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John McKenzie

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. 6, June, 1858.

VOLUME XI.

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

THE CHURCH IN CANADA.

JEWISH AND FOREIGN MISSION OF THE SYNOD OF CANADA.

Received by the Treasurer to the Committee since last acknowledgment.
 From St. Andrew's Church, St. John, New Brunswick, per Rev. W. Donald,

£17 18 5
St. James' Church, Newcastle, Miramichi,
3 15 0
St. Andrew's Church, Chatham, Miramichi,
2 3 3

£23 16 8
Less Exchange,
0 2 4
£23 14 4

ALEX. MORRIS,
Interim Treasurer.

Montreal, 16th May, 1858.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

CONGREGATIONAL COLLECTION.

Ottawa, per Rev. Alex. Spence,

\$40 00
Lanark, Do. Thos. Fraser,
7 00

These were omitted last month.

JOHN GREENSHIELDS,

THE JEWISH MISSION.

We observe with pleasure the acknowledgment in another column of £23 from New Brunswick towards this interesting and important effort. It is a good promise for the future, and should stimulate our own people to active exertion in its support.

We have every confidence that this mission will speedily be in operation, and are sure it will conduce to the spiritual good of our Church. We direct the attention of our readers to the interesting letter of a correspondent in Ceylon. We hope that, as the result of his exertions, the Parent Church or one of its branches may institute a mission in that interesting region. The letter will well repay perusal.

ANOTHER MISSIONARY.

We cut the ensuing extract from the *Edinburgh Post* of 1st May, announcing the appointment of a Missionary to the Presbytery of Glengary.

PRESBYTERY OF EDINBURGH.—The monthly meeting of this Presbytery was held on Wednesday, the Rev. Dr. Balfour, Moderator.

Dr. Fowler intimated that the Colonial Committee had appointed Mr. Douglas, a licentiate of the Church, to a charge in the Presbytery of Glengary, Canada West. The Colonial Committee had been requested to supply five charges in that district, three Gaelic and two English. Mr. Douglas had been appointed to one of the latter, and his appointment was the first instalment of the demand of that colony. The Committee were desirous that the Presbytery should immediately take Mr. Douglas on trial, and thereafter proceed to his ordination.

It was agreed that, after trial, the ordination of Mr. Douglas should take place in St. Andrew's Church on Wednesday the 12th May, the Rev. Dr. Fowler to preach and preside. It was arranged that the same occasion should also be held as the annual meeting in behalf

of the Schemes of the Church. The ordination of Mr. Andrews to St. Luke's Church was fixed for the day following.

OTHER MISSIONARIES.

The Rev. Charles Campbell arrived by the steamer *North American*, and passed through Montreal on the 19th of last month, on his way to the Presbytery of London, within the bounds of which he is appointed by the Colonial Committee of the Church of Scotland to labour as a missionary. Mr. Campbell is a licentiate of the Presbytery of Ayr, and has for a short time been minister at Dalrymple near Ayr. He has also been ordained previous to leaving Scotland.

The Rev. David Stott, who has been acting as a missionary for eighteen months in the Province of New Brunswick, is now added to our staff of missionary labourers, and is already doing duty in the West. We are confident, from all we have heard that both these gentlemen will prove valuable acquisitions to our Church.

INDUCTION AT NORTH WILLIAMSBURGH.

The Presbytery of Glengary met at North Williamsburgh, on Wednesday 28th April last, for the induction of the Revd. John Davidson (late of New Richmond, Gaspé,) to the pastoral charge of the congregation there.

The minutes of former meeting having been read, and objections against the settlement of Mr. Davidson called for, but none offered, the Revd. H. Urquhart, D.D., ascended the pulpit and, after the usual preliminary services, preached an excellent and appropriate discourse from Heb. xiii. 17, 18. "Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give account, that they may do it with joy and not with grief, for that is unprofitable for you. Pray for us: for we trust we have a good conscience, in all things willing to live honestly."—after which Mr. Dobie addressed minister and people on their respective duties.

The charge of North Williamsburgh is an important one. The field is wide and extensive, and by reason of its extent it will require great labor and assiduity on the part of the minister. Let us hope that this settlement may be the beginning of much spiritual good in the township of Williamsburgh, and that the ministrations of Mr. Davidson may be abundantly blessed to the large and fast increasing population amongst whom his lot is cast.

DEATH OF F. A. HARPER, Esq.

Our readers will be pained to learn of the death of this gentleman, which took place at his residence in Kingston on the 12th May in his 70th year.

It must be nearly 40 years since Mr. Harper came to Canada, and during the greater part of that time he has filled prominent positions in this Country, first as Cashier of the Commercial Bank of the Muland District, of which Institution he was one of the originators, and latterly as Commissioner of the Trust and Loan Com any of Upper Canada.

In Mr. Harper our Church has lost a warm friend and staunch supporter. For many years he took a most active interest in Queen's College, devoting to the care of its finances and to the general affairs of the College a large portion of his time, and rendering most valuable service from his great business experience. Mr. Harper was also a member of the Board appointed by our Church to manage the Temporalities Fund.

During the past year we have had to lament the removal from our midst of many whose names have been familiar to our readers as valuable members and office-bearers of the Presbyterian Church of Scotland, of men who, like Mr. Harper, have found time to render good service to our Church, while actively engaged in business pursuits. A younger generation is being called upon to fill their places, and to imitate the good examples they have shown. May our young men profit by the lesson, and remember that their time, talents and wealth are committed to them by their great Master, and that the Church

calls upon them to devote a portion of these to her service. This transitory scene is daily changing. No one knows what an hour may bring forth; some are called away after having spent a long life in honorable employments, while a few are summoned before they reach their prime. Let us then begin, and doing, for the night cometh when no man can work.

The following pleasing addresses were presented to the Rev. Dr. Cook, immediately before his departure from Kingston, at the close of the College Session.

To the Revd. John Cook, D.D.

REVD. AND DEAR SIR,—We, the members of Session, and Committee of Management of St. Andrew's Church, Kingston, feel that we cannot allow you to leave us at present without tendering you our warmest thanks for your able and valuable services during the past winter, which greatly assisted our respected minister in his pulpit duties.

You will also permit us to express our high appreciation of your pulpit ministrations as a minister of the Gospel of Christ, and our hope that your labours may not have been in vain, but that the seed sown by you may take root in many a heart and bring forth fruit to the praise of the glory of God.

In bidding you what we trust is only a temporary farewell, our prayer for you is, that you may return to your family and flock, over which the Holy Ghost has made you overseer, fully fraught with the blessings of the Gospel of Christ; and, in whatever sphere of usefulness it may please your Divine Master to employ you hereafter, you will carry with you our most tender regards and earnest prayers for the present and future welfare of yourself and family.

Trusting that it may please the Great Head of the Church long to spare you to labour in His vineyard, and that your eminent talents may become more and more useful,

We beg to subscribe ourselves,
Your Brethren in Christ,
(Signed,) JOHN MOWAT,—Elder.
JOSEPH BRUCE, "
ANDW. DRYMOND, "
GEO. DAVIDSON, "

Chairman of Committee of Management.
WM. FERGUSON,—Elder.

Committee of Management.
JOHN KERR, "
ROBT. CARROLL, "
JOHN CREIGHTON, "
JOHN FRASER, "

Kingston, 23rd April, 1858.

To Rev. John Cook, D.D., Principal, Queen's College, Professor of Divinity,

THE DIVINITY HALL,
Session, '57-58.

DEAR SIR,—We, your Students, deeply sensible of the interest which you have all along manifested towards us, have come to express to you our gratitude and our attachment. We cannot let you go without the expression of these our feelings of respect and sincere affection.

We thank God, Sir, that in His Providence He has seen fit that we should have the benefit of your instructions, and the directions and advices of your talent and experience.

We thank God that the difficulties which seemed to darken the beginning of our Session have proved for our good and our best interest: for, when we refer to the circumstances which

engaged you to come to us, we cannot but thank Him who ordereth all things and "doeth all things well."

And we thank you, Sir, with our hearts for all that we have gained under your training. We need not speak of the course of Study—and of the great improvement we have received—these things speak for themselves. But, though you have told us we were indebted to Dr. Chalmers for the arrangement, we feel that you have been to us what this great man was to many; and, if his Students always looked up to him with profound admiration of his talents and kindness, we are sure they could not feel towards him more sincerely and warmly than your Students do towards yourself.

You have left in our minds, Sir, lessons that we cannot—must not—yea, will not forget; lessons of wisdom and truth,—clear ideas of Divine things—which we treasure up in our hearts together with the decision, energy and earnestness with which they were delivered. And, if we cannot forget these—we keep also in our minds the loving remembrance of your Christian kindness and affection—and of that courtesy and affability which you have ever manifested.

In these we feel we want to be your Students too.

We wish, indeed, we could better express our affection and esteem—as well as our respect and gratitude. Poor words are weak, we know, and come short of what we would desire to say—but in our hearts the feelings live and will remain,—lively, unvarying and true.

We would like to cherish the hope of meeting you again here,—but, whether we only separate for a time—or say "Farewell," we pray the God, whom we have thanked and praised together, to pour on you His choicest blessing. May God bless you and yours!

And may we always under Him be worthy co-workers in His vineyard. May we show ourselves worthy Students of our esteemed Professor—in the Church of God; and, when all our labours are ended, may we be found together sitting at the feet of Jesus the Teacher and Guide of us all—and dwell with Him for ever in His heavenly kingdom.

QUEEN'S COLLEGE,
Kingston, 20th April, 1858.

QUEEN'S COLLEGE.

We have much pleasure in inserting the ensuing address delivered by the Revd. Dr. Cook, Principal of that University, at the close of the Session.

The Church is under heavy obligation to Dr. Cook for the promptitude with which he consented to discharge the onerous duties of Principal during the past year. We trust that he may be induced to assume the office of Principal permanently. The interests of our Canadian Church would be thus greatly promoted.

GENTLEMEN,—We have now finished the business of this Session, and I will not detain you with many parting words. You have earned the approbation of your teachers, by your diligence, by the progress you have made in literary and scientific attainment, and by the propriety with which your whole conduct as students of this University has been distinguished. You are fairly entitled now to a season of at least comparative rest and relaxation. It is natural you should anticipate such a season with satisfaction. It is reasonable you should be permitted to enjoy it; and it is advantageous, as well as desirable and reasonable. However the character may be improved and

elevated by academic study, it is not thereby completed. It needs to be refined and softened by the exercise of those tender affections, which bind a family circle together, and no attainments in literary or scientific knowledge can possibly have their full and proper influence till they have become, as it were, part of yourselves, by that sustained and sober reflection, for which solitary rather than social study is most suitable. The laborious session, and the long vacation of the academic year, have each their use; nor having passed honorably through the one, should you be in the least grudging the enjoyment of the other.

It is only to be desired that you should employ it wisely. It is not necessary even for pleasure, that, though you relax, you should cease from study. Nor will you desire it, if under the able instructions you have received, you have been touched with any feeling of admiration for those ancient classics, which have furnished to the world, the most perfect models of taste and genius; if you have imbibed any love for these severer sciences, into the mysteries of which you have had a master at once profound and enthusiastic, to guide you,—or if you had any just appreciation of the excellent sense which pervaded the speculations to which you have been listening on the intellectual and moral nature of man. Not by constraint, as an irksome task, but of choice, and for the gratification of the higher tastes you have acquired, you will revert to them, amidst the leisure of the vacation—endeavouring, at least, to make yourselves more completely and permanently master of what you have already attained,—and if possible to proceed in the line of study on which you have entered. I need not remind you that even the longest life affords but short space for mastering—scarcely gives time for catching a glance of the wonders of the divine workmanship, which science is daily unfolding. And no life can be altogether devoted to mere learning. Nor can the life of most men be devoted to it much. It is mainly in the few precious years between boyhood and maturer manhood, that the whole energies of the mind can be directed to the pursuits of learning and science. Soon the necessities of life require that these be exchanged for the busy occupations of the world.

How needful then, that they be well employed, and that neither through indolence nor the indulgence of a taste for low and trifling pursuits and pleasures, they be allowed to pass away unprofitably. Now to have your minds enlarged by study, and your tastes refined by acquaintance with the best models,—now to acquire habits of observation and reflection,—is for all life to make you nobler and happier beings. It is the prevailing folly, of which universal experience, as well as the instructions of the Divine Author of our religion should disabuse us, that a man's life consists in the abundance of the things which he possesseth. Next to the existence of right principles and the exercise of good affections, does a love of knowledge and a taste for intellectual occupations, add both to the enjoyment and the dignity of life.

Then they add largely, let it be remembered, to what every man, every man especially who holds in reverence Him, who went about continually doing good, and who came not to be ministered unto, but to minister,—they add largely to a man's power of usefulness in the world. Even in the common occupations of life, more extensive knowledge, more refined tastes, and a better trained and exercised understanding readily make themselves felt and followed. And in the higher walks of life, amidst the labours of those Professions, in which learning is not only graceful but necessary, eminent attainment and eminent usefulness

generally go together. It was a favourite saying of Dr. Chalmers, that the most learned of all the apostles was also the most successful of all the apostles.

Nor in urging to intellectual exertion, need there be left out of view, the most powerful motives which can be brought to bear on the nature of man, whether of sacred duty or of wise expediency. Rightly to employ the noble powers with which our nature has been endowed, is both a duty we owe to the Giver of them, and a befitting expression of gratitude for the gift. And if we regard man's life, here, and in that future state, which Reason indicates and of which Religion assures, as one whole—of which death is only a momentary interruption, and does only introduce into a change of circumstances, without effecting any essential change in the moral tastes or the intellectual capacities of the soul, and this is all in conformity with what we know, and have been taught, then every step we take, every advance we make in wisdom or in virtue, in intellectual or moral excellence, is a step in advance for eternity,—places us forward in that high path, in which, from the progressive capacities of our nature, we may conclude, we shall be ever travelling, ever, as we advance, learning more of the ways and the working of God, and rendering to his adorable perfections, the homage of a more profound and loving reverence.

