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The Presbyterian.

A MISSIONARY AND RELIGIOUS RECORD

OF THE



PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

CONTENTS.

	PAGE		PAGE		PAGE
THE CHURCH IN CANADA.		Extract letter.—Rev. P. Keay, 26th Dec.,	84	The Jews in Jerusalem and the Holy Land.—By Rev. John Aiton, D.D.,	
Orphans in India,	81	THE CHURCH OF SCOTLAND.		Lond.—By Rev. John Aiton, D.D.,	90
Queen's College Building Fund,	81	Colonial Churches.—Walcha in Australia,	86	Dolphinton,	
“ “ Session 1855-6.—Graduates in Arts and Medicine.—Prize List: Course of Study,	81	Foreign Mission.—Extract letter from Rev. Wm. White, 23rd January...	86	Thoughts on Sabbath Schools.—By Hugh Barclay,	92
Congregation of Ormstown.—Presentations,	82	Jewish Mission.—Extract letter from Rev. G. F. Sutter, 4th March,	86	SELECTIONS.	
Practical Statement regarding the holding of Church property in L. C. . . .	83	The Endowment Scheme, and its Successes,	87	A Plea for Indian Missions.—(Concluded.)	93
Queen's College.—Annual Synopsis, &c.,	83	MISCELLANEOUS ITEMS,	88	Hearers of the Word, not Doers,	93
Mr. Caird's Sermon,	84	POETRY.		A Letter from Egypt,	94
THE CHURCH IN THE LOWER PROVINCES.		Seed Time,	89	Scutari Mission.—Mr. Macnair's Journal. (Concluded.)	95
Special Meeting of Synod,	84	Speak Gently,	89	Ministers' Widows' and Orphans' Fund,	96
Latest Ecclesiastical Intelligence,	84	NOTICES OF BOOKS.		SUBSCRIPTIONS,	96
Ordination of Rev. Wm. Murray,	84	An Inaugural Address, &c., by Rev. Wm. Snodgrass,	89	ADVERTISEMENTS,	96

No. 6, June, 1856.

VOLUME IX.

Price 2s. 6d. per annum.

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

ORPHANS IN INDIA.

Additional subscription received.
From Sabbath School at Niagara, per the Rev. J. B. Mowat,

£4	0	0
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JOHN PATON,
Kingston, 22nd May, 1856.

SUBSCRIPTIONS in aid of the BUILDING FUND, of Queen's College, received since date of last publication.

From Eldon Congregation,	£31	5	0
“ Onabawick “	3	0	0
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JOHN PATON,
Secretary to the Trustees.

UNIVERSITY OF QUEEN'S COLLEGE KINSTON, C. W., SESSION 1855-56.

We learn from the Kingston News that on Thursday, 10th April last, after examination on the various subjects prescribed, the following gentlemen were admitted by the Senatus Academicus of the University to the degree of Bachelor of Arts, viz:

Robert Campbell, Drummond; John Alexander McKenzie, London; George Smith Rose, Kingston; William Edmund McKay, King.

Of whom Mr. Robert Campbell, and Mr. John Alexander McKenzie passed with honors in all the subjects of examination; and the following gentlemen to the Degree of Doctor of Medicine:

Marshal Jacob Brown, Waterloo, Frontenac; Octavius Yates, Kingston, Canada West; Benjamin Franklin, Port Rowan, Norfolk; George H. Corbett, Toronto; John H. Campbell, Brooklin, Ontario.

PRIZE LIST. FACULTY OF ARTS.

VOLUNTARY EXERCISES DONE DURING THE SUMMER RECESS.

James Carmichael Beckwith.
An Essay on the Homeric Dialects. Translations of Iliad, Book I, and Æneid, Book VII.
John Machar, Kingston.
Translations of Iliad, Book I, with a critical Essay on the same. Arnold's Greek Prose Composition, 40 exercises, carefully rendered into Greek.
James P. McPherson, Kingston.
Translation of Iliad, Book I, with an Essay on the same.
Robert Campbell, Drummond.
Translations of Iliad, Book I. The Agricola of Tacitus.

FIRST LATIN CLASS.

1. James Macdonnell, Fergus.
2. Edmund Hooper, Newburg.
3. Robert Drummond, Kingston.

ORDER OF MERIT.

1. Corydon J. Mattice, Cornwall.
2. William Craig, Kingston.
3. James Dickson, Do.

FIRST GREEK CLASS.

1. James Macdonnell, Fergus.
2. Edmund Hooper, Newburg.
3. Corydon J. Mattice, Cornwall.

ORDER OF MERIT.

1. Robert Drummond, Kingston.
2. Joshua Fraser, Lanark.
3. William Craig, Kingston.
4. James Dickson, Do.

SECOND LATIN CLASS.

1. James Carmichael, Beckwith.
2. John May, Do.
3. John Machar, Kingston.
4. James P. McPherson, Do.

ORDER OF MERIT.

1. John Fraser, London.
2. Donald McLennan, Glengary.

SECOND GREEK CLASS.

1. John May, Beckwith.
2. John Machar, Kingston.
3. James Carmichael, Beckwith.

ORDER OF MERIT.

1. John Fraser, London.
2. James P. McPherson, Kingston.
3. Duncan McMillan, London.

THIRD LATIN CLASS.

1. Robert Campbell, Drummond.
2. John Livingston, Pictou, N. S.

ORDER OF MERIT.

1. George S. Rose, Kingston.
2. John A. McKenzie, London.

THIRD GREEK CLASS.

1. Robert Campbell, Drummond.
2. John A. McKenzie, London.

ORDER OF MERIT.

1. George S. Rose, Kingston.
2. John Livingston, Pictou, N. S.

JUNIOR CLASS—ROMAN HISTORY

1. Edmund Hooper, Newburg.
2. Robert Drummond, Kingston.
3. Donald McLean, Seymour.

ORDER OF MERIT.

1. James Macdonnell, Fergus.
2. Corydon J. Mattice Cornwall.
3. Finlay F. MacNab, Elmsley.

SENIOR CLASS—ANCIENT HISTORY.

1. John Machar, Kingston.
2. James P. McPherson, Do.
3. James Carmichael, Beckwith.

ORDER OF MERIT.

1. John Livingston, Pictou, N. S.
2. Donald McLennan, Glengary.
3. John Fraser, London.

ESSAYS—JUNIOR CLASS.

1. Finlay F. MacNab, Elmsley.
On the advantages of the study of Roman History.
2. James Macdonnell, Fergus.
On the 7th Book of the Æneid.

ORDER OF MERIT.

1. William McQuaig Cote St. John.
2. Donald McLean, Seymour.
Robert Drummond, Kingston.

SENIOR CLASS.

1. James Carmichael, Beckwith.
On the Antigone of Sophocles, the Life and Times of Julius Cæsar, the Life and Writings of Socrates.
2. James Machar, Kingston.
Criticism on the Antigone of Sophocles, the Life and Times of Julius Cæsar.
3. James P. McPherson, Kingston.
On the Life and Writings of Socrates, the Life and Times of Julius Cæsar.
4. John May, Beckwith.
On the Life and Writings of Sophocles.

POETRY AND METRICAL TRANSLATIONS

1. John May, Beckwith.
Choral Ode of Antigone rendered into English verse. Ode from Horace.
2. Duncan McMillan, London.
An Epode from Horace.

JUNIOR CLASS.

