

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
									✓		

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.

PAGE		CONTENTS.		PAGE	
THE PRESBYTERIAN.		The Late Rev. James Smith, of Mon-		Religious Conversation.....	42
The Sabbath.....	33	quitter,	38	The Salt of the Earth.....	45
Worldliness.....	33	The Late Rev. Alex. Campbell, of Croy,	38	The True Dignity of Labour.....	45
THE CHURCH IN CANADA.		The Late Rev. Dr. Mackintosh.....	39	Twelve Questions, &c.....	46
Ministers' Widows' and Orphans' Fund,	34	Sketch of Do. Do.	39	The Voice of the Sabbath Morning,...	46
Congregation of Nelson and Waterdown,	34	General Church Intelligence.....	40	POETRY.	
The Presbytery of Hamilton.....	34	COMMUNICATION.		"They that Sow in Tears shall Reap in	
Rev. George McDonnell's Missionary		The Support of the Ministry.....	41	Joy".....	47
Labours.....	35	SELECTIONS.		Hymn for the New Year.....	47
Obituary.....	35	Marks of a true Christian.....	42	Sonnet on the Death of Rev. Dr. Mack-	
Queen's College Missionary Association,	36	Drawing near to God.....	43	intosh.....	47
Officebearers..... Do..... Do.....	37	Duty to Sing.....	43	MISCELLANEOUS.	
THE CHURCH IN THE LOWER PROVINCES.		Help your Minister.....	43	The Late Professor Lee, &c, &c.....	47
Rev. Wm. Snodgrass to Convenor, &c...	37	I Meant to do more.....	44	SUBSCRIPTIONS RECEIVED.....	48
THE CHURCH OF SCOTLAND.		Mysterious Money-Box.....	44	ADVERTISEMENTS.....	48
The Late John Macfie, Esq.,.....	57	Pillars in the Church.....	45		

No. 3, March, 1853.

VOLUME VI.

Price 2s. 6d. per annum.

The Presbyterian.

THE SABBATH.

While the Legislature is now sitting, it is very important that the friends of the Sabbath should bestir themselves and petition for the removal of those desecrations of the Sabbath which lie as a national sin at the door of our country. We allude to the opening of canals and post-offices, selling of real estate, proclamation of sales of personally on the Lord's Days. A committee of the House of Assembly is now investigating the subject, and those, who entertain similar views of the Sabbath to those which we entertain, should bestir themselves in their respective localities to influence public opinion. We do not think that there is any necessity for keeping open post-offices and despatching mail steamers on the Sabbath, while we believe that such practices are wholly out of keeping with the spirit of the commandment, "Remember the Sabbath-day to keep it holy." When works of unusual magnitude are projected throughout Canada, and our country is entering on a new era in its history, it is of the utmost importance that public opinion should be sound and of a healthy tone on the subject of Sabbath observance. It will be much easier to prevent the whistle of the locomotive, speeding its way through the land, from being heard on the Sabbath-day, now, when these great internal improvements are just being projected, than it will be, years hence, if trains have been suffered to run on that Day unchecked by legislative provisions, and if great com-

panies, proverbially unscrupulous as to acts performed in the corporate capacity, have enjoyed the profits of Sabbath desecration. Entertaining views on the Sabbath question which we believe to be consonant with Scripture and in entire harmony with the sentiments of the religious public, we trust that Sabbath desecration in all its forms, whether now unfortunately legalised or merely connived at and tolerated, will be checked and put an end to throughout the length and the breadth of our land—and our people, our postmasters, stage-drivers, steam-boat captains and men, canal attendants, may possess a Sabbath, a whole Sabbath, which they remember to keep holy unto the Lord.

WORLDLINESS.

Were a deadly pestilence desolating our land—were the shafts of death flying thickly around, and were there mourning in every house—and a dread foreboding, a crushing fear weighing down every heart—men would cling eagerly to the slightest hope of protection from the stern progress of the devastating plague, and with trembling joy would avail themselves of any safeguard from its ravages. Yet a moral disease is polluting our country, pouring over it its deadly stream—overwhelming with its noisome flood thousands and tens of thousands, and still, strange infatuation! men regard it not—they journey on calmly and unconcernedly till sudden destruction comes upon them. The arrows of death are flying thickly around us, reaching every moment some vulnerable point, and yet there is no

wide-spread alarm pervading the whole community. A remedy sure, certain, unailing, has been provided—a remedy priceless and to be had without money and without price; but men slight and despise it till on the brink of the grave; and, alas! often, when too late, they are awakened to the stern reality, that the wages of sin is death. Sin has polluted this once fair universe; and many yield themselves unresistingly to do the works of the flesh and to reap the wages thereof. They will not be saved, and they will not give heed to the words of mercy, "Why will ye die?" They will not look in humble faith, and with sincere repentance, and with full purpose of and endeavour after new obedience, to Him who died for them, but they go on recklessly immersed in this world's cares, and this world's concerns, as if there were no eternity before them. Of all the long catalogue of men's frailties and vices few are more deadening, more subtly encroaching, and more dangerous to the soul than carnality, worldliness. It creeps around us so insidiously, so plausibly. Some cloak their worldliness under the cover of the text, "not slothful in business," losing sight of its latter words, "serving the Lord." Others shroud their engrossment with worldly things with a professed respect to the text, "But, if any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel." Excuses all, that will in no wise compensate on the day of reckoning for the want of the marriage-garment. We do earnestly warn our readers against suffering the thorns of worldliness to

spring up and choke the good seed in their hearts. Even humble, earnest believers must beware; but would that we could speak in trumpet tones to the careless and the indifferent. Worldliness has its grasp upon them, deadening, stifling every good feeling, every symptom of awakening. It is a melancholy spectacle, a sad warning to mark the progress towards the grave of a poor mortal, whose every thought is engrossed on this side of time. Some are wholly given over to carnality. Youth and manhood pass away. Old age creeps on, and still the world and the things of the world engage their thoughts. It is a fearful sight to witness the sinking of the aged scorner, to see the effort of the defiant spirit to shake off the decrepitude of years—rebellious against his Maker, and clinging to life with the intensity of an enfeebled grasp. Dreadful is the end of such a one, and fearful his fate. But, if the mind shrinks from the contemplation, what better prospect opens before even the respectable worldling? Mere morality will not suffice. There must be an elevation above the world, an inward purification, a striving after better things, a sincere repentance, a humble faith and an entire reliance for salvation, not upon mere works, however laudable in their proper place, but upon the merits of the Meek and Lowly One, who, when upon earth, was "a man of sorrows, and acquainted with grief."

CHURCH IN CANADA.

MINISTERS' WIDOWS AND ORPHANS' FUND.

CONGREGATIONAL COLLECTIONS.

MONTREAL, Feb. 28, 1853.

Chatham, C. W., per Rev. Jno. Robb,...	£3	0	0
St. Louis, " J. T. Paul,...	1	10	0
Williamstown, " J. Mackenzie	5	5	0
Lanark, " T. Fraser,...	1	10	0
Hemmingford, " J. Marlin,...	1	5	0
Markham, " Jas. Stuart,...	1	5	0
Niagara, " J. B. Mowat,	7	15	0
Williamsburg, " Thos. Scott,...	1	0	0
Huntingdon, " A. Wallace,...	2	1	3
Brockville, " Jno. Whyte,...	3	0	0
Kitley, " D. Evans,...	1	10	0
King, " Jno. Tawse,...	1	10	0
Fergus, Rev. H. Mair, D.D., per A. Dingwall Fordyce, Esq.,...	2	5	0
Kingston, Rev. Jno. Machar, D.D., per J. Mowat, Esq.,...	17	0	0
Hornby, per Rev. John Barr,...	1	0	0
Do, for last year—paid in July,...	1	0	0
Beckwith, per Rev. D. Morrison,...	4	0	0
Laocaster, " T. McPherson,...	3	0	8
Bytown, " A. Spence,...	5	15	0
Guelph, " C. Gngor,...	3	0	0
Bellefille, " per D. Allan, Esq.,...	3	0	0
Stratford, " Wm. McEwen,...	3	0	0
Stratford, " W. Bell,...	1	0	0

JOHN GREENSHIELDS, Treasurer.

CONGREGATION OF NELSON AND WATERDOWN.

It affords us much pleasure to be able to record another gratifying instance of attachment on the part of the people to

their Pastor. On Tuesday, the 22d ult., a handsome mare was presented to the Rev. George McDonnell, the recently appointed Minister of Nelson and Waterdown, by a number of the members and adherents of our Church in these places, as a token of the affection of the donors. We sincerely trust that in such manifestation of liberality and good-will on the part of the flock we behold both a token of just appreciation of ministerial fidelity, and an earnest of great spiritual progress under their zealous pastor. All the Israel of God among us can cordially symphonize with the noble Apostle's inspired sentiment, "not because I desire a gift; but I desire fruit that may abound to your account." [Philippians IV. 17.]

PRESBYTERY OF HAMILTON.

This Presbytery met in Hamilton on the 16th of February. The call to the Rev. Kenneth MacLennan from Dundas and Ancaster having been sustained, the Presbytery proceeded to examine Mr. MacLennan in Divinity, Chronology, Church History, and Greek, and heard from him the following discourses, the subjects of which had been prescribed to him, viz. an Exegesis on the question, Num Jesus sit Messias? a critical Greek exercise on 1 Cor. xv. 29, and a lecture on Matth. xv. 1-11. The Presbytery agreed that, if the remainder of Mr. MacLennan's trials should prove equally satisfactory, his ordination and induction should take place (D. V) at Dundas on the second Tuesday of March.

REV. GEO. McDONNELL'S MISSIONARY LABOURS.

To the Editor of the Presbyterian.

DEAR SIR,—I have been requested by a friend to send you some account of my missionary labours. I shall endeavour to send you a few jottings with any remarks that may occur, in the hope that they may tend, in however slight a degree, to the profit of your readers.

I arrived with my family in Hamilton from Scotland, via New York, on the 30th July last, as a missionary from the Colonial Committee of the Church of Scotland. On Sabbath, the 1st of August, I officiated morning and evening in St. Andrew's Church. On the following Wednesday there was a meeting of the Presbytery of Hamilton in that City. Having presented my credentials, I was received as a missionary to labour within the bounds of the Presbytery, and was appointed to visit a number of vacant congregations. Some of these have since that time obtained settled pastors for themselves. In particular I may mention the charge of Saltfleet and Binbrooke, into the pastoral oversight of which the Rev. Wm. Johnston was inducted on the 16th Novr., with cordial acceptance on the part of the people who called him. Mr. Johnston has already met with much encouragement; an excellent spirit seems to prevail among the various members of his flock; a new church has with great zeal been already commenced in Binbrooke, and the young minister is cheered by the ani-

ating prospect of increase and success in that work to which he has given himself. Nelson and Waterdown congregations having unanimously invited me to become their minister in consequence of the retirement of the Rev. Mr. King, I accepted their call, and was inducted by the Presbytery on the 17th Novr.

I shall now submit a few observations on some of the places and congregations with which I became in some measure acquainted during my recent missionary engagement. This I shall do, following pretty much the order in which they occur according to their geographical locality. According to this plan Beamsville, in the Township of Clinton, falls to be first noticed. This is a thriving village, beautifully situated near the Lake shore, twenty-two miles distant from Hamilton. The mail stage to St. Catherine's and Niagara passes through it. Besides the church in Beamsville there is another church on the mountain, distant two miles from the village. The first Sabbath I spent here, I conducted Divine Service in the Mountain Church in the afternoon, and morning and evening in Beamsville. The pretty village of Grimsby, in the Township of Grimsby, is five miles distant from Beamsville on the road to Hamilton. Here there stands a large brick church, which either belongs or might easily be secured to the Synod of Canada in connection with the Church of Scotland. The Rev. Mr. McClatchey, now retired, was in the habit of occasionally having service in this church. For lack of proper arrangements none of the Ministers or Missionaries, who have visited this neighbourhood since the resignation of Mr. McClatchey, has been able to obtain a meeting in the Grimsby Church. There is no doubt that an active persevering minister of our Church, actuated by zeal for the honour of Christ and love to souls, would succeed in drawing and organizing two or more numerous congregations. The country around is in a highly prosperous state, the inhabitants comfortable or wealthy, and a large proportion of them are disposed to Presbyterianism. Energy, however, with Christian wisdom and prudence are essential in order to the recovery of this important but now almost alienated vicinity to our Communion and Ecclesiastical superintendence. A very few pious and resolute leaders would suffice, with the smile of the Great Head of the Church, for effectually taking the necessary steps to secure the pastoral ministration of a man of God belonging to our Zion. What should the more impress the necessity of striving to realize such a result is the consideration that between Hamilton and Niagara we have not at present a settled spiritual Overseer of our Church. Besides Beamsville and Grimsby, (in reference to which we might almost appropriate the words of Him "that openeth and no man shutteth; and

shutteth, and no man openeth;—"Behold I have set before thee an open door") there are various other places where Presbyterian Communities either already exist or might certainly be formed, to say nothing of the rapidly advancing Town of St. Catherine's, only a few miles distant from Beamsville, where, as a Church, we are unrepresented.

Returning to Hamilton and proceeding Westward, we first arrive at Dundas. Here in conjunction with Ancaster there has for a long period been a settled minister of our Church. The charge is at present vacant, owing to the translation of the Rev. Andrew Bell to L'Orignal. It constitutes a sphere of labour of great consequence. It is much to be regretted that a settlement of a minister has been retarded from a want of unanimity and fraternal co-operation between the different constituencies composing this pastoral cure. With a view to conciliation and Christian unity, the Presbytery of Hamilton at its recent meeting appointed the Rev. Mr. Gibson, whose qualifications for such a task pointed him out as eminently suitable, to conduct Divine Service in Dundas and Ancaster last Lord's Day, and to meet with the various parties interested on the Monday following at Ancaster. It is earnestly hoped that every difficulty will be found to have been satisfactorily met and adjusted; and that an efficient Minister, "wise to win souls," and able to edify the members of Christ, will speedily be settled in this vacancy.

Farther West is the village of Galt, in the Township of Dumfries. A short distance out of this village on an elevated situation stands the Scottish Church of Galt, the numerous and substantial congregation of which are carefully and faithfully ministered unto and watched over by the Rev. Mr. Gibson. Galt and Mr. Gibson's Mause have been wont to form the half-way house for those Missionaries whose appointments led them from Hamilton to Woolwich. Woolwich is a Township through which the Grand River runs. The village is situated upon the banks of the river, and is distant about twenty miles from Galt. Our church in the Township is situated about two miles from the village. It is a well built erection, and in its appearance, both external and internal, speaks to the praise of the settlers. They are for the most part from Aberdeenshire, and, though, I believe, the generality of them have not been located above twelve or fourteen years in the home of their adoption, their well-cleared farms and independent circumstances proclaim at once the honourable industry of the immigrants, and the fertility and excellence of the land of which they have become proprietors. Their church will accommodate as many as two hundred persons, and I believe it is no rare thing to see it well filled. The Rev. Mr. Gibson, of Galt, dispenses the ordinances of the Gospel as

far as in his power; but it is certainly much to be desired that these interesting people should have a Pastor of their own, who could devote himself specially to their spiritual good. Very probably such a shepherd in this locality, giving himself with faith, simplicity, and earnestness to the duties of his holy calling, would be honoured to reap a richer harvest than many others in places deemed preferable by ambition or carnal reason. I confess I was not a little affected by the sincere desire evinced by a considerable number here to have the 'glad tidings' of salvation proclaimed to them regularly by one who should have the oversight of this rural flock. When I visited Woolwich, there was a Sabbath-School there, superintended by Mr. Mitchell, whose subsequent removal with his interesting family must have proved a serious loss to the Church and Sabbath School. I may observe that the Canestoga River joins the Grand River in the S. E. of Woolwich, and that, in proceeding to Galt, you may take the road that leads through Berlin, a large village, or rather 'the county town,' in the Township of Waterloo, and nine miles distant from Galt. Waterloo, I need not tell you, is almost entirely populated by Dutch and German settlers and their families.

Brantford, the County town of the new County of Brant, I visited in the course of my missionary peregrinations. Our ecclesiastical circumstances there are peculiar and unfavourable. Our adherents are few, and their firm opinion is that the occasional visit of a minister or missionary to them is useless,—that the only proper plan is to station a missionary or minister among them for some length of time, whose regular Sabbath-day service and week-day visitations might collect, and fit for being organized as a church, those in the neighbourhood who retain an affection to our Church. Besides Brantford, Mount Pleasant, and Paris with the adjacent country, it is believed, would furnish numerous families and individuals, if a congregation were once started. I believe there is ground allotted for the Church of Scotland in the town of Brantford. It is much to be regretted that we are so much behind here. The place is rapidly advancing and the population increasing. Every congregation in it, I was told, was well filled or overflowing. With a small band of faithful Christian friends there is no reason to doubt that a zealous and indefatigable labourer for the cause of his Lord would speedily draw around him many of the excellent of the earth. It is exceedingly to be desired that a good understanding and Christian affection should subsist and be cherished between the Presbytery of Hamilton and the few friends remaining to us in Brantford.