It is to descend perhaps,—if from the contemplation of such high motives to individual exertion, we should proceed to consider academic study, when conducted in a rightly religious spirit, and with a view not only to the cultivation of the intellect, but the inculcating and nourishing of high and honorable principle, as being intimately connected with the social and political well-being of this rising country. Yet on this point, there is, as it seems to me, room for speculation neither unimportant nor uncertain. It is manifest, that as we are already, so we are likely long to continue subject to institutions essentially democratic. The monarchy which we hold in reverence seems rather to relax than to tighten its hold over us, and the tendency of the times is all in the direction of popular power. Now under any institutions, however popular their nature, it is the "aristoi" who must ultimately rule—rule i. e. by directing the impulses and guiding the opinions of the mass. But the "oi aristoi" who must ultimately rule—rule, i. e., by directing the impulses and guiding the opinions of the mass may be of one or another character. There are not here even the elements of a feudal aristocracy such as exists in Europe. But there may be an aristocracy of mere wealth; or there may be an aristocracy of intellect, strong in will, but untrained and unenlightened,—of narrow views, and under the influence of early acquired prejudices, which no enlarged knowledge of the history, or extensive experience of the working of human society, has tended to dissipate and do away. Or there may be an aristocracy of intellect, trained in the schools of ancient learning and of modern science, but in whose training but little respect has been paid to the higher elements of man's nature, and who are in consequence, but little restrained, by any deep feeling of moral or religious obligation. Is it to such, that the legislation or the government of any country, or the formation of that public opinion, which ultimately guides both, can be safely entrusted? Or how, under a democratic constitution such as ours, is such a result to be avoided, except by combining in the education of the youth, who in different professions and spheres of exertion, are speedily to occupy permanent and influential positions in the country, the highest training of the intellect, with the most sedulous attention to the cultivation of moral and religi-

ous principle? It is by such means, wherever it exists, that right and true men will be reared—the "oi aristoi," in the best and highest sense,—the only "oi aristoi," it is desirable to see in a community like this—men, who in virtue of their intellectual training, can rule—i. e. guide public opinion, with wisdom, and who, in virtue of their moral training, will rule, i. e. guide public opinion, according to principles of reason and justice. For such union, we may most reasonably look to institutions, constituted on similar principles with our own—however their actual working may have hitherto been cramped and injured by adverse influences. And it is the result of such union in you the students of this University, that for your own, and for the public good, we do most desire to see.

It has been the public policy of the Province, to devote the whole property set apart for University purposes, to the support of one Institution unconnected with any religious body. And this, with a view to unite in one great University all the youth of the Province desirous of obtaining an academical education. It may be doubted whether such a result, if it could be attained, is the most desirable. But it is at least matter for consideration, whether it is at all likely to be attained,—whether the other Colleges of the Provinces are likely to shut their doors—or those who have established and supported them to withdraw their confidence,—and whether a greater amount of encouragement should not be given to Institutions, already enjoying the confidence of large bodies of the people. The cry against sectarian Institutions, like others equally idle, which impose on the multitude, to the detriment of the general interests, will probably tell unfavorably to us, in the consideration of such questions. But with how little reason? Those of you who do not belong to the Presbyterian communion, can I am sure readily testify, that here you have not heard points of sectarian difference even mooted, and that you have never seen even the slightest appearance of a desire to proselytize. All that is sectarian here—apart from the classes strictly theological, is the presence of teachers belonging to the communion, and enjoying the confidence of that branch of the Presbyterian Church in Canada, which is in connection with the Church of Scotland. But surely to any wise parent—sending his sons from under his own roof—and exposing them to influences over which he is unable to watch himself, it must be a satisfaction, that they into whose hands he commits them, are known as belonging to a Christian communion, and known to enjoy the confidence of its members. During the short time I have been honored to have the superintendence of this University, nothing has given me more real satisfaction than to observe, in each and all of my colleagues, the warm and affectionate interest they take in their students, and the regard and respect which are the natural consequence, on the part of the students. But all this, which is most desirable and delightful, when there is full confidence in the moral and religious principles of the teacher, a parent would very specially dread in the case of his son, if such confidence he had not. There is a charm to ingenuous youth, in such association with intellectual eminence in those over them, combined with kindness and courtesy, which renders even the knowledge or suspicion of sceptical or doubtful principles in a teacher, dangerous and to be dreaded. I cannot believe that the ultimate judgment of the people of this Province will be in favour of reducing to the lowest point, the religious element in University education.

However this be, and whatever influences may finally tell on the public policy of the Province, I trust the Church will not lose sight

of the interests of the University which she has founded, but will rather encourage and foster it to the utmost of her power. It has had to struggle with many difficulties. Its pecuniary resources have always been limited. It early lost some of its most valued teachers. It suffered grievously by the division of the Presbyterian body. But it is gradually increasing in strength and popularity. The examinations of the last week have given ample evidence that there is much and valuable work done within its walls; and, in particular, there has been ample proof, that the Medical Department is conducted with an energy and ability justly entitling it to public confidence. Colleges spring not up in a day or a year. Ours is as yet in its commencement. But what has been already accomplished gives reasonable ground of hope, that progress will continue to be made, and that there is before, what you will honour, as your Alma Mater, a long period of ever increasing prosperity and usefulness. Many of those, who, twenty years ago, took part in its establishment, have passed away—to that better land, I trust, where the strifes and controversies which alienated friends and brethren, have no place. Some of us still remain—and far from having any ground of regret, we see cause to rejoice and be thankful that we had a share in the original institution of Queen's College.

And now, Gentlemen, I bid you farewell. I pray God to have you in his holy keeping—to guide you through life—and to make you heirs at last of his kingdom and glory, through Jesus Christ, our Lord.

The ensuing extracts from the concluding lecture of the course delivered in Queen's College to the Students of Divinity in that University have been published at their request, and will repay a careful perusal:—

And now, that the work of the Session has come to an end, I have to thank you most sincerely and heartily for the attention which you have uniformly given to the business of the class, and I willingly bear you testimony, that in respect of myself, of your Fellow-Students, and of your studies, your conduct, so far as I have had opportunities of knowing or observing it, has been entirely suitable to your character as students of divinity and candidates for the work of the ministry.

You are aware of the circumstances under which I consented to accept, temporarily, the Presidency of this University, and to occupy the chair from which I now speak. I did so reluctantly. Unwilling to leave my family and my congregation, and very reasonably afraid to assume an office for which I had made and could make no special preparation, and the duties of which, from a just sense of their importance, and of my own deficiencies, I had repeatedly refused to undertake. I consented at last, only because I saw no one else would undertake the work, and because I felt it would be discreditable to the Church, if those who are candidates for the ministry in her communion should come to her University and find it utterly unprovided with any one to take the management of their studies. It was with much apprehension and many misgivings that I began the work, in some measure forced upon me; and now, that it is so far completed, I have to acknowledge how imperfectly it has been done. Of this I am, from age and experience, more sensible than you can be. I have before my mind's eye, the model of a Professor of Divinity, in one of the ablest and most eloquent men, who ever adorned the Church of Scotland, and who was not more able and eloquent,

as a preacher and a Lecturer, than he was sagacious and painstaking as a teacher. During all this winter, I have been remembering the time, when in a class, which then included many of the most distinguished ministers and men of science in Scotland, I sat an unknown and undistinguished student at his feet; and it is humbling to feel how immeasurably distant an ordinary man appears, and must appear, even in his own eyes, from the desirable standard of power and of attainment, when brought side by side, and set to the same work, with such a man as Chalmers.

It was affecting to hear *him* say, while speaking of the lectures of Principal Hill, "It is not without feeling, that I open the identical copy of his heads of lectures, marked over with my short hand notes, and used by me, when his student, thirty years ago; or that when reading the lectures themselves, I can associate with so many passages, the memory of a voice, now hushed to silence, and that has passed away, with all the living society, and busy interests of an older generation." Now, after an interval of thirty years more, in this distant Province, one of his attached and grateful students can speak to you in similar terms of him, and with a more profound admiration of his genius, and his Christian worth and excellence. Nor however humbling to me, has it been other than useful to you, that I have still a vivid remembrance of such a teacher, that I can still recall the tones of his voice, and the tokens of that enthusiasm which shook his whole frame, and lighted up his usually heavy eye, as he exhibited some point, either in the evidence or the subject matter of the Christian revelation, with a power of eloquence unrivalled in his day; or that I have treasured up in my memory so many of the lessons of homely but practical wisdom which fell from his lips. It is something for you to hear even an echo of these, at this distance of time and place. It is to him, you owe the plan which has this winter been adopted in the guidance of your studies, and it is to him, I feel, that you are indebted for much of whatever has been useful in the execution of it.

Of the wisdom of that plan, I am more and more convinced. Partly shut up to it, this winter, by the necessities of the case, I assure you, as a matter of deliberate choice, on the ground of its superior advantages, I would regularly adopt it, if I continued in my present office, and I will certainly counsel the adoption of it to others. Nor have the results of the plan disappointed me in your case. How should they indeed, considering the amount of patient attention which you have given, and shewed you had given, both in oral examination and written exercises, to text books of divinity, characterized by the "Lucidus ordo" of Hill,—the combination in Vinet, of deep piety and strong good sense, expressed with the vivacity, and the transparent simplicity, peculiar to his race,—above all, the profound reason of Butler, of whom it is no false or flattering panegyric, which was written by the poet Southey, to be inscribed on his tomb, but a true statement of his great service to the cause of Christianity? "Others had established the historical and prophetic grounds of the Christian religion, and that sure testimony of its truth, which is found in its perfect adaptation to the heart of man. It was reserved for him to develop its analogy to the constitution and course of nature, and laying his strong foundations in the depth of that great argument,—there to construct another and irrefragable proof, thus rendering philosophy subservient to faith, and finding in outward and visible things the type and evidence of those within the veil." In reading and analyzing the work of this great English Divine, I trust you have

learned not only to appreciate his sound principles and just conclusions, but his habit also of patient thinking, and his cautious reasoning, never laying down premises that can be questioned, or drawing from them inferences greater, surer, or more extensive than they warrant. Whatever in after years, with better knowledge and more matured judgment, you may think of the short course through which I have led you, I calculate with perfect certainty on your gratitude, for constraining from you the daily study you have given to the Analogy of Butler.

With respect to the lectures I have given you myself, rather more, I find, than three in the week,—they of course had not that close and perfect adaptation, which, in other circumstances, I should have aimed at. More Academic in their tone perhaps, than suited a popular audience; they were also perhaps more popular than was suitable for a University class. But they were carefully prepared. They embraced a variety of subjects, to which it was desirable your attention should be given; and they have not failed I trust to impress on you sound views of important truth, and to give you hints which may be useful in the preparations which you will soon have to make for the pulpit. Nor will the practical lessons be without some profit to you, which an experience of more than two and twenty years in the ministry, enabled me to give you, in our conversations on Vinet.

After all, I feel I have done little as I could have wished. More learning, more ability, more study, more pains, more prayer, are all required in such a work. God will, I trust, in his own good time raise up one every way qualified to labour efficiently and successfully in this important field. Meanwhile let me exhort you to persevere with unremitting diligence in the studies which you have begun. In your labours as Students, as in your work as Christians, never count yourselves to have attained or to be already perfect. Be ever adding to your stores of knowledge, and occupying your minds with subjects proper to your profession. Read extensively, and read with the pen in your hand, to write an analysis of what you read, and to record any new fact, any before unthought of principle, any valuable hint, in regard of practical or experimental religion. It is reading in this way, which, according to Bacon, makes a full man. Much that would otherwise have passed away will thus be graven on your memories, become a part of your own staple of thought, and furnish materials for reflection, and for application to the uses of your profession. Read daily a portion of the Scriptures in the original languages, applying in the study, those canons of criticism, which you have learned from another teacher. Above all see that you be familiar with the English Bible; the venerable language of which must ever be the chief medium, through which you will both receive and give forth, the precious lessons of the Divine wisdom and mercy. Pray that God by it would both enlighten your minds, and sanctify and elevate all your tempers and affections. Pains and Prayers must go together. "Ora et Labora" is the proper watchword of a right minded Christian Student. Seek to be more and more assured of your own personal Christianity, of your taste for the studies and the duties proper to the sacred office to which you aspire, and of the purity of your motives, in seeking to enter on the discharge of it. In this country there is little temptation to enter on the ministry from mere worldly motives; but remember you are expected to declare that you seek to enter on it from regard to the glory of God, the honour of Christ, and the salvation of immortal souls, and as in this, you must deal with God, it is needful you should first deal seriously with

yourselves, and that you be conscious to yourselves of a godly sincerity.

It is not probable that we shall meet again in the relation in which we now stand to one another. But I trust we shall often meet as friends. I cannot cease to take a warm and affectionate interest in whatever concerns you, and you may count on my counsel or assistance wherever they can be of service to you. Now may God himself guide you, and bless you abundantly, making you useful in his Church here, and heirs at last of the heavenly kingdom.

PRESBYTERY OF MONTREAL.

A regular meeting of this Court was held in St. Andrew's Church, Montreal, on the 5th inst. Present:—Revs. John Macdonald, *Moderator*, Dr. Mathieson, James Anderson, James C. Muir, William Simpson, James T. Paul, Frederick P. Sym, and William Snodgrass, *Ministers*; and Messrs. Alexander Morris, James Fenton, and Dr. Verity, *Elders*.

The minutes of last meeting having been read and confirmed, commissions in favor of Thomas Clark and Hugh McLeod, as representative elders from the kirk sessions of Beauharnois and Beechridge respectively, were read and sustained.

There was read a memorial subscribed by thirty persons, for the most part heads of families resident at Longueuil, describing their situation in several respects, especially in regard to the inconvenience, difficulty, and at times impossibility of availing themselves of the public means of grace in connection with the churches in the city of Montreal, respectfully soliciting the Presbytery to connect them with the congregation at Laprairie, with the view of their uniting with that congregation in giving a call to a clergyman, and promising to exert themselves as far as possible in contributing to a clergyman's support and encouragement. Messrs. Jas. Hardie and Andrew Tolmia appeared as a deputation from the subscribers in support of the memorial. The same having been duly considered, it was moved by Mr. Simpson, seconded by Mr. Anderson, and unanimously agreed to, that the prayer of the memorialists be granted; and that the congregation heretofore known as the congregation of Laprairie be henceforth designated, "The congregation of Laprairie and Longueuil." In this deliverance a deputation, representing the congregation of Laprairie, concurred.

There was then read a petition signed by five male persons, acting for the congregation of Laprairie and Longueuil generally as well as for themselves individually, in which the Presbytery are solicited to grant a diet of moderation in favour of the Rev. John Rantie, who has repeatedly officiated at both places. In compliance with the prayer of this petition a meeting of Presbytery is appointed to be held in St. Andrew's Church, Laprairie, on the 20th inst., public worship to commence at 11 o'clock and to be conducted by Dr.

Mathieson. Mr. Snodgrass is instructed to serve the edict of moderation, both at Laprairie and Longueuil, on Sabbath first.

It was reported for Mr. Simpson that he served the edict of moderation in a call at Hemmingford, in favour of the Rev. James Paterson, on Sabbath the 21st day of February last; and Mr. Sym reported that he presided at the diet of moderation on the 4th of March in fulfilment of the Presbytery's instructions. A duly attested call from Hemmingford in favour of Mr. Paterson was then laid upon the table, together with a subscription-list and bond of obligation from the congregation for £100 currency. The call is sustained, and ordered to lie upon the table until the meeting of Presbytery on the 20th inst.

There was read a letter from Mr. James Buchanan, Dundee, written by order of a Committee and the session of the congregation there, and giving an account of certain proceedings taken by the congregation with the view of securing the services of a minister. Finding that there is still a strong desire on the part of some members and adherents of this congregation to have a Gaelic-speaking minister, and being anxious to promote the edification of the whole congregation as much as possible, it is resolved unanimously that another respectful and earnest letter be addressed to the Colonial Committee of the Church of Scotland in reference to the prospect of securing the services of a Gaelic Missionary for this Presbytery.