1. Finlay F. Macnab, Elmsley.
On Britain, the United States, Canada, and Time.
2. James Dickson, Kingston.
Three Odes from Horace.
3. William Craig, Kingston.
An Ode from Horace.

JUNIOR MATHEMATICS.

BEST MATHEMATICIANS.

1. Finlay F. MacNab, Elmsley.
James D. MacDonnell, Bathurst, N. B.
2. Edmund John Hooper, Newburg.
3. Robert John Drummond, Kingston.

BEST PRIZE EXERCISES.

1. F. Macnab.
 2. James D. MacDonnell.
- ORDER OF MERIT.
1. Joshua Fraser, New York.
Corydon J. Mattice, Cornwall.
 2. (In Algebra) John Agnew, Kingston.
James Dickson, Do.
William McQuaig, Cote St. George.

SENIOR MATHEMATICS AND NATURAL PHILOSOPHY.

BEST IN MATHEMATICS AND NATURAL PHILOSOPHY.

Juniors.

1. James Carmichael, Beckwith.
John May, Do.
2. Duncan McMillan, London.
John Machar, Kingston.

Seniors.

1. Robert Campbell, Drummond.
John A. McKenzie, London.
2. George Smith Rose, Kingston.

ESSAY—Plurality of Worlds.

1. James Carmichael, Beckwith.
John May, London.
John Machar, Kingston.
2. Donald McLennan, Glengary.
3. James P. McPherson, Kingston.
Diagrams in Natural Philosophy.
John May, London.

MENTAL AND MORAL PHILOSOPHY AND LOGIC.

1. Robert Campbell, Drummond.
2. John Livingston, Pictou, N. S.
3. David Camelon, Perth.

REWARDS FOR GREAT DILIGENCE AND PROGRESS.

1. John A. McKenzie, London.
2. Donald Ross, Pictou, N. S.
3. George Rose, Kingston.

COURSE OF STUDY.

FIRST LATIN CLASS.

Virgil's Æneid, Book 7th.
Horace's Odes, part of Book 1st.
Arnold's Latin Composition.
Livy, Book 1st.
Daily Written Exercises, Translations, &c., &c.

FIRST GREEK CLASS.

Edinburgh Academy Greek Grammar.
Arnold's First Greek Book.
Xenophon's Anabasis, Book 1st.
Homer's Iliad, Book 1st.

SECOND AND THIRD LATIN CLASSES.

Cicero. Orationes pro Archia poeta et pro M. Marcello.
Livy, Book 21st.
Horace. Odes, Book 4th; Epodes and Satires, Book 1st.
Daily Written Exercises, Translations, &c., &c.

SECOND AND THIRD GREEK CLASSES.

Xenophon's Memorabilia, Book 3d.
Thucydides, part of Book 1st.
Sophocles's Antigone, with Greek Prosody and Choral Scanning.
Arnold's Greek Prose Composition.
Daily Written Exercises, Translations, &c., &c.
Junior Class—Dr. Schmitz's Roman History.
Senior Class—Dr. Schmitz's Manual of Ancient History, Book 1st.

MATHEMATICS.

Juniors—Euclid, first Six Books; Plane Trigonometry and Logarithms; Hind's Algebra: Daily and Weekly Exercises in Geometry, Algebra, and Trigonometry, with the use of instruments of observation.
Seniors—Euclid, Eleventh and Twelfth Books; Mensuration of Planes and Solids; Analytical Plane and Spherical Trigonometry, with the application to Geometrical and Astronomical Problems; Elements of Differential and Integral Calculus, and numerous exercises.

NATURAL PHILOSOPHY,

Lectures on the Properties of Matter, Statics, Dynamics, Pneumatics, and Hydrostatics, with numerous Exercises; Lectures on the Chemistry of the Metallic Elements, and their compounds.
Earnshaw's Dynamics.

MENTAL AND MORAL PHILOSOPHY, AND LOGIC.

On each of these subjects a full course of Lectures was given. During the afternoon hour the Students were regularly examined on the Lecture in the morning. They were also required to give a weekly Essay of considerable length on some subject unfolded in the Lectures.

FACULTY OF THEOLOGY.

ORIENTAL LANGUAGES.

Junior Class.—Exercises in Hebrew Grammar at every meeting. Read from the Books of Genesis, II. Kings, the Psalms, and the Song of Solomon.

Senior Class.—Read from the Books of Genesis, Exodus, Judges, Ruth, II Kings, the Psalms, the Song of Solomon, and Isaiah. Exercises both in Hebrew and in Chaldee Grammar. Read in Chaldee from the Book of Daniel.

Progressive Exercises in both Classes in rendering English into Hebrew. Also, Dissertations on the Students in both Classes on subjects connected with the Criticism of the Old Testament.

CHURCH HISTORY.

A full series of Lectures on the history of the Church during the three first centuries. In addition to the hour for Lecture, there was a suitable portion of time devoted to examination. The Students were required to write a weekly Essay on some important event or topic brought out in the Lectures.

SYSTEMATIC THEOLOGY.

The Theological Course embraces three great divisions. It was the first of these divisions that was gone over this year, commencing with the subject "Of the being and moral perfection of God," and ending with "Justification." The Students were examined in the afternoon on the subject of the morning's Lecture. They were also required to give a weekly Essay on some one of the topics discussed in the Lecture. Each Student, according to his status delivered his regular discourses.

CONGREGATION OF ORMSTOWN.

PRESENTATIONS.—On the 29th ult., after Divine service, the members of the Presbyterian Congregation of Ormstown, in connexion with the Church of Scotland, presented to the Rev. James Anderson several very valuable tokens of their regard for him, and esteem for his long and faithful services.

On this occasion Mr. George Elliott, one of the Kirk Session, with several others, came forward on behalf of the Congregation, and presented to the reverend gentleman an elegant pulpit Bible, and addressed him nearly as follows:—

"Rev. Sir,—Accept this offering from your much attached people, measuring their esteem by the value of the gift, which, to mankind, is Heaven's best blessing, hoping that you, guided by its precepts, and encouraged by its promises, may be enabled, through its instrumentality, rightly to divide among us the bread of life to the glory of God and our salvation."

Next Mr. George Cross with others came forward with a very valuable communion service, and addressed Mr. Anderson thus:—"I have been delegated by this Congregation to give in charge to you, for your use in the dispensation of the Lord's Supper, this communion service, and to express their deep sense of obligation to you, trusting that it may be in keeping with your high and holy calling."

Then Mr. W. Cross, deputed by the ladies, came forward and presented on their behalf a splendid pulpit gown, addressing Mr. Anderson as follows:—"The ladies of this congregation have honoured me on this occasion with presenting to you this gown as a mark of esteem and regard for your services during the protracted period of your ministry; often had we occasion to admire your zeal and energy in inculcating the principles of our holy

religion; and now may the Giver of all good bring you with health and strength to enjoy the blessings of His providence and grace, being fully confident that, leaning on the Divine aid, you will persevere here in the faithful discharge of your duty as hitherto."

Finally, as if the resources of his esteem could not be exhausted, the venerable Andrew Strothers came forward with a psalm book, in unison with the Bible, and a valuable pair of spectacles, presenting both as an expression of their sympathy for many applicants.