These are but a portion of the stations and congregations within the vast terri-

tory of the bounds of this Presbytery. It forcibly reminds us of the solemn statement and counsel of the Great Teacher,—“The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest that He would send forth labourers into His harvest.” The prospect is in one point of view enspiriting, and in another dejecting. When we are sanguine of overtaking it, we become animated. When again we almost despair, how saddening the contemplation! Activity, consecration to God, faith, hope, and that "charity" for souls, without which we are "nothing" in the estimation of the Head of the Body, are essential to success in the spiritual husbandry. We should cry mightily unto Him, who has promised to cause His ears to listen,* that every believer among us may have the work of the Spirit in the soul revived greatly. Then might we confidently expect that our borders would be greatly enlarged, that we should be honoured to ingather many, who are now ready to perish, into the fold of the Good Shepherd, and to promote the advancement in every grace of the Christian character of those who have already believed to the saving of the soul.

But in order to all this we require "a double portion" of the Spirit of grace. Humble confidence in God, holy and wise courage, spirituality of mind, self-denial, entire devotedness both as ministers and members to our Divine Master, we need. Let us obey the precept and verily we shall realize the blessedness of the promise of our Lord,—“Ask and ye shall receive.” Of one thing we may be sure,—we shall not, as a Church, receive favour at the hands of the princes or children of this world. And nothing is more demonstrable than that, if the Church of Scotland were blotted from the catalogue of Christian Churches, every Church of Christ upon earth, and all true Christians of every denomination, would have cause for profoundest grief and heartiest sorrow.

I am, Dear Sir,

Yours respectfully

GEORGE McDONNELL.

Nelson, Feby. 1, 1853.

OBITUARY.

DIED

At St. Edward's on the 3rd ultimo by the explosion of an engine-boiler, aged 87 years, Mr. John Turnbull, of this city.

We do not intend to insert obituary notices indiscriminately; our space will not admit it; but there are occasions, where it is fitting and proper to chronicle the departure of those who have been useful members of the Church militant, and humble followers of the Meek and Lowly One, and to draw instruction from the example they set when on earth. Such a duty we

* Psalm x. 17.

now are sadly called to perform. Our last issue contained an account of a Soirée of the St. Andrew's Church Sabbath School, at which Mr. John Turnbull, Machinist and Blacksmith of this city, was present as Superintendent; but, ere our sheet was dry, ere the decorations he had aided to twine round the Lecture-Room had begun to wither, he was called from time to eternity, leaving a sorrowing wife and six little ones to mourn his loss. For thirty years Mr. Turnbull was connected with St. Andrew's Church School, first as a pupil, then as a teacher, and at length as Superintendent. Truly he was an example to us who are left behind him. After a hard week's toil, rendered harder by the admonitions of an internal disease, which led him to exert himself to secure a competency for his family, he would be found on the Sabbath morning actively engaged in what was to him a labour of love, the instruction of the young, and again in the evening presiding in the Teachers' Meeting, and bringing his sound practical judgement to bear upon the passage of Scripture under consideration. An earnest, God-fearing man, unostentatious, prudent, not highly educated in mere worldly learning, but deeply read in Bible lore, he was of a truth "fervent in spirit, diligent in business, serving the Lord." The last Sabbath of his life, after the close of the Teachers' Meeting, his thoughts solemnized by the proceedings of the evening, he spoke earnestly to a fellow-teacher of the struggle his spirit had with the world, and of the difficulty of keeping it out of his mind. Little did he think that the struggle was so near its close. A kind husband, a fond father, a warm friend, an humble Christian,—not only the congregation, of which he was a member, but the whole circle in which he moved, are deeply stirred. His funeral was very numerously attended, many of his brother mechanics closed their places of business in order to be present, and they with a large concourse of the members of the congregation and others crowded the large Lecture-Room in which for convenience sake, owing to the distance of the cemetery (two miles), the Rev. Dr. Mathieson feelingly addressed the assemblage—the same room too in which Mr. Turnbull a short week before had himself addressed another meeting of a different kind. His removal leaves a sad blank in the Sabbath School. His fellow-teachers looked up to him, his pupils loved him, his pastor confided in him; but the instrument is thrown aside, the gourd has withered in a night. Mysterious as are the inscrutable decrees of Providence, let us on this occasion use the words with which the departed concluded the Report he read at the Soirée above alluded to, when speaking of the necessity of faith in the all-sovereign power of the Great Disposer of Events! "All things work together for good to those who put their trust in Him."

QUEEN'S COLLEGE MISSIONARY ASSOCIATION.

PRESIDENT'S ADDRESS AT THE ANNUAL MEETING,

GENTLEMEN,—I embrace the present opportunity of returning my sincere thanks for the honour you have conferred on me by electing me the President of your Association, and of making a few remarks relative to it. In the first place I ask your forbearance with regard to myself and your full co-operation in carrying out the objects of the Association, which are in my opinion twofold; the cultivation of a Missionary spirit among its members, and the sending of Licentiated or Catechists to destitute localities. The great importance of the former of these objects will be doubted by few who have given it due reflection. The majority of us are studying with a view to the Holy Ministry; and, considering the extent of our country and the scarcity of Ministers, we may all expect much Missionary work to perform. It is therefore of the utmost importance that we should be prepared for this, and in what can we better prepare ourselves than by cultivating a Missionary spirit while here, in order that we may enter upon our work with becoming zeal, being properly impressed with its magnitude and usefulness. Besides we consider the cultivation of this spirit to be particularly useful to every Christian, for with it vital religion progresses in the soul; and it has been a striking characteristic of the followers of Christ in all ages. The Disciples of our Blessed Lord were Missionaries, and were deeply imbued with the spirit of their work, which did not show itself merely by words or unavailing sympathies for a perishing world, but by submitting to privations, encountering dangers, voluntary sacrifices, and in time by doing every thing in their power to advance Christ's Kingdom on earth. We might also point for a manifestation of this truth to the primitive Teachers and Martyrs of Christianity, and to the saints in every period of the World's history. Indeed, we cannot see how any person can be a true follower of Christ without being possessed of a Missionary spirit; for, if he is, he will wish the advancement of His Kingdom and pray earnestly for it; but, if he does not diligently employ the means with which God has entrusted him to this end, he gives the lie to his prayers, and proves that they are not the earnest petitions of the heart. Admitting, however, the necessity of cultivating the spirit to which we have referred, you might ask; "Does this Association afford facilities for doing this?" We think it does, that it is well calculated to effect this important object. We hold correspondence with several sister Associations. We receive several Missionary periodicals, we have a small Library of works treating of Missions, and in our Meetings Missionary subjects generally engage our attention.

The second object as I before stated, and which I now wish to bring under your consideration, is the sending of Licentiated or Catechists to destitute localities. I need scarcely inform you that there are many such in our Country, in which their labour would be both acceptable and useful. Canada is an extensive Country, and its population is rapidly increasing; its forests are falling fast before the woodman's axe, so that, where stood the towering pine and the sturdy oak, now stand many a flourishing village and comfortable farm-house. Amidst every part of the Canadian wilds settlers are to be found, many of whom are our countrymen and brethren, who a short time ago left their father-land to seek a home among strangers, which in most cases they have found superior as regards temporal things to that they formerly possessed. But, whilst they have bettered their temporal condition, how is it with regard to their spiritual? Has not experience convinced them that they have exchanged the land of Gospel privileges for one of barrenness and destitution in this respect? Cannot many truly say? "Here no Church bell awakes the Sabbath morn to invite us to the sanctuary: here no pastor's voice is heard pointing out the way of salvation, encouraging and directing us in that way; here

no opportunities present themselves of mingling our devotions with those of our brethren, but we must spend our Sabbath in solitude, deprived of those services we hold so dear, being hallowed by recollections of the past." That this is a true picture of the case of many of our brethren is, we think, attested by the often repeated cry that comes from the back-woods; "Send us pastors." The echo of this cry has resounded on the shores of the sea-girt isles, and has come back with this reply; "We sympathize deeply with your condition, but we have few labourers to spare."—Truly grateful ought we to feel to our brethren beyond the Sea for their sympathy and exertions on our behalf. But are we always to look to other lands for Ministers? Are there no resources in our own, from which a supply can be obtained? These are practical questions that affect us individually and as a Church. Canada is either our native or adopted Country; and, if we have resources, it is high time for us to bestir ourselves, while so many of our brethren are destitute of Gospel privileges. Let us consider our actual position. Our Church is by no means an insignificant body, and many of its members possess both wealth and influence. We have a University with Professors second to none in Canada, in which young men may obtain a thorough education and be prepared for the work of the Ministry. With these advantages then we think it is wrong to look to other countries for a supply of pastors, while a native Ministry might be raised up among us, much better adapted to the existing wants of the Country, accustomed to its climate, trained in its usages by experience, prepared for the hardships that await them in the discharge of their pastoral duties, who can accommodate themselves to the ways of the people and sympathize with their feelings. I might enlarge on the superiority of a native Ministry, but I have already digressed too far. Admitting then that there are numerous localities where many reside who are attached to our Church, and desire earnestly the services of one in connection with it, that object which has for its aim the supplying of some of these must undoubtedly be good. The patience of our people has long been tried in these places; repeatedly have they called for one to minister to their spiritual wants, but have met with no response save unavailing sympathy. If, therefore, departing of being supplied, they become lukewarm and leave us, need we wonder at it? Or, if they join with other denominations, can we blame them? Although the attachment of our brethren to their religion may be strong and well-founded, they being fully convinced that the standards of our Church are built upon the Oracles of God and are interpreted by her in their true spirit, yet we cannot expect that this will always continue, unless stimulated and kept alive, particularly as they are surrounded by so many influences adverse to and subversive of this attachment. Considering these things then, it is high time that the localities we speak of were supplied, every delay being hurtful to our people residing in them and prejudicial to our cause; consequently, the efforts of this Association cannot be directed to a more important object. I would therefore hope, gentlemen, that it will meet with your approbation and cordial support. But can we procure the services of properly qualified persons? The answer to this question is of no small importance, seeing we failed in this last spring. I will candidly confess that I see no prospect of our obtaining the services of Licentiateds, as they are too soon called to take charge of Congregations; but I have every reason to believe that one or more of our Divinity Students can be obtained to act as Catechists during the ensuing summer. Now, whilst such employment will be beneficial to these students, as tending to prepare them for their future work, I have no doubt but that this service will be both acceptable and useful to the people among whom they are sent. I know that many in our Church object to the employment of Catechists, and I feel that their objections are not entirely without weight, still I think the present destitute state of our brethren and the impossibility of obtaining Licentiateds justify it; and I am convinced that

if a Catechist is what he should be, he will meet with a most cordial reception from our people.

I would now briefly direct your attention to the prospects of our Association. You are well aware that it is yet only in its infancy; and that even our University is far from having risen to that high position, which, we trust, under a gracious Providence it is yet destined to attain; consequently it would be preposterous to expect great results from this Association in its present condition. But, when I look back to the time when the first meeting was held in this room, I cannot help thinking that its success has exceeded the most sanguine hopes of its originators. A Missionary spirit has been kindled in the breasts of not a few; something has been done in the Home Mission field; our numbers have steadily increased; and our subscription list has yearly enlarged; so that our funds are now in what might be called a prosperous condition. This will enable us to engage in some Missionary enterprise. What that in my opinion should be, I have already stated. If we expect to accomplish anything, our energies must not be divided, but concentrated on some well defined object, that the good results may be more evident, which is of great importance, as being a stimulus of further exertion. In conclusion, gentlemen, let me hope that harmony and good-feeling will continue to pervade this Association, that in all our undertakings we may be united, ever bearing in mind that "union is strength,"—and that in our intercourse with each other love and forbearance may ever predominate. Above all let there be seen in each the spirit of piety, without which every effort to cultivate a Missionary spirit will prove unavailing. If in our meetings we are not actuated by the love of God and a desire to advance His glory, our motives are not right—we are still strangers to Him,—and, whilst we remain so, can feel little love for perishing souls. We must partake largely of the Gospel feast before we can be anxious that others should participate with us; yes, our hearts must be renewed, we must feel the influence of Divine grace thrilling through our souls and tuning them in union with the Divine mind, before we can be fired with genuine Missionary zeal. But the language of every one who has experienced a change of heart will be,

"Now will I tell to sinners round
What a dear Saviour I have found,
I'll point to His redeeming blood,
And say, Behold the way to God."

Yes he will count no sacrifice too great made in the cause of Christ, in proclaiming the richness of the Gospel feast to the spiritually destitute—and in advancing Christ's Kingdom on earth. And now let our hearts be filled with gratitude to Almighty God for having prolonged our lives and placed us in such favourable circumstances.—Let us renew our diligence, for our opportunities are fast vanishing. The present is the time for action. Let us be up and doing, and manifest our love to God by making every exertion to save souls, and bring about that time when "the kingdoms of this world shall become the Kingdom of our Lord and of His Christ."

Office-bearers of the Students' Missionary Association, of Q. C. U.

President.

JAMES GORDON, A. B.

Vice-President.

JOHN LINDSAY, A. B.

Treasurer.

JAMES McEVEN, A. B.

Corresponding-Secretary.

PETER LINDSAY, A. B.

Recording-Secretary and Librarian.

DAVID WATSON, A. M.

Committee.

JOHN H. MACKERRAS, A. M.

HENRY MACPHERSON, A. B.

PETER WATSON, A. B.

DONALD MACDONALD, A. B.

THE CHURCH IN THE LOWER PROVINCES.

Letter—Rev. Wm. Snodgrass to Convener, dated Charlottetown, P. E. Island, Nov. 22d, 1853.

Since writing you last, I have paid a visit to the district of Belfast in this island, where is situated our church, St. John's. Although I had sent word, by various modes in the beginning of the week, of my intention to preach there on Sabbath, the 14th, it was Friday evening before it was at all generally known in the district. And even up till Sabbath morning my arrival was not certified to the people. They had been too late in getting the necessary intelligence to send for me to Charlottetown, a distance of about thirty miles, or double that, when you take into account the horrid state of the roads. Depending upon a conveyance to be sent for me, I did not leave Charlottetown till midday on Saturday, when I fell in with an individual belonging to Belfast district, who had a spare seat in his waggon, which he readily gave me. I arrived at a small inn after a most tedious and bone-distressing journey about a mile from the church, pretty late in the evening. The hostess informed me that she had been told of my coming a few hours before, and that she was afraid it would not be generally known. This gave me little hope of having an audience on the following day, as the people are considerably scattered over a wide district. But, when Sabbath came, (and a fine fall day it was) I soon discovered that a hint even that there was to be service was quite sufficient to bring the people out. I was afterwards told that many came without knowing whether I had arrived; and that, if intimation had been given them earlier, my audience would have been at least double in number. As it was, there could not be many less than 400. An ascent, considerably steep, and a short avenue, lead to the church. There the people were assembled in little groups, looking out for the minister; and, as I passed through them, I could easily read in their countenances that intense interest and anxiety had just been gratified as my presence amongst them assured them of at least one day's service. This was encouraging. But their looks and simple addresses vexed me as well. I soon discovered that they were essentially a Gaelic-speaking congregation, and that English was not their everyday language. Here and there only smooth features and fluency in southern dialect bespoke the Saxon. I preached as simply as I could. Their attention was constrained, but not lively, willing, but not awakened as I could have wished. I stopped in the middle of my sermon, and read out the first four verses of the 103d Psalm in their own expressive language. I can read Gaelic intelligibly, and speak the conversational style with some degree of fluency, but I cannot preach it. The effect was immediate. The singing, which formerly had been somewhat listless, was now more earnestly and vigorously engaged in. The gestures of the aged particularly interested me. They seemed to say, "We'll joyfully embrace this opportunity of praising God publicly in our mother tongue." I was touched to the heart as the loud sound rose to heaven. I could have given anything to have been able to preach to them in Gaelic.

It is impossible to give you an adequate idea of the intense anxiety with which this congregation look out for a Gaelic clergyman to settle amongst them, a clergyman from the Kirk, as they say themselves, for dissent cannot go down with them at all, although they are glad to hear the Gospel preached by a minister of any denomination. They seize upon the slightest hope of better prospects. A meeting of the congregation was held on Monday, the 15th. It was a cold blustering day with snow and sleet. Yet they came seven and eight miles to attend it. In the evening I was waited upon by a member, the Chairman of the meeting. I was then staying in a house eight miles from the church. He put into my hand the following resolution, saying at

the same time that he did so in fulfilment of a promise that he would see me before he should sleep that night:—

ST. JOHN'S CHURCH, BELFAST, P. E. I.,
15th November, 1852.

"At a congregational meeting held this day: Resolved unanimously, that a respectful address be presented to the Rev. William Snodgrass, soliciting the favour of his influence to procure one of the Gaelic missionaries now in Nova Scotia, sent by the Colonial Committee of the Church of Scotland, for this parish this season; and, in the event of not being able to agree for his services for the ensuing three years, this meeting does hereby bind itself to defray his expenses to and from the island.

"JOHN McDONALD, Chairman."