There was read a letter from the Rev. Thomas Haig, Beauharnois, in which he expresses his regret that he cannot attend this meeting of Presbytery on account of the state of his health, renews his application lying upon the table of the Presbytery for leave to demit his charge, and solicits leave of absence, with the view of visiting Scotland for the benefit of his health. The Presbytery, considering the present state and prospects of Mr. Haig's health, agreed to allow his demission and to grant him leave of absence from this country for six months, his connection with the Presbytery to continue as an ordained minister without a charge. Dr. Mathieson is appointed to preach at Beauharnois on the 23rd instant, and declare the Church vacant.

The Rev. William Simpson of Lachine made application for leave of absence for a period of about three months, in order to visit Scotland. The Presbytery granted leave, Mr. Simpson to make arrangements for the supply of his pulpit.

The Committee on St. Gabriel Street Church and property reported progress, and is continued.

The Committee on mission-station at Point St. Charles reported operations, and is continued.

The Clerk reported fulfilment of all instructions received at last meeting.

Mr. Morris brought forward a proposal

to present the Colonial Committee of the General Assembly of the Church of Scotland with a handsomely bound copy of Lovell's Canada Directory, recently published, and submitted the following resolution as one which might accompany it:—"That this Presbytery have already expressed their gratitude to the Colonial Committee of the Church of Scotland for the opportune aid afforded them by the recent supply of missionaries, whose labours have been productive of much good within the bounds; and the Presbytery further do now, as a slight evidence of their warm appreciation of the hearty interest evinced towards this branch of the Church by the Committee, request their acceptance of the accompanying copy of Lovell's Canada Directory, which they have had appropriately bound, in the belief that it is worthy of a place on the table of the Committee for the purposes of permanent reference, and will, with the aid of its excellent map, prove a source of reliable and useful information to the Committee with regard to the various localities of the wide mission-field of this vast and prosperous dependency of the British Crown."—The proposal was agreed to, and the motion adopted unanimously.

There was read a circular letter from the Clerk of the Presbytery of Bathurst, intimating that the said Presbytery intend to apply to the Synod at its first meeting for leave to take Mr. W. H. Clark and Mr. Joseph Evans, Students of Divinity, Queen's College, on probationary trials for License.

The Presbytery agreed to refer to the Synod the propriety of enjoining the use of the form of circular letters to be addressed to Presbyteries in reference to the Licensing of Students, given in Cook's Practice, page 59.

Agreeably to notice given at a former meeting, the Clerk moved the transmission to the Synod of an overture for the appointment of a Standing Committee of Correspondence with the Colonial Committee of the General Assembly of the Church of Scotland; one duty of which Committee of Synod shall be to prepare an annual address to the said General Assembly. The motion was unanimously agreed to, and a form of overture submitted by the Clerk approved of. A motion submitted by the Clerk for transmission of an overture on certain points in the Royal Charter of Queen's College, not being seconded, fell to the ground.

Mr. Morris moved the transmission to the Synod of an overture which he read, praying the Supreme Court to enjoin upon Presbyteries a scrupulous attention to the Act of Synod ann. 1854, requiring them to send to the Synod an annual report of their principal proceedings, and also to instruct Presbyteries to include in such annual report a statement of the openings within their bounds for Home Mission ef-

forts. The motion for transmission was unanimously agreed to.

There was read a letter from Mr. P. L. Leger, Student of Divinity for the second year in Queen's College, stating his intention to apply to next meeting of Synod for License as a Minister of this Church, setting forth certain reasons for this application, and requesting the recommendation of the Presbytery to the same. It was agreed to refer the letter to the Synod with a request for inquiry and consideration.

The Presbytery, on inquiry, find that all the congregations within the bounds have collected this year for the Ministers' Widows' and Orphans' Fund.

There was read a statement of monies received by the Treasurer, showing the receipt of 434 dollars, which, with 73 dollars received since the statement was made up, make the total amount of 507 dollars. As some congregations have not collected for this fund, it is earnestly hoped they will do so with as little delay as possible. The Treasurer is instructed to remit one hundred pounds sterling to the Colonial Committee of the Church of Scotland, by way of refunding the liberal expenditure of that Committee in sending Missionaries to this Presbytery.

The Committee on Supplies reported that leave of absence, until this meeting of Presbytery, was given in March last to the Rev. James Herald, to allow him to officiate at Dundas, C. W., he having received an invitation from the congregation there to become their pastor. From two non-official letters which were read it appears that application is intended to be made to this meeting for the transference of Mr. Herald to the Presbytery of Hamilton, and that the congregation of Dundas have agreed, in view of Mr. Herald's settlement, to commence the payment of his salary from the first of March last. The conduct of the Committee on Supplies is approved of; and, no application for transference having reached the Clerk, he is instructed to intimate to Mr. Herald that a meeting of this Presbytery is appointed to be held at Laprairie on the 20th instant.

Messrs. Paterson, Moffat and Rannie read reports of their missionary labours for the last three months, and the Presbytery are highly satisfied with the diligence and fidelity with which they have fulfilled their appointments.

Mr. Moffat is appointed to supply St. Paul's, Montreal, on Sabbath first, and Hemmingford on the 16th and 23rd inst.; Mr. Paterson to supply Hemmingford on Sabbath first, Laprairie and Longueuil on the 16th, and St. Andrew's, Montreal, on the 23rd inst.; and Mr. Rannie to supply Dundee on the 9th, 16th and 23rd inst.

Two of the Committees on reports of Presbyterial visitations reported their attention to the instructions of the Presbytery.

The Presbytery roll for the current year was revised and read before transmission to the Synod.

The next regular meeting is appointed to be held in St. Andrew's Church, Montreal, on the first Wednesday of August next at noon.

REPORT OF MISSIONARY LABOURS, IN PRESBYTERY OF HAMILTON,

During the months of January, February, March and April, 1868.

I have to submit to the Presbytery of Hamilton the following brief statement of labors since my arrival within their bounds. And let me begin, as most assuredly I ought, with thanksgiving, with praise to Him, by whose sustaining goodness I have been preserved, and to whom I am indebted for all that I now am, and for all that yet I hope to be. By the good hand of God upon me I have been enabled to fulfil all my appointments—no congregation, so far at least as I am concerned, having been disappointed. I have preached two Sabbaths at Niagara; two Sabbaths at Dundas and St. John's, Hamilton; two Sabbaths at Guelph; two Sabbaths at Mount Forrest; two Sabbaths at Paisley; four Sabbaths at Tara; and two Sabbaths at Simcoe—in all sixteen Sabbaths.

In the various localities, in addition to my labors on Sabbath, I have visited ministerially as many of the people as possible, and held many week-day meetings for the preaching of the Word, in connection with my esteemed friends, the Rev. Messrs. McDonnell and McOleunan, and at their request I took part in the missionary meetings at Paisley and the stations around and connected with Paisley. These meetings, considering the circumstances, were good, and it is to be hoped good was done. In regard to the older churches, I do not know that I am expected to make any remarks. It is to be hoped that some of them ere long will have ministers, thoroughly sound and able ministers placed over them, who shall break to them the Bread of Life, and proclaim to them from Sabbath to Sabbath "the unsearchable riches of Christ." And it is highly desirable that this should be the case as speedily as possible, not only for the sake of the churches themselves, but for the sake of more distant and destitute localities. So long as these churches remain vacant, the hands of the Presbytery are weakened, and distant and destitute localities fail to receive the attention which they ought to receive. Every new minister, if he is a truly Christian minister, adds to the strength of the Presbytery, and enables the Presbytery to undertake and accomplish a large amount of work.

In regard to the younger churches, the newer fields of labour, the Presbytery will expect me to be somewhat more particular.

I was pleased to find the people at Mount Forrest in good spirits, and that the prospects here of ultimate success were good. The people here, though as yet

but few in number, are united and active, and seem bent on the accomplishment of their object, viz: the settlement of a minister, and the regular administration of Gospel ordinances amongst them, an object in itself infinitely important, and one which I hope, by the blessing of God, they will be able speedily to accomplish. In the accomplishment of this object in that immediate and surrounding neighbourhood are bound up the advancement of the Divine glory and the salvation of never-dying souls. The people here have secured a site, and are just about, I believe, to commence the building of their church. In this undertaking they will require aid, and I have no doubt will receive the aid which they require. With a faithful minister and a flourishing congregation at Mount Forrest the possession of the territory beyond will be as a matter of course.

At Tara, which is an entirely new field, I found matters on my arrival in rather an unpromising state. On learning how matters stood, I at once set to work, visiting and conversing with the people and holding meetings, as well as preaching at different places on the Sabbath days, taking care to explain the exact position of our Church in the Province, to point out the advantages connected with it, and to clear away misrepresentations which interested parties had been circulating in regard to us. And as the result of my labors at Tara and surrounding neighbourhood I have to state that generally I was well received by the people, that my audiences were good, and that at last the feeling was very decidedly in favor of the Church of Scotland. At a meeting held previous to my leaving, a committee was appointed to secure a suitable site for a church, and generally to watch over the interests of the cause there. Arran, in which Tara is situated, is said to be a very fine township; it is well settled, many of the people are substantial Lowland Scotch, and seem deeply anxious to have a church in connection with our body established amongst them. Tara is a highly favorable opening. I am not aware indeed that there is anywhere a better. It is eighteen miles from Paisley; sixteen from Southampton, and sixteen on the main road from Owen Sound. I feel satisfied that it deserves and I hope will receive the special attention of the Presbytery.

The time in my opinion has come when the Presbytery ought to take into serious consideration the whole of this north-west country, and to devise means that it may be taken possession of without delay. Ere long it will be, even now indeed it is one of the finest parts of Canada West. Very many of the settlers are from Scotland and the north of Ireland. The other Presbyterian bodies are bestirring themselves, and, unless we do the same, the field will be lost to us; other bodies

will be doing for the settlers what undoubtedly we ought to have done. Besides, as a Church, we have a duty to perform to these distant and destitute localities which other Churches have not. We enjoy peculiar advantages, pecuniary advantages, and in return for these, and to show that we are not altogether unworthy of them, and that we are not, as some of our opponents would represent us, dead and defunct, to show that there is still vital energy within us; that we are competent, with the blessing of God, to cope with the altered circumstances in which, as a Church, we are placed. We ought to make provision for the religious wants of these localities; to use our utmost efforts to have churches organized and ministers settled in them. By acting in this manner we will be discharging a plain and positive duty, which we cannot neglect, I hold, without actual dishonor; we will be able to wipe off the reproach, which many have been too ready to cast upon us, as a Church; and we will be doing what we can to render our Church dear to the hearts of thousands of our expatriated countrymen. A church to be a true Christian church, must be a missionary church, and such beyond all doubt, as a church we should aim to be. And then, strong in the favor of a sympathising Redeemer, and standing high in the affections of the people, the assaults of our enemies, instead of injuring us, will serve only to quicken us in the discharge of duty, and to stir us up to increased activity in the Christian life. A dead church, instead of being to a country a blessing, is a curse, and the sooner it is swept away and superseded the better. There is a great work to be done, and the work presses, and we must set ourselves in earnest to the doing of it. While I would not have the vacancies in the older localities neglected, I would have these newer localities especially attended to. By following and searching out our countrymen in the distant forests, whither they have gone to make for themselves a home, and taking to them the prized ordinances to which they were accustomed in the land of their fathers; by pressing on them the great salvation, and by pleading with them, with tears even if need be, on behalf of the All-mighty and All-merciful Saviour we will show that we are not unmindful of the land which gave us birth; that we are not unconcerned spectators of the hardships to which our countrymen are subjected in this, the land of their adoption, and that we are not altogether forgetful of the command of the ascending Saviour: "Go ye into all the world, and preach the Gospel to every creature, and, lo, I am with you always, even unto the end of the world."

To be first in the field in these newer and interesting regions will not only serve to secure our footing but will give us a vantage, which, only by our own remiss-

ness in future, we can lose. Settlers in a new country feel and are not slow to express their sense of the kindness of those who are the first to bring to them the Waters of Life, and are apt to look with suspicion on those who make their appearance only after roughnesses are smoothed away, and the comforts of more civilized life within their reach. With the means which, as a church, we have at our command, there is surely no good reason why we should not carry the ordinances of the Gospel to every locality in the land where our countrymen have seen fit to take up their abode. What only is necessary in order to this is that, as a church, we be alive to our duty, and that, by the help of God, we be resolved to perform it. Instead of wasting our time and wearying ourselves out with discussions about mere matters of form, let our only emulation be, who shall do most for our destitute fellow-countrymen, who shall do most for the building up of our beloved Church? who shall do most for the promotion of the honor of that Saviour, whose we are, and whom we serve.

As a practical measure, and one even at present within reach of the Presbytery, I would respectfully suggest that two of the brethren be appointed, say for three weeks, to take a tour through this new region, at as early a period as possible, for the purpose of preaching, especially to our countrymen, the Word of Life—forming stations where they ought to be formed, and encouraging the people in their attachment to our Church; and that these two brethren be the Rev. Messrs. McDonnell and Burnet, both of whom, besides being well qualified for the work, have been already over the ground, and are in some measure acquainted with it. [In accordance with the suggestion Messrs. McDonnell and Burnet were appointed to this work and most cheerfully undertook to discharge it.] In no other way, in my opinion, can the interests of our Church in that new and important region be more efficiently promoted than in this.

MARTIN W. LIVINGSTONE,
Ordained Missionary.

Hamilton, April 21st, 1858.

THE CHURCH IN THE LOWER PROVINCES.

The Superintendent of Missions, Nova Scotia, has received a letter from the Rev. Dr. Fowler, the energetic Convener of the Colonial Committee of the Church of Scotland, from which we make the following extract, well calculated to inspire the whole Church in British America with confidence in the loving and zealous operations of that Committee:—

"Our people of all classes," says Dr. Fowler, "from the most wealthy to the poorest, may rely upon the deep interest which the Church of Scotland feels in the

religious welfare of all of them, and her full sense of obligation to promote it as anxiously as if they were in this country, which was once the home of thousands of them. Pray be so kind, as you may have opportunity, to assure them of this."

We learn that another missionary has arrived in New Brunswick, having been sent to the Synod there by the Colonial Committee. He takes the place of the Rev. David Stott, now in this Province.

Mr. George M. Grant of Pictou, one of the young men sent Home by the Synod of Nova Scotia to study for the ministry, carried off in his first year at Glasgow University the highest prize in the Greek class over two hundred competitors, obtained the first prize in the Chemistry class after only six months' attendance, has taken first and second prizes in almost all the classes he has attended, and has recently obtained the degree of Master of Arts, with higher honours than any other candidate for the last five years.

CHURCH OF SCOTLAND.

