawned in a darkened land,
For the Bible to Burmah given !
February, 1855. " IONA."

VERSES ON THE LATE DR. MAIR,
FERGUS.

O cruel Death, why is it so,
Thou reignst in every land ?
The good, the great, alike must fall
Beneath thy conquering hand.

The young, the old, the rich, the poor,
Are all cut down by Death.
He spareth neither sex nor age,
Nor ought wherein is breath.

The cold and icy hand of death
Hath made our hearts to bleed,
For he, who was our pastor dear,
Is numbered with the dead.

That burning and that shining light
By death's put out for aye;
Alas ! that warm and friendly heart
Lies mouldering in the clay.

The lips, that often us addressed,
Are sealed in death's dark gloom ;
The eyes, that often for us wept,
Lie sleeping in the tomb.

And shall we hear that voice no more,
Nor see that sainted face ?
Our mourning hearts on Sabbath sigh
To see his empty place.

Oh ! who will break the bread of life
Our hungry souls to feed ?
Or who will point the way to Heaven,
Since we have lost our lead.

But, hark ! a voice of comfort comes
From yonder shining throne,
That says, There is beyond the grave
A land where death's unknown :

And there My servant dear doth rest,
And sings Redeeming Love,
And, as the stars in lustre bright,
Shines in that land above :

And, if you will the counsels take
And warnings he hath given,
You shall behold his face again,
And hear his voice in Heaven.

Then, O my soul, not dismayed
Though billows these break ;
Though clouds and darkness us surround,
God will not us forsake.

But let us cry to God for help,
And seek by fervent prayer
That He would in His mercy great
Send us another MAIR.

Nichol, December, 1854.

W. Christie, Montreal,.....	1855	0	2	6
A. McMartin, Beauharnois,.....	1854-5	0	5	0
James Low, Lachine,.....	1855	0	2	6
Thomas Allan, Montreal,.....	1855	0	5	0
R. Mitchell, Quebec,.....	1853-4-5	0	7	6
W. M. Black, Edinburgh, Scotland,	1855	0	2	6
Mrs. E. Smith, Lachine,.....	1855	0	2	6
Duncan Forbes, London, C.W.,.....	1855	0	2	6
Wm. Bowman, Montreal,.....	1855	0	5	0
Mrs. A. McLean, Cornwall, C. W.,	1855-6	0	5	0
Mrs. Easton, Lachine,.....	1855	0	2	6
Miss Blackwood, ".....	1855	0	2	6
Miss Duff, ".....	1855	0	2	6
James Groves, Cornwall,.....	1855	0	2	6
John Fraser, Elder,.....	1854-5	0	5	0
John Harkness, Matilda,.....	1854-5	0	5	0
John McKerras, Brockville,.....	1855-6	0	5	0
J. H. McCall, Vittoria,.....	1853-4	0	5	0
Rev. T. Scott, N. Williamsburg,.....	1855	0	2	6
David Johnson, N. Williamsburg,.....	1855	0	2	6
George Muir, Grimsby,.....	1855-6	0	5	0
Rev. Wm. King, Katesville,.....	1855-6	0	5	0
Joel Easton, Brockville,.....	1853-4	0	5	0
Roderick McLeod, Lochiel,.....	1855	0	2	6
James Pringle, Cornwall,.....	1854	0	2	6
Robert Murray, Earlton, Pictou,.....	1855	0	2	5
Patrick Murray, " ".....	1855	0	2	6
James Graham, " ".....	1855	0	2	6
John McKay, " ".....	1855	0	2	6
Alex. McDonald, Salmon River, Pic- tou,.....	1855	0	2	6
Thomas Robertson, Dundas,.....	1856	0	2	6
Robert McCulloch, ".....	1856	0	2	6
John Paton, Kingston,.....	1855	0	2	6
John Paton, Ancrum, Scotland,.....	1855	0	2	6
William Gourlie, Pickering,.....	1855	0	2	6
W. Elliot, Durham, Ormstown,.....	51-2-3-4	0	10	0
G. D. Watson, Montreal,.....	1854	0	2	6
D. Robinson, ".....	1855	0	2	6
Capt. McCulloch, ".....	1854	0	2	6
Walter Benny, ".....	1854	0	2	6
John Benson, ".....	1854	0	2	6
W. Whiteford, ".....	1854	0	2	6
D. D. McKenzie, ".....	1855	0	2	6
Rev. G. McDonnell, Waterdown,.....	1855	0	2	6
Robert Brown, ".....	1855	0	2	6
T. Cooper, Nelson,.....	1855	0	2	6
John McWha, ".....	1854-5	0	5	0
John Harvey, ".....	1853-4-5-6	0	5	0
William McKerie, Weston,.....	1855	0	2	6
John Gordon, Nelson, ".....	1855	0	2	6
Miss M. A. Miller, ".....	1855	0	2	6
Neil Johnson, Weston,.....	1855	0	2	6
T. McGinnes,.....	1853-4	0	5	0
D. Chisholm, Oakville,.....	1855	0	2	6
John Marshall, Palermo,.....	1855	0	2	6
Pindlay McLean, Halifax, N. S.,.....	1855	0	2	6
Roderick McLennan, Lancaster,.....	1855	0	2	6
James McLennan, Kingston,.....	1855	0	2	6
James Burnes, Whitby,.....	1855	0	2	6
Mrs. Lambie, ".....	1855	0	2	6
Thomas Masson, Kingston,.....	1855	0	5	9
Geo. McRobie, ".....	1854	0	2	6
John McIntosh, ".....	1854	0	2	6
Miss Agnes Gibson, ".....	1855	0	2	6
Coll. McFee, St. Jean, Chrysostome,.....	1855	0	2	6
J. Barclay, Toronto,.....	1853-4-5-6	0	10	0
Mrs. Arthur, ".....	1851-2-3-4	0	10	0
Oliver Moyal, ".....	1853-4-5-6	0	10	0
Alex. Rennie, ".....	1853-5	0	5	0
Mrs. Jacques, ".....	1855	0	2	6
E. W. Thompson, ".....	".....	0	2	6
J. Gordon, Markham, ".....	".....	0	12	6
James Dimma, ".....	".....	0	2	6
Mrs. Ward, ".....	".....	0	2	6
Thos Elliot, Williams,.....	1854	0	2	6
Andw Elliot, ".....	1854	0	2	6
Adm Elliot, Cooksville, Toronto,.....	".....	0	2	6
J. A. Thompson, Scarbro',.....	".....	4	0	0
Hector McLean, Vaughan,.....	1854-5	0	5	0
Donald Cameron, ".....	".....	0	2	6
J. Taylor, Burnstown, P. O.,.....	1855-6	0	5	0
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