The meeting had been misinformed of the arrival of the missionaries in Nova Scotia. I put the Chairman right; but at the same time mentioned that I did not think myself justified in using any influence to bring away either of the two Gaelic missionaries preparing to come to Pictou county, as there were congregations there not less anxious and not less destitute, who were awaiting their arrival. All I could do was to write you, as Convener of the Committee, directing your attention to the urgent call existing in this large and most interesting settlement for a Gaelic missionary, who might conduct stated services among them, and perform other pastoral duties; and to solicit you, in the event of any other Gaelic preacher coming before the Committee as a candidate for a charge in the Colonies, to keep them in remembrance, which I hereby most earnestly, prayerfully, and with all respect do. The people are firmly and warmly attached to the Church of Scotland. They are simple but intelligent, and decidedly religious. They are alive to the necessity of taking upon themselves the duty of making adequate provision for a clergyman. They have a committee, who hold stated meetings, and make periodical visitations among the parishioners for the purpose of raising his salary; and these meetings and visitations are conducted now as regularly, I understand, as if they had a minister. From a conversation with one of the most influential and working members of the congregation I was led to conclude that with an active clergyman amongst them they might soon relieve the Committee of any burden in the way of supplementing his stipend. The long years they have been without a minister have opened their eyes to these matters. They must now from the lateness of the season look forward to another long winter without services, as I can only visit them occasionally. The congregation in Charlottetown is sufficient for me to attend to of itself; and there are other places in the neighbourhood, which I have not yet perambulated, demanding preaching visitations. I do sincerely trust and pray that the Lord of the Vineyard may in His own gracious way soon supply their lack of spiritual services.—*Home and Foreign Missionary Record for January.*

THE CHURCH OF SCOTLAND.

THE LATE JOHN MACFIE, ESQ.

Towards the conclusion of the statement drawn up by the Convener regarding the collection to be made by appointment of the General Assembly on the 13th of February next on behalf of Foreign Missions, and which appears in this number of the *Record*, there is a very just allusion made to the loss which the Church of Scotland has sustained in the removal by death of the late John Macfie, Esq., who departed this life at his house, 27 Regent Terrace, Edinburgh, on the 28th of December last; and we flatter ourselves it is quite unnecessary for us to say how cordially we unite in that appropriate tribute to his mem-

ory. We are aware, indeed, that our readers will naturally expect that we should not pass over in silence the decease of this amiable and Christian office-bearer in our Church, who has been such a benefactor to all her Schemes; and we should do great injustice to our own feelings if we did not call their attention to an event which has been to us matter of mournful regret, and which has saddened many a heart among the friends and well-wishers of our Zion.

What he did for the Church of his fathers it is not possible for any language of ours adequately to express. A prosperous man in business, he showed his gratitude to the Giver of all good by consecrating to His glory the wealth with which Providence had entrusted him. We do not here speak of him as a man of a truly Catholic spirit, who lent a helping-hand to every good work, who readily cooperated with all, so whatever denomination they belonged, whom he believed to be sincerely disposed to be useful to their fellow-creatures, who was the liberal patron of our charitable societies and religious institutions, and who with a measure of enlargement in the cause of philanthropy to which meaner natures are strangers scrupled not to give largely both of his means and of his time, if he might thereby add to their efficiency and success. Nor must we dwell upon his character as a Christian man within the domestic circle, and in the intercourse of society. What he was in this respect, they best can tell who were familiar with him there; and we know that we speak the sentiments of those, who were privileged with his intimacy, when we say that he was all that worth and warm affections could make him, and that he will go down, associated in their minds, not more with whatever is pure in principle than kind in friendship, and amiable in private life. It belongs to our province to speak more exclusively of the beneficence which he has shown on the behalf of that Church of which he was so long a member. What he has done for her behoof in the different forms which that beneficence assumed will never be fully known until "the Day shall declare it;" but it should never be forgot by the readers of the *Missionary Record*, or by any that are well affected towards the interests of our beloved Church, that within the last twelve years many thousand pounds have been contributed in her support by our late Christian friend; that, whether as regards the assisting of young men for the work of the Ministry who were in circumstances that required aid, or the cause of our Missions both at Home and Abroad, or the sending of Ministers and Missionaries to our fellow-countrymen who have left their fatherland and settled in distant and distant countries, or those other Christian enterprises which have for their object the conversion of Israel—or the Endowment of Chapels—or the cause of Education, both in our large towns and the Highlands and Islands of Scotland,—the support, which he has given in each of these departments of usefulness, has been upon a scale of unbounded munificence, and that this liberality has not ceased with his life, Mr. Macfie having bequeathed, though in different proportions, yet a sum, amounting to several thousands in addition,* for the Schemes of the Church, which will yet more endear his memory to every lover of our Zion, and shed a still brighter lustre on the pattern which he set of godliness and good works.

* Official information has been received at the Office of the Schemes of the Church of the following legacies by the late Mr. Macfie—

To the Five Original Schemes of the Church, ...	£100 0 0
... Education Scheme, ...	100 0 0
... Foreign or India Mission, ...	1000 0 0
Fund for paying off the debt on Quoad Sacra Chapels, to be applied to the most necessitous cases, ...	2000 0 0
To aid in fitting up a house in which to conduct the business of the Schemes, ...	500 0 0
	£1000 0 0

Unpaid of a subscription of £1000 to the Endowment of Quoad Sacra Churches, 300 0 0
All to be paid at Whituesday next, free of Legacy duty

When such a man is taken away who could ill be spared, it becomes us to be humbled under the mighty hand of God. The bereavement is not without instruction and admonition, and we should seek to have it faithfully improved. Such a dispensation should stimulate us to increased diligence in being followers of them who through faith and patience are now inheriting the promises. Many of our pious friends have gone to sleep with the generation of our fathers, and we mourn over their loss with unaffected bitterness. But what, though there be some tenderness in our hearts—some melting in our bowels—some dew in our eyes, when they are severed from us by death, if there be no imitation of the virtues of their life? We many seek to avail ourselves of different ways in which our respect for them may be shown; meditating, for instance, on the graces that adorned them, speaking of them to other men, and recommending the example of their godly lives even for very Humanity's sake; treasuring up any memorial that we have of their person or performances, preserving the relic by which their remembrance is reinforced. But the best way, indeed the only way, of rendering the homage that is befitting the quality of their excellence, is by our being living images of themselves upon earth—by the diligence we put forth in treading in their footsteps—by the success with which we resemble and represent them, making all men to see that in our person they are still walking amongst them, though long since removed from the sight of the living world. A Christian friend and philanthropist has been taken from us! Let the good qualities, therefore, that warmed his heart, be visibly operative within ours—let us reanimate his friendship upon earth by our doing the part of a friend to other men; if we cannot do them all the good that we wish by our doing them all the good that we can, abounding in the spirit of his charitable humanity, always doing, after the similitude of his actions, something that is profitable, something that may do good, something by which mankind may be benefited, his pattern stirring us up to the performance of those beneficent deeds, and to the cultivation of those kind affections in which he was at once so eminent and so exemplary.

We feel for ourselves on this occasion; but let us also feel for the widow and the family whom God has been more immediately afflicting, and sympathize with them in this the day of their sore visitation. It may be some alleviation of their grief to know that many are sharing in their distress. And surely it may be said with truth that, if this could give them comfort, they would be comforted indeed; for the sorrow that prevails is both poignant and sincere—it is the sorrow of the heart. May the Father of Mercies shed upon them the comforts that are suited to their need, brighten and enlarge their views of His holy providence, and refresh them with the anticipation of that blessed day when the friends, whom death has taken from them here, shall be united to them again in that better world, where He will swallow up death in victory, and the Lord God will wipe away tears from off all faces!"

N.B.—We are sensible that the above brief notice would not have accorded with the wishes of him whom it is intended to commemorate; for he was a man of most Christian modesty, who, as he had opportunity, went about doing good in silence and in secret and not to be seen of men, in the matter of almsgiving desirous not to let his left hand know what his right hand did. But we have had no alternative from acting otherwise. Such a notice has been loudly called for by the voice of the Church; and, as the Apostle in the Epistle to the Hebrews makes honourable mention of the Old Testament saints, who all died having obtained a good report, and wrote a chapter commemorative of their virtues, so it is no more than what was due to the memory of his worth on the one hand, and, by holding up his example of Christian liberality, may serve most important ends on the other, that in the *Missionary Record* so much at least should have been said of one lately gathered to the communion of the just, over

whose ashes the Ministers and Members of the Church of Scotland will long continue to shed the tears of an affectionate remembrance.—*Home and Foreign Missionary Record for February.*

We are indebted to friends in Scotland for forwarding to us the papers from which it is our mournful duty to extract the three following obituary notices. Dr. Mackintosh, as most of our readers are aware, was one of the Second Deputation from the Parent Church to these Provinces, that so ably and acceptably fulfilled their mission.

THE LATE REV. JAMES SMITH, OF MONQUHITTER.—It is our painful duty to record the death of the Rev James Smith, minister of Monquhitter. He had for the last three months been so very unwell as to unfit him for the discharge of the public duties of his office, and, in the hope that a change of scene and air might have a beneficial influence on the state of his health, he was advised to remove to this place eight days ago. He bore the journey well; but in the course of a day or two he became much worse, and, after a few days of intense suffering, he expired on the morning of the 29th ult. Disease of the heart is said to have been the cause of his death. The deceased was a native of the parish of Drumblade, from which he removed in infancy to the parish of Lonmay, where he received the elements of his education. He subsequently studied at King's College, Aberdeen, where, after standing pre-eminent as a scholar in all the classes, he obtained the degree of A. M., and was thereafter appointed schoolmaster of Tyrie at the early age of fifteen. In this situation he laboured with uncommon zeal and success for about seven years, when after a comparative trial he was in 1823 appointed Mathematical Teacher to the Banff Academy. During the declining years of the late Mr. Cruickshank he became his assistant in the Classical department, and after his death succeeded him as Rector in this seminary, where by the distinguished ability and success with which he discharged the duties of his office, he fully maintained for the Academy that celebrity which it had acquired under his reverend predecessor. As a reward for his meritorious labours in this place, as a mark of respect for his private worth, and in admiration of his genius and learning, the Earl of Fife, much to his Lordship's honour, presented him in 1843 to the church and parish of Monquhitter, the duties connected with which he continued to discharge with no ordinary ability and success up to within the last few weeks.—*Banffshire Journal.*

DEATH OF THE REV. ALEX CAMPBELL, OF CROY.—We have to announce the death of this revered gentleman, which took place after a brief illness at the manse of Croy on the evening of Monday last. Mr Campbell's long and active life had made him well known throughout the whole of this country, and his residence of many years in Inverness had rendered him intimate with most of the families in this town and neighbourhood. His hearty and generous disposition made him everywhere a welcome and agreeable visitor and an attached friend. Mr. C. was, we believe, a native of Campbelltown in the adjoining parish of Ardersier. After studying at Aberdeen, and taking his degree, he was appointed English Teacher at the Royal Academy here. Shortly afterwards, when Professor Tulloch relinquished this office here in order to proceed to Aberdeen, Mr. C. was elected first Latin Master at the Academy; and it was long his honourable boast that, whilst in that position, the Latin and Greek classes were more numerously attended than at any period before or since. In January, 1820, Mr. C. was ordained Minister of Croy, where he was much liked by the people; and a few years later was translated to the parish where he has continued till the time of his death. Many will remember the circumstances attending Mr. C.'s

acceptance of this new office. A strong feeling had been raised against him in the parish, and it was found necessary to resort to the obnoxious alternative of employing the military to enforce his induction. Happily Mr. C survived the last trace of the ill feeling which naturally arose among the parishioners through this violent step, and no pastor could have lived on better terms with his flock than did this lamented gentleman for many years in the parish of Croy.—*Inverness Courier*, Jan. 13.

DEATH OF REV. DR. MACKINTOSH, OF EAST PARISH.—We deeply regret to have to announce the death of this highly gifted and greatly esteemed clergyman. For some time past it was evident to his friends that his health was greatly impaired; and on Sabbath week he was observed to be struggling with great weakness in the discharge of his pulpit duties. On Wednesday last his illness assumed an alarming appearance; and, after resting for a day or two, he suddenly expired about half-past one on Sabbath morning. The cause of death, it has been ascertained, was disease of the heart. It has been noticed, as a remarkable circumstance, that the last text from which the Rev. Dr. preached was Psalm lxxxix. 47, "Remember how short my time is," and the last Paraphrase which he gave to be sung was the xliii. beginning.

"You now must hear my voice no more." Dr. Mackintosh, who had occupied the important charge of the East Parish here for about nine years and a half, was much esteemed by a large and attached congregation who, on Sabbath forenoon were deeply affected by the melancholy event which had so suddenly and painfully snapt the tie between them and their pastor. The occasion was very ably and suitably improved by the Rev. Mr. Fraser, of St. Clement's Church, who preached from John xi. 11, "Our friend Lazarus sleepeth." The lamented Doctor has been cut off in the very prime of life at the age of 37.—We understand that the funeral of the deceased takes place from the Hall of the Incorporated Trades, Union Street, on Friday first, at Two o'clock—and that it is expected that those of the East Church congregation, desirous to pay this last mark of respect to their lamented pastor, will attend the funeral without special invitation.—*Aberdeen Journal*.

THE LATE DR. MACKINTOSH.

It is to-day our painful duty to record the death of one of the ablest and most esteemed of our city citizens. The Rev. Dr. Mackintosh, of the East Parish, has been cut off in the prime of life, his thirty seventh year, and somewhat suddenly. For a considerable time past his friends had observed, although he was not much in the habit of complaining, that his health was greatly impaired, and it is now ascertained that the disease, which has proved so cruelly fatal, must have been preying on his constitution for years, although its presence could only have been guessed at from the feebleness of his pulse and an occasional tendency to syncope. On Sabbath week he got through his pulpit duties, as he said himself, "tolerably well, but with some difficulty." On Wednesday he had a fainting fit, from which, however, he recovered, except that in his fall he had severely sprained his ankle. Otherwise there was no symptom to excite alarm till between the nights of Friday and Saturday he exhibited slight and transient incoherence. Late on Saturday night he became worse, and expired rather suddenly on Sabbath morning. He kept his consciousness till nearly the last moment, and took evident delight in religious exercises, and especially the reading of the Scriptures. One of the last portions he had read to him was the 130th Psalm. The cause of his death, as ascertained by post mortem examination, was fatty degeneration of the heart, particularly the right ventricle. The brain was healthy.

Dr. M. received his University education at King's College, Old Aberdeen, where he distinguished himself honourably. After being

licensed, he acted for some years as tutor in a gentleman's family near Inverness. He then got a presentation to the parish of Daviot; and was unfortunately made one of the first victims to the absurd Veto Law under circumstances of a peculiarly aggravating character. The communicants' roll had dwindled down to some ten, of whom six chose to exercise their new right against Dr. M., the other four being in his favour. Proceedings in the Church Courts and the Law Courts followed; but the Doctor was too easy to prosecute the civil part of his case, and ultimately he found himself by the fiat of the General Assembly, whose leaders just at that moment required to sacrifice some one the popular delusion, deprived of the benefit of his presentation, and saddled with an almost ruinous load of expenses. Soon after, however, he got a harmonious call to the third charge in Inverness; and, as if to illustrate the beauties of the Veto Law, many of the parishioners of Daviot, and some of the very men who had objected to him, were in the habit of walking regularly to Inverness to hear him preach, and, ignorant of whom they were speaking, frequently expressed a wish that they had such a minister in their own parish.

At the period of the Disruption Dr. M. was induced to come to Aberdeen, and he has laboured here ever since with great acceptance. It is probable, however, that, if he had lived even a short time longer, the state of his health would have forced him, however reluctantly, to break off his connection with the East Parish, and accept a less laborious living in the country. The parishioners of Croy had given him a unanimous call, and by a melancholy coincidence the Doctor's brother, who was employed to forward the document, found, when he went to post it, a letter intimating the sad bereavement.

Dr. M. was too well and widely known, both as a man and a Minister of the Gospel, to require any eulogium at our hands. The chief characteristics of his pulpit ministrations were the earnestness and fervour of his delivery, the closeness and condensation of his style, and the lucidity and force of his arguments. In expounding abstract doctrine he was peculiarly successful, and many of his hearers had to thank him for removing difficulties, and placing before them the great truths of the Gospel in a clearer and more convincing light than that in which they had previously regarded them. It is to be hoped that he may have left a portion at least of his sermons sufficiently corrected for publication, although it is to be feared that from his early and sudden death, and the amount of ministerial labour he had on his hands, we are not likely to get such a volume as we might have expected, had he lived a few years longer amid greater leisure.

On all questions of Ecclesiastical policy Dr. M. was decidedly liberal, and he possessed no particle of sectarian bitterness. He could hold out the hand of fellowship to his brethren of all denominations; and, even when strongly provoked by bigotry, uncharitableness, or narrow-minded conceit, he refrained from retaliation. He was essentially a warm hearted, benevolent man, less studious of self by far than of the means of gratifying and doing good to others.

The funeral, which was of course a public one, took place from the Trades' Hall yesterday afternoon at half-past two o'clock. The city bells were tolled from one o'clock till after the interment.