ECCLESIASTICAL ITEMS.

THE LORD HIGH COMMISSIONERSHIP OF GENERAL ASSEMBLY.—We understand that the Earl of Mansfield has accepted the office of Lord High Commissioner to the ensuing General Assembly of the Church of Scotland. His Lordship formerly held the office.

MR A. M. STEWART, Licentiate, son of Mr. Stewart, Assembly Teacher, Thrumster, Caithness, has received the appointment to the Royal Bounty church at Strathloch.

The Gazette announces that the Queen has presented the Rev. Adam Inch Ritchie to the church and parish of Fettercairn, Kincardine.

The Rev. Mr. Graham, late of Abernethy, has been inducted to the pastoral charge of the parish of Errol, vacant by the removal of Mr. Caird to Glasgow.

The Senatus of Glasgow University have conferred on the Rev. Norman M'Leod the honorary degree of LL.D. This is an honour richly merited. The Senatus in honouring Mr. M'Leod have done themselves infinite honour.

At the last meeting of the Established Presbytery of Perth, Sheriff Barclay suggested that the Presbytery should elect its representative elders occasionally from two classes whom it now overlooks—namely, from tenant farmers and parochial schoolmasters. The latter were, he said, the ministers' right hand men.

A FARM LABOURER THE WINNER OF A MATHEMATICAL PRIZE AT COLLEGE.—The joint winner of the Simpson Mathematical £60 Prize at the King's College, Aberdeen, was Mr. Donald Robertson. Mr. Robertson, says the *Banff Journal*, has, up to last six months, worked all the summer at farm labour, earning thereby sufficient to enable him to attend the College classes during the winter.

PRESENTATION.—As before mentioned, Mr. Biot Edmonston has been presented to the parish of Kincardine, by Lady Willoughby d'Eresby. The circumstances under which the presentation was made, we are informed, were these. Several of the leading parishioners requested her Ladyship to nominate Mr. Edmonston to be assistant and successor to the present minister. Her Ladyship agreed, if the congregation would sign a requisition in Mr. Edmonston's favour: this requisition was unanimously signed; and the presentation was made accordingly.

APPOINTMENT OF A MODERATOR OF THE GENERAL ASSEMBLY.

At the Presbytery of Glasgow on Wednesday Dr. Hill moved the appointment of Dr. Leishman as one of the representatives of the Presbytery to the General Assembly, as the rev. Doctor was to be proposed as moderator, having been, according to custom, selected to fill the office by the old moderators. Dr. Paton said that the proposal of Dr. Leishman for the moderator's chair was made by the old moderators in the usual manner. The meetings of the moderators were of a private nature; and he might state as a fact that that was the method adopted by their friends who lately left the Church. They ought, therefore, to be careful of adopting any other mode of election, especially as, if the moderators did not consult the feelings of the Church and select those suitable for the chair, any member of Assembly could propose another moderator. (Hear, hear.) After some further discussion, Dr. Hill's motion was adopted.

PARISH OF CRAIGNISH.—The Presbytery of Inverary met in the Church of Craignish on the 10th current for the purpose of inducting the Rev. Duncan McKellar of Turbert into the vacant charge. The Rev. Dugald Mactaggart of Inverary preached, and afterwards delivered suitable addresses to the minister and congregation. It was exceedingly pleasing to see such a good attendance on a day so stormy, and the whole body of the people give such a cordial welcome to their new Minister as they retired from the church.

TULLYNESSLE.—Owing to the infirm health and advanced years of the highly respected clergyman of this parish, Dr. Paull, he has been anxious for some time past to obtain the services of an assistant and successor. His son, Mr. William Paull, has recently been licensed as a preacher, and has given the highest promise of being a useful and acceptable clergyman. The parishioners of Tullynessle lately got up a petition to the Earl of Fife, praying for the appointment of Mr. William Paull, which was most readily and most numerously signed, including the heritors, and transmitted the same to his Lordship through Mr. John Blaikie. Lord Fife at once acceded to the terms of the petition, and has directed a presentation to be issued in favor of Dr. Paull's son. This is an act which, besides being most highly creditable to the noble Patron, has excited the utmost satisfaction in the parish where Dr. Paull has so long and ably laboured, and by the inhabitants of which both he and his family are so greatly respected and regarded.

CHURCH OF SCOTLAND ENDOWMENT SCHEME.—At a meeting of the District Endowment Committee on Thursday week the Rev. Dr. Robertson reported that of the £40,000 proposed to be raised within the province, which includes the south-eastern counties of Scotland, Fifeshire, and Dumfriesshire, £37,000 had been already subscribed; that for seven chapels in the provincial group of twenty the requisite balance over £2000 each, to be raised by local contribution, had been provided; and that before the ensuing General Assembly two more might be expected to be in the same position. In presenting his report, the Rev. Doctor, in a few remarks, set forth the evident practicability of the work, and urged upon the meeting this consideration, that the interest and even the stability of the Church was deeply concerned in the prosecution of this and kindred schemes. He called upon the ministers and elders present not to be deterred from carrying out this object by the difficulties of the times, for difficulties were ever the conditions of great success, and, if they put their hearts to the work, the desired result would soon be accom-

plished. The Lord Advocate, who presided, remarked that the amount still to be raised was not great when they looked at the large sums already subscribed within the province. He had no doubt whatever that, a little exertion being made in the interval between this and the ensuing General Assembly, the rev. Convener would be able to report to that venerable body the completion of the provincial subscription list.

PRESBYTERY OF AYR.—On Thursday morning the Presbytery met in the Old Church here, to ordain the Rev. Charles Campbell, who has been designated by the Colonial Committee of the Church of Scotland to labour within the Presbytery of London, Canada West. Of the members of Presbytery present, we observed the Rev. Dr. Menzies, Maybole; M'Ewan, Kirkmichael; Chrystal, Auchinleck; Wallace, Dalrymple; Messrs. Duncan, Coylton; Shaw and Dykes, Ayr; Craufurd, Crosshill; Stirling, Dalmellington; and Wallace, Newton-on-Ayr. The Rev. Mr. Inglis, Craigie, preached an impressive discourse from 2d Cor. v. 11, "Knowing therefore the terror of the Lord, we persuade men." Having put the usual questions according to the formulary, he then, by solemn prayer and imposition of hands, set apart Mr. Campbell to the office of the ministry. Having afterwards addressed a most suitable admonition to the young pastor, the interesting proceedings were brought to a close.

PRESENTATION.—On the occasion of the Rev. Charles Campbell leaving Coylton for the sphere of his future ministry in Canada, a deputation of the parishioners of Coylton waited on him in the Manse of Coylton on Tuesday last, to express to him their sorrow at parting, and to request his acceptance of a more substantial and lasting memorial than words, of their great regard for him, of their gratitude for his invaluable instructions during the five years he has officiated as assistant to the Rev. Mr. Duncan, and their best wishes for his success and happiness in his Transatlantic home. The present consisted of a selection of valuable theological works, a large and beautiful silver salver, and a purse of sovereigns. Besides the Rev. Mr. Duncan, minister of Coylton, the gentlemen of the deputation were—Mr. Duncan, of South Craig; Mr. Smith, of Coylton; Dr. M'Gill; and Mr. Connor, Barclaugh. Mr. Smith, in handing over these tokens of esteem, addressed Mr. Campbell in very feeling and excellent terms; and Mr. Campbell made a very becoming and grateful reply, which he hoped would be conveyed to his many friends, whose kindness on this occasion he would never forget.

EDINBURGH SABBATH SCHOOL ASSOCIATION.

On Monday night the annual meeting of the Edinburgh Sabbath School Association in connection with the Church of Scotland was held in M'Gregor's Saloon, Mr. John A. Macrae, W.S., Vice President of the Association, in the chair.

The Chairman, in introducing the object of the meeting, referred to the death of their lamented President, Mr. Pringle of Whybank, to whose memory he paid a highly eulogistic tribute. He understood that at the present time, out of the 1164 chapels and parish churches in Scotland, only about 100 had no schools in connection with them; and over the schools there presided no less than 9000 teachers. He regarded that as a great fact; and he thought it spoke more for the vitality and earnest determination of their Church, that it continued to make such progress in the great work of propagating the Gospel, than almost anything else.

Mr. Tawse, the Secretary, then read the

annual report. It expressed gratification with the continued prosperity of the Association, which had now been established for ten years. This year there were on the roll 5859 pupils, being an increase of 421 since the previous year; the average attendance was 4563, being an increase of 240; the number of teachers was 558, being an increase of 74. Taking in the whole Presbytery of Edinburgh, there were on the roll 6888 scholars, with an average attendance of 5450 scholars and 631 teachers, being an increase since the last year of 91 teachers and 201 scholars. Comparing these numbers with the returns of the first year of the Association, they found that there had been since that period an increase in the average attendance of scholars in the city of about 2835, and in the number of teachers of 408. The report stated that the monthly meetings had been well attended, but expressed regret that a large number of teachers did not avail themselves of this opportunity of friendly intercourse and mutual prayer and counsel. The Association had issued a new tract by the Rev. Colin M'Culloch, of Montrose, which had been circulated to the extent of 25,000 copies.

The Rev. Mr. Smith, of Trinity College Church, moved the adoption of the report, which was seconded by Mr. Allan, one of the Secretaries of the Glasgow Association, and unanimously agreed to.

The meeting was then addressed by the Rev. R. Wright, of Dalkeith, and other gentlemen.

DEATH OF THE REV. DR. DUNCAN, OF DUMFRIES.

(From the Dumfries Herald.)

The Rev. Dr. Duncan, one of the venerable Fathers of the Church of Scotland, and minister of the New Church of Dumfries, died at his residence here on the morning of Saturday the 20th, and was buried on Thursday in St. Michael's Churchyard amidst the deep affectionate regret of our whole community.

Thomas Tudor Duncan was the fourth son of the late Rev. George Duncan, minister of Lochrutton, in the Stewartry of Kirkcudbright, of which parish his paternal grandfather had also been the pastor. His mother was Anne M'Murdo, the daughter of a respectable citizen of Dumfries. He was born at the manse of Lochrutton on the 24th of June, 1776. From early childhood he was distinguished no less for the liveliness of his intellect than for the extremely gentle and amiable character of his disposition. His health was never very robust; and the consciousness of this probably, in some degree, led him to shun the rougher sports of boyhood, and often rather to court retirement and the companionship of his books while the others were at play. But his chief and most beloved companion, the firm and unchanging friend of his boyhood, youth and riper years, the confidant of all his joys and sorrows, was his brother Henry (the late minister of the parish of Ruthwell, the founder of Savings Banks, and author of various well-known popular and scientific works.) The confidence existing between the brothers was mutual and implicit, and neither ventured to take any important step without first consulting his brother's judgment; and thus the affection of early life ripened with advancing years into maturity. After pursuing, in conjunction with his brother Henry, his classical education at the Grammar School of Dumfries, young Thomas Duncan matriculated, when scarcely twelve years old, in the University of Edinburgh; and, after passing with credit through the literary classes, he was, in accordance with the earnest recommendation of his near kinsman, the celebrated Dr. Currie, of Liverpool, enrolled as a student of medicine.

While living in Edinburgh, he enjoyed the advantage of frequent intercourse with the many distinguished literary men who frequented the house of his uncle, Dr. Blacklock, with whom he resided; and among the number of his contemporaries and intimate friends were such men as Henry Brougham, John Leyden, David Brewster, Thomas Chalmers, and Andrew Thomson—with the last mentioned of whom especially a close intimacy existed throughout life. In 1800 he was elected President of the Royal Medical Society; and, after having received his diploma as Doctor of Medicine, he proceeded, in the early part of 1802, on a tour through France and Italy. Returning home before the end of that year, a fair field was opened for his talents as a medical practitioner through the influence and kindness of Dr. Currie. But his mind had received a strong bias towards the Church; and, in spite of the remonstrances of his learned friend, he completed his theological course (which he had all along been pursuing,) and in 1803 received license as a probationer of the Church of Scotland. On the 12th April, 1804, Dr. Duncan was ordained as minister of the parish of Applegarth, and laboured with much comfort and acceptance there till 1806, when he was presented by the Crown to the much more laborious but less lucrative charge of the New Church parish, Dumfries. Here for a long series of years his labours were very great and unremitting. By the general public they might be little noticed, and, perhaps, by some too little appreciated; but the poorer classes especially of his parishioners well knew how unweariedly, while health and strength were granted him, he laboured for their souls' good; how faithfully, both in public and in private, he sought to warn the sinner, to edify the saint, and to cheer the afflicted. During the last two or three years of his incumbency he was quite unable to officiate in public; but he still continued to take a heartfelt interest in the spiritual welfare of his flock. He died in his eighty-second year, after having been nearly 54 years an ordained minister, upwards of 51 years of which period the field of his labours was Dumfries.

Dr. Duncan, as already indicated in our slight sketch of his life, had many eminent qualifications. His scholarship was of a high order. Four or five years ago, we had the honour to publish in our columns a correspondence betwixt Dr. Clyde and him in reference to some disputed points in modern Greek; and we know that Dr. Clyde had the utmost respect for his classic opponent. It was a credit to Dumfries that she should claim them both. Dr. Duncan's pulpit discourses were models of sacred exposition—simple, clear and impressive. His miscellaneous compositions were peculiarly elegant, and he was master of a charming humor. In antiquarian lore he also excelled. Naturally of a retiring disposition, however, he shrank from all publicity when he could avoid it, consistently with his duty; and therefore, with the exception of several contributions to "Brewster's Edinburgh Encyclopædia," various religious periodicals and the like, he never would allow himself to venture into print.

ESTABLISHED PRESBYTERY OF EDINBURGH—EVANGELISATION OF INDIA.—At a meeting of the Established Presbytery of Edinburgh, held on Wednesday last, the Reverend Dr. Macfarlane brought forward an overture on the subject of education and missionary operations in India. The overture pressed upon the Assembly to take the subject of the despatch on education in India into serious consideration, and to call upon the Legislature to make adequate provision in the future Government of India for the religious education and instruction of our fellow-subjects in the East.