In reply, the Rev. gentleman, greatly affected by the sympathy and kindness, on the part of his congregation, referred to each of these presentations in the order in which they were made,—identifying the Word of God with the best temporal and eternal interests of young and old—at the same time expressing his firm determination by the Divine aid to spend and be spent, both publicly and privately, in the ministration of its ordinances. With many other appropriate and affecting remarks the reverend gentleman concluded by reading the following passages from the Book now presented, 1 Tim., 4, 15, 16, Rev., 22 and 16 to the end.

PRACTICAL STATEMENT REGARDING THE HOLDING OF CHURCH PROPERTY IN LOWER CANADA.

Prepared with the Sanction of the Committee on Church Property of the Synod, and issued under their authority

As congregations in Lower Canada are from time to time acquiring property for Church purposes, and frequent blunders have occurred in taking such property, the consequences of which are or may prove of a serious nature, it has been thought desirable to give some information with regard to the Law regulating such matters. The Law now in force is the ordinance, 2 Vic. chap. 26. (Revised Statutes for Lower Canada, page 629.) This ordinance suspended the previous Act, 10 & 11 George IV, Cap 58, during its continuance in force, and, as it has been rendered permanent by the 3 & 4 Vic., c. 16, the original Act is in fact repealed, and the 2 Vic., cap 26, is therefore the rule governing the acquisition of Church property by "the various religious societies of all denominations of Christians" in Lower Canada.

The object of the ordinance is, in the preamble, declared to be the enabling religious societies, "to hold as proprietors the ground required by them for the site of the churches, chapels, meeting houses, burial-grounds, dwelling-houses for their priests, ministers, ecclesiastics or religious teachers, and school-houses and the appurtenances thereunto, which may be necessary for the said several purposes, under the control of the said religious societies, thereby removing the previous disability under which they laboured, for the want of a corporate capacity.

The first clause vests all lands of what extent soever, then (i.e. in 1839) in possession of any society of Christians by deed, sale, donation, exchange, legacy,

prescription or in trust, or under any other title in mortmain, in such society as their incommutable property, so far as their respective titles may extend and be valid.

The second section provides the mode in which such lands are to be governed for the future, i.e. since 1839. The following formalities are requisite under it, and attention is requested to them, viz :

NECESSARY FORMALITIES.

When a congregation or society of Christians are desirous of acquiring lands for all or any of the purposes aforesaid, it is necessary for them to appoint "Trustees." In order to do this, we recommend the calling, after due notice, of a public meeting of the congregation for the purpose, and the selection at such meeting of suitable Trustees, and the determining of the number of the Trustees and the name by which the Trustees and the congregation shall be designated in all time coming in the deed. It is also necessary to agree upon the mode in which the successor to the Trustees shall be appointed and to declare for what purposes the land shall be held. Care must be taken to define clearly the Church, for whose use the property is to be held. The meeting having been held, and minutes of proceedings recorded in the records of the congregation, and these preliminaries decided, the Trustees can then complete the purchase; but it must be particularly borne in mind that the deed, whether of grant, concession or conveyance, *must declare the mode in which the successors to the existing Trustees are to be appointed.* This has been frequently omitted, and with unfortunate effect, as many Notaries seem not to have understood the meaning of the clause, but have confounded the successors to the Trustees with the future people of the congregation, and omitted all provision for successors. Careful provision should be made for the appointment of successors to the original Trustees in the event of death, resignation of office, removal from the place, or ceasing to be connected with the Church. We think Trustees should in all cases be members of the Church.

The deed then being completed, defining the trust and binding it to our Church, "the Trustees and their successors for ever by the name by which they and the congregation on behalf of which they act shall be designated in the deed," are capable of acquiring, holding and possessing the lands so acquired, and of instituting and defending all actions at law for the conservation of such lands, and of their rights therein.

The Trustees are further bound by the second and fourth clauses, within two years from the date of acquisition, to enregister in the office of the Prothonotary of the Court of Queen's Bench (now the Superior Court) for the District in which the lands are situated, their titles, and also a description and measurement thereof,

made by a sworn surveyor. The Prothonotary's fees for registration are 6d. per 100 words. It is essential that this be done.

The extent of land, to be held by each congregation, is limited (except where it has been extended in particular cases by special Acts) within the Cities of Montreal, and Quebec to one arpent, of which no part can be used for a public burial ground, and, out of the walls and within the limits of said cities, to 8 arpents. But the quantity, that may be so held by Trustees *in any other place* for the use of a congregation, shall not exceed 200 English acres. So that all our rural charges may hold the larger quantity of 200 acres, if they see fit.

It is hoped that the foregoing information and practical rules may prove serviceable. The adoption of a regular constitution would also, it may be remarked, in most cases be extremely desirable. To prevent misapprehensions, it would be better that a uniform form of deed should be used, defining the trust and providing for its perpetuation and the election of Trustees. Such a form and any other necessary information will be cheerfully furnished by the Church Property Committee, of which John Greenshields, Esq., Montreal, is Secretary, and Alex. Morris, Esq., Advocate, Montreal, is Convener.

QUEEN'S COLLEGE.

We are in possession of a copy of the Annual Synopsis of the proceedings of the Board of Trustees of Queen's College, and of the statements appended thereto. We are gratified to notice that the attendance upon the Institution is so good.

During the Session 1855—1856 there were 30 students in the Arts Faculty, and 10 in the Divinity Classes, making 40 in all, of whom 3 are applying for license to exercise the office of the Ministry.

The Medical Faculty is also actively engaged. Five young men at the close of the session graduated in Medicine, having attended a portion of their course at other Institutions. The attendance upon the Medical classes was large, comprising in all 47 students. The previous and first session of the Medical school, there were 23.

Queen's College School was also maintained in operation, and, we learn from another source, was attended by 70 pupils, so that the University was attended by 87 Students in all, and, inclusively of the Queen's College School, 157 pupils were in receipt of instruction in various departments of knowledge by its agency. We think that the suggestion, made at last Synod by one of the fathers of the Church, viz: that of the establishment of Presbyterian Exhibitions to the School, would be found of much service.

The collections for the new College Buildings are still being taken up, but greater exertions will require to be made than have yet been used to raise the requisite

LATEST ECCLESIASTICAL
INTELLIGENCE.

sum to pay for the commodious buildings purchased for the College.

We observe that the matter will be brought before the Synod, and, we doubt not, will receive due attention at the hands of the Court.

We still trust that a Report from the Professors will be submitted. The Synopsis of proceedings of the Trustees is necessary, and is very well in its way, but something more is wanted than a bare, naked transcript of proceedings and statement of accounts. A vigorous, faithful narrative by the professors or the senatus of the operations of the College, a statement of its difficulties, an annual narrative of its progress and suggestions in its advancement, might all be embodied in a Report, and would do much to interest the people in the working of the College, and enlist their sympathies towards it.

MR. CAIRD'S SERMON.

RELIGION IN COMMON LIFE.

When the Queen ordered the publication of this Sermon, she could scarcely have anticipated the circulation it would attain, or that she would thus virtually become a tract distributor on so large a scale. Her judgement of its merits has been sustained by that of the people of Britain and America. In Britain 60,000 copies were speedily disposed of. In the United States several editions have been published, and in Canada this Sermon, which appeared in our last issue, was republished by the *Toronto Old Country-Man* newspaper, by one of the Quebec papers, and also in Montreal by the *Montreal Witness*. The last paper has issued, as we learn from its columns, one edition of 16,000 copies and another of 6,000 copies. May its perusal be productive of good, and may our common life be more and more pervaded by true religion.