A large crowd of citizens of all ranks, including, we believe, almost every clergyman of every denomination at present in town, had gathered in the Trades' Hall, and the route of the procession from the Hall to the Town's Churchyard was lined by a dense double row of spectators. In the church-yard also a very large assemblage had gathered. The devotion in the Hall were conducted by the Rev. Dr. Forsyth, and in an adjoining room by the Rev. Mr. Dewar. A body of constables preceded the mournful procession, which was headed by the officials and members of the Incorporated Trades, of which the deceased was patron. The magistrate followed with their

officers, their halberds hung with crape. Then came the body, borne shoulder high, and followed by the relatives of the deceased, the clergymen of the city, the session and congregation of the East parish, and a very numerous and highly respectable attendance of citizens. There has been no similar manifestation of general and deep respect on an occasion of the kind since the funerals of Provost Blaikie and Dr. Kidd.—*Aberdeen Herald*, Jan.

THE LATE REV. S. MACKINTOSH, D. D.

A Glasgow newspaper, which has devoted its attention largely to sketches of "Our Scottish Clergy," thus noticed the pulpit and other ministerial characteristics of Dr. Mackintosh:—

On his first appearance we were somewhat in doubts of what we had to expect. A person wrapped in a huge gown, with his head seemingly little higher than his shoulders, made his way to the pulpit. On his sitting down but little of his face was visible. His brow was covered with dark curling hair, which was but half thrown aside. The lower part of his face was enshrouded in large whiskers, and his physiognomy was grave and austere. When he began to speak, his voice was soft and sepulchral, and greatly too low for being heard, but as he proceeded it became more audible. At twenty five minutes to twelve o'clock he announced as subject of discourse (one of a series of lectures) James chap. v. 9, 10, 11, "Grudge not one against another, brethren, &c." The preacher commenced by saying that the object of the Apostle was to subdue the animosities in the early Church. He enforced his admonition by stating that the Judge was at the door, standing on the threshold ready to destroy Jerusalem and to plead the cause of His people. The omniscience of Christ and His authority to execute judgment are here indicated. One reason given by the Apostle is no longer in force. Jerusalem has been destroyed; but another reason still exists, and is well calculated to induce care and watchfulness. It is impossible for those, who seek conformity to Christ, to indulge in the evils denounced—to harbour malice and ill-will against their fellows. A view of Christ as the Witness Judge leads men to seek each other's welfare, and avoid all such evil dispositions. The reason, so forcibly urged by James, is capable of wide application, and bears on the whole governance of life. Though casually introduced, it demands careful and lengthened consideration. It presents Christ to us in His kingly office. Many think of Christ as if He was only at the right hand of power making intercession for His people. It is delightful to think of Him as the Advocate of the weak and wavering. Without His intercession no blessing can come to the guilty. He considers all their perplexities, and makes His grace sufficient for them. He gives them grace as they require, and defends them from every foe. He is Head over all things to the Church, which is His body. His providence also ministers to their good. At times His dealings are painful and mysterious, but His people find out at last that all is under the control of Jesus, and all working for good. The leading principle of the Gospel is that "to him that hath more shall be given, while from those that have not there is taken away what they seemed to have." That is, the blessings Christ bestows on His people are increased according to their improvement; but, if they are neglected and abused, they are withdrawn. Those who keep the character and work of Christ in view will have something to guide them under all circumstances. His patience, His suffering, His love to the souls of men, His death, His resurrection, all these summed up show us a pattern of all excellence, and supply us with sufficient motive. Thus, by keeping of the character of Christ continually before us, we will have our hopes strengthened, our prospects brightened, our character established. The fact that the Judge is at the door

reminds us further of continual responsibility, not responsibility for our chief actions alone, but for every thought, word, and deed. The preacher illustrated this at considerable length. Farther, this fact reminds us that this state must speedily terminate. The Judge is at the door, ready to call us away. It will teach us brotherly love when we think of the society of that Heaven which we view so near. The preacher then went on to illustrate the 10th and 11th verses, which refer to the sufferings of the prophets. He said that all the Old Testament prophets—David, Jeremiah, Daniel, &c., suffered persecution from their own countrymen, and yet, knowing that God was with them, they overcame all their tribulations. We are to follow them as far as their actions were the result of faith—as far as they followed their Master, and no further. There is no perfect example but that of Christ. We are to follow the Lord Jesus, to have the mind in us that was in Him, and, like the prophets, we will find the Lord to be pitiful and of tender mercy. The whole of the disclosures of Revelation prove that the Lord is very pitiful and of tender mercy. There is neither parable nor fact but directly or indirectly teaches this perfection of His character. What but sympathy could have made Him spare your lives, watch over you day after day, and endeavour to awaken your sleepy consciences? What but mercy made Him give His Son to suffer and to die by the hands of those he came to save? And yet this is the attribute sinners wilfully overlook, God's mercy is forgotten. How difficult to persuade sinners to renounce all confidence in themselves and in their own doings! If eternal life could be purchased, who would not procure it? But, because it is the gift of mercy and grace, it is disregarded and refused. In conclusion, the patience here recommended is not the feeling of servility which leads to contentedness with oppression. The Christian is bound to avail himself of all lawful means for the removal of what is painful. Nor is it patience merely to bear our calamities, because we cannot help ourselves. Such stoical inactivity of mind is inconsistent with right principle. Patience implies strong confidence in God, in His wisdom to regulate all events, and in His love to make them work for our good—to submit ourselves to the mighty hand of God. Your trials may be small or great, but they ought to lead all to the exercise recommended. Possess your souls with the confidence that what you know not now you shall know hereafter.

The discourse occupied about forty minutes.

The above is a plain and practical exposition of a very interesting portion of God's Word. As lecturing is considered in Scotland an essential part of pulpit instruction, we deem it requisite to introduce occasional specimens. It is generally allowed that to lecture well requires much more general information, much deeper research, much more judicious discrimination, than sermonising requires. Of course, like sermonising, it admits of great diversity. One selects a passage as a motto for general remarks, which bears little connection with the spirit or tenor of the passage. Another selects one to try on it his critical acumen and the extent of his analytical skill. In the hands of some lecturers the passage, which was the ground of the above lecture, would have been the foundation of the imaginative and descriptive. The Judge would have been portrayed in all His official dignity watching the door of every human abode, and the prophets have been presented in the caves and dens, in the flames, stoned to death or sawn asunder. Others would have made it the foundation of a historical or geographical dissertation. The circumstances of Jerusalem at the time, its hastening doom, its site and population, would all have been illustrated, while each of the prophets would have passed under review in his gravest and most trying hours. Our lecturer did neither of these. He took up the principles which facts indicated, and drew lessons applicable to the present from the past. These lessons were alike important and correct. While the outward

manifestation of true Christianity was the theme, the inward principles, which must ever actuate that conduct, were broadly set. The Judge, who stands at the door, was reached as the Saviour and Exemplar, and His grace and glory were kept prominently in view. We heard nothing of the fulsome laudations which used to be given to abstract virtues in not a few pulpits. Patience was not praised as a grace, but recommended as a commanded duty—as one of the virtues of the Christian life. The lecture indicated more of the diligence and sobermindedness of the speaker than of any one particular intellectual manifestation. If there was little of the bold or brilliant, there was much good sense and unexceptionable taste. If some might have wished more of the imaginative and decorative, none could object to any one statement either in a literary or theological point of view. The lecture indicated a mind well cultivated and well balanced, well stored and well regulated—a mind deeply imbued with the spirit of the Sacred Volume, and thoroughly versant with all its lessons.

The manner of the preacher is calm and easy almost to a fault. During prayer he remains motionless, and he has advanced considerably with his discourse before any animation appears. A slight movement of his right hand is almost all his gesture. His voice is soft and sweet, and possessed of considerable compass, though used almost exclusively on one key. Monotony is one of the chief sins of the northern dialect, and our preacher cannot plead "not guilty" on this score. He has a voice which could with great effect discourse on the grave, which could portray with effect all the feelings, and passions and affections of the human mind, but it is used in one unvarying didactic monotony, reaches the ear and the mind, but, if the feelings or passions are reached, it is the matter and not the voice that takes effect. The pulpit in all places loses much of its power and efficiency by a defective communicative mode. Words of power are spoken, but little grace is poured from the lips of the preacher. But, while Dr. Mackintosh has not studied sufficiently the graces of the orator, there is nothing in his delivery which could offend the most fastidious eye or ear. He is the impersonation of a severe propriety. Simple, grave, almost austere, he speaks the words of truth and soberness. His teachings are mighty and important, and, if his lessons will not fire the fancy, neither will they allure into devious and dangerous paths. The light he holds forth is the light of Truth. He "compasses himself about not with sparks of his own" but with the armoury of truth and righteousness, and his "words do good to them who walk uprightly." He ministers to a large and ardently attached congregation. Though the greater part of the former adherents of his church left with their minister at the Disruption, the present congregation has been drawn together by the ministrations of the subject of our sketch.

One who has raised an audience in Aberdeen from 300 to 1500 persons must possess some strong points as a preacher. Despite the sage judgement of the six Daviot parishioners (who, as the sequel shows, magnanimously vetoed him) there must be something worth hearing in his discourses, if we may presume to place the opinion of a thousand and a half of the most intelligent citizens of Aberdeen against the famous six Daviot judges of orthodoxy and ability. Intelligent auditors at once feel that they listen to one conscious of his fitness to occupy his important and responsible position. We say *conscious*, in opposition to many very unfit persons who *think* they are in their proper sphere. While a mistaken opinion of one's own powers tends only to make one ridiculous, conscious fitness arms one with an immense advantage. On the one hand such betrays none of that fitful uneasiness which a false position, despite the most consummate conceit, induces; and on the other none of those pitiful displays which felt incapacity causes. Without anything approaching to affliction on the one hand, or embarrassment on the other, our preacher proceeds on the even

tenor of his way, causing the attention of his audience to concentrate on his matter more than on his manner. Being comparatively free of mannerism, he sustains attention by a uniform excellence of matter. Without any great effort he has vigour of mind to produce what is worth attention, while by an effort he can bring forward what can bear comparison with the production of almost any preacher of the day for energy, thought, elegance of style, and excellence of taste. Probably no preacher brings forward more various and important information to his hearers. It has been remarked of many preachers that they are more apt to speak than they are apt to teach, but our preacher always teaches when he speaks. He communicates the greatest amount of knowledge in the fewest words, and, being a constant student, he weekly prepares "things new and old." His people can count on never being disappointed. If they receive less to excite and astonish them than some congregations, they are taught *more knowledge*—knowledge which bears alike on their present duties and future prospects. Besides his people have full confidence in his judgement and piety. Even men who know little of experimental religion demand in a Christian teacher soundness of views and a consistent useful life. These and other traits, which we cannot stop to enumerate, arm the subject of our sketch with his official influence and power.

The subject of our sketch was born in the parish of Petty, near Inverness, in 1815. He was educated at the school of Ardersier, then famous under the late Mr. Smith. He took the degree of A. M., and gained several prizes, especially the First Moral Philosophy, in 1835. He studied Theology at Glasgow and Aberdeen, and was licensed in 1840. He was presented to the parish of Daviot soon thereafter, and was vetoed by six out of ten communicants—the whole number in the parish! One of the vetoists was a common mendicant, and another as deaf as a drum. The General Assembly sustained the veto. This curious affair excited some attention at the time, and Lord John Russell, Major Cumming Bruce, and others, quoted the case in the House of Commons. A few weeks after the sentence of the Assembly one of the most numerously signed petitions ever sent from the place was forwarded, requesting that Mr. Mackintosh should be appointed to Inverness, the county town, and within five miles of Daviot. From Inverness he came to Aberdeen in 1843. He had about 300 communicants at his first sacrament. There are now about 1500 members on the roll, and from 900 to 1000 communicating each half-year. He received the honorary degree of D. D. from King's College, Aberdeen, in 1848, being the youngest, we remember, on whom such a degree has been conferred by a University in Scotland for many years.

ST. STEPHEN'S CHURCH, GLASGOW.—At a meeting of the Glasgow Church Building Society the Rev. Archd. Nisbet, missionary at Carlisle, was unanimously elected minister of St. Stephen's Church.

PARISH OF DORNACH.—We understand that the Rev. Wm. Forsyth, of Ardersier, has been presented by the Duke of Sutherland to the church and parish of Dornach, vacant by the death of the late Rev. Alex. Maciver. The Rev. pre-ntee is the choir of the congregation; and the settlement will be most harmonious.—*Banffshire Journal*.

ANNULOT.—On Thursday, 6th January, the Arbroath Presbytery met here for the ordination of the Rev. John Christie. The Rev. John Muir, of St. Vigean's, conducted the services. Along with Members of Presbytery were an unusual number of ministers from a distance. On Sabbath Mr. Christie was introduced to his congregation by the Rev. Mr. Shaw, of Ayr. Mr. Christie then ascended the pulpit and addressed his hearers in most appropriate and affecting terms. On the day of his ordination the friends of Mr. Christie presented him with an elegant

pulpit gown and cassock (supplied by Mr. Middleton of Edinburgh) as a token of hearty welcome amongst them.—*N. of Scotland Gazette.*

ROSEMARKIE.—PRESENTATION.—We understand that the ladies of the parish of Rosemarkie have lately presented their pastor, the Rev. Mr. Wood, with a splendid pulpit gown and cassock, as a token of the high value they set upon his services as a minister of the Gospel, and their admiration of his private character as a man. Mr. Wood has faithfully proclaimed the great doctrines of our common salvation in the parish of Rosemarkie for the long period of thirty-eight years, and it is the earnest wish of his parishioners that he be yet long spared to advance the interests of the Redeemer's Kingdom among his attached and affectionate flock.—*Inverness Courier, Jan. 6.*

THE SECOND CHARGE.—Petitions to Dr. Scott, Aberdeen, the patron of this charge, in favour of the appointment of the Rev. Mr. Macewen, of Dyke, to the vacancy, are now in course of signature by members and others connected with the Established Church here. Petitions to the Rev. Mr. Macewen, requesting his acceptance of the charge, when appointed, are also being numerously signed. The Rev. Mr. Macewen preached in the West Church in the forenoon and evening of Sabbath last. The ministrations of the rev. gentleman were much appreciated, and listened to with marked attention, and, to judge from extensive inquiries among the parishioners, his acceptance of the charge will afford satisfaction to all parties. We understand that Mr. Macewen's knowledge of the Gaelic language is quite sufficient to qualify him for the duties of the parish.—*Inverness Courier.*

The ordinary monthly meeting of the Presbytery of Edinburgh was held on Wednesday, January 5th, the Rev. Mr. Bonar, Moderator.

AUTHORITY OF KIRK-SESSIONS IN DOCTRINAL QUESTIONS.—The Presbytery then took up an appeal by Mr. Joseph Taylor Goodsir, formerly parish minister of Largo, Fifeshire (which charge he demitted about two years ago,) and now a member of the High Church congregation, against a decision of the kirk-session of that congregation finding itself an incompetent court to decide on the subject matter of a petition presented to them by the appellant. The petition set forth that the petitioner was unable to understand how the doctrine of Justification, as explained in the 11th chapter of the Confession of Faith, was proved to be the truth of God, as deducible from, and reconcilable with, the Greek New Testament; but was hopeful that by the counsel of the kirk-session he might be able to do so, for he believed the ministers and elders of it considered they had sufficient grounds for maintaining the accordance of the Confession of Faith with the Inspired Scriptures on this subject, and that they were therefore in a position to relieve him from his difficulties. The Session, while admitting that it was their duty to inquire into the spiritual condition of the members of the congregation, though they were only bound to do so in accordance with the authorised standards of the Church, and declined to go beyond their constitutional province. Dr. Bryce moved, that, having heard the papers, the Presbytery dismiss the appeal. Dr. Simpson moved, that parties be heard as to the competency of the case; and after a long discussion the two motions were put to the vote, when the latter was carried by a majority of 13 to 11. Several members protested against the decision for reasons to be given in. Mr. Goodsir then addressed the Presbytery at considerable length, stating his reasons for applying to the session, and trying to prove that that was the proper body to decide such a case; but, as they had not done so, nothing was left for him to do but to appeal. Dr. Arnot on behalf of the session stated, that they had looked on it as an attempt to revise and change the standards of the Church, and this, they thought, was beyond their power. Dr. Simpson then moved, that the appeal be dismissed, and the decision of the session affirmed, which was carried unanimously. Mr.

Goodsir protested, and the Presbytery after a sitting of five-and-a-half hours adjourned till Wednesday the 12th inst.