Dr. R. Lee moved as an amendment that the overture be not transmitted. The overture, as he understood it, called on the Government to take every means for the Christianising of India. He could agree to no overture that called on the Government to do any such thing. What was the Government? It was the body that wielded the civil power, which held the purse, and disposed of the money and lives of the people—the body that carried the sword, and was the minister of wrath—they called on that Government to do whatsoever it could to promote Christianity. And they proposed that the Government should carry on its operations by establishing schools, in order, he supposed, to teach Christianity directly. But what did they mean by that? Did they wish Government to erect a civil establishment for the promotion of Christianity in India? Did they wish Government to set up an Established Church in India? The arguments of rev. gentlemen would go to this, that they should take the money of the Hindoos, and that, contrary to their opinions, however erroneous, and their convictions, however absurd, they should pay a priesthood for teaching them the Christian religion. Was that what it was desired that Government should do? If the doing of that by a Government was consistent with their ideas of toleration, it was not consistent with his. If the course proposed could be defended on abstract grounds, every man in his senses, every man who had the faculties of observation and reflection, must see that it would be most inexpedient, and for this plain reason that it would only tend to strengthen those objections to the Gospel, and to fortify those prejudices which were already too strong, and hence, instead of hastening the coming of the kingdom of God in that benighted land, they would only tend to postpone it indefinitely. Dr. Hunter had stated that it would be better for the Hindoos to have no education at all than an education without Christianity. With every respect for the Rev. Doctor, he must say that he held an entirely different opinion. He spoke in the sense of every one who knew anything of Brahminism, Buddhism, or any of those great Oriental superstitions, the professors of which were the great majority of the human race, when he said that the communication of the common knowledge which inculcates in a European the elements of science would effectually refute and explode the superstitions which now held the Hindoos in thralldom, and the power of which was such as to forbid their votaries even to think. Buddhism was a system of Atheism; the teaching of our science, therefore, would teach the Buddhist that there was but one God; and was that nothing? He could hardly believe his ears when he heard rev. gentlemen propounding such a monstrous doctrine as this, that Buddhists were better left alone in their degrading superstition. Now, what must be done? In his opinion Government should be petitioned to take every obstruction out of the way of the diffusion of truth, whether physical, moral, or religious; that everywhere the missionaries should be protected; that every man should have liberty of speech; and that truth and error should have a fair field; and then, as always, the truth would prevail. They must not forget that in India we were conquerors and foreigners—nay, that we were oppressors. We ought to use no physical constraints whatever in the propagation of the Christian religion. It was wrong in itself to do so; and it was doubly wrong, because they were ineffectual for the purpose for which they were intended.

Dr. Macfarlane, in reply, stated that Dr. Lee's remarks were utterly subversive of all the views which the Church of Scotland held as to the duties of the civil magistrate. The 23rd chap-

ter of the Confession of Faith did not homologate the doctrine advocated by Dr. Lee here and elsewhere, that the authority of the civil magistrate emanated wholly from the people, and that no primary independent obligation rested on him. The Rev. Doctor had made a most admirable defence of Voluntaryism, and of Voluntaryism in a more naked form than he believed it had ever assumed during the Voluntary controversy.

Dr. Lee observed that, as it was a very serious thing to be charged with holding opinions inconsistent with the Confession of Faith, he wished to put Dr. Macfarlane right on that point. The chapter in the Confession of Faith, to which Dr. Macfarlane alluded, regulated exclusively a Christian nation—a nation professing the Christian religion—the Legislature of which professed to be Christian, and the governing power in which (whether it were regal, aristocratic, or popular, or a mixture of all these three) was Christian. That was the case to which the chapter in the Confession of Faith related, and there was not a syllable in it which contemplated the case of a Christian nation ruling over a great empire, the whole of the inhabitants of which were heathens. Dr. Macfarlane had totally misapprehended the nature of his argument when he represented it as voluntaryism. If we were all heathens here and the Government alone Christian, then that would not be a Christian nation.

The motion and amendment being put, the latter was carried, 13 voting for it, and 12 for the other.

JEWISH MISSION.

(From the Home and Foreign Mission Record for May.)

I. CASSANDRA.

THE Rev. Mr. Marcussohn has entered on his labours at this station, and hopes soon to be able to preach to the people in the modern Greek. Meantime, as on the occasion of his former visit, he has availed himself of the services of Dr. Patonides as his interpreter. The main proposal contained in the following letter is one which it is not competent for a strictly Missionary Committee to entertain; but, as it may possibly commend itself to some of the friends of religion and civilisation, the Convener has not thought it his duty to withhold it, the more especially because that during his recent journey through the district in question, as he witnessed the fertility of the soil and the prevalence of the ancient and rude Oriental system of husbandry, the thought often suggested itself to his own mind that, if there was any field where the experiment so successful in the case of the South Sea Islands might be repeated with hopes of similar success, it was among the simple-hearted people in the isolated peninsula of Cassandra.

Extract of Letter from Rev. Mr. Marcussohn to the Convener.

Having now resided here for some weeks, and having endeavoured to acquaint myself with everything that has a bearing on the progress of God's work in this place, I purpose to give you a brief sketch of its present state and future prospects, and also to suggest some further operations which, I am convinced, would conduce greatly to its advancement.

I rejoice to be able to assure you that the Lord has not ceased to work by His Holy Spirit in Cassandra, and that the state of the Protestant community is very satisfactory. Garufalo's family, and several others, show a degree of faith and Christian child-like simplicity which are seldom to be found even among those who enjoy all the privileges of a Protestant land. The influence of their example, though silent, cannot but be powerful, and, I doubt not, will

lead to the further diffusion of the Truth. Many an inquirer frequents the company of your agents, and many a word of truth is spoken in weakness; but it is impossible for us to expect a general movement unless we increase our appliances according to the wants of the place. It is, I humbly believe, one of the most important duties of the missionary to study well the nature of the field in which Providence has placed him, and to apply, so far as may be in his power, all such means as may, with the blessing of God, render it most productive; and, as I have been sent to take the superintendence of this station, I feel it now to be my duty frankly to suggest such additional arrangements as mature reflection has satisfied me will tend greatly to advance the work. The field we have here to cultivate is somewhat of a peculiar kind, and the station appears to me to require somewhat peculiar management. The population of Cassandra are almost all engaged in rural occupations. Their simple habits and unsophisticated minds encourage us to hope they will receive our message with favour: but, in order that we may the more generally find entrance to their hearts, we must, while we seek above all things that their souls may prosper, at the same time endeavour to improve their outward condition, and show them, both by precept and example, that the living Christianity of the Bible, which we seek to revive among them, has the promise of the life that now is as well as of that which is to come, and tends much to ameliorate the temporal and social condition of those who profess it. But how can we accomplish this? This is the thought which has occupied me much since I came here, and the result of my prayerful reflections I trust you will allow me frankly to communicate to you. That a man of experimental piety, with a thorough knowledge of the doctrines of Christ, and qualified to conduct the Sabbath services, must be stationed here, there can be no doubt, and perhaps also a pious colporteur who should constantly travel from village to village circulating the Word of Life, and a teacher who should be stationed permanently at Valta; but what I consider as only secondary to this in importance, and which may perhaps appear to you novel, is that one or two pious colonists should be sent out, and land acquired for them, on which they might exhibit the superior methods of cultivation now followed in Britain. The land here, as you must yourself have seen, is very excellent, and might be obtained at a very reasonable price; and a few hundred pounds thus judiciously laid out would, I am assured, in the course of four or five years not only make Cassandra a self-supporting station, but serve to supply the means of extending your labours of love to the surrounding country; while many among this people who are suffering from want of work would gladly receive employment on the land, and with other benefits they might reap from intercourse with your colonists, they might, through the grace of God, be led to receive the Truth in the love of it. Thus might Cassandra, where the little leaven has already entered, be leavened through and through, and become a powerful battery for the demolition of that Colossus of error and priestcraft which, the superstition of ages has erected in the adjoining Monte Santo.

2. ALEXANDRIA.

The Rev. J. W. Yule, who has meantime been appointed to this station, and who, with his wife and niece, left Liverpool in the beginning of March last, has, through the good hand of God upon him, reached his destination in safety, and thus records his impressions of the scene of his future labours:—

Extract Letter from Rev. J. W. Yule.

You will be glad to hear that our ever-gracious God has brought us in safety to the place

of our destination. We arrived here on the evening of the 12th inst. after a pleasant voyage of fourteen days. The Captain, officers and passengers were all very kind and agreeable, which tended in no small degree to our comfort. On the two Sabbaths we were at sea I held service in the saloon, all the passengers who were not sea-sick, and the sailors not on duty, being present.

At Gibraltar we received some native passengers, among whom was a Jewish Rabbi on his way to Jerusalem, in order that he might die there. During our voyage I endeavoured to get into conversation with him, and once or twice he read some portions of the Psalter with me. As long as I said nothing about Jesus being the Christ, he was willing to listen to me, but, the moment I touched in conversation on this great truth, he shut his teeth, and gave a serpent-hiss, which indicated but too clearly his bitter hatred of that name.

On landing I was fortunate in meeting with Dr. Philip, though only for a little, as he was on the point of embarking for Malta. He had drawn out a long letter of counsel for me, which will be useful in course of time.

There is a Jewish girls' school here which Dr. Philip had under his care, and the expenses of which were borne by the Ladies' Association in Paisley. You will perhaps understand the present state of the school if I copy what Dr. Philip has written respecting it. "They (*i. e.*, the ladies in Paisley) sent out a lady from Home as a teacher, and the school was increasing under her; but she lost her health and was obliged to return Home, and there were no funds to send out a successor to her. The ladies here promised to support a teacher for the sewing department, and pay other small incidental expenses, which they have hitherto promptly fulfilled, and there are several among them who take a deep interest in the Institution. In the time of the former teacher there were about eighty girls in attendance, and of that number about seventy were Jewesses." Such is the account which Dr. Philip gives of the school. At present the number of scholars is not great, but the field appears to be a promising one; at the same time we must keep in mind that to cultivate it properly will be attended with considerable expense.

I have seen some of the Scottish residents, who seemed glad that there is a prospect of having worship according to our form. I have also met some Italian Protestants, who are desirous to obtain the means of grace. Through one of these I have the prospect of obtaining the use of the Lutheran Church for an afternoon service. The pastor has given his consent, and, if the Prussian Consul does not object, we shall have it on condition of paying half the rent, or about sixteen pounds yearly, which sum I expect the congregation will make up by collection.

Next Lord's day I purpose having service on board a vessel, the use of which I have obtained for that purpose. She is a store-ship under the charge of Captain Ryrie, who has placed her as my disposal whenever I may require her, and has promised to render me every aid in his power in my labours among the sailors.

I have been told that there are several Scotchmen along the line of railway, who are living, in an almost heathenish state. I hope to visit them by and by.

3. SMYRNA.

The following letter will show our readers how far the late edict for religious liberty is from being a reality in the provinces of the Turkish empire, and will, we trust, excite in behalf of our persecuted brother the sympathy and aid he so much requires. As is usual in such cases, other than religious grounds are alleged in justification of the cruel treatment a-

dopted towards the inquirer, but our missionaries have satisfied themselves that in the present instance these are but a pretext, and that the real cause of Yeorgi's sufferings is his open adherence to the Protestant faith.

Most deeply do I regret to state that our persecuted Greek brother has been thrown into prison again. The term of sixty-one days, for which bail was given, expired on the 30th January. He had not, during that time, been required to appear in court, and we hoped his trials and sufferings would soon be at an end. Our Millet Vakil went several times to the Konak to ascertain if Yeorgi might consider himself free to return to Voolra, and to pursue his peaceful avocation, but Hamid Bey referred him to the Council, and the Council to Hamid Bey, and neither the one nor the other would give him a positive answer. At last he was told the Ionian would be finally judged on the 6th February, and that the British Consul desired Yeorgi should be retained till then. Accordingly Hadji Manuk and myself went to the Konak on the 6th, and we waited for hours, but to no purpose.

On the 8th I called on Mr. Blunt, the British Consul. He told me he had not desired the retention of Yeorgi, and he thought the case of the Ionian would be decided that day, if his Dragoman, who had not made his appearance that morning, was not prevented by indisposition from attending the Council. Whilst conversing with the Vice-consul in his office, the Dragoman and Mr. — came in, and they told me it was intended the case of the Ionian should be decided that day at 3 p.m. Of course Hadji Manuk and myself went to the Konak at the appointed hour. The day was drawing to a close; Mr. — and the Dragoman were then loitering about, instead of attending the Council, who were waiting for them to have the case brought up. My friend Mr. Cohen was in the Council, and he persuaded me not to wait longer; that he had spoken to the President and to Hassan Effendi, and they both assured him Yeorgi had nothing to apprehend, that he was retained only as a matter of form, and would certainly be set free to go whithersoever he wished. Hadji Manuk stayed behind to witness the result. The moment I left the Konak, Mr. — and the Dragoman went into the Council. The Ionian was brought before them, and he flatly denied having committed the crime laid to his charge. But the Dragoman declared the Ionian had, in his presence and that of Hamid Bey, confessed the crime, and upon this evidence he was condemned to seven years' imprisonment. Yeorgi, was called in, and subjected to a close examination, but he declared he neither knew the robbers, nor anything whatever about the theft. He was ordered to retire. A document, signed by the Mejlis at Voolra, purporting to be a deposition made in their presence by the wife of Rayah Greek, to the effect that, three nights before the robbery was perpetrated, Yeorgi went to her residence, and had a long conversation with her husband, and left the house by a back door; that, after the theft had been committed, she asked her husband whether he or Yeorgi had any hand in it, and he scolded her for intermeddling with such matters; that, some days after, her husband and the Ionian divided the stolen money, and Yeorgi's share was left with her husband, but she was not aware whether it was ever given to Yeorgi. The Greek member read a letter pretending to be from the British Agent at Voolra, speaking of Yeorgi as a bad man, and capable of the crime of which he was suspected. Hadji Manuk told the Council we had a letter from the Agent bearing a favourable testimony to Yeorgi's character, besides other testimonials from Greeks, Armenians, and Jews. The Greek insinuated that the Agent may have subsequently

seen reason to alter his opinion of Yeorgi, and said he could obtain hundreds of signatures from the Priests and Greeks at Voorla to confirm the opinion of the Agent. Hassan Effendi insisted that the evidence of two females was sufficient to incriminate Yeorgi, and vehemently declaimed against our persecuted brother.—Mr. —, who had no business, nor any right to continue in Council after the case of the Ionian had been done with, took the occasion to ask why, since Yeorgi was proved to be implicated in the theft, he was allowed to be at large, when the Ionian was subjected to imprisonment and chains. This was enough, and any one acquainted with Turkish Courts of Justice—injustice rather—and the powerful influence of the Consular Agents, will fully understand how such a remark would carry with it a weight sufficient to decide the case without further investigation or consideration, and even in opposition to evidence. The Greek member went to Yeorgi, and tried to persuade him to incriminate himself, assuring him he would deliver him afterwards. He returned to the Council, and told them Yeorgi continued obstinately to deny having had any hand in the theft; and the Council ordered Yeorgi to be imprisoned and chained with the Ionian. Thus by a single remark of a bigoted Catholic an innocent man was again cast into prison and loaded with chains. Yeorgi's eldest daughter came late in the evening to inquire what had become of her father. It was truly painful to tell her of his fate.

On the 11th I saw the wife of the Ionian, and, in the presence of three witnesses and myself, she declared that the document, purporting to contain a deposition made by her in the presence of the Council at Voorla, incriminating her own husband, and expressing her belief that Yeorgi was implicated in the crime, was false, for she had never made any such statement to any one whatever, nor ever appeared before the Council at Voorla or any other authority; and that Yeorgi never entered her house, except on two occasions, when he, as precentor, accompanied the priests to the baptism of her children! Thinking perhaps that we credited it, she appealed to us with tears whether it was possible that she would incriminate her own beloved husband.