THE CHURCH IN THE LOWER
PROVINCES.

SPECIAL MEETING OF SYNOD.

The members of the Synod of the Church of Scotland in Nova Scotia are reminded that, at the last annual meeting of Synod, a special Meeting was appointed to be held at Pictou on Wednesday, the 7th day of May next, for the purpose of receiving and disposing of reports of Presbyteries on the second and third resolutions passed by the Synod with reference to the matters submitted by the Deputation from Canada, and also for the purpose of appointing, if necessary, a substitute correspondent to the Synod of Canada.

W. SNODGRASS,
Synod Clerk.

Halifax Record for April.

If the ecclesiastical intelligence which we have lately received from the Mother Country, more especially the information relating to our colonial churches, is not as full and specific as could have been wished and expected in present circumstances, it is nevertheless not a little satisfactory and encouraging. A movement has certainly been made in advance, and, we should think, in the right direction. Instead of waiting for months and years till preachers, after repeated disappointments at home, thought fit to offer their services for colonies, a direct and personal appeal has been lately addressed to the students of Theology in the different Universities as well as to the preachers of the Church, to choose this as the appropriate field of their future labours.

Under the sanction of the Colonial Committee, and agreeably to their instructions, the Rev. George W. Spratt, who had, we are sorry to find, to undertake the duty alone, the Rev. Norman McLeod being unable to co-operate with him, visited in succession, in the months of January and February last, the Universities of Aberdeen, St. Andrew's, Glasgow and Edinburgh, with the view of bringing the state of the Church in the Colonies before the minds of the Divinity students, and of inducing a number to offer their services for the Colonial field. He met everywhere with almost kind and welcome reception, and his addresses were everywhere listened to with attention and favour; in some places, as in St. Andrew's, the Professors of Divinity as well as the students attending the meetings which he held, and taking a lively interest and an active part in the proceedings.

An opportunity was afforded at each of the Universities of testing the willingness of the students to engage in Colonial labour, and, whilst all listened with earnest attention to the statements respecting the extensive destitution which were made by the Colonial agent from personal knowledge, after having so lately arrived from the Colonies, it is pleasing to find that a number gave in their names as willing to apply for Colonial appointments, and others expressed their willingness to do so, when they had obtained the approbation of their relatives and friends. Before leaving Aberdeen and the other Universities Mr. Spratt had frequent opportunities of conversing with the students in private, and giving them interesting and minute details of the spheres of duty which they would be called to occupy, and the kind and enthusiastic reception with which young preachers, more especially those speaking the Gaelic language, might expect to meet. We consider then this visit as an important era in the history of the Church, and as a pledge and earnest of many blessings yet to come. And it is in this light that it has been viewed by the Colonial Committee in giving publicity to Mr. Spratt's report, and by himself when submitting it for their approbation and guidance.

"In all, I think," says he in the conclusion of the report, "that to speak within bounds, seven or eight of the students, who will be licensed in May will apply at once for Colonial appointments, and about the same number next year. I cannot but hope, also, that some in the junior classes, from hearing a *viri voce* statement as to the great want of clergymen among our people abroad, may be led to think of offering their services to the Committee, and that some who remain at home may be stirred up to take a greater interest in the missions of the Church. Although I would like much to be able to give a more satisfactory report to the Committee, still I think that the result is upon the whole encouraging. Were it not that in all the Universities many of the Divinity students of the fourth year take only a partial session, and were therefore absent, I think that more would have offered. Of those who in spring will, I hope, be at the disposal of the Committee, several have a knowledge of the Gaelic language.

I may also state that I have had conversations with several licentiates of the Church, who are strongly inclined to serve in the Colonies for a period of years, and one of them, of whom I wrote to you formerly, Mr. C——, has already, I believe, sent in an application. I think it right to state that several of the students who gave their names to me, had previously had their thoughts turned towards the Colonial field, and were resolved to apply for appointments upon getting license.

I have only to say in conclusion, that I had great pleasure in discharging the duty imposed upon me by the Colonial Committee; in seeking to make those who are to be the future ministers and missionaries of the Church, better acquainted with the state of the Scotch church abroad, and in rousing them to a sense of the obligations that rest upon us, to do far more for our expatriated fellow-churchmen in the future, than has been done in the past.—*Halifax Record for April*.

ORDINATION OF THE REV. WM. MURRAY.

The Presbytery of Miramichi met at Moncton, in the County of Westmorland, N. B., on Wednesday, the 12th March, to receive the preliminary trials for the ordination of the Rev. William Murray, lately sent out for that place by the Colonial Committee of the Church of Scotland. The Presbytery, being highly satisfied with the various exercises delivered before them by the Rev. Mr. Murray, and with the examinations to which he was subjected, met again on Thursday, the 13th of March, and set him apart by prayer and the laying-on of the hands of the Presbytery to the office of the holy Ministry, and to the pastoral charge of the Presbyterian congregation in Moncton. The Rev. William Henderson, of Newcastle, Miramichi, preached and presided on the occasion. On Sabbath, the 16th of March, the Rev. Mr. Henderson preached in the forenoon and evening, and the Rev. Mr. Murray in the afternoon, to large and attentive audiences.

Extract Letter—Rev. Peter Keay to the Convener, dated Borestown, December 26th, 1855.

At the meeting of the Presbytery of St. John in Fredericton, in the end of February, in addition to the evidence I was enabled to give of the success which had attended my labours, by the Divine blessing, there was the additional and more gratifying evidence given of an urgent application for my immediate return to Woodstock and Northampton. At the previous meeting of Presbytery in November the claims of the Presbyterians in Nashwaak, Stanley, and Borestown were brought forward, and the prospect was held out of a month's visit from me in March. The friends of Presbyterianism there had, from time to time, been expressing their delight with the expected visit, and in consideration of this, and the supplementary allowance of salary, made by the Colonial Committee, it appeared to be the more judicious course to the Presbytery to appoint me for a month to the three places I have mentioned. Having assisted Mr. Brooke, of Fredericton, in dispensing the Lord's Supper to his people, I crossed the St. John, and went up the valley of the Nashwaak to the district appointed me. I spent four Sabbaths there, preaching twice on each, and visiting the families during the week. This I was able to do only in Nashwaak and Red Rock Settlement, owing to the frequency of snow storm, and the difficulty of travelling any distance. I received the greatest kindness from one and all, and had very great reason to believe, from what came daily under my observation, and

from what I experienced, that the good hand of God was upon me as I went about, Bible in hand, from house to house, a stranger among strangers. This was, if I may so speak, the theory of my position during my short stay; but, in my hourly experience, I was as a friend among friends. They looked on me as a friend, with the message of love from the Friend, and every kindness, by anticipation even, was most readily and cheerfully bestowed. When I look back upon my stay among them, especially the latter part of it, I most thankfully acknowledge the goodness of the Lord which followed me; and I bless the Lord for the favour He gave me in the eyes of my people. Stormy though every Sabbath was, an encouraging token for good was given me in the numbers that attended the meetings I held; while, in my visitations from house to house, I was called to thank God and take courage, from the frequent acknowledgement by them of the pleasure they experienced in listening to my instructions. My earnest prayer is, that the good seed thus sown, having been protected from being "caught away by the Wicked One," may bring forth fruit abundantly to the glory of the Lord of the harvest.