The Presbytery of Skye met at Dunvegan on Wednesday last when, after hearing the remainder of the trial discourses of Mr. Thomas Fraser and Mr. John W. Iolme, they were licensed to preach the Gospel with good hopes of their success in the solemn and important service from the proofs of application and talent given by them on their trials. I may remark that there have now been three young men licensed by this Presbytery within the last three weeks, and there are three more in preparation for this important step—a great acquisition in these western parts, where probationers have been so scarce ever since the much-to-be-deplored division in the Established Church, and which, I think, might have been prevented by mutual concessions at a certain point of the contest.—*Correspondent of Inverness Courier, 6th January.*

ELECTION OF A MINISTER TO THE CHURCH OF SCOTLAND'S CHAPEL IN BUCKIE.—At a meeting of the male heads of families, being communicants and seat-holders, held at Buckie on Wednesday last, we understand that the Rev. James Crichton, late Missionary at Lunasting, Zetland, was unanimously elected minister of the above-mentioned chapel, and that the Presbytery of Fordey meets on 9th inst. (today) to receive the minute of election, &c., and take steps for Mr. Crichton's settlement. Mr. C. has laboured for a period of three years in Lunasting with much zeal and success, and the unanimity of the congregation of Buckie Chapel in their choice augurs well for his success in the sphere of usefulness on which he is about to enter.

Tobermory.—Presentation and Sou'ca.—The fourth annual sou'ca of the schools in connection with the Established Church in this village was held in the parish school-room, which was neatly fitted up and lighted for the occasion, on the evening of Wednesday the 12th instant. The room was crowded with the children connected with the schools (in number exceeding 200), accompanied by their parents, and many had to return from the door unable to obtain admittance, though the commodious room can accommodate 400 with comfort. Alexander Crawford, Esq., of Aros, presided. The Rev. David Ross, M. A., Minister of the parish, Sheriff Robertson, Henry Nisbet, Esq., banker, James Henderson, Esq., Inland Revenue, &c. &c., with several of the ladies of the congregation, were present. After prayer and praise the Chairman in a very appropriate address presented the Rev. Mr. Ross with a purse of sovereigns, on behalf of the members of his congregation, as a small token of the esteem in which he is justly held by them as their pastor—his faithfulness as a preacher—his unceasing efforts to extend the means of education, and improve the moral and religious condition of the flock over whom he has been placed in the providence of God—and his sterling character as a man and a gentleman. Mr. Ross in an exceedingly graceful and modest speech feelingly accepted of the gift, of the bestowal of which he had no previous intimation. It is but justice to mention that Mr. Ross has gained the confidence of all classes in this village, and especially that of his own affectionate and attached congregation, not only from his well-known popularity as an able minister of the Gospel, but also from his uniform and consistent Christian deportment toward all with whom he comes in contact. The presentation being concluded, interesting, able, and highly instructive addresses were delivered by Sheriff Robertson, Mr. Ross, Mr. Henderson, and others of the gentlemen present. The scholars and the company were amply supplied with tea, cake, and a selection of fruits. In the interval between each address one of Mr. Bateman's well-known hymns was sung by the children, led by Mr. MacMillan, the parish teacher, and contributed much to the enjoyment of the evening.—*Glasgow Herald, January 21.*

COMMUNICATION.

THE SUPPORT OF THE MINISTRY.

On this subject, as on many others, the minds of men have been greatly misled, from the circumstance that it has never been fairly considered on its own intrinsic merits. The question whether the ministers of Religion ought to be supported, like public functionaries in civil affairs, by a general enactment of the state, or solely by the contributions of those who desire their services and wait upon their ministry, is an entirely distinct question from the amount of salary which should be given, and the means to be taken to insure certainty and regularity in its collection and distribution. Were we more disposed to contend for the support of the Christian Ministry by a state enactment, we could advance many things which it would be difficult for the advocates of the Voluntary principle satisfactorily to impugn, provided they are not allowed to take for granted, that the Scriptures clearly commit the support of the ordinances of Religion to the spontaneous impulses of individual liberality.

We say 'the spontaneous impulses of individual liberality,' for they will not, we should suppose, assert that the voluntary principle forbids the acceptance of any gift to the Church from any but Christians either in truth or by profession. We suspect that, in announcing what they call the Voluntary principle, they have only a vague conception of something which shall not be a state enactment. It seems to assert a positive principle; and in the minds of most who use the phrase it amounts to no more than a denial. It is a mere negation, and off the platform, where words are every thing, and where it fills the mouth and the ear with a few emphatic N's, it is a very negative and inefficient formula and has never realized itself as availing to accomplish what has in some instances been done by a state provision for the Clergy, far less what Christ requires that His Church should do in the matter.

This is one prevalent delusion, that the Voluntary principle, as received by those calling themselves Voluntaries, is a positive principle, leading to a definite course of action. The negative character is proved by two facts; First, those who avowedly desire to see no Christian ministry supported in any way, and multitudes who, without going so far as to avow this, show that the support of the ministry is no part of their care, form a large proportion of those who advocate this principle, and give the whole tone and character to the controversy. The arguments used are theirs, and still more the measures proposed and employed are emphatically theirs. They all tend to the one point, the nullifying of the influence of the Christian Ministry in the social system by degrad-

ing them from a status which in most Christian states has been recognized by law, and depriving them of the income which has been provided for their support out of the public funds, and which in many, very many instances cannot be otherwise procured.

Let us not be misunderstood as if we intended to stigmatize all who maintain the Voluntary principle, as opposed to the work of the Christian ministry, or desiring to lessen the influence of Christian ministers in society. Many who support this cause do very highly honour the Christian minister for his work's sake, even though they wish to displace him from what they regard as a position of false dignity, and to deprive him of emoluments they consider as derived from an improper source. But, whatever be the various motives which draw men in to engage in the crusade against National Church establishments, the obvious aim of this crusade is to thrust down the Christian Ministry from a position of influence, not to raise it up. This circumstance gives to the controversy an air and tone of hostility towards Clergymen as a body, to the language, and the whole proceeding, of those who engage in it. This negative or destructive character of the general cause accounts for those who are negatives or destructives in respect to Christianity, not merely joining it, but proving its most active and influential supporters.

He will be a bold man who will venture to assert that Church establishments in Britain or Clergy Reserves here are in danger chiefly from the opposition of genuine pious Christians, or of men who wish to see them done away, that the Word of God may have free course and be glorified; and a very credulous man who would expect such an assertion to be believed. Both are in danger chiefly from the hostility of such as care very little whether a Christian Ministry be supported at all, and still less whether it be adequately supported.

But no pious Christian can be supposed to be indifferent on either of these points. The negative and destructive character of the Voluntary cause as now and for many years agitated, we consider clearly established by the character and objects of those who give to it its leading tone and direction. Our second reason for considering the Voluntary principle as a mere negation in the minds of its assertors, is this, that even the Christian portion of its supporters, as a general body, are not zealous and effective agents in the establishing of any adequate substitute for the Christian agency they propose to do away. They seem to think that, the Voluntary principle being established, their work is done. But, if it were in their minds a positive principle, their work would be then to begin, and they would be ready

with their plans for carrying the requirements of their principle into effect. Nay, if it were a Christian principle, it would manifest itself more in anxiety to build up the Church according to its own plans than in destroying it, when reared according to what appeared the best model in the eyes of others.

Now among the many fierce and fiery voluntaries, who have displayed immense zeal in the work of negation and destruction as regards established churches, we do not remember a single name greatly distinguished in this way, and at the same time also greatly distinguished for zeal in building up the churches on their own much lauded principle. The greatest name of the present day in the cause of Church Extension is beyond all controversy that of Dr. Chalmers. He did more while connected with an establishment for this cause, a hundred-fold more than any individual of our day, whether in Britain or America, connected with what we call Voluntary churches. What he did in connexion with the Free Church, was not done from the impulse of zeal communicated by this same much vaunted and voluntary principle, for Dr. Chalmers was no partizan of that principle, but died, as he had lived, a distruster of its practical efficiency, and a firm believer in the doctrine, that it is the duty of Christian rulers to make provision for the support of a Christian ministry by law, and a strenuous assertor of the Scriptural authority of such doctrine.

But can any one, whose ecclesiastical watch-word was this same voluntary principle, be pointed out, who was also exceedingly zealous in building up Churches and securing a provision for their ministers. Even though individuals could be found, exceptions would only prove the rule? The only other great name which we remember in the cause of Church Extension, and it is in modern times the greatest, is that of John Wesley, the founder of Methodism. But assuredly he was not animated by the spirit of the Voluntary principle. He was, like Dr. Chalmers, a sincere friend of the Established National Church. About these men there was nothing negative or destructive. To build up, not to pull down, was the aim of their lives. Now, what we ask of those who think we have mistaken or misrepresented the true character of that movement which is now taking place under the designation of "The Voluntary Principle," is, that they will show us either churches or individuals who, contending earnestly under this banner, have been also distinguished for building churches and supporting ministers, wherever they were needed, and for seeking out such opportunities for exercising their Christian liberality on the Voluntary principle.

[To be continued in our next issue.]

SELECTIONS.

A friend of this publication has requested the insertion of the following tractate issued by the Stirling Tract Organization, and we request for it an attentive perusal:

MARKS OF A TRUE CHRISTIAN.

"Examine yourselves, whether ye be in the faith; prove your own selves."—2 Cor. xiii. 5.

1. A Christian has received the Holy Spirit.—"If any man have not the Spirit of Christ, he is none of His." Rom. viii. 9.

2. A Christian has experienced a great change within.—"Except a man be born again, he cannot see the kingdom of God," John iii. 3.

3. A Christian has a teachable, child-like spirit.—"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven," Matt. xviii. 3.

4. A Christian has a distinct and transforming view, through Christ, of the infinite excellence of God.—"We all, with open face beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." 2 Cor. iii. 18.

5. A Christian has a deep sense of his sins.—"Blessed are the poor in spirit: for theirs is the kingdom of heaven," Matt. v. 3; "I abhor myself," Job xliii. 6.

6. A Christian trusts in Jesus Christ.—"Whosoever believeth in Him, should not perish, but have everlasting life," John iii. 16.

7. A Christian loves Jesus Christ.—"If any man love not the Lord Jesus Christ, let him be Anathema Maranatha (accursed when the Lord comes)," 1 Cor. xvi. 22.

8. A Christian loves all the children of God.—"We know that we have passed from death unto life, because we love the brethren," 1 John iii. 14.

9. A Christian looks to God as his Father.—"Ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father," Rom. viii. 15.

10. A Christian loves the Word of God.—"His delight is in the law of the Lord," Ps. i. 2.

11. A Christian prays much to the Saviour.—"Whosoever shall call upon the name of the Lord shall be saved," Rom. x. 13.

12. A Christian is made holy and devoted to God.—"Holiness, without which no man shall see the Lord," Heb. xii. 14.

13. A Christian counts all he has done worth nothing in comparison of Christ.—"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord," Phil. iii. 8.

Supposing the reader to have carefully gone through these marks, and to come to

the affecting conclusion, I have not these graces, I am not a child of God! Be it so; still it is better to know the worst, for yet there is hope.—“Whosoever will, let him take of the water of life freely,” Rev. xxii, 17; “Him that cometh unto Me, I will in no wise cast out,” John vi, 37. How important the duty now, “Seek ye the Lord while He may be found, call upon Him while He is near,” Is. xiv, 6. All your sin and guilt, so far from being a reason why you should not go to Christ, are the strongest reasons why you should go, just as you are. Apply to Him without delay, and seek salvation only in His name. Oh, at length, “Behold the Lamb of God which taketh away the sin of the world,” John i, 29.—
REV. E. BICKENSTETH.

DRAWING NEAR TO GOD.

PRAYER is the very life-breath of true religion. It is one of the very best evidences that a man is born again. “Behold,” said the Lord of Saul in the day he sent Ananias to him, “Behold he prayeth.” He had begun to pray, and that was proof enough.

Prayer was the distinguishing mark of the Lord's people in the day that there began to be a separation between them and the world. “Then began men to call upon the name of the Lord.”

Prayer is the peculiarity of all real Christians now. They pray: for they tell God their wants, their feelings, their desires, their fears, and mean what they say. The nominal Christian may repeat prayers, and good prayers too, but he goes no further.

Prayer is the turning point in a man's soul. Our ministry is unprofitable, and our labour is in vain, till you are brought to your knees. Till then we have no hope about you.

Prayer is one great secret of spiritual prosperity. When there is much private communion with God, your soul will grow like grass after rain; when there is little, all is at a stand-still, you will barely keep your soul alive. Show me a growing Christian, a going-forward Christian, a strong Christian, a flourishing Christian, and sure am I he is one that speaks often with his Lord. He asks much, and he has much. He tells Jesus everything, and so he always knows how to act.

Prayer is the mightiest engine God has placed in our hands. It is the best weapon to use in every difficulty, and the surest remedy in every trouble. It is the key that unlocks the treasury of grace, and the hand which draws forth grace and help in the time of need. It is the silver trumpet God commands us to sound in all our necessity, and it is the cry He has promised always to attend to, even as a loving mother to the voice of her child.

Prayer is the simplest means that man can use in coming to God. It is within reach of all—the sick, the aged, the infirm, the paralytic, the blind, the poor, the unlearned—all can pray. It costs you nothing to plead want of memory, and want of learning, and want of books, and want of scholarship in this matter. So long as you have a tongue to tell your soul's state, you may and ought to pray. Those words, “Ye have not because ye ask not,” will be a fearful condemnation to many in the day of judgement.—*J. C. Kyle.*

A DUTY TO SING.

Not long since we worshipped in two congregations on the same Sabbath. In one nearly the whole congregation united in singing the psalms which were selected as appropriate to the sermon. The effect upon our feelings was almost electrical. We entered the pulpit feeling that to

preach was a task which we were but little prepared to perform, and that it would be an up-hill business. By the time the second psalm had been completed, so exhilarating and elevating had been its effect upon us that that feeling had passed away, and preaching became a pleasure. The agreeable services of the morning led us to anticipate those of the evening with pleasure. We entered the house of God with a mind filled with the subject of discourse, and a secret longing to be permitted to impress our thoughts upon those who might assemble to hear. Psalms appropriate to the occasion were selected, the congregation was larger than the one of the morning, and every thing was calculated to inspire the spirit of preaching, but, when the singing commenced, it was confined to a few voices in a distant gallery. It may have been scientifically very correct, and calculated to tickle the well-trained ear, for aught we know, but to us it bore the semblance of a cold and heartless performance. We could see all over the congregation professed Christians, whom, we knew, God had gifted with fine natural voices, sitting with their books open before them, their lips sealed, and they declining to take any part in the delightful service. The effect was chilling in the extreme. We dragged through the services, which were closed with a similar performance to those which preceded the sermon, and we retired to spend a restless night in thinking over the unsatisfactory scenes through which we had passed. It may be we are more the creature of feeling, and more susceptible of impressions from such sources than others, but we doubt not that many of our ministerial brethren will very readily enter into our feelings, and understand what we have described. We have a profound admiration for the man who can preach a solemn and impressive discourse after the singing of two or three cold and heartless tunes, in which the mass of his hearers take no part. He must certainly possess in a high degree that which Cicero declared to be the secret of the true orator—“the power of self-excitement!”

But what we intended when we started was essentially to suggest to these professed Christians, who sit with sealed lip when this part of Divine worship is performed, that it is a Christian duty to sing, and that they cannot neglect it without incurring guilt. It is not a thing that they can do by proxy, unless there is some physical impediment in the way of the discharge of the duty. They might as well think of hiring a set of men and women to do their praying for them as to let them to do their singing. We enter not here into the question of the lawfulness or expediency of choirs or instrumental accompaniments. All admit, in theory at least, that the choir is merely to lead the congregation, and the instrument to be strictly an accompaniment of the voices of the people; but in practice, in too many instances, those congregations which have them, permit the choir to perform the whole service, and their voices accompany the instrument, whilst it is the main performance. Singing God's praises has been practised by his people in all ages. It was common both before the giving of the law and during the continuance of it under the Old Dispensation. It was practised by Christ and His Apostles, as we learn from the institution of the Sacred Supper, as recorded in Matt. xxvi, 32. The Apostle Paul enjoins it in his Epistle to the Colossians—“Let the word of Christ dwell in you richly, in all wisdom, teaching, and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts unto the Lord.” Again, in his Epistle to the Ephesians he urges them to “be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord.” Again, he says to the Corinthians—“I will sing with the spirit and with the understanding also.” This noble apostle would never have been satisfied to permit others to do his singing for him. It was too delightful a service, and excited too refining and elevating an influence upon him, to permit that. He may have allowed them to lead but he would follow. One of the greatest of unappreciated

theologians, President Edwards, in his sermon on “Praise the chief employment of Heaven,” concludes with the following pointed remarks:—“As it is the command of God that all should sing, so all should make a conscience of learning to sing, as it is a thing which cannot decently be performed without learning. Those, therefore, where there is no natural inability, who neglect to learn to sing, *live in sin*, as they neglect what is necessary in order to their attending one of the ordinances of God's worship.” If it be a sin, then, to neglect to learn to sing, how much greater a sin is it to refuse to do it, after we have been taught how it is to be done. It is a wilful neglect of one of the means of grace which God Himself has appointed for the sanctification of His people. Our churches have greatly neglected this means of grace, and ministers and elders are very guilty in this matter. Whole generations of the children of the Church have grown up in many places without one single pound being expended, or one hour devoted to teaching them how to sing God's praises, whilst hundreds have been devoted to teaching them to sing the light, and often foolish, songs of the parlour and the gay assembly. And it is no uncommon occurrence to see Christian ladies and gentlemen, whose voices can be heard trilling over the notes of some comic song, or screaming love ditty, for whole squares around the place of the gathering of a social party, sitting on the ensuing Sabbath as mute in the house of God as if He had given them no tongues to speak His praise. Whether they will have a heart to join in the new song of redeeming love, which is sung around the Throne in the Upper Sanctuary, we know not, but of one thing we are certain, if they do, they must change greatly from their present tastes and inclinations.—*Christian Treasury.*

HELP YOUR MINISTER.