On the 10th Mr. Kynegos wrote to the Consular Agent at Voorla to ascertain whether he really wrote the letter read in the Council by the Greek member. His answer arrived on the 14th. He denies having written that letter, reports his favourable opinion of Yeorgi, and said he would come to town to bring to justice the party who forged the letter, and practised such an abominable imposition on the Council! Thus we have it in our power to disprove the evidence, had we only to do with an impartial court of justice. Nor is it natural, or likely, that the wife of the Greek Rayah should incriminate her husband after he had unaccountably escaped from the prison and the hands of justice.

February 15th.—Again in the Konak. Called on the Lieutenant, and there met Mr. Cohen. Whilst in the Lieutenant's Court, Hamid Bey came in. He probably thought Mr. Cohen was assisting me in the affair of Yeorgi, for he wrote and passed to my friend a slip of paper, asking him whether he also would turn his enemy, and left the Court! The day was far spent, and the Council would not have the case re-examined. Our Vakil went up and told this to the Acting Governor, and he sent him to the President to ask for the evidence. They would not give it, nor set Yeorgi free on our Vakil's surety, nor re-examine the case! The letter from the Agent at Voorla was read, but the Greek member said that was of no consequence, for the decision was come to on the evidence

of the two females. Our Vakil told them that the wife of the Ionian was present to deny having ever made that declaration, but they would not see her. The Greek member said she might be induced to contradict her former statements, in hopes of thereby saving her own husband. All our Vakil could obtain was the removal of the chains.

February 18th.—Hearing that Yeorgi was indisposed, Mr. Kynegos, Joshua, and myself, went immediately to see him. He looked very pale, and is daily becoming thinner, but he told us not to be anxious about him. He believed God would take care of him. He said he was daily employed in instructing his Greek fellow-prisoners in the Sacred Scriptures, and they read a chapter and engaged in prayer before every meal. He asked for a Turkish Bible in Greek characters, that he might read the Word of God to the Jews and Turks in the prison, who did not understand Greek. Whenever we visit him, we inquire if he is in want of anything but he says no; nor has he ever evinced any anxiety as to his release, neither does he ask what we are doing for his liberty. Certainly I have seldom seen a man in his circumstances so resigned and calm, so hopeful and tranquil. He told us Kost's mother, with the tenderness and solicitude characteristic of her son, was too affected on his account; that he had earnestly warned her lest she should appeal to the Greeks for their assistance, and assured her he would rather die in prison a Protestant, if such was the will of God, than compromise his religious character and profession in any way.

February 25th.—Visited Yeorgi in company with Mrs. B., Mr. Kynegos, and Joshua. He was cheered to see us, and told us he had been reading the Bible and speaking of Jesus to the only Turk in his cell, and the Turk has given up praying to Mohammed, and now prays to the Lord Jesus! He seemed delighted in informing us of the progress his fellow-prisoners are making under his instruction, both in reading and becoming acquainted with the Truth as it is in Jesus.

Poor man, his wife and children are still at a distance, and several of his little ones are ill. His partner, too, through fatigue and anxiety is also in an indifferent state of health. His business is going to utter ruin. His ready means are completely exhausted, and ere long they will be obliged to sell some one of their houses or fields.

That I might not interrupt the relation of this sad persecution, I have omitted to mention my labours among the Jews. Intercourse with them has been as frequent as before. During the month four portions of these heads of families have solicited admission into the civil Protestant community, but I have put them off until they can give better evidence of an interest in the Truth. My young friend is becoming bolder, and seeking to propagate his newly acquired views of Divine truth, and is now a candidate for baptism. Joshua's wife also is making progress, though slowly. I regret to state the Greek service has been interrupted through Yeorgi's imprisonment and the renewal of this evil persecution. The dissemination of the Hebrew Scriptures is increasing, and many Jews are exhibiting tolerant and even liberal views with regard to the work amongst them. Our duty is to labour in faith, and with energy and devotedness to preach the Lord Jesus, and through good or evil report to pursue the work perseveringly, and the Lord of the harvest will not withhold the increase.

A. BENOLIEL.

Teach me in Jesus' death to see
Thy goodness and severity;
That I may never more presume,
Nor to despondency give room.

CORRESPONDENCE.

FROM OUR CORRESPONDENT IN SCOTLAND.

In my last letter to the *Presbyterian* I acquainted your readers with the unhappy antagonism which at present exists between the Clergy and Laity of the Scotch Episcopal Church. This unseemly state of matters still continues; though attempts are being made to heal the ruinous feud, and restore mutual confidence between the people and their spiritual guides; but the breakers are ahead. It is reported that Bishop Suther is about to proceed against some minister in his so-called diocese for heretical doctrines in his sermons on the Holy Eucharist. Whatever be the issue of such a suit, its inevitable result will be to divide the members of this body by a still wider gulph from one another, and thereby to weaken a religious community, which, for various reasons, does not deserve to stand an hour in Protestant Scotland. It is impossible, however, for you to understand the exact position of this denomination and its relation to our own, unless you know how its lay-elements particularly are composed. Till lately the clergy came full-blown from the English universities in all the pomp of their new-fangled mediæval theology and man-millinery. Now the aspirants to the sacred office attend one or two mimic Oxfords, transplanted from the South, where the training consists of eternal matins and vigils and such-like characteristic rigours. Such habits are of course totally at variance with all our national sympathies and beliefs.

The laity again are composed of two classes; those who have attended the English service while at school or college in England or in the army and navy, and who naturally cling to the religion of their adoption upon their return in mature life to their native country; and those who, having no such excuse, but for miserable fashion, desert the church of their fathers, in which they were baptized, for a more genteel ritual. The want of Scotch chaplains in the army and navy and foreign stations is indeed an unjust thing; and this must be an apology for the attachment which our absent countrymen form, when abroad, for another form of worship. Though we think it would be manlier and more patriotic if they followed the example of our good Queen, and supported their own Establishment when at home. But one cannot speak with patience of those wretched toadies and tuff-hunters, who are to be seen in village towns, passing their parish church, and frequenting some little dissenting Episcopal meeting house, from the vain hope of rubbing clothes with one or two aristocratic neighbours. Those who know Scotland know that I do not exaggerate. In our big cities and elsewhere there are persons of this stamp, poor Presbyter-

rians who have risen from the dung-hill in their own day, but, becoming successful in the tea trade or the oil and colour way, henceforward espouse Episcopacy.

Oh! to see, as I have seen with infinite disgust, some purse-proud and essentially vulgar Glasgow merchant vainly trying to repeat the prayers in "narrow English" is the most humiliating spectacle under the sun.

Let a man be fashionable, if he likes, in his table and wines, his horses and dogs; but in common decency let him keep fashion out of sight in his religion, or at least, disguise it a little better. Such transparent snobbishness is contemptible, not to say wrong. With such ignorant sycophants as an audience, it is no wonder that their clergy have been allowed so long to insinuate their erroneous doctrinal views. The silly sheep knew little and cared less about these things. The consequence is that they have been regularly humbugged by their shepherds. Let them settle their differences now as they best can.

Before my next letter our Assembly will have met; and I hope to be able to report some of its early proceedings. Lord Mansfield is to be Lord High Commissioner. He held that appointment in 1852, when Lord Derby was last Premier, and his reappointment is, I believe, agreeable to the Church. The overtures upon India patronage and renovations in public worship will occupy the serious attention of the House. Deputations are just about to visit the length and breadth of the land in order to lay the claims of India prominently before the people. The disputed settlement at Kilmaccolm will be discussed a third time; and from this circumstance the result is looked forward to with considerable interest. From a parody which appeared in the *New York Observer*, a quasi religious paper, I observe that this case has acquired an unhappy celebrity. At a recent meeting, at which Lord Advocate Inglis presided, Professor Robertson reported that, of the £40,000 proposed to be raised in one district in connection with the Endowment Scheme, £37,000 had already been subscribed. He expected to be in a still more favourable position when he laid his Report before the Assembly.

Last week the House of Lords again rejected the proposition to admit Jews to Parliament. This is directly in the teeth of the Commons, and various mysterious menaces have been made since as if to overawe the Peers in their noble desire to preserve the distinctive Christian character of the British Legislature. Though Lord Derby was in the majority, it was not made a Government question. Indeed his brilliant Chancellor of the Exchequer, Mr. D'Israeli, and other colleagues were opposed to him. Various important charges in the Church are vacant at present—the New Church, Dumfries, the Steeple and St. David's Churches, Dundee, Renfrew, Mains and

Strathmartin, and recently North Leith, which is about the best living we have. They will all be determined by popular election, unless, as is not unlikely, the people are foolish enough to squabble in cases where they are not the Patrons, when of course the Patrons will present a neutral party. The Senatus of Glasgow University have conferred the degree of L.L.D. on the Rev. Norman Macleod. No man is more worthy of the Academic honors from his Alma Mater. As a preacher, a public speaker, an author, an acceptable visitor among both rich and poor, and a perfect Hercules in mind and body, he is the best equipped clergyman in the Church of Scotland.

Scotland, 5th May, 1858.

FROM A CORRESPONDENT IN CEYLON.

THE MANSE, KANDY,
March 13th, 1858.

We have been now three months in Ceylon, and are, I am thankful to say, in good health and well pleased with the country. We sailed from Southampton on the 4th of November and reached Ceylon on the 9th of December. I have so often written accounts of the journey that you must excuse me for passing over it very hurriedly: suffice it to say that it was upon the whole very prosperous. Gibraltar, Malta, the Nile, Cairo, the desert, came upon us in thick succession, and my only regret was that we had so little time to spend in places so intensely interesting. Our first view of Ceylon was in the early morning, and we were charmed with the luxuriant vegetation, which presented so striking a contrast to the bleak scorched sands of Aden, where the eye cannot find anything green to rest on, which we had left some ten days before. Passengers are landed at Galle, an old Portuguese and Dutch fortified town. The walls are very substantial and enclose a considerable space; outside of them there is little to be seen but cocoa-nut trees and native huts. The harbour was full of vessels, many of which had called on their way to India with troops.— We stopped one night in Galle, and started the next morning for Colombo, a distance of about seventy miles by the mail-coach. The road was excellent and very pretty; much of the way quite near the shore, and overshadowed with cocoa-nut trees, but I got tired of the cocoa nut trees, and the lazy monotonous-looking natives, who seemed to have nothing to do but stand by the roadside and look at the coach passing.

A stranger in Ceylon is very apt to think that the population consists entirely of women, and, when he has found his mistake, to fancy that there are no women at all. The men, who *do* dress, wear always a combay, which is simply a narrow petticoat, and for their shoulders a sort of bed-gown; their hair, which is as long as a woman's, they tie up into a knot behind,

quite in female fashion, and then ornament it with handsome tortoise-shell combs, which, among other purposes, indicate by their comparative size the dignity of the wearer. The dress of the women is nearly the same, so it is very hard to know at first who is who.

We got to Colombo about four in the afternoon, having driven up in capital style, and there found a hospitable home and friends, with whom I had parted in Scotland two years ago, ready to receive us.

Colombo is also a walled town like Galle, but a large portion of the European society live outside of the walls at considerable distances. I was very sorry to find that the Rev. Mr. McBean, the Chaplain of the Scots Church in Colombo, had been obliged again to leave the Island on account of his health, after having just returned from Europe. His duty is at present taken by Mr. Palm, in addition to his own services as Chaplain of the Dutch Church in Colombo.

With the Governor's leave I remained in Colombo for a few weeks, taking Mr. McBean's duty and also giving Mr. Palm some assistance. The day after Christmas we started for Kandy, a distance of seventy miles into the interior and towards the mountains. Kandy, the old capital of the Kandian Kings, is situated in a very mountainous country and is by everybody thought very pretty. The hills around are very striking, and there is a charming lake at one side of the town, around which the European inhabitants take their evening drive. The most prominent points in the first view of the town are the walls and the lake. The Governor's house, a very handsome building, quite like a country mansion at Home; the Buddhist temple and buildings connected with the old Palace; and the English and Scots Churches. The streets of the town are regular, and of a good width, but, with the exception of a few European shops and Dutch houses, they are lined with bazaars, dirty sheds where half-clad natives squat among the goods which they have for sale. Many of the Europeans live in bungalows on the edge of the lake, or high up on the hills that overhang it, where the elevation makes the climate delightfully cool. I have an eye to the Scots Church wherever I go, and of course was anxious about the one in Kandy. It is a very pretty Gothic building, situated in a square of about one acre in extent, or acre and a half, belonging to itself. It is handsomely furnished inside, and is ornamented with a stained glass window, where Scots thistles and the burning bush are conspicuous. Behind is the Manse, also very neat and comfortable; so I have very great reason to be pleased with the material aspect of my sphere of labour. My congregation consists of a good number of Burghers, descendants of the Dutch and Portuguese, the Scots resi-

dent in Kandy, and a large number of coffee planters, who live within a circle of thirty miles. Most of them are at such distances that they cannot often attend; but, with a few from the jungle and our Kandian residents, the church is pretty well filled. All around Kandy are coffee plantations, which are usually superintended by young Scotsmen from Aberdeen and the other Northern counties. Indeed I take it for granted now, that every planter I meet with is from Aberdeenshire. It is part of my duty to go once a month to some central place in the country and hold Divine service, but, as there are at least twelve districts which ought to be thus visited, and as week-day services would not answer here at all, it is impossible for me properly to undertake the work. Here, as elsewhere, our Church has been neglected, on account of our divisions and the want of an efficient missionary executive, and Presbyterianism is a very small power in the Island compared with what it should have been. What, with the Dutch descendants and the great number of Scotsmen, compared with those of any other country who have come to the Island, the Presbyterian Church should have been in the foreground here; but such is not the case. I hope, however, better days is in store for us. Certainly there are still a far greater number of Presbyterians by up-bringing in the Island than of any other Protestant communion, and there is more wealth in their hands.

There are at present two Dutch chaplains, and two Scotch on the staff of the Island. There is a Dutch Church at Galle, the minister of which comes from the Synod of Ulster. Then there is the Dutch Church at Colombo, a fine old building, worthy of its position as the mother Church of the Island. I was quite surprised, on entering it, to find such a venerable pile, the walls being hung round with escutcheons of the old Governors, and the floors covered with massive tombstones, deeply marked with inscriptions and armorial emblazonments of the Dutch grandees. I was not less delighted with the congregation, which, I believe, is the largest in the Island. There is also a fine old Dutch Church at Jaffna, where a Catechist has service; but this Church, like that at Galle, is also used by the English Church. I understand that attempts have several times been made to alienate the Church property of the Dutch, and to appropriate it for the use of the English Church, but they have been unsuccessful. It is very strange that the Church of England should have the went of spirit to take the loan of our churches, and to solicit subscriptions from our people to put up a place of worship, which, when built, are, though empty, shut against our clergymen. This is all that now remains of the Dutch establishment, which was once so powerful, and had as many as eight clergymen, I am told,

in Colombo alone. Besides these there are the two Scots churches, that of Colombo and Kandy; but we are making a movement here, which I hope will increase the number of clergymen and strengthen the Church.