The valley through which the river Nashwaak flows towards the St. John, which it joins at Fredericton, is of great beauty and fertility. That part of it in which my duties lay was called the 42d Block from its having been given to the 42d Highlanders, who were disbanded at the close of the American war of independence. The original settlers were chiefly from the Highlands of Scotland, and it is still chiefly in the possession of their children and grandchildren. The attachment of the majority of these to Presbyterianism and the Church of Scotland, by the ministers of which their fathers had been instructed in religious things, and whose standards they so intelligently and firmly hold, has been long and sorely tried, and been proved sincere. They rejoice with heartfelt joy when a minister or missionary of her communion visits their vale. They give them a most cordial welcome, and whatever can be done for their comfort they most readily perform. It may be in the remembrance of members of the Colonial Committee, that they have before united with Stanley and Borestown in applications for a minister, at regular and short intervals, to conduct Divine worship among them, and visit their families. They had for a time the very acceptable services of the Rev. Mr. Turnbull, and, I believe, also Mr. McCurdy; but, these having joined the Free Church in 1843, the only services they have enjoyed have been when Mr. Brooke, of Fredericton, could give a hurried visit, and when a Presbyterian minister happened to pass through the valley towards either Chatham in Miramichi, or Fredericton, and could turn aside for a few hours and preach to a congregation gathered from the houses and fields as he passed along. Their desire to have me stay among them, or return after the meeting of the Presbytery in May, was testified by the call which they, with Stanley and Borestown, presented to me, the amount of subscription being £123, 17s. 6d. currency, of which the people of Nashwaak subscribed fully half.

Stanley and Red Rock settlements lie to the south-west of the Nashwaak, and are both most promising and beautiful, chiefly settled by Borderers, and all, or, more strictly, the great majority, firm Presbyterians. Fully twenty miles from Nashwaak, on the south-

west branch of the Miramichi river, immediately below where it is joined by Taxis river lies the little village of Borestown. There are about ten families in the place, and a few settlers in the neighbourhood. I believe more of the inhabitants belong to the Presbyterian body than to any other denomination of the Christian Church; but all are favourably disposed towards my services, and my meetings are, in general, very well attended. I have visited all the village again and again, and the greater part of the neighbourhood above and below, and have had a very encouraging reception from one and all. They very readily and liberally made up and subscribed a call to me, which they joined to that of Nashwaak and Stanley. These calls, satisfactorily signed and subscribed to, as the Presbytery deemed them, would have been even more so, had they not been made up in the most pressing season of the year, when, in the spring freshet, the stream driving of the lumber demands the services, for weeks together, of most of the men in the country. After my return to St. John (where I had been assisting the Rev. Mr. Donald at his sacrament) from St. Andrews (where I had been visiting Mr. Ross, and filling his pulpit while he arranged some business connected with one of his stations), a meeting of Presbytery was held, when it was recommended that I should delay deciding on the call presented until I should have again visited Woodstock, and spent a few weeks there. I was the more readily induced to do this, that my congregations had been increasing, before I left, both in that place and Northampton, and that, in the latter parish, a subscription had been set on foot to get up a church in connection with the Church of Scotland. In consequence of this recommendation I agreed to give half of the three months, which were to elapse between the meeting of Presbytery and that of Synod, to these two stations, and return during the latter half to the three below on the Nashwaak and Miramichi. Before leaving Woodstock, in consideration of its importance as a rising village, I had represented to some of the friends that, in the event of the call they were then getting signed being subscribed to an equal or nearly equal amount with the other, I should prefer it and return, as I should be sorry to lose the fruits of my winter's labours among them. The subscriptions on their call when presented amounted only to £110, 10s., and, circumstances discouraging being connected with it I made my choice in favour of the stations in which I have been labouring with the greatest encouragement for the last two months. This choice I made at the meeting of Presbytery in October, after a great deal of travelling on missionary duty, of which I proceed to write. After having been a month in the Nashwaak and neighbouring stations, on my return to them from Woodstock and Northampton, I was induced to pay a visit to Canada, purposing to make my stay extend over only one Sabbath; I was, however, detained ten days beyond the time intended by a severe attack of summer-sickness. I arrived in St. John only in time for the meeting of Synod. After its close, as I was still very unwell, it was arranged between the Presbytery of Miramichi and that of St. John that I should proceed to Bathurst for sea-bathing and change of air, and give what services I could to Mr. Murray's congregation and people, while he remained for a similar purpose in St. John. Our arrangement was, that the exchange should

be for only two or three Sabbaths. Through the blessing of a kind Providence I was greatly strengthened, and enabled to have regular services in Bathurst; Mr. Murray's illness, however, increasing, I had to prolong my stay above a month. When he again took charge of his own people I returned to St. John, and at the meeting of Presbytery there was appointed to pay a short visit to the Bend of Petitcodiac, or Moncton, at the head of the Bay of Fundy, and on my return, proceeding to St. Andrews to assist Mr. Ross at his sacramental season, to enter on the duties of my new station in Nashwaak. This I have done, and I am now visiting these places in succession, giving a week to each; and it is only now, after having visited them again, after the absence of fully three months, that I can speak to the praise of their steadfastness and adherence to the Church of their fathers.

I preach wheresoever I can get a congregation conveniently assembled. On Sabbath in Nashwaak I have a church to preach in in the forenoon, and a small schoolroom in the afternoon. Our church has neither pulpit nor pews, and we must put off the finishing of it until these depressed times shall have passed away. In Stanley we have an excellent schoolroom; and a similar one forms our place of worship in Borestown. About five miles above Borestown there are two stations at which I preach on the Sabbath afternoon, called Campbelltown and the Ridge. We meet in private houses, where we can get one or two rooms for the accommodation of the people. These meetings, in these humble circumstances, are very pleasant, and, I believe, profitable too. In the Red Rock settlement I preach in a small log hut. From day to day I go about among the people, with my Bible in my hand, reading a small portion of Scripture and explaining it, with prayer, in every house I visit. I prefer this mode of conveying religious truth to the people during the week to having week-day services; for, apart altogether from its being more convenient for all the people, of whom only a few at most could leave their homes to attend public worship, it takes religion *into the house*, and makes it be clearly heard *there* with all the superior power and impressiveness which the distinct personality of address and exhortation gives. In order to protect the rising generation of Presbyterians here from the errors of doctrine on the vital point of the spiritual death and inability of man, and the doctrines which derive their suitableness and comforting power from it, as well as to have them thoroughly instructed in all the doctrines of our pure and scriptural faith, I have made arrangements for commencing and carrying on the work of catechising as soon as I shall have returned from Bathurst, whither I am about to proceed for a short time.