Help him by your prayers for him. He is a man, weak, erring, sinful, an unworthy vessel of the Gospel treasure, with all the frailties of humanity, with all the infirmities of a mortal body, and a blinded mind, and a deceitful heart. Like any brother of your fallen race, he needs Christian intercession on his behalf, that he may be enlightened by the illumination of Divine Truth, sanctified by the grace of the Gospel, and strengthened by might in the inner man.

He has his trials as a private Christian, just as you have yours. He must groan with his body of death, he must encounter the ever-besetting sin of worldliness, he must struggle with the remaining evil passions of a corrupt nature. He must bide the buffets of the great adversary and all his dark servants, and fight all the battles of a Christian's conflict with his legion foes. Steep and narrow for him as for you is the way that leads to holiness and God. Strong are earth's cords that hold him back from climbing as those that chain your mounting feet. Do you know what a Christian's trials are, of doubts, and fears, and conflicts, and betrayals, and griefs, and shames—then you know his, and must understand how much he needs your prayers, even as he prays forth his own for you.

But he has his own peculiar trials and perplexities as a minister of the Gospel, and these constitute a powerful appeal to you for your kindly intercession on his behalf. Many an anxious hour does he consume in selecting themes for your spiritual profit and edification. What message of Inspiration's many lessons, he asks, do the circumstances of my people next call for? What does this brother need, what call? What truth will be most timely for that straying member of the flock—what will warmen the whole church most effectually to the help of the Lord? What argument shall be addressed to the impatient? What entreaty will win them by the Spirit's blessing? More time, labour, and anxiety are expended often upon this question than on the discussion of the theme which it is fixed upon.

But then again at other times, his theme being before him, he bends for many a weary hour over it without striking the vein of thought, he is persuaded, it contains, till at last slowly the fire kindles, and the temperature rises to the heat of life.

And then again, when his pen is laid aside, and the last page is writ, comes another question that weighs like a mountain upon his heart. Will the Holy Ghost bless it, will it reach any breast, will it move any soul, or will it be chargeable with the deadly sin of having used a divine thought without blessing a hearer with it?

And apart from these anxieties, which vary somewhat with the mood of the mind, there is this continual and never-lifted burden—the care of souls. What will become of this people to whom I minister? Will they be saved? Will they go to Heaven? Will they sing and rejoice at the last? Will God give me those impenitent souls? Can I reach them with God's Truth and Spirit before death reaches them? Can I reach them while God sees there is hope for them? How long shall I wait sorrowfully for any seals to my ministry? Will God ever own me as His messenger of salvation to lost men?

There is not a poor soul in the midst of you or around you that more needs your prayers than your minister. In many of his labours the only way in which you can help him is to pray for him. You cannot help him directly in selecting his topics for the pulpit. You cannot stand by him in the hours of his laborious but unsuccessful thought, and tell him what to say and how to say it. You cannot ensure, by guiding his pen, that the sermon shall be one the Spirit will own and bless—but even in these cases you can reach him with the arm and help of prayer. You can ask God to direct him in the choice of truth, to help him in its exhibition, to make it in manner and form what he will bless. You can ask God to sustain him in all his toil and solicitude, that he may roll the burden of souls for whom he watches upon the Saviour, and in all his way take hold of a hand Divine, a strength from above. The knowledge that such requests are ascending for him where his people bend in social and secret prayer, will of itself mightily stay his heart, and gird him with vigour. These requests will do more. They will call down unseen ministrations of grace to his heart, and, if you find him, as he comes before you, unusually earnest and fervent, you will but see, it may be, what your prayers have done for him.

You are to be your pastor's helpers by keeping yourselves in the path of duty. If much of his anxiety is to be anxiety for you because he sees you cold and lifeless in the service of Christ, acting anywhere inconsistently with your solemn vows, having a name to live only, while the pall of spiritual death is spread over you, then do your relations to him but multiply his burdens. If he must spend much of his time and strength in urging you to take up neglected duties, to pray more, to join your brethren more frequently around the throne of grace, then are you hindrances to his work, not helpers. He can do little with a slumbering church weighing him down.

Moreover, his own peace will be less likely to take its tone and hue from yours. If you sleep, he will sleep. If there is no response, or but a drowsy one, to truth which he utters, the utterance will become drowsy too.—such a sympathy is there between pastor and people in religious feeling. He may be faithful, I know, if you are unfaithful,—he ought to be,—he ought to keep far in advance, but will he be likely to?

So also your awaking fires his heart. When he sees you all wakeful and active, his eye will take a new earnestness, his heart beat quicker, his words be warmer. The sight of you will do him good, to talk with you will do him good, to hear of you will do him good. Being yourselves hale men, you will be his helpers indeed.

You are to be your pastor's helpers by seconding his measures to advance the kingdom of Christ in your community. If they are measures in which you can conscientiously join, if they are

such as the Spirit has been wont to bless, if they have been again and again fruitful in conversions, if they give promise of spiritual good to every heart, they are to receive your concurrence and co-operation—not a listless concurrence, a tame and sluggish acquiescence, but a nervous, hearty, energetic approval, working with them and through them, and by them, for the end aimed at. They who stand back at such times, who hang back, who must be dragged along, who openly condemn, or coolly criticize, or faintly countenance, are a grief to his heart, and grieve the Spirit too. Those, who would be helpers of such efforts to save souls, must be willing to give up time, to give up gain, to give up ease, if the circumstances require such sacrifice, for the sake of a fellow-sinner's good. To help your minister, then, you must be ready to advance the movements which he may see it wise and imperative to make to reach dying men, to show him that you are ready to keep at even pace with him,—to make him feel that he goes not forth alone,—to give success and certainty to each blow that is struck by striking all together.

You are to help your minister by distinct efforts of your own to lead the impenitent to Christ. Not only are you to pray earnestly for them, to hold them as a burden upon your heart in communion with God, to feel that you cannot be denied them, to follow with supplications every public address to them, saying fervently "Amen" to each appeal of a preached Gospel, but you are to go farther. You are to seek them out, to take hold of them, to converse with them, to deal faithfully with them, to be very kind, very urgent, very tender, and very persevering. If you find one of them serious, you are to follow him up, to give him no rest,—like a true and devoted servant of God,—to keep on his track night and day, to allow the world no opportunity to get new hold, the feelings no time to subside, the seriousness no space for dissipation, to work with the Spirit and the Truth to lead the soul into the kingdom.

In this way you can be, if you will, and if God bless you, most effectual helpers of his servant and yours, who stands before you as your religious teacher and guide. Now, not to go farther in specifying modes in which you may co-operate with your pastor, and help on the cause of Christ, let me ask you, as if addressing you one by one, what you say so far? Will you take up, if you have not already done so, these simple means of serving God and advancing Christ's kingdom and glory?—*Christian Treasury*.

"I MEANT TO DO MORE."

SUCH will be the excuse of many an unfaithful steward in the great day of final reckoning. "O yes, I meant to do a great deal more—I knew I was not doing enough, but then I had so many objects that I desired to accomplish,—and to buy for my children—houses to build and to furnish—stock in banks and railroads to purchase—debts and mortgages to clear off, &c.—it really seemed as though I always had use for every farthing and more than I could get. But I did not think it would always be thus. I thought these matters would all be arranged by and by, and then I would redeem the time—then I would give all I could make. But, alas! at a time when I thought not, the messenger came; and here I am to give an account of my stewardship. O that I had been wise! O that I had laboured to lay up treasure in Heaven as diligently as I did to lay it up on earth! But now my riches are corrupted; my garments are moth-eaten. My gold and silver is cankered; and the rust of them is a swift witness against me, to eat my flesh as it were with fire."

Now is the accepted time. Now is the day of salvation. Let us work while it is called to-day, for we know not what an hour may bring forth. Take thy toil quickly, sit down and write, let the Master come and find thee eating and drinking; wasting or hoarding, as so many before thee have

done, who meant to do great things by and by; but to whom the convenient season never came. Not those who "meant" to do their duty, but those who did it, will be justified in that day. *Ibid*.

THE MYSTERIOUS MONEY-BOX.

A FEW months ago we were riding in the company of a clergyman through a mountainous district of Galloway. Many parts of the country were wild and barren, and houses, like the trees, were few and far between. A few miles in the distance, the noble hills were rising in majestic beauty, their tops clouded with the dark blue mists that slowly ascended from the valleys below. But the scene has already been sketched by the graphic pen of a gifted young authoress:—

"Aye, bonnie hills of Galloway the clouds above ye driven

Make pleasant shadows in your depths with glints and gleams of heaven,
And ye have fairy, hidden lakes, deep in your secret breast,

Which shine out suddenly like stars as the sun-beams go to rest.

And ye have dells, and greenwood nooks, and little valleys still,

Where the wild bee bows the harebell down beside the mountain's fill,

And over all grey Cairnsmoor glooms—a monarch stern and lone.

Though the heather climbs his barrenness, and purples half his throne."

We found the country more barren and moorland the further we proceeded, with scarcely any habitation but those occupied by the humble shepherds. At length we reached an "oasis," where stood a few respectable houses, sheltered by a small plantation. A mineral spring, famed for its medicinal properties, was found to be the attraction of the place. During the summer and autumn months the houses are occupied by invalids, many of whom come from a considerable distance to drink of the "healing waters." We stopped to visit the fittle well, and, as we observed with pity the feeble, bended frames and pallid countenances of the patients, we could not help contrasting the fresh air and lonely quiet they were enjoying with the stifling atmosphere of some of the filthy hotels we have visited, occupied by the "out-door patients" of a London hospital. A peculiar sensation came over us when we discovered on the top of a large stone, close to the "spring," a strongly made but weather-worn collecting-box, on the side of which we read in legible characters the well known words, "RAGGED SCHOOLS." Who could have expected to meet with so practical a manifestation of extended sympathy to our cause in a spot so lonely and isolated? But there it was silently and successfully (as its weight showed) doing its work, and reminding each visitor of these youthful invalids in the alleys and the lanes, whose diseases are as deeply seated and deadly as their own. We found its history to be painfully interesting. One morning, about two years previous, a box, made of pasteboard, was found upon the stone with a paper label containing the words, "Contributions thankfully received for the Ragged Schools." Beside it were a copy of "Guthrie's Plea," one or two other pamphlets on the same subject, and two numbers of this magazine. Their appearance excited much interest among the invalid population, and many inquiries and conjectures were made respecting the unknown hand that had placed them there. At length a young lady stepped forward, put a shilling into the box, and said, "Whoever may have placed it here, the object itself is of great importance, and certainly deserves our support." Others followed the example; the pamphlets were perused with eager interest, and the mysterious box duly appeared each morning, and disappeared at night with fresh additions to its contents. By the end of summer from four to five pounds were thus collected—a sum nearly sufficient to

maintain a child for a whole year at an Industrial School. Many of the donors, even now, are not aware that the constructor of the *Binyon* box and originator of the plan was *she who became the first contributor to its contents*. This practical sympathy she there first manifested on behalf of a poor, ragged, motherless girl—found in the neighbourhood—the victim of a drunken father—and who was taught, clothed, and taken to a place of worship during the stay of her kind benefactress. By the close of the following autumn a stronger box had been provided, and a goodly sum collected; but the hand that placed the first one there was mouldering in a village grave! After a short life, spent in similar deeds of mercy, dignified by the highest motives and secretly performed in much weakness and suffering, her young spirit passed calmly and joyfully away into the possession of “an inheritance, incorruptible and undefiled, and that fadeth not away.”

As we looked at the humble box, bleached by the mountain rains, yet still perpetuating the labour of love, reminding us of the miseries and claims of the outcast poor, and silently inviting each passenger to aid them, we seemed to be reading for the first time that wonderful declaration of the Lord Himself—“Blessed are the dead that die in the Lord; yea, saith the Spirit, they rest from their labours, and their works do follow them.” Nor could we be forgetful of the solemn admonition, here also so significantly enforced—“Whosoever thy hand findeth to do, do it with all thy might.”—*Ragged-School Magazine*.

“PILLARS” IN THE CHURCH.

We read in one of the epistles of Paul of certain disciples who “seemed to be pillars” in the church at Jerusalem. The figure is striking and suggestive. Pillars are used in ordinary edifices to support and adorn the building. They contribute to its strength and beauty. Such are “pillars” in the Church. Upon those worthy to be thus denominated the Church rests for support, and they constitute its conspicuous and attractive ornaments. Without these “pillars” our churches would fall into ruins, as we see many doing, from which they are withdrawn by some mysterious providence.

But who are the pillars in a church, and what is necessary to make them such? They are persons of sound and deep piety. Without this they cannot be pillars; they may “seem” to be so, but they are not indeed. No talents, no genius, no learning, no wealth, no family influence, merely, can make one a “pillar” in the sanctuary. To do this there must be a genuine and ardent love to God and love to souls. Those who aspire to this honour must be men and women of faith, and prayer, and zeal. They must be heavenly-minded, and prize Jerusalem above their chief joy, and resolve that they will not rest until “her righteousness go forth as brightness, and her salvation as a lamp that burneth.” lofty mental endowments, and learning, and wealth, and influence, are exceedingly desirable in church members, and, when sanctified by piety, they do undoubtedly form a “pillar” in the sanctuary, upon which it is delightful to gaze. Nothing, however, can compensate for the want of deep and fervent godliness.

“Pillars” in the Church are judicious and cautious persons. They are not given to coquetries; they are not extremists; they do not threaten to desert if all things do not go exactly according to their notions. There are very pious persons who still seem to be wrong-headed and obstinate, and impracticable. Such cannot be considered “pillars” in the full sense of the word. If they give strength to the church, they cannot be said to add much beauty. A solid judgement, a large share of prudence, and a still larger measure of forbearance, are necessary to constitute one a pillar.

Those who deserve this epithet are present at all the meetings of the church. They do not attend the house of God on Sabbath morning simply, or morning and afternoon. They are found at the evening-meetings, the prayer-meetings, the business-meetings. If circumstances require,

they are in the Sabbath school, diligently employed there. We might specify many other characteristics, but we forbear.

It will be seen that the poor and humble in worldly circumstances may help, support, and adorn the sacred edifice, whose corner-stone is Christ. Many a church has been sustained by the faithful and active services of those despised by men of the world.

It is tolerably clear that those who “seem” to be “pillars” in the church should be such. Now, the office-bearers of a church are generally regarded as placed in this responsible relation. If the ministers, elders, and deacons of a church slip from their position, or fail and break, the edifice may not fall, but serious injury will accrue. Some who ought to be pillars in Zion, like the leaning tower of Pisa, are not quite perpendicular; and, were it not for certain unrecognised columns that bear up the superstructure, there would be a terrible crash.

All the members of a church ought to be pillars. It is a great honour—one to be sought and prized—to sustain that institution purchased by the blood of Christ. In point of fact, however, it is sadly apparent that the “pillars” in a church are apt to be few, and often to be more for show than support.—*Christian Treasury*.

RELIGIOUS CONVERSATION.

A right ordering of the Christian’s conversation in the familiar intercourse of life is a matter of greater moment than it is generally regarded. A public speaker comes to his appropriate action of mind upon minds only at intervals; while that mental action that is had in conversation is incessant, and between minds in intimate contact and sympathy. God has placed every Christian within a circle of minds, that will for good or evil feel the force of the communication of his own thoughts and feelings; and through this means minds are constantly assuming the hues of adjacent minds. Hence great responsibility attaches to that whole course of our conversation with others; and it is of great importance that we obey the injunction: “Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.” This binds us to make our conversation, not a means of corrupting the minds of others, but a means of grace—a ministration of grace to those who hear it.

A happy faculty of communicating religious thought and impression by conversation in the common intercourse of life is of great value. A word fitly spoken is like apples of gold in network of silver. But this faculty is not attained by rules of art. The first requisite in order to it is a heart alive in communion with God and fully impressed with eternal realities. Out of the abundance of the heart the mouth speaketh. And, if the heart do not speak in our conversation upon religion, we may as well be silent. Heartless words, however fluently uttered, are worse than none. To talk religiously for the sake of seeming religious, to utter religious commonplaces cunningly by rote, or to converse for the sake of showing off our knowledge of religious truth or experience,—these and like expedients effect nothing for good—nothing but the disgust of the hearer. But, when the heart aches to God, and full of benevolence to man, wants to speak, and we let it speak in its own studied utterance, it may speak to the purpose.

The Apostle says, “Let your speech be always with grace, seasoned with salt, that ye may know how to answer every man.” If grace is ruling in the heart, the speech will be likely to bear an appropriate answer to every man—or to speak to every one in the intercourse of life in the way which best becomes us and the occasion. Grace is to speech what the salt is to our meats. Salt in speech is the figure for pungency, persistence, and force. And this apostolic injunction assumes, that with grace alive in the heart the Christian is prepared in all circles to adapt his words to occasions, and always to have something forcible and pertinent to say, when an opportunity offers.