If a certain sum is subscribed for a clergyman, Government gives as much more, and we are trying to take advantage of this to get one if not two more clergymen for the Kandian Province. I hope that, when the subscription papers come in from the different districts, they will warrant us in applying for two. The movement has been very cordially supported by all to whom I have spoken on the subject, with one or two exceptions; it is strictly confined to Presbyterians. We have had occasion, since I came to the Island, to remove once or twice, when we considered the Scots Church treated unfairly in comparison with the Church of England; and I was gratified to find a good, hearty, honest Scotch spirit prevailing. Of course there are some Scotsmen in every community who have little sympathy with their country, ecclesiastically or otherwise, and, if they do anything for the Church of Scotland, have an idea that they are patronising her; and their support we neither expect nor want.

I am in great hope that in a short time the number of our clergymen may be considerably increased, and that we may be united into one Church in connection with the Church of Scotland.

Then we would be able to overtake our own people, and to make aggression upon the heathen around us. There are several missionary establishments in Kandy, and connected with them are catechists in the surrounding villages. Inroads are being gradually made upon Heathenism and Buddhism. The religion of the Kandians is losing ground. Of the native Christians, however, many are probably but nominally so, and those of the lower orders are very ignorant and weak. They are a miserable race, and therefore it is vain to expect a high order of Christians at first. I have a firm faith in the Scriptural way of introducing the Gospel into a heathen country, that of earnest men preaching the Truth; but they are but pioneers, and should be followed by schools and teachers. The people are indolent, ignorant and without energy, and this of course tells upon their religion as well as upon every thing else. You have no idea how provoking their stupidity and want of energy are. Though I think myself rather good-tempered, it is very hard not to lose all patience. I have five or six servants, and, all put together, they will scarcely do as much as our good Scots servant-girl. No one will go out of his own line, and they all disappear for a great part of the day. None will carry anything except the Coolie, and he has his fancies too. I had one the other month who would not carry the water. I asked

my present Coolie, a great big powerful fellow, who has been an apprentice to a carpenter, yesterday to put a stick into a broken place in the fence, he said he had not been accustomed to that work, and could not do it. I told him to try it, and, if after a trial he could not manage it, I would get the old ayah (a woman-servant) to see what she could do. Yesterday also I told a man who works in the garden to stick some beans, I found him soon afterwards selecting sticks from the firewood. I told him I meant him not to take that, but to take the hatchet and cut off shoots from the hedges and small branches from the trees, of which there are plenty round the house. He said he could not climb a tree. I told him also to try, and, if he could not manage it, I would get the ayah to help him. I think it would be an excellent thing to import a few African negroes into the country who are vastly superior to the Asiatics. As it is, the hard work of Ceylon, that on the coffee estates, is nearly all done by Coolies from India, who come over for a few months to the coffee harvest and then return. The climate I do not feel nearly so oppressive as I thought I would. The only crushing heat was at Aden, when it did make me sick at the stomach. It is much cooler in Kandy than at Colombo, though we are nearer the equator. Indeed in the mornings and evenings one can walk about quite vigorously and at night it is generally cool enough. I have seen few or rather no snakes at all since I came to the Island, and no elephants except a few going from the temple, and others working on the roads. You have about as good a chance of seeing them in this part of the Island as of seeing moose deer in Canada. Upon the whole you will see that I am very comfortably situated here and have my work to do, if God is pleased to spare me. I am very anxious to do what I can to have our people all overtaken, and then that we should do something among the heathen around us. I hope the Church at Home or some of her branches may establish a mission in Ceylon, as I would like to see the Church represented here in the mission field, and would like myself to take an interest in and assist the work. You ask me to send you a communication sometimes for the *Presbyterian*. I have no objection that you should print this, if you think it worth it, and I will try and write occasionally. I thought of sending you some notes on a recent visit to the jungle from my journal, but I shall reserve them.

MISCELLANEOUS MISSIONARY AND RELIGIOUS.

SCOTCH STUDENTS.—“How highly are these shepherds to be admired,” said Lord Stanhope in his installation address last week at Marischal College, when speaking of two Scotch lads who, by herding sheep in summer, saved

as much as enabled them to attend College in winter. Had the noble Lord come a week later to our city, he would have had it in his power to point to an instance for like admiration in this quarter; for we record with pleasure that Mr. Donald Robertson, who in our list of King's College prizes to-day stands first for the highest honour of that University—the £60 mathematical prize—has had to earn his livelihood and means of education by holding the plough up till last spring.—*Aberdeen Herald.*

PENALTIES ON EVANGELICAL WORSHIP IN FRANCE.—The Police Court of Ruffec, on the 17th inst., sentenced M. Auguste Bonifas to imprisonment for two months and a fine of 200 francs for having, on the 24th and 31st of January, and on the 8th and 21st of February last, held an evangelical meeting, composed of more than twenty persons, in an outhouse attached to his dwelling. Pierre Laidet was sentenced to imprisonment for eight days and a fine of 100 francs, and others to pay a fine of 100 francs for being present at the above mentioned meetings.

NEW BURSARIES TO SCOTCH STUDENTS IN EDINBURGH.—The late John Bruce, Esq., has bequeathed £4000 to be invested by the Lord Provost, Magistrates, and Council, to provide one bursary of £40 and four of £30, to be awarded to meritorious students attending the University of Edinburgh, natives of Scotland, of good character, promising talents, and known diligence, and who required such aid to enable them to obtain a proper university education. The bequest is to be handed over to the Council in May next.

MISSION COLLEGE FOR THE LONDON POOR.—A college, situate in Dean-Street, Soho, is to be opened in the course of a few days under the presidency of the Bishop of London, with a chapel, free library, and reading-rooms, for working men and their families. In this college will reside clergymen who will be sent out, as occasion may require, to preach in the open air and in hired rooms, and to adopt other means to bring the poor within the ministrations of the Established Church. The college will be under the direct control of a board of trustees. The college is dedicated to St. Paul, and the office of principal has been conferred upon the Rev. George Nugee, M. A., of Trinity College, Cambridge, late curate of St. Paul's, Knightsbridge, and St. Barnabas, Piccadilly. Colleges of a similar character will be established, as soon as circumstances permit, for Poplar, Shore-ditch, and Bethnal-green.

We find in the London *Free Press* an interesting letter from a missionary among the Indians in the Hudson's Bay Territory, from which we make the following extracts:—

"A class has been formed amongst the Crees; a great number of children and some adults have been baptized, marriages have been solemnized, the Lord's Supper administered, and some few consigned to the silent grave. They seem to appreciate the Burial Service beyond measure, its import being, no doubt, very expressive as given in the pure Cree.

"The soil is exceedingly productive and may be cultivated to an almost unlimited extent, and produce as well as the Canadian soil. Building timber is not very large, but might be obtained in sufficient quantities to accommodate extensive settlements in every direction between this and Fort Pitt on the one hand, and this and Rocky Mountain House on the other. The lakes abound with fish, and vast herds of buffaloes are to be met with throughout this section. Raspberries and other wild fruits are to be had in great profusion. Wild fowl of all kinds are scattered throughout the country. Rabbits swarm as rabbits

and generally believed to do. Moose, red deer, and jumping deer are somewhat plentiful but only experienced hunters are successful in killing them. The varied fur-bearing animals are very numerous. The skins of 800 wolves were brought here in one day recently. Martin and other valuable furs are traded very extensively.

"The winter of 1856-7 was exceedingly severe, and lasted for seven months. It did not set in so soon this year, and has hitherto been very favourable. The other seasons are similar to those of Western Canada.

"Two Episcopalian missionaries and a Presbyterian minister are amongst my valued correspondents in the Territory. We live as brethren. One of the Episcopalian has recently written me, of which the following is an extract:—It will always give me pleasure to hear of your success in one of the most important and extensive fields ever opened to missionary zeal and labour. There you will hear and learn to speak Cree in its purity. There you meet with the Indian in his wildest state of being; and there you may be made an instrument in God's hand of sowing the seeds of Eternal Truth far and wide, which shall prove a blessing to the generations yet unborn. We trust that the poor Indian is still destined to rise physically, morally, intellectually, and spiritually. If you form communities you will confer a lasting benefit on the noble red man, and leave the controverted fact established that no aboriginal race needs become extinct.

The following is an Extract from a Letter of the Rev. Dr. DUFF, dated Calcutta, 13th March, 1858.

It is now that one begins to realize the fact that righteousness is as positive an attribute in the Godhead as mercy, and that retributive justice has its claims as surely as compassion—that the World is really under a moral government—and that, however great the clemency and long-suffering of the Supreme Moral Governor, sooner or later the thunderbolt of His righteous vengeance will smite into the dust guilty cities and nations. More than once I have alluded to Lucknow as perhaps the wickedest city in India. Apart altogether from recent mutinies and massacres, it was, in strictest literality, a very Sodom and Gomorrah of iniquity. The hard-won earnings of ground-down and tortured ryots and villagers, the spoils of cruelly ravaged districts and provinces, were there consumed on monstrosities of wickedness and vice which might almost put Pandemonium itself to the blush. And it now looks as if the prophetic cry once raised over guilty Babylon may soon be raised over the capital of Oude—'How is Lucknow become a desolation among the nations!'

I would not be surprised, however, if a whole host of puling artistic sentimentalists would raise a doleful lamentation over the downfall of Lucknow. For there, as at Rome, the arts of painting, statuary and architecture flourished alongside of abominations worthy only of the bottomless abyss. It was a city of palaces, mosques, mausoleums and magnificent gateways, adorned by all that could be achieved by the most consummate skill of Oriental painters, architects, and statuaries. Mohammedanism, in this respect has done for the East what Romanism has done for the World. Both have carried the arts of regaling and luxuriating the senses to probably the highest perfection attainable on Earth; while both have in equal proportion succeeded in drying-up the fountains of spirituality, and in banishing the very conception of the need of it from men's minds.

The only other city in India, which, for aggravated wickedness and vice, could be named along with Lucknow, is Delhi—both essential y

Mohammedan, and both scourged as no other cities in India have yet been in our day. And, when I think of the monstrous systems—theoretical and practical—which the public edifices of both have symbolized and tended to perpetuate, much as I have admired their outward beauty and gorgeousness, I confess that I could gaze at the ruins of them all without one feeling of regret. It is surely high time that the moral and the spiritual should gain the ascendancy in men's minds over the sensible and the physical, and that no degree of merely sensible and physical beauty should be allowed to atone for the absence or annihilation of the moral, the spiritual and the Divine.

JEWISH MISSIONS.—Yesterday afternoon the Rev. Ridley H. Herschell, from London, delivered a lecture in the saloon of M'Gregor's Hotel, Princes Street, on "The present state of the Jews in the East and on the Continent of Europe, with some account of the openings for their return to the Holy Land." There was a very large attendance, chiefly consisting of ladies. Among those present we observed the Rev. Dr. Johnston, the Rev. Dr. Duncan, the Rev. Dr. Joseph Brown (Dalketh), the Rev. G. D. Cullen, &c., &c. The Rev. Dr. Johnston having offered up an impressive prayer, Mr Herschell entered into several interesting details regarding the present condition of the Jews, both in Europe and Palestine. He could not understand how there should be such a dislike existing among the Christians of this country to the Jews generally, unless it were on the principle that debtors had never any great liking for their creditors. (A laugh.) It was a curious fact, but he was prepared to prove it, that in proportion to their respective numbers there was a far greater amount of Jewish Christians in the World than there was of Gentile. During the last twenty years, too, Jewish converts had been more numerous than they had ever been at any previous period since the times of the Apostles. This was especially true of the educated and influential classes, and in proof of this he might simply mention that there were at the present moment no fewer than twenty-six professors in the University of Berlin, who were either converted Jews or of Jewish origin. Among them was Professor Kirsch, the famous ecclesiastical historian. A considerable portion of the ill success which had attended the establishment of some Jewish missions was to be attributed to the fact that the missionaries sent out consisted, for the most part, of several very dry sticks of students—perfectly "fashionless," as he believed they said in this country—(laughter)—who had no idea whatever of winning the people by love, but who pelted them with texts of Scripture quite unmercifully when arguing with them. In regard to the openings for the return of the Jews to the Holy Land, he might mention that he had lately had an interview with the Turkish Minister in London, and that, referring to the recent disturbances in Jaffa (the ancient Joppa), his Excellency had asked him what ought to be done. He (Mr. Herschell) then stated to him that the best plan to adopt in the circumstances, and the only plan which would tend to effectually secure peace and prosperity to Palestine, would be for the Sultan to allow the Jews once more to take possession of it. Being an active, enterprising and industrious people, they would soon rid the land of the marauding Arab tribes and promote its welfare in every respect. The Turkish Minister highly approved of this proposal, and promised to lay it before the Sublime Porte, who would, he doubted not, at once accede to it. (Applause.) Mr. Herschell concluded by a reference to the glorious results which might be expected to flow from the restoration of the

Jews to their own land in the manner alluded to, and strongly pressed upon the benevolent sympathies of his audience the claims of a "Model Farm" which had been established at Jaffa under the auspices of the London Jews' Society. On the motion of the Rev. Dr. Duncan a hearty vote of thanks was carried by acclamation to Mr. Herschell for his eloquent and most interesting address, after which the meeting separated.

LIVINGSTONE'S VOYAGE.

(To the Editor of the Times.)

Sir,—As your readers will be gratified to hear the most recent tidings of the great South African explorer, I beg to send you extracts from letters he has addressed to me from Sierra Leone. Your obedient servant,

RODERICK I. MURCHISON.

Belgrave-square, April 23.

"Sierra Leone, March 30.

"My dear Sir Roderick,—We have been for five days coaling and watering on the grave of the white man, and, for a sepulchre, it really looks well. From its character I expected to find it a great mud bank like Quillimane, but found, instead, a rocky promontory, pretty well covered with tropical vegetation; and, having high hills in the back-ground, it presents a beautiful landscape. It is wonderfully free from mosquitoes, that plague of hot climates, even though the atmosphere has the hot steamy feel which prevails where the insect abounds. It is to be hoped that they have suffered from the ravages of the fever for which this place has become famed, and mean to remain away. Some of the old inhabitants (and, among the rest, Mr. Oldfield, the traveller, whom I was happy to meet here hale and hearty) inform me that Sierra Leone has been much more healthy during the last ten years than it was previously. This I conclude to be the result of the drainage of Kroo Town, which has been accomplished by the present Governor, Colonel Hill. The streets which formerly were full of holes, where the water lay stagnant, filthy and green till the sun licked it up, diffusing in the meanwhile the fatal seed of fever and death, have all been raised in the middle, and runs made for the surface water to flow into the sea. This is a great improvement, and a corresponding amelioration of public health has been the result. That however, which we in Scotland call the 'Whisky fever,' cannot be cured by governors, and climates are often blamed for the effects of the dram and other irregularities.