I thank God and take courage from His past goodness to me and my people, and from a firm belief in the omnipotence of the gracious plan of salvation which He has revealed. In this country there is, on the part of the other denominations, or some of them, a spirit of contemptuous hostility to our Confession of Faith and Catechisms. This may be in a considerable degree accounted for by their almost utter ignorance of the doctrines they contain, and from their studied neglect of the Scriptures adduced in proof (I have extracts in my possession from published tracts by some of these bodies, which

are of the most fearfully blasphemous nature: so much so that the author of the work I more particularly allude to finds himself under the necessity of apologizing to his readers in his defence of Calvinism for presenting them to their minds.) As in this country members of all denominations meet together to hear the various ministers, I have an opportunity of showing, in every sermon, the utter ruin by the fall, the only righteousness of Christ Jesus, and the sole regenerating and sanctifying power of the Holy Spirit. The general doctrine is a partial depravity of heart, or simple forgetfulness of God, and Jesus the Saviour, and the Holy Spirit the Sanctifier, in only a supplementary point of view. The last of these doctrines is very timidly and sparingly preached. I make Rom. iii. 10-19; x. 4; and Luke xi. 13, the fountains of my preaching. I humbly praise God for the spiritual comfort these afford, and for the solemn attention with which my addresses are listened to in all my stations. May He work His own good work by even me, and continue that gracious favour towards me and mine which He has so mercifully extended towards us in the intercourse He has already permitted us to enjoy. My objects and arrangements for their accomplishment I humbly submit to Him for his approval and blessing, believing that He alone can make His word prosper where to He hath sent it. I would seek His glory with a single eye, and in the advancement of His kingdom and righteousness in the hearts of those among whom He has sent me to labour for this end. I commit my way unto Him, firmly believing that He will direct my path, ever prayerful that He will lead us by His Holy Spirit, as sons and daughters of His.

THE CHURCH OF SCOTLAND.

COLONIAL CHURCHES.

WALCHA.

A most interesting ceremony took place here on Monday, the 20th ult., viz: in laying the foundation-stone of a Presbyterian Church in connexion with the Synod of Australia. The morning was beautiful, and a large concourse of people had assembled, including almost all the respectable families in the neighbourhood of Walcha. The proceedings of the day were begun by prayer and singing a psalm, after which the Rev. Mr. Morrison delivered an exceedingly beautiful and appropriate address, which was listened to with marked attention and delight by all present. Thereafter the Clergyman, Mr. Morrison, called on Mrs. Jamieson of Walcha to go through the customary ceremony of laying the foundation-stone, she having been requested to perform this honourable work, as the lady longest resident in that part of New England, and one who is universally respected. This was done by depositing under the stone a bottle hermetically sealed, containing a number of coins from a sovereign down to a farthing, including a sovereign of the new Sydney mint, a copy of the *Empire and Mailand Mercury* newspapers, a Sydney Almanac, and a short account of the first occupation of New England; thereupon the stone was laid in something like masonic style. A psalm was then sung and this part of the proceedings was closed by prayer, offered up by the Rev. Mr. Morrison, for a blessing on their undertaking.

The married ladies with considerate forethought had a large awning erected on the banks of the Apsley River, and an elegant *déjeuner à la fourchette* prepared, of which all were invited to partake

before leaving. Several good speeches were made, and the health of the Rev. Mr. Morrison was received with much enthusiasm. Mr. Morrison, pastor of the church, is a decided favourite in that part of New England, and all the Presbyterian families about Walcha, of whom there are many, are much pleased that he is now to become permanently resident amongst them as their Clergyman.

A subscription list was opened for the erection of a Manse (the funds necessary for the building of the church having been already made up) and a large sum was at once collected on the ground. The indefatigable Mr. Hewitt, agent for the New South Wales Bible Society, was present with a tent, and a choice display of books almost all of which were bought up with much avidity, the purchasers evidently much surprised at their extraordinary cheapness.

The beautiful run of Walcha, consisting of about 70,000 acres, was the first station taken possession of and occupied by stock in New England. This was in the year 1832, and it is a pleasing coincidence that the first Presbyterian Church erected in New England will be there. Within a circuit of about 20 miles from Walcha there are no fewer than 20 separate head stations, almost all of which within the last 10 years have changed hands; passing from the original discoverers and occupiers, and now principally owned and occupied by married families, who have built unto themselves comfortable homes, and who appear, by the substantial nature of all their improvements, to indicate a determination to reside there permanently. Three-fourths of these families are Presbyterian, so that a more useful or desirable field for the labours of a Presbyterian Clergyman perhaps does not exist in many other parts of the colony. We have no doubt they will fully appreciate the great advantages they enjoy in having a Clergyman permanently settled amongst them, and that they will do their duty towards him, providing amply for his independence. Before concluding, we may mention that the church, when completed, will be a remarkably neat stone building, capable of accommodating 250 persons, the plan and specifications having been drawn out by A. Thomson, Esq. of the City Commissioners' Office, Sydney, and most handsomely presented by him to the trustees of the Church, as his subscription towards its erection.—*Correspondent of the Empire, Sydney new-paper, September 7, 1855.*

FOREIGN MISSION.

In asking the attention of the Church to the subjoined communications from India, the Convener has the pleasure of announcing that the Rev. Mr. Anderson, of Calcutta, our faithful and laborious missionary at that Presidency, has, with the leave of the Committee, come to this country for a short period, and that, by the blessing of God, his presence among us may be expected to quicken and encourage us in the good work in which we are engaged. During his stay among us arrangements will be made for his being heard as widely as possible on the subject of the India Mission.

Extract Letter—Rev. William White to the Convener, dated Calcutta, 23 January, 1856.

I have delayed writing you in the hope that, as month after month passed away, I might get something interesting to communicate. But in a land like this there is so much monotony, and such a firm adherence to ancient customs, that seldom any circumstance transpires, which strikes the mind of the spectator as novel. One may study the ebbing and flowing tide of human beings from day to day, one may frequent the scenes of bloody superstition from time to time, and see no marked change in the blindfold zeal of its hapless devotees. But it is impossible for a Christian to witness such spectacles, and then nestle down upon the couch of dreamy indifference.—he feels jealous of the honour of his Divine Lord and Master, and, having the void in his own soul filled up by the Gospel, his heart burns with

an active desire to impart to others that knowledge which alone can satisfy their moral and spiritual wants. And it is refreshing to those engaged in the missionary work, and it ought to excite the gratitude of all Christians to the Great Head of the Church, when He is pleased to bless our feeble efforts—to make us instrumental in rescuing sinners from darkness and bringing them into the marvellous light of the Gospel of Jesus Christ. And adored be His gracious name that I have one instance of His loving-kindness to us to relate to you. But of this I will speak afterwards.

On the 3rd of January the Rev. Mr. Ogilvie and myself left Calcutta for the purpose of visiting the school at Ghospara. We arrived there on the following day at 10 A.M., and after examination of the pupils (extending over the space of four hours) on various subjects, such as Geography, English Grammar, History, Arithmetic, Euclid, and the Evidences of Christianity, specially the Bible, I have to report that we were very much pleased with their appearance and attainments. They all seemed to be thoroughly conversant with what they professed, and manifested a degree of shrewdness and intelligence rarely to be found in boys of the same age at home. It is worthy of the continued support of St. Stephen's congregation in Edinburgh.

At the close of the examination I had the pleasure of admitting a young female into the Christian Church by baptism. She is in her sixteenth year. Of her history antecedent to July, 1854, I know nothing. Subsequent to that period, she lived under the care of and received instruction from our native catechist, Kally Coomar Ghose at Ghospara. At the commencement of 1855 she was placed in the Free Church Orphan Home, where she remained till December last; at which time she was removed to Ghospara, to receive baptism, specially with the view of correcting some false notions entertained by the Hindoos in that neighbourhood regarding the ordinance and the form of administering it: it being their belief, that the putting of a piece of beef or something of that kind, into the mouth constituted Christian baptism. I was glad that I had an opportunity of undeceiving them; but grateful in an especial manner for the sake of her who witnessed a good confession. She seemed very mild and gentle, and was well acquainted with the leading doctrines of our most holy religion. Since her baptism I have heard that she has been walking worthy of her Christian profession; and I trust and pray that the Spirit of God may sanctify and keep her unspotted from the world.—*H. & F. Missionary Record for April.*

JEWISH MISSION

Extract Letter.—Rev. G. F. Su'ner to the Convener, dated Karlsruhe, 4th March, 1855.