The grand secret, then, of a savoury religious conversation is a heart in communion with God—a mind in which the Word of Christ dwells richly—a mind quick with its realizations of eternity, and giving natural expression to its impulses in dropping here and there a word in season. A mind so qualified is prepared with good effect to obey the injunction—“Exhort one another daily, lest any be hardened through the deceitfulness of sin.” Such a one has also the best guard against the evils of an unsavoury speech, and obeys the injunction—“Let no corrupt communication proceed out of your mouth.” He is saved from thousands of those idle words, of which we must give account at the last day.

The truth of what the Apostle James says, of the importance of the tongue among our members, may appear when we think of the necessity that lies on every Christian of doing immense good or harm through the faculty of speech in all the circles in which he moves. Well has he said—“If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.” For such is the connection between the heart and the tongue that the right ordering of the tongue requires the right ordering of the heart.—*Parian Recorder*.

THE SALT OF THE EARTH.

Had it not been for a Noah in the world, the flood had sooner come down upon it. Had it not been for a Lot in Sodom, the fire and brimstone had sooner burned it up. And, were it not for Noahs and Lots still upon the earth, and yet inhabiting our great cities, the wrath of God would speedily destroy them. Godless men laugh at this now; but, doubtless, Godless men laughed at Noah, when, standing beside him at his ark-building, he told them that God only waited till his ark was ready to send a flood to destroy them. And so the men of Sodom would have laughed at Lot, had he told them, that he alone stood between them and the fire of Heaven’s vengeance. And yet it was literally so in both cases; and the event proved its truth to the most sceptical among them. Their unbelief did not save them from destruction; it destroyed them. Behold, ye despisers, and wonder and perish! And is it wonderful now to say, that the few thousands of godly ones, who sigh and cry on the earth, are all that is between it and destruction? It is even so. It is literally and strictly true, that the world owes its continued existence and prosperity to those whom it persecutes. It is literally true, that the tyrant on his bed of down owes his outward peace and rest to the man whose body he consigns to the rack, and his soul to his God. All that is good in the world, it owes to Christianity. It was the first promise that preserved the world from instant destruction; and it is the effects of that promise its being fulfilled now, that keeps the world from destruction still. And, when that promise shall have been literally fulfilled, and the last member of Christ’s spiritual body shall have been gathered out of the world, then its death-knell is rung, and it shall pass away in the flames of the final conflagration. How noble, then, is the Christian’s position on the earth! How important the ground he occupies! He stands between the living and the dead; between the majestic and death eternal. All this pomp and parade of kings and great ones owes its continued existence to him. These waving corn-fields, the summer’s sun in all its glory and beauty, the rains and the dew of heaven, are all sent because God has a seed on the earth to do Him service, a salt to keep it from putrefaction.—*Christian Treasury*.

THE TRUE DIGNITY OF LABOUR.

This can be seen only in a Christian point of view. We have read many eloquent and just descriptions of the dignity of labour. But one half-sentence of the Apostle Paul has expressed more than volumes of such literature. After having enjoined upon servants to do what they

did heartily, as unto the Lord, and taught them to look to God for their main rewards, he enforces the injunction by this reason, "For ye serve the Lord Christ:"—Which is to say, Christ is the Master whom in that case ye serve.

This opens to us a new view of labour and its ends. One may find it his duty or necessity to engage in the most humble employments; the materials on which he spends his toil may be in themselves very insignificant. In order to gain his sustenance, he may find it needful to submit to drudgeries, or to minister to the profit or pleasure of men, really less worthy than himself; and, if his object of life be measured by the visible product of his labour, he may seem to himself and others to be living for ignoble ends, and wearying himself for very vanity. Compared with the banker, whose daily operations touch the broad issues of commerce, and who supplies or withholds the funds that command the industry of thousands,—compared with the man of science, developing new truths and making instructive applications of old ones,—compared with the authors of splendid inventions in the arts,—compared with the statesmen guiding the helm of national affairs,—one's employment may be insignificant itself. Yet, if he fills his appointed sphere of labour with an eye to God in all that he does, he may be doing a work of higher honour and profit to himself than that of the prime minister to the greatest monarch on earth. The one serves an earthly prince, but the other serves the Lord Christ.

Humble is the office of a female domestic, doing household service, it may be, in a wealthy and wicked family. From day to day she follows the same round of duty, and fulfils her task in ministering to the comfort of those that fear not God, nor regard man. The products of her labour go to the benefit of those who return no revenue to God. But she feels that a Wise Providence has placed her in this position, she cheerfully submits to the appointment of that Providence. The humble tasks, which from hour to hour she performs, she cheerfully assumes, because she sees them appointed to her by her God. She does it heartily as unto the Lord; she does it as one doing service to God. She in a measure forgets her earthly employers, and feels that God has both set the task and named the reward. Others may impatiently lord it over her, but she forgets not that she serves the Lord Christ.

So of all kinds of labour that is honest and serviceable to man, however humble, it is capable of being attached to God's work and taken along with that. The very slave, who is forced to yield his toil to another's advantage, and to wear out his sinews in a life that brings no earthly recompense to him or his, may have chosen the Lord Christ for his master. And in that case he may be said with his flesh to serve one master and with his mind another. The service, which one master has laid upon him by compulsion, he does heartily in his regard for his other Master. And, though in one view he is undequited, yet in another he shall "receive the reward of the inheritance, for he serves the Lord Christ."

Here, then, is a process of dignifying all labour that can be done with a good conscience. Let one know and feel that he is in the sphere of labour that Providence has assigned to him, be it elevated or humble in common estimation; let him cheerfully execute his tasks in reference to the will of God, who has appointed them to him; and God will dignify his work in the day of rewards. The rewards will tell the estimation which God has put upon it. There the humble tasks performed, through the sanctified spirit and holy intent with which they were done, will have been identified with the great scheme of God's beneficence—that work which will be celebrated in Heaven, when the grandest enterprises of earth shall have been forgotten. Let none, then, sigh for more honourable employment, since each one has the privilege if he will, of taking part in a work which will absorb all the honour which God will give or take. Let none despise the employment

which God has appointed to him; for in it he may serve the Lord Christ.—*Christian Treasury.*

TWELVE QUESTIONS FOR MEMBERS OF CHRISTIAN CHURCHES.

1. *Why am I a member of this church?* Is it because I honour God's institutions, love Christ, and wish to serve Him here below by coming out from the world, joining His people, and supporting His cause; or, is it for the sake of company, respectability, and fashion; or, because some minister urged me to become a member?

2. *Am I a true Christian?* What evidence have I of this? Have I repented of sin, and been born again? Do I really believe on Christ? Do I hate sin, love Christ, His people, and cause? Have I chosen God for my portion? Do I desire to be made holy? Have I the witness within that I have passed from death unto life?

3. *As a member, what am I doing in the Church?* Any thing or nothing? Do I realize my covenant obligations? I have pledged myself to this church—do I meet with them regularly on Lord's-day for worship, attend the week-evening services, prayer-meetings, &c.? Do I feel that I have a duty to perform, a trust committed to me by God, and for which He will call me to an account?

4. *What are my views of membership?* What view do I take of the Church? Do I regard it as a human invention, or a divine institution? from heaven, or of men? Do I treat it as the Lord's house, or as my own? In the church do I consider myself as under law to God? or to do as I please? What does my conduct say? Is there that reverence, that deference, that consistency, which right views of the Church should inspire? Did I enter it to please myself or others, or to serve God? Do I view the Church of Christ as the purchase of blood, and therefore sacred to God.

5. *What is my conduct towards my brethren?* Do I love them, feel interested in them, help them? If in my power, do I visit them when sick, and comfort them? When wandering, do I endeavour to reclaim them? Do I reprove them in the spirit of meekness, and not suffer sin upon them? or, do I only find fault with them to others, and thus make a bad matter worse? Do I break the laws of God and injure them by raising them up enemies at every corner, and thus help the devil to pull down Zion, while I profess to be building it up? O, my soul, come not thou into this secret; and, mine honour, to this assembly be not thou united!

6. *Do I love my pastor as I ought?* Do I help him, or add a burden to him? Do I respect him or despise him? Do I follow up the Word preached by serious conversation and prayer? or do I injure his usefulness and destroy his influence by finding fault with him and his preaching, and by making others as discontented as myself? Is my conduct towards him courteous, kind, and lovely? or do I mistake impudence for honesty, and wound, afflict, and grieve his sensitive mind?

7. *Do I pray for my minister as I ought?* He preaches, reads, studies, lives, labours, and prays for me. Do I pray for him? Some people find fault with our minister, but I fear, never pray for him as they ought. Is this my case? Do I pray for him, not only in the prayer-meeting, but in private, frequently? Do I plead for him constantly before I go to hear, while hearing, and after the sermon is done? or has my minister to make the complaint of the old minister who said he had lost his prayer-books? Paul laid much stress upon the prayers of the brethren. I have heard our minister say what a great support the prayers of the Church are. O, my soul, forget not to pray for all the ministers of the Cross, but more especially for thine own!

8. *Do I help to support my minister as I ought?* Christ has ordained that he who should preach the Gospel should live of the Gospel. Not linger, but live. Our minister studies all the year for the upbuilding of our church, and to feed our souls. Are the temporal wants of him and his family supplied? Are they fed, clothed, and housed as

comfortably as they ought to be? How is this done? Do I bear my share cheerfully, punctually, conscientiously, without bluster, parade, or talk? If not, can I prosper? will God approve? will this do to die by?

9. *Am I a labourer in God's Vineyard, or a loiterer?* Is my talent laid up in a napkin, or laid out to the best advantage for Christ? How shall I regard my present course upon my dying pillow, should I have one to die upon?

10. *Am I growing in grace?* My privileges are great. Do I improve them? Do I love God more, Christ more, Christians more, sinners more? Is my faith stronger, hope brighter, humility deeper, charity broader, and principles more fixed? Do my hatred to sin and love to holiness increase? Is my spiritual vision clearer? Are my evidences growing brighter and brighter?

11. *Do I live under the impression that I am responsible to God for time, talent, property, and the improvement of opportunities of usefulness?* Upon all these do I see the motto written, "You are responsible to Me?"

12. *Am I prepared to die?* I am in a world of probation, trial, and duty, should God call me at once to His bar, am I prepared? Is my work done? Are my accounts straight? Should I receive the applauding welcome, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord!"—*Ibid.*

THE VOICE OF THE SABBATH MORNING.

1. It is certainly a powerful voice. It is loud enough to reach millions. It is heard in the mighty city, and overpowers the roaring waves of business, and they are still. It is heard in the country, crossing the plains, flying along distant and secluded valleys, hastening o'er the mountain tops; and the families of the earth, how many of them hear it, and hear to obey! It is heard even far away in the pathless realms of the Sea, and many of the rough sons of the Ocean are men who feel when the Sabbath morning utters its voice. And the voice grows more powerful, as the kingdom of God moves on among men. Kingdoms that never heard it will hear it. The strange sound will break the gloom of ages, and men will awake from the midnight of moral death, to listen to its appeal. What a trumpet-voice the Sabbath morning is yet to have in our guilty world! Nations after nation shall hear, and so clear and loud shall be its voice that it shall girdle the globe, and no human ear shall fail of the sound thereof.

2. What a voice of benevolence! It is indeed the voice of authority, for it is the echo of the voice of the Eternal King; but never sounded there among men a sweeter voice of love. It is a call to rest. At its voice all the sinews of worldly labour are to be relaxed—all the din of marts of commerce is to end—all the roar of factory and mechanical establishment is to be hushed. The halls of legislation are to be forsaken. Silence is to reign in all the thronged scenes of pleasure. The woodman may drop his axe—the smith his hammer. The clerk may close his books—and the merchant his toils. The harassing, exhausted excitement of worldly enterprise cools, as the kind voice of the Sabbath morning pours its music over a hearkening world. Men are to wipe the sweat from their brows, and relax the tightened sinew, and withdraw taunted from the deep channels it had worn. The Sabbath morning voice is rest to the weary. It proclaims repose to all the labour of the world. What a river of kindness to the toil-worn and heavy-laden! The brute even is not forgotten, for over him the coercion of man for a season must cease.

How many millions the Sabbath morning's voice relieves from the painful restraints of heavy pressure of worldly business, so that they may recruit weary and waning physical powers, and come under the moral influences which illumine and refresh the soul. "Look upward to a brighter world—to an everlasting rest!" is the Sabbath morning's voice to all that come within its sound.

POETRY.

For the Presbyterian

"THEY THAT SOW IN TEARS SHALL REAP IN JOY."

BY R. O.

Our tears shall turn to shining pearls,
If they are wept for sin,
And be an ornament of grace
When we shall enter in—
To the fair land of love and light,
Where all is holy, pure, and bright.

The tears we shed for others woo—
Shall turn to diamonds rare,
And form a glorious diadem
A seraph's brow might wear;
Archangels on their thrones of bliss
Can boast no brighter crowns than this.

Our tears of grief and agony
Shall change to beautiful flowers,
And cluster round our pathway bright
Amid the blissful bowers
Of Eden's fair and happy ground,
And shed unying fragrance round.

Come then, ye sad and weary ones,
If we must weep these tears,
We'll weep as though we wept them not,
And, smiling at our tears,
Look up, and wait the happy day
When Christ shall wipe all tears away.

Osnabruck, Feb. 15th, 1853.

HYMN FOR THE NEW YEAR.

MDCCCLIII.

BY DR. RAFFLES (OF LIVERPOOL.)
GEN. XLVII. 9.

"Few and evil," said the sage,
"Have my years of travel been
In this weary pilgrimage,
In this world of toil and sin;
Nor have I as yet attained
To the years my fathers knew."
Thus the ancient saint complained,
Such the Patriarch's sad review.

Was it thus to him? No less
Mingled, chequered is it still:
Mingled gladness and distress.
Chequered scenes of good and ill;
Joy and sorrow, hope and fear,
Days of sunshine, nights of gloom,
Constitute our portion here,
Mark our journey to the tomb.

But we seek a land afar,
Glorious realms as yet unseen;
Skies where no malignant star
Sheds its influence o'er the scene;
Regions of perennial spring,
Lands where endless summer glows,
Autumn sheds no withered thing,
Wintry tempest never blows.

Wherefore then should we remain?
Give a world like this our heart?
Lo! the new-born year again
Warns us quickly to depart.
No continuing city here,
Here no portion, rest, or home;
Let us with a soul sincere
Seek a city that's to come.

There be all our treasure stored,
Riches durable and vast;—
Better than the miser's hoard,
Wealth that evermore shall last.
Ceaseless ages, as they roll,
Cannot lessen or destroy;—
Bliss, immortal as the soul,
Source of never-failing joy.

Hark! angelic voices sound,
Straus celestial greet my ear,
"Rise, and quit this earthly ground,
What should make thee linger here?
All things here shall fade away,
All around thee droop and die;
Gird thy loins, and haste away
Seek thy mansion in the sky."

SONNET

ON THE DEATH OF THE REV. DR. MACKINTOSH,
ABERDEEN.

MODEST—kind-hearted—liberal-minded—free
From bigot zeal and sanctimonious gloom;
Yet in a better sense and high degree
A minister of Jesus, in the bloom
Of manhood, when his mind, by Heaven
adorned
With more than common talents, might have
turned
To great account its treasure,—to the tomb
Has gone: Ah! who will ever fill his room
In hearts who loved him well? These are not few,
Nor few their tears. All, who the good man knew,
Him loved.

The Preacher says, "For Death prepare,
Who comes oft suddenly with stealthy feet".
And, while he speaks, he little is aware [meet,
How soon himself his Lord in Heaven must
JOHN PETRIE.

MISCELLANEOUS.

THE LATE PROFESSOR LEE.—This celebrated Oriental scholar and illustrious contributor to Biblical literature died at Barley Rectory, Herts, on the 16th ult. He was born in 1783 at Legnor, Salop, and first set out as carpenter and builder, but soon displayed an unquenchable thirst for philological pursuits, and with no sort of assistance from masters made himself acquainted with the Latin, Greek, Hebrew, Chaldaic, and Syriac languages. When serving his apprenticeship, and also when he wrought as a journeyman, he never neglected his daily avocations, but attended most assiduously to his business, and, notwithstanding the sum of money spent in books, he also managed to procure a chest of tools, worth £25. Being determined to stick to his calling, he was deputed by his brother, Mr. John Lee, to superintend the repairs of the house of the Rev. Mr. J. Cooks at Glasshampton. Whilst superintending this undertaking, a fire accidentally occurred, which at once consumed his tools, &c., and his prospects were at once annihilated "in one devouring flame." Painful as this untoward accident was at the time, it proved eventually to be the turning-point in the subsequent career of this most successful cultivator of letters. In this destitute condition he was commiserated by the Venerable Archdeacon Corbett, who obtained for him the mastership of Bowdler's School, Shrewsbury, and soon after introduced to him the distinguished Dr. Jonathan Scott, who had filled the responsible office of Persian Secretary to Warren Hastings in India. He taught himself in the whole eighteen languages, and translated the Bible into more than one of the eastern tongues. Before death he had attained the highest literary distinctions, being D.D. of the University of Halle, Member of the Société Asiatique of Paris, of the Royal Asiatic Society, of the Ethnographical Society of New York, Honorary Associate of the Royal Society of Literature, Canon of Bristol, Regius Professor of Hebrew in the University of Cambridge, &c. &c.