"We were here on Sunday last, and saw an ordinary service by the bishop, an energetic good man. He was a missionary formerly, and a better man for a bishop could not be selected. The Sunday is wonderfully well observed, as well, I think, as anywhere in Scotland. Looking at the change effected among the people, and comparing the masses here with what we find at parts along the coast where the benign influences of Christianity have had no effect, 'the man,' even, 'who has no nonsense about him,' would be obliged to confess that England has done some good by her philanthropy; aye, and an amount of good that will look grand in the eyes of posterity.

"A fine large ship, the Calcutta, came in here to coal. This would be a better place for that and for getting refreshments than St. Vincent's if the means were provided for doing what is needed quickly, for no port dues are charged during the first 96 hours. Fruits are very cheap, but there are no hotels nor public conveyances. We are to sail to-day for the Cape. Yours &c.,

"DAVID LIVINGSTONE.

"To Sir R. Murchison."

In a previous letter, written as he was approaching Sierra Leone, Dr. Livingstone speaks of the very favourable voyage of the Pearl, and says:—

"The captain is all we could wish, and the steam launch has stood steadily to her lashings in the foughest weather we had." He adds:—

"All my companions are busy in preparation for the great work before us. I am very thankful to have such a lot. There seem to be none of the cantankerous persuasion among them. Long may they continue so. Everything has been propitious hitherto, and I trust we shall have the Divine blessing on our labours."

CANADA FOREIGN MISSIONARY SOCIETY

The formation of this Society in 1855 was a result of the visit to this country of Dr. Duff.—What had been done in pursuance of its object was made known in a report issued some months ago; and it was at the same time stated that it would then intermit effort and wait further providential indications and openings.

Since then the state of India, and the visit of Dr. Schaeffler from Constantinople and of Mr. Scudder from Madras, have been the means of creating deep convictions in the minds of many of the need of a much more extensive prosecution of the work of Missions; convictions tending more than ever to this point, that Canada can no longer excusably delay to enter more directly and nationally into that work. If rightly used, this state of feeling may be turned to good account in adding much to the missionary enterprise of the Province. Hence there is imposed a grave responsibility upon this Society, as the only existing organization, catholic in its constitution and management, to present itself as a channel through which the friends of missions may act, including those who, though already doing something otherwise, may yet wish to make extra effort in new directions. To invite the co-operation of all such seems, therefore, to be now the appropriate business of this Society.

Thus impelled, we have briefly to point out strikingly eligible fields for mission work, and the way in which our Society may take part in working them.

We point, first, to Turkey, which—with its favorable geographical position—its population of 32,000,000, composed of many nationalities, all fermenting and pressing on towards a new state of things—and the religious element at work—is ready to receive the Gospel and open to missionaries: so that, to use the words of Dr. Schaeffler, "It may be said with confidence that, if the Lord's people in America could see with their own eyes the opportunities now existing of evangelising Turkey, the importance of doing so, the danger of delay, and hence our duty and theirs to do it—they would, like those multitudes of ancient France, though in a better cause than those, exclaim: 'God wills it, God wills it.'" This certainly is inviting ground, and that there are men to be got for it, one fact will suffice to show; for, said Dr. Schaeffler, "There were ready at one time some 40 students to go out as teachers of their fellow-countrymen, but, as we had not funds, we could not support them, and had to let them away." Yet one hundred dollars per annum for three years will maintain and educate one of these men, and one hundred and fifty dollars per annum thereafter will sustain him on the field! How many individuals and families and Sabbath schools and churches will each undertake the support of one of these? In thus aiding missions in Turkey, we would be doing as British Christians are doing through the Turkish Missions Aid Society.

We point, secondly, to India and to Central Africa, and we invite contributions designated for either quarter.

We point, thirdly, to Belle Isle and the Coast of Labrador. As to the former, we have information which would warrant our sending a missionary there, and a suitable person is already in view. We invite funds for this object. It will be felt, we trust, that these regions have direct claims upon Canada.

Thus a wide field is presented, which may be entered upon as means and circumstances allow; and, without incurring the expense of outfits and voyages, but by working through agencies already existing, and employing men now on the mission-grounds of Turkey and of India, and by sending men, in the first instance, only to those parts lying near our own coasts, much may be done at comparatively little cost.

In proposing our Society as a channel of missionary effort, we do not in any way undervalue the denominational missions of the various churches of this country. We recognise their importance, and the duty which lies upon these churches to initiate and sustain them. We do not desire in any way to compete or interfere with these; on the contrary, we wish them God-speed. But it will be little or much that we can do in proportion as we receive the sympathy and co-operation of the friends of Missions throughout Canada, upon whom, under God, our success depends; and to whom we now appeal. We cannot but think there are many in the churches of all names, and that many more will arise, able and willing to sustain this Canadian and Catholic Society, while they do not cease to support their own particular missions.

It only remains to invite contributions to be sent to either of the undersigned, or to the Treasurer, Mr. Benjamin Lyman, which, if designated for any one of the objects pointed out, or left to the disposal of the Board, will be suitably acknowledged and applied. And contributions intrusted to our care for any evangelical missionary organization will be properly reported and receive acknowledgment in our remittances.

In the name of the Board,
THOS. M. TAYLOR, } SECRETARIES.
ALEX. MORRIS, }
Montreal, March, 1858.

POETRY.

MIZPAH.

(From Macduff's Altar-Stones.)

When far from the hearts where our fondest thoughts centre—
Denied for a time their loved presence to share,
In spirit we meet, when the closet we enter,
And find sweet communion together in prayer.
Oh, fondly I think, as night's curtains surround them,
The Shepherd of Israel tenderly keeps,
The angels of light are encamping around them,
They are watched by the eye that ne'er slumbers nor sleeps.
When the voice of the morning once more shall awaken them,
And summon them forth to the calls of the day,
I will think of the God who will never forsake them,
The Friend ever near, though all else be away.
Then why should one thought of anxiety seize us,
Though distance divide us from those whom we love,
They rest in the covenant mercy of Jesus,
Their prayers meet with ours in the mansions Above.
Oh sweet bond of friendship, whate'er may betide us,
Though distance divide us from those whom we love,
Though distance or trial or death may divide us,
Eternal reunion awaits us in Heaven.

REVIEW.

LESSONS FROM THE HISTORY OF DANIEL:

An Introductory Lecture delivered before the Gloucester Young Men's Christian Association, Bathurst, New Brunswick, by the Rev. James Murray, Nov. 7th, 1857.

We are delighted with our perusal of this excellent lecture, and hesitate not to characterize it as most appropriate, practical, earnest and eloquent. We lay before our readers the following extracts:—

"Look at two scenes in the history of Daniel—the one recorded in the 5th, the other in the 6th Chapter of his Prophecy.

Here then we have an instance of remarkable decision, appearing most conspicuously in his whole life. While this is frequently the result of natural constitution, it may be fostered by moral training, and is always strengthened by high moral principle. When this is the case, it appears as a clear strong conviction leading to prompt energetic action—it is an unflinching adherence to what the judgment pronounces to be right, at all hazards and at whatever cost—it is the inflexible perseverance which no difficulty, no defeat, no disaster can ever cause to relinquish for a moment the purpose it has intelligently formed. Generally considered, it is essential to character of every kind. Your hearts are set on success. Whatever may be the course you have chosen or are about to choose, however varied your pursuits, success is the goal which you wish to reach. And let me tell you that, without decision, success in any undertaking cannot be achieved. The wavering man, however favorable his circumstances, invariably fails; the man of unbending decision, however formidable the opposition with which he has to contend, generally succeeds. Obstacles disappear at his bidding, mountains become plains before him, hostile influences are pressed into his service, and reverses are made the stepping-stones to victory.

Now see the decision which characterized Daniel, and all who like him have been placed in positions of danger, exposed to ridicule and reproach, and exciting the suspicion and jealousy of their neighbors. Christianity, if true, is everything, and warrants and commands every sacrifice of self to promote its influence. Such is the principle on which the most noble Christians on earth have acted—such was the principle on which Tyndale, Hale, Baxter, Wilberforce, Howard, and Whitfield framed their lives. They showed themselves in every important step of their history to be men whom nothing could induce to sacrifice principle to policy, who would not forsake the straight line of duty for the bye-paths of expediency, who would not be turned aside from the purpose they had so prayerfully formed by the opposition of foes or the alienation of friends. Others might temporize from a regard to consequences, and shape their course to escape the frowns or receive the smiles of men—but with these men right was right, irrespective of man's opinion, and by the right they would abide whether others smiled or frowned.

Such a character as this cannot be too highly commended. The young man for this, or any age, must know how to take his stand on the rock of right and remain there, breasting the storm if need be, looking with calm and unflinching eye over the raging billows, heedless of the thunder's distant muttering, or the lightning's nearer flash. We must scorn the false prudence which dares not act until it asks

—What will others say or think? If the action be right, what does it matter? You are no man if the fear of ridicule or rejection can turn you from the course you believe to be right. You must learn to resist them as the rock the dashing wave. Not that we would have you scorn others or treat their opinions with contempt, but, only looking at the work to be done, you should lose sight of personal consequences. You may honor man while you prove faithful to truth; you may look lovingly on others while you cleave to the right. Can it be done safely, did you say—Safely! There is a God who controls the affairs of men, right is stronger than wrong, truth than falsehood. Safely! To be sure you can. Temporary inconvenience, present loss you may have to sustain; but in the end you are safe, right will triumph over wrong, good over evil. Safely! what though you could not. Better to die doing right than live by doing wrong. Safely! they are only the craven and faint-hearted that suggest danger and inexpediency—the truly brave man only asks—Is it right? Stand by the right. Though the world should assail, though friends should misunderstand, though your firmness should be mistaken for obstinacy and your faithfulness for conceit, though difficulties should thicken around you—still remain faithful to duty, immovable as the rock, defiant and brave. Be true to the right as the eagle to his aim; pass through clouds of detraction unharmed by the shafts of malice, until, standing with the storm beneath your feet, you enjoy the calm which flows from the voice of an approving conscience, and bask in the blissful smile of the God whom you adore. In the words of Tupper—

Never give up! it is wiser and better

Always to hope than once to despair;

Fling off the load of Doubt's cankering fetter,

And break the dark spell of tyrannical care!

Never give up! or the burthen may sink you,—

Providence kindly has mingled the cup,

And in all trials and troubles bethink you

The watchword of life, must be, Never

give up!

Never give up! though the grapeshot may

rattle,

Or the full thunder-cloud over you burst,—

Stand like a rock,—and the storm or the

battle

Little shall harm you, though doing their

worst!

Never give up! if adversity presses,

Providence wisely has mingled the cup,

And the best counsel in all your distress

Is the stout watchword of, Never give up!

To render this decision on your part praiseworthy, it must be accompanied by and based on sobermindedness. He only can pursue a straight-forward course, and aim steadfastly at a given object, who is confident that he has judged rightly, and this judgment is only becoming when the arguments for and against any given course have been carefully and deliberately weighed. It is a mistake to suppose that this sobriety of thought is incompatible with energy of action, and to expect determination only when men rashly resolve. Suppose, at a Missionary Meeting, a young man, moved by descriptions of the state of the World, has, in the excitement of the moment, resolved that he would go and preach the Gospel to the Heathen—of whom the heathen have never heard and to whom they are not in any degree indebted, his resolution having been overcome by the first difficulty he encountered—and then contrast him with that youth who, with no visible excitement, ponders over their condition as he sits in his cobbler's stall till he calmly and deliberately resolves that he will go, and in spite of dissuasions from friends, opposition from foes, difficulties in the way of

leaving home and trials when he has left, holds on the even tenor of his way, until William Carey has obtained for himself a first place as an Oriental Scholar, laid the foundation and reared a good part of the structure of a Missionary Society, and placed the Word of God within the reach of millions of the human race; and you will see that the sober-minded, self-controlled, calm and deliberate thinkers are the men of whom alone are to be expected the most unbending decision and the greatest success.

And surely it needs not that I remind you that in the highest style of character godliness is an essential requisite. However excellent a man may be otherwise, if destitute of this, his character is defective. This, combined with the qualities mentioned already, will invest you with the highest style of character, and raise you in the scale of moral elevation on this side the grave; it will secure for you in another state the realisation of all for which your nature fits you, and of which the Bible in its glorious revelations gives you a glimpse—the continual improvement of your intellect, the expansion of your affections, the attainment of higher knowledge and larger joys, while the ages of eternity roll their ceaseless round.

Be decided then—have a purpose, let it rest on the broad and sure foundation of sobermindedness, crowned with godliness, and the minuter ornaments will not be wanting in your character."

P.S.—A Review of "A Memoir of Captain Hammond, Rifle Brigade," though in type, has been crowded out.

SUBSCRIPTIONS RECEIVED SINCE OUR LAST PUBLICATION.

D. Rintoul, Hamilton, 1853-4-5-6-7-8,	0	15	0
James Wilson, Newburgh,.....'58,	0	2	6
Robert Hermiton, "..... "	0	2	6
John Sproot, Matilda,..... "	0	2	6
R. Nicol, Durham,..... "	0	2	6
Rev. J. McDonald, Norton Creek, "..... "	0	2	6
Rev. W. King, Katesville,.....'59-60,	0	5	0
Rev. W. McEwan, per W. McK. Ross,			
London,.....'57,	0	10	0
W. McK. Ross, Chatham,.....'58,	0	2	6
Professor Williamson, Kingston, "..... "	0	5	0
W. C. Menzies, Montreal,..... "	0	2	6
Rev. Dr. Menzies, Maybole, Scotland, "..... "	0	2	6
Jas. Robertson, Montreal,..... "	0	2	6
G. B. Allan, Allan's Park,..... "	0	2	6
J. Dodds, Petite Cote,..... "	0	2	6
Miss Howden, Haddington, Scotland,			
1859,.....	0	2	6
N. McLeod, Montreal,.....'58,	0	2	6
W. McIver, Kingston,..... "	0	2	6
Miss Jane McIver, Stornoway,..... "	0	2	6
Rev. George Thomson, Renfrew, "..... "	0	2	6
Peter McIntyre, "..... "	0	2	6
Robert Stuart, "..... "	0	2	6
James Stuart, "..... "	0	2	6
Thomas Knight, jr., "..... "	0	2	6
David Barr, "..... "	0	2	6

WANTED,

A Duly qualified person to officiate as Precentor and Leader of the Choir in Saint Andrew's Church here, and to instruct the Congregation in the principles and practice of the Sacred Music. He should be in communion with the Church. Salary Two HUNDRED DOLLARS per Annum. References and testimonials to be sent to the Rev. Dr. Maçar. Kingston, 27th April, 1858.

The Presbyterian

Is published for the Lay Association by John Lovell, at his office, Saint Nicholas Street, Montreal.