FEBRUARY is past already, and I ought to give you an account of my proceedings within the last weeks, but, nothing of peculiar notice having occurred, I will just only say a few words in regard to the visits which I made in the country. I visited five places in a north-eastern direction from this, between here and Bretten. At Weingar en, I saw again, after several months, the often mentioned Jewish family of Mr. F., who of a considerable time has been under serious impression. The man is still in a hopeful state, but very much weighed down by all kinds of adversities. His poor wife is always ill. One can speak to her also, but she is not so spiritually-disposed as her husband. He is, as far as he has light, a godly man and, I would hope, a candidate for the kingdom of God. A *Tuchlingen*, a Roman Catholic place, part of the Jews, more or less, had always been accessible to be spoken to. The two individuals who are best disposed to inquire into

Divine things I did not happen to meet with on this occasion. With some others I had a friendly conversation in the Jewish inn. There was present amongst them also an open minded, intelligent Roman Catholic. At *Bretten*, I made a round of domiciliary visits. I was throughout well received, and on some occasions was enabled to deliver a free testimony of Christ, which was seriously listened to. I entertain pleasing recollections of my visits in this place. At *Deidelsheim*, it happened that I found a favourable opportunity to announce the glad tidings of salvation to two Jewesses on the brink of eternity; the one was a woman bowed down by the infirmities of old age,—the other a middle-aged person labouring in the last stages of consumption. At *Heidelsheim*, where there is a large Jewish community, I met a kind reception in all the families I visited. I found opportunity in several houses to speak to attentive hearers the Word of God freely, I had indeed quite an open door given to me in this place, and had the satisfaction of observing that favourable impressions had been left by my last visit. The spiritual soil seems here to be peculiarly promising: it is to be feared however that the Jewish teacher may probably exercise a counteracting influence. At *Brachsal*, I had an opportunity of friendly intercourse with the teacher and the rabbi, by far the most accessible among the Jews with whom I am acquainted in this town, which is an exception to the general rule. The teacher himself complained of the degeneracy of the Jews, old and young, and expressed the hopelessness of any attempt to improve their religious condition. The rabbi is an open-minded, candid, and well-informed man, with whom there is no difficulty in conversing on the subject of the Gospel.

THE ENDOWMENT SCHEME OF THE CHURCH OF SCOTLAND—ITS SUCCESSES.

We have watched with much interest the progress of the Endowment Scheme of the Church of Scotland, and perused with much satisfaction the stirring appeals of the Convener of the Scheme, Dr. Robertson. Deeply in earnest—always lucid, clear and pointed, his statements must have been productive of no little good. Persisting in spite of discouragements and many difficulties, he urged on the Scheme till it seemed to have reached its maximum, when again with new and untiring vigour another proposal was submitted, extending its operations to another sphere of labour; and the same energy that carried on the original scheme, and is still sustaining it, is now rendering the new effort largely successful. At the last General Assembly the subscriptions to the Funds of the Committee amounted to the princely sum of £194,211 8s. 8d. sterling, of which £28,000 were subscribed during the previous year. Since the commencement of the Scheme 39 new parishes have been established, 31 of these being established by private benevolence, the rest from surplus teinds. The sum necessary for the erection of a parish in a district already possessed of a church is £3100. The plan, adopted by the Committee to secure this result, we shall state in their own words.

The plan of raising funds adopted by the Committee, and until of late exclusively followed by them, may be explained in few words. It was the first object of their care to provide as strong a central fund as possible, to be under their own exclusive control. They trusted by a system of liberal grants, which should amount for each case to not less than a fourth of the capital required for the erection of a new parish, or a sum of £800, to call into vigorous action the Christian benevolence of such proprietors, or other persons of wealth, as might be interested in the several chapel localities. To establish a sufficient fund to render grants of this amount practicable, every appeal was made by them, both to individuals and the congregations of the Church, that they had the means of making. Their efforts were not in vain. Partly by church-door collections, but chiefly by subscriptions from individuals and congregations, a central fund was raised of the necessary strength to enable the Committee, for a time at least, to carry their views into effect. It is to the operation of this fund, indeed, in the local exertion which it has called forth, that we hold ourselves to be mainly indebted for the measure of success which has attended our labours. But for the stimulus which was thus applied, it is questionable, we think, whether we should have succeeded in erecting even a single parish.

Not satisfied with the results, however satisfactory, and still contemplating the erection of 150 additional parishes, the Committee conceived the new scheme, which will be found developed in the ensuing extract from a recent circular issued by them, and signed by Dr. Robertson and a large number of influential Clergymen and Laymen, which we find in the April number of the *Missionary Record*.

But why, it will be asked, abandon a plan which has worked so well?

It is not our purpose to abandon the plan of a central fund, but to enlarge it, and give it increased efficiency. The plan on which we have hitherto proceeded is on too limited a scale, as regards the amount of the grants furnished by it, to enable us to deal successfully with the class of cases which we have now reached. It assumes an amount of local contribution—three-fourths of the whole capital required—which, it is obvious, the inhabitants of a poor locality must find it impossible to raise. Accordingly, in almost every case in which a new parish has yet been erected, we have been largely assisted, either by wealthy proprietors, or by men of substance in the middle classes of society. But the cases in which the principal part of the Endowment capital can be obtained from local resources are necessarily limited. With few exceptions, it is believed, these cases are already exhausted. In the many important districts which have still to be erected into parishes, probably a half, or even a third, of the capital required, is the utmost amount that can be expected to be raised by local subscriptions. To enable us to erect these districts, therefore, we must have the means of supplementing congregational or other local efforts, to the amount, in each case, of not less than from £1500 or £2000. Our central fund, as at present supported, is obviously unequal to so heavy a burden; and it would be still more unequal to the accumulated demands, which would be made upon it, if, as is most desirable, we could proceed with new erections at an accelerated pace. While it is continued on the footing on which it now stands, we can think of no practicable means of making any material addition to its revenues. Considering, indeed, that the chief part of these revenues is derived from the contributions of benevolent individuals, it might be found difficult to keep them up to even their present amount.

With a view to the removal of the obstacles which thus threatened to arrest the progress of the Scheme, the Committee, after mature deliberation, submitted a plan to the General Assembly, 1854, by which it was proposed to divide the un-

endowed chapels belonging to the Church into five groups, with as nearly as possible an equal number of chapels in each, and to raise for each group of chapels a separate supplemental fund. The groups suggested by the Committee were the following:—

1. Chapels in Lanarkshire, including the city of Glasgow.
2. Chapels in the counties of Bute, Renfrew, Ayr, Wigtown, and Stewartry of Kirkcudbright.
3. Chapels in the counties of Fife, Linlithgow, Edinburgh, Haddington, Selkirk, Peebles, Berwick, Roxburgh, and Dumfries.
4. Chapels in the Synods of Perth and Stirling, and Angus and Mearns, (to which were afterwards added the chapels in Dumbartonshire.)
5. Chapels in the Synods of Aberdeen, Moray-Ross, Sutherland and Caithness, and main land part of the Synod of Glenelg.