THE CHAPLAIN OF PITCAIRN'S ISLAND.—The Rev. G. H. Nobbs, lately ordained chaplain of Pitcairn's Island, it is thought, will have to travel 10,000 miles before he rejoins his flock. Previously to quitting Southampton, Mr. Nobbs was honoured with an interview with Prince Albert at Osborne House. His Royal Highness afterwards presented him to the Queen, who showed him much kindness and condescension.

DISCOVERIES IN CHINA.—The return of M. Marchai, of Lunneville, from Peking, after a sojourn of three years at the gates of that city, has created a sensation in the scientific world. He is about to lay before the public a recital of his journey, which took but fifteen days from St. Petersburg. He has collected a vast deal of information respecting the interior of China, and has discovered, amongst other evidences of Christianity in that country long previous to its adoption in Europe, a cross of granite, upon which is graven in Chinese characters an outline of the life and sufferings of Our Saviour, with prophecies relating to the general resurrection of mankind and the final destruction of the globe. This cross bears evident marks of its genuine origin, and is supposed to belong to the second century after Christ. The inscription, which has been submitted to the inspection of a committee of savans, has caused the greatest enoi amongst them; and, while some endeavour to prove it the work of the Jesuits, others are searching diligently for confirmation of the traveller's entire belief in its originality.—Paris Correspondence of the Atlas.

MUNIFICENT ENDOWMENT.—Sir Michael Shaw Stewart, Bart., has endowed the church at Greenock with £300 per annum, and £100 for a curate, on condition that daily service shall never cease to be performed.—Standard.

THE NEW PREMIER.—Shortly before the Act was passed, known by the name of Lord Aberdeen's Bill, one of the parishes of which his lordship is patron became vacant. Lord Aberdeen procured a suitable person to fill the vacancy; but he found that the parishioners were dissatisfied and were threatening to keep out the presenter. His lordship called a meeting of the parishioners. A large attendance was the result. His lordship in his own solemn manner said that, as they had met for a very important purpose, the meeting should be opened with prayer. Lord Aberdeen himself opened the meeting with a most impressive prayer. Thereafter his lordship told the audience that he had been anxious to secure a suitable minister for them; he regretted to hear that they were not satisfied; and he added that, if they would state to him why the person whom he had selected should not be settled in the parish, he would recal the presentation. The people were completely disarmed. The prayer much impressed them, and thus the reasonable proposal made by his lordship they could not resist. A most harmonious settlement was the consequence.

DR. CUMMING, OF LONDON.—A London correspondent of an Oxford paper says—It is rumoured that Dr. Cumming, of the Scotch Kirk, is likely to receive some signal mark of favour and distinction from the new Government. Lord Aberdeen being a Scotch Presbyterian, and Lord John Russell an ardent admirer of the revered Doctor, such an occurrence could not certainly excite much surprise. The idea of giving him an English Bishopric, absurd though it may at first thought appear, is not deemed very improbable, coalition being the order of the day; and more especially as it is known that Dr. Cumming has shown an inclination ever and anon to coalesce with the English Church, provided it could be arranged in a spirit of conciliation and mutual forbearance. He would of course have first to be admitted to Holy Orders in the Church. The idea is said to be favourably entertained in the highest quarter; and there are dignitaries in the Establishment, it is thought, who would be but too glad to give their aid in carrying it into effect.

At a meeting of the Free Church Presbytery of Edinburgh, held on Wednesday, it was stated that for the last seven months there had been a decrease in the contributions to the Sustentation Fund, as compared with last year, of £406 17s. 3d. In the contributions of the Schoolmasters' Fund there was a decrease in December of £12, the total sum being £19. In the same month in the previous year it was £231.

The Madiai—A correspondent of the *Times*, writing from Florence, of date January 2, says:—"I have been waiting to write to you day after day in the hopes that I might be able to tell you that the *Madiai* were free. Alas! they are still in bonds, although a week ago we were told that there was no doubt they would soon be at liberty, for the Tuscan Ministers are anxious to get rid of them; but the Grand Duke with cruel obstinacy would not yet allow this, though he said he was prepared to grant them a commutation of their sentence, but did not say when. We saw Rosa on New-Year's day, and found her in better health and very cheerful. I will describe to you her frightful costume, in which nevertheless she looked well and dignified. Her chemise is of coarse material like sailcloth; then she wears a knitted worsted garment, over which is a brown duffle robe, such as is worn by the Franciscans. Over all is worn the livery of the prison,—i.e., a broad yellow-and-white striped coarse linen material, the skirt as tight as a sack; and on her head she wears a close skullcap of the same, fastened by a tape under her chin, no hair being seen. She has coarse hose and great black shoes. I am not sure that I ever told you, when describing her cell, that her seat was a round stool like a milking stool, chained to the wall in a corner of the room; and in the opposite corner is a small foot-stool also chained, so that poor Rosa, when at her work on the stool of repentance, cannot make use of the second small stool to keep her feet from the cold brick floor. I tell you all this, because I see some English papers speak of the kindness with which they are treated. The officials are as kind as they dare to be. About ten days ago M. Colombo, the Swiss Minister, chaplain to the Prussian Legation, obtained leave through the King of Prussia to visit once the prisoners. When we saw him on his return, he said he had never met with any one so completely living above the world as this child of God, Francesco Madiai. He said to M. Colombo that he felt he had done with earthly things, as he believed it was God's will that he should die for His cause, and he had therefore tried not to think of his dear wife and her sufferings, except when in prayer. Persecutions are going on here. Thirty prisoners are now in the Bargello on religious accusations. Guarducci is still there. Another case, similar to the one of last year, has taken place. A Bible reader was taken dangerously ill; his doctor (as he was bound to do) gave notice to the priest, who hastened to the bedside of the sick man. The latter thanked him for coming, but said he had no need of his assistance; that he had, he hoped, made his peace with God through the alone mediation of Jesus. The priest was furious, and sent off for the police, who now surround the house."

THE APOSTOLIC SUCCESSION.—Mr. Sheridan Knowles lectured on the evening of Monday week in Ardagh Chapel, Kothway, the subject being "The Roman Dogmas of the Apostolic Succession, and in Oral Word of God." The celebrity of the lecturer attracted to the scene a large crowd of all classes, including clergymen of the Established Church, Free Church, Reformed Presbyterian Church, and others; elders in large numbers; the Provost, Bailiffs, and nearly all the members of the Town Council. At the conclusion the lecturer challenged any Roman Catholic clergyman to meet him in open debate, and discuss the subject upon Scriptural grounds. Mr. Knowles has announced his intention of giving another lecture, as he was obliged for want of time to pass over several things of importance which he meant to include in this one.

UNIVERSITIES' MISSIONARY ASSOCIATION.—An eloquent sermon in connection with this association was preached to a very crowded audience in the East Church on Sabbath evening last from Psalm viii. 2, 4. This society has been the means of leading not a few to devote, not their money merely, but themselves to the cause of Missions; and we rejoice to learn that its members contemplate engaging personally in

Home Mission operations by visiting in the most destitute parts of the city, and establishing preaching stations wherever opportunity offers. We trust they will carry their resolution into effectual practice, for assuredly this is a field in which there is every too abundant work for labourers of all denominations. *N. of Scotland Gazette, 14th January.*

During the past year the Edinburgh Bible Society have circulated 137,800 copies of the Scriptures, or 6,800 more than the number issued in the previous year, and about 1,500 above the circulation in 1847. A large proportion consisted of Gaelic Bibles, supplied to emigrants and to all parts of the Highlands. 8000 Bibles and Testaments were sent to Ireland; 1,200 Bibles to the Colonies, and 2,500 German school Bibles had been placed at the disposal of the agents for the Society at Hamburg. In the city of Edinburgh 1250 Bibles had been distributed.—*Jany '63.*

It is said that J. Douglas, Esq., of Oavers (the author of the masterly little treatise entitled "Rome and Maynooth") has just presented to the London City Mission the munificent sum of £500 in aid of the circulating libraries of that important institution.

We observe from the *Bombay Times* that the Rev. Dr. Sterenson, senior Scotch chaplain in Bombay, has been elected President of the Bombay Branch of the Royal Asiatic Society in room of Sir Erskine Perry, resigned on his return to Europe.

SUBSCRIPTIONS RECEIVED SINCE LAST PUBLICATION.

Rev. J. C. Muir, North George Town, 30 copies, 1853, £2 10s.; Captain K. McKenzie, Lochiel, 1852-53, 5s.; John Fraser, Elder, do., 1852-53, 5s.; Mr. Thomas Hill, Montreal, 1853, 2s. 6d.; Rev. Wm. Bell, Perth, 12 copies, 1853, £1 4s.; John Haggart, do., 1853, 2s. 6d.; Judge Malloch, do., 1855, 2s. 6d.; Mr. John Ferguson, do., 1853, 2s. 6d.; Rev. John McKenzie, Williamstown, 1853, 2s. 6d.; James Urquhart, do., 1853, 2s. 6d.; William McKenzie, do., 1853, 2s. 6d.; James Dingwall, do., 1853, 2s. 6d.; Donald Kennedy, do., 1853, 2s. 6d.; Major Donald McPherson, do., 1853, 2s. 6d.; John Cameron, Dundee, 1853, 2s. 6d.; William Cleghorn, Laprairie, 1852-53, 5s.; Alexander Cattnach, Lancaster, 1853, 2s. 6d.; Roderick McLeod, Lochiel, 1853, 2s. 6d.; R. Johnston, Beauharnois, 1853, 2s. 6d.; Mr. McGregor, Lachine, 1853, 2s. 6d.; James Low, do., 1853, 2s. 6d.; Mr. Collins, do., 1853, 2s. 6d.; G. Fraser, do., 1853, 2s. 6d.; Mr. Sommerville, do., 1853, 2s. 6d.; Mrs. Fleming, do., 1853, 2s. 6d.; Mr. Mathew, do., 1852, 2s. 6d.; John McIntosh, Laprairie, 1852, 2s. 6d.; William Mudge, Portsmouth, 1852-53, 5s.; Duncan Forbes, London, 1853, 2s. 6d.; Duncan McKenzie, do., 1853, 2s. 6d.; William M'oney, Frankville, 1852, 2s. 6d.; D. Graham, do., 1853, 2s. 6d.; Mrs. Walker, Montreal, 2 copies, 1853, 5s.; H. J. Delisle, Montreal, 1852, 2s. 6d.; Miss Hall, do., 1852, 2s. 6d.; Hon. J. Ferner, do., 2 copies, 1852, 5s.; Hon. J. Ferner, do., 1 copy, 1853, 2s. 6d.; Edward Bowie, do., 1853, 2s. 6d.; Alexander Skakel, do., 2 copies, 1852, 5s.; Hon. Justice Day, do., 1852, 2s. 6d.; R. Nicol, Durham, 1853, 2s. 6d.; S. Kinlock, Kingston, 1852-53, 5s.; Rev. H. Gibson, Galt, 1852, £1; Rev. H. Gibson, do., to account, 1853, 10s.; Rev. John McClure, Eldon, 10 copies, 1853, £1; Wm. Smith Chicoutimi, 1851-52, 5s.; Rev. John Tawse, King, 1852, 2s. 6d.; W. Tinline, do., 1852, 2s. 6d.; W. Brydone, do., 1852, 2s. 6d.; J. Wells, do., 1852, 2s. 6d.; James McAllam, do., 1852, 2s. 6d.; Alexander Potter, do., 1852, 2s. 6d.; John Ferguson, do., 1852, 2s. 6d.; Thomas Ferguson, do., 1852, 2s. 6d.; Lieut. Colonel McDoegall, Hamilton, 1852-53, 5s.; Struthers Strang, Quebec, 1853-54, 5s.; A. Urquhart, Hawkesbury, 8 copies, 1853, £1; T. Robertson, do., 1853, 2s. 6d.; M. Brown, do., 1853, 2s. 6d.; Rev. Fraser, do., 1853, 2s. 6d.; Mrs. Ross, East do., 1853, 2s. 6d.; John Shanks, Watford, 1852,

2s. 6d.; Hugh Green, do., 1852, 2s. 6d.; T. Little, do., 1852-53, 5s.; Andrew Hall, do., 1853, 2s. 6d.; Archibald Campbell, Merton, 1853, 2s. 6d.; Miss M. A. Miller, Merton, 1853, 2s. 6d.; N. Johnson, do., 1853, 2s. 6d.; John Gordon, Nelson, 1852-53, 5s.; John McWha, do., 1853, 2s. 6d.; Mrs. Margaret McFarlane, do., 1853, 2s. 6d.; D. Chisholm Oakville, 1853, 2s. 6d.; John Laurie, Lowville, 1853, 2s. 6d.; John Marshall, Palermo, 1853, 2s. 6d.; William Napier, Bathurst, N. B., 1853, 2s. 6d.; D. Weatherly, Simcoe, 1853, 2s. 6d.; A. Johnson, do., 1852-53, 5s.; A. Brown, do., 1852-53, 5s.; W. M. Wilson, do., 1853-54, 5s.; J. Davidson, Port Dover, 1853, 2s. 6d.; Rev. D. Evans, Kitley, 1853, 2s. 6d.; John Hunter, do., 1853, 2s. 6d.; P. Lindsay, Ormstown, 1853, 2s. 6d.; H. Glass, Port Sarnia, 1853, 10s.; W. Dow, Whitby, 1853, 2s. 6d.; T. Dow, do., 1853, 2s. 6d.; John Edgar, Kitley, 1853, 2s. 6d.; H. Ross, do., 1853, 2s. 6d.; D. Allan, Guelph, 1850-51-52-53, 10s.; Thomas Clarke, St. Philomena, 1853, 2s. 6d.; Thomas McDonald, Bytown, 1853, 2s. 6d.; Peter McLean, do., 1853, 2s. 6d.; John McNider, do., 1852, 2s. 6d.; Peter Campbell, do., 1853, 2s. 6d.; W. Clegg, do., 1853, 2s. 6d.; J. L. Campbell, do., 1853, 2s. 6d.; E. McGillivray, do., 1853, 2s. 6d.; Robert Kenley, do., 1853, 2s. 6d.; Robert Blythe, do., 1853, 2s. 6d.; Miss Fraser, do., 1853, 2s. 6d.; James Wilson, do., 1853, 2s. 6d.; Wm. Hamilton, do., 1853, 2s. 6d.; Robison Lyon, do., 1853, 2s. 6d.; J. Peacock, do., 1853, 2s. 6d.; Wm. Stewart, do., 1853, 2s. 6d.; Mrs. Cameron, do., 1853, 2s. 6d.; James Cook, do., 1853, 2s. 6d.; S. Fraser, do., 1853, 2s. 6d.; J. Coombs, do., 1853, 2s. 6d.; E. Armstrong, do., 1853, 2s. 6d.; Janet Lilloquo, do., 1853, 2s. 6d.; Rev. Alexander Spence, do., 2s. 6d.; Hugh Watt, Chateaugay, 1853, 2s. 6d.; John McArthur, Beckwith, 1853, £2; Thomas Scott, Lachine, 1853, 2s. 6d.; E. W. Thomson, Toronto, 1853, 2s. 6d.; M. Galbraith, do., 1853, 2s. 6d.; Rev. A. Ross, Bradford, 1852, 2s. 6d.; George McDonald, do., 1852, 2s. 6d.; Hector McLean, Vaughan, 1852, 2s. 6d.; A. Jamieson, do., 1853, 2s. 6d.; J. Paterson, West Innisfil, 1852, 2s. 6d.; Thomas Elliot, Williams, 1853, 2s. 6d.; Adam Elliot, Cooksville, 1853, 2s. 6d.; Rev. A. Lewis, Mono, 10 copies, 1853, £1; Rev. T. Scott, Williamsburgh, 1853, 2s. 6d.; D. Johnson, do., 1852, 2s. 6d.; James Heron, Heron's Isles, 1853, 2s. 6d.

N. B. Erratum in February No.—"Alexander Crawford, Port Dover, 1849 50, 5s.," should have been 1851 52.

P. S. Along with this number several of our clerical and other friends will receive a few extra copies of our January and February numbers, and they will oblige us by giving them, as specimens of our periodical, to any of their hearers and others whom they may suppose likely to become subscribers. They will further oblige us by forwarding before the end of March any names which they may have thus added to our Subscription List, as we intend, in future, to restrict the numbers printed off as nearly as possible to the amount on the List.

J. S. HUNTER,
NOTARY PUBLIC,

No. 2

Great St. James Street, Montreal.

The Presbyterian

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

All communications, and letters enclosing remittances to the *Presbyterian*, to be addressed (*Post-paid*) to "The Editor of the *Presbyterian*, Montreal."

Printed by JOHN LOVELL at his Steam Printing Establishment, St. Nicholas Street.