Each of these groups consists, more or less, of about thirty chapels; and it was the proposal of the Committee to provide for the erection of twenty, out of each group, into parish churches.—For the chapels in Argyleshire and the Isles, they were of opinion that provision could be made from the Royal Bounty, which fund, they trusted, might be enlarged, in case of necessity, by a grant from Parliament.—The requisite supplemental funds, for the several groups of chapels above enumerated, they propose to raise by provincial subscriptions, the subscriptions to be raised in each province, to be made applicable to the chapels of that province. The subscriptions were to proceed on the principle that a party, subscribing to the supplemental fund for any of the five groups of chapels, would contribute, at the rate of his subscription, towards the endowment of each of the first twenty chapels of that group that should come to be erected into parish churches. In other words, a subscriber, say at the rate of ten pounds for each of twenty chapels of a particular group, would have to make his first payment of ten pounds as soon as any chapel belonging to that group should be found to be furnished, inclusive of this sum, with the capital necessary to provide the stipend required by statute. His second payment would have to be made, on the provision, under the like condition of the requisite amount of stipend for another chapel of the group, and so on, for the twenty. The chapels to be endowed out of each group, and the order of endowing them, were to be left dependent on the amount of local exertion that should be made for them respectively. As a considerable proportion of the requisite endowment capital was still to be raised in this way, the chapel, in behalf of which the necessary balance should be first raised, was to be the first to be erected into a parish church. If, for instance, the supplemental fund for any group of chapels were to amount to £2000 for each of the first twenty of them that should be provided with the necessary balance of capital to complete the endowment, the trustees, or congregation of the chapel of the group, who should be the first to raise the balance, would thus be entitled to rank first on the fund.

The plan which we have thus hastily sketched was approved of by the General Assembly, and the Committee were directed to use their best exertions to carry it into effect. The progress which has been made in prosecution of it will be seen at a glance from the accompanying subscription lists. To inspire confidence in the plan, it was deemed an object of importance that the lists should be respectively headed by names of weight and influence. When regard is had to the time that was necessarily required for the accomplishment of this object, it will not excite surprise that the work, in its earlier stages, should have advanced but slowly. In the case of one or two of the groups, indeed, it is only very recently that the Committee found favourable opportunities of applying to the distinguished individuals whom they wished more immediately to interest

in these groups. Taking all circumstances into account, they cannot but regard as most satisfactory the measure of success which has attended their efforts. The subscription lists, which they have now the privilege to submit to the friends of the Church, afford indisputable proofs of the warm interest taken in the Scheme by some of the first men in Scotland. The examples adduced cannot but be influential, while deference shall continue to be paid to the enviable union of exalted social position with enlightened judgement and fervent Christian benevolence. To secure the triumphant accomplishment of the enterprise, these examples have only to be followed by the members and friends of the Church generally, as circumstances shall permit. That they will be so followed, we do not allow ourselves to doubt; and, in the confident hope that this result but requires the plan to be made generally known, we have taken the necessary steps to obtain complete lists of the names and addresses of such of the inhabitants of every parish in the kingdom as, from their circumstances and favourable dispositions towards the Church, may be expected to give us their countenance and support. We shall put it in the power of all to co-operate in the work by addressing to them copies of this Circular; and, as we have just said, we anticipate with confidence a successful result.

The Committee trust you will not think them too presumptuous in looking to yourself for a favourable reply. It would be but a small sacrifice—though still certainly a sacrifice—that would have to be made by each of the friendly parties, whose circumstances enable them to subscribe, to secure the attainment of our vitally important object. We neither ask nor expect subscriptions which might be felt by the subscribers to be too onerous. But we do ask of all who wish well to the Church of Scotland,—who sympathise in the hapless condition of the neglected poor of the land,—and to whom a bountiful Providence has given at least something to spare in a case of so trying necessity, that they withhold not their aid, but offer, with cheerful and grateful hearts, as God hath prospered them. We do ask that none who has the means of giving—let what he can easily afford to part with be ever so small—shall turn his back upon the appeal made to him, if he cannot say, before God, his conscience bearing witness to the deep reality of his conviction, that he has received nothing to be bestowed on such an object—that it is not an object which has any claim on *the brother's heart*. "The fruit of the righteous is a tree of life; and he that winneth souls is wise."

This stirring appeal has not been without effect. Subscriptions have been liberally made upon the following conditions, which wisely provide for any inability of subscribers to meet their engagements from change of circumstances, and in other respects are judicious.

PROVINCIAL SUBSCRIPTIONS.

We hereunto subscribing, declare it to be our present purpose to pay to JAMES HOPE, Esq., D. K.S., Treasurer for the General Assembly's Endowment Scheme, for each of the first twenty Chapels and Chapel districts situated in the County of Lanark, including the City and Suburbs of Glasgow and the Barony Parish,—for the erection of which into Parish Churches and Parishes the statutory amount of endowment (including our subscriptions) shall be provided,—the sums which we have set over against our respective names; but subject always to these conditions:—

1. That payments of the rates subscribed shall only be required to be made by the Subscribers as the twenty Chapels come to be provided, in succession, with the full amount of endowment required by statute, each payment thus securing the immediate erection of a new Parish.
2. That in the event of the death of any Subscriber, while the Scheme is yet in progress.

the proportion of his subscription, that may have still to be called up, shall be held to have lapsed unless ordered to be paid by his last Will and Testament, or assumed by his Heirs.

3. That at any time during the progress of the Scheme it shall be competent to any Subscriber, who may wish to discontinue his payments, to relieve himself of all further obligations connected with this engagement by giving three months' notice, in writing, to the Treasurer, of his purpose to withdraw from it.
4. That a period of not less than five years shall be allowed for payment of the sums which we have subscribed, our yearly liabilities being limited to four proportional instalments.
5. That whatever proportion of the subscriptions shall not have been called up within a period of ten years from Whitsunday, eighteen hundred and fifty-six, shall be regarded as having finally lapsed.

As we have stated, the Provincial Branch of the Endowment Scheme, conducted upon the plan above narrated, has been very successful. The total subscriptions since the last Assembly have amounted to £21,000, and the total amount of the subscriptions to the Scheme is already £36,598 10s. 10d. It is interesting to trace the progress of the Parent Church in so noble an enterprise, but the interest awakened should not be of a transient character. Does not the example thus set call upon us to imitate it? In this new country there is a wide field open to the Church—the Pastors of all the sections of the Churches are but indifferently supported—why should there not be an effort made by our Church members, our wealthy merchants, mechanics and farmers so to supplement the endowment, which the ministers have lately bestowed upon the Church, as to enable it to be more extensively useful than it can now be. We trust that energetic earnest men may be found amongst us to take hold of this matter—men like-minded with the estimable Dr. Robertson, and gifted with the abilities necessary to suitably develop the scheme, and the energy and pains-taking perseverance requisite to originate and sustain it.

MISCELLANEOUS ITEMS.

APPOINTMENT.—The Queen has appointed the Rev. Alexander Falconer, of St. Paul's, Perth, to the parish of Denny, Stirlingshire.

DICK BEQUEST.—At a meeting of the Trustees of the Dick Bequest Mr. R. Blair Macdonachie, W. S., was elected to the office of Clerk and Treasurer of the Bequest, vacant by the death of the late Professor Menzies.

SOIREE.—The annual soiree of Lady Yester's Sabbath Schools was held in Queen Street Hall, which was crowded in every part by the scholars and their parents and friends. The Rev. W. H. Gray A. M., presided. The Report stated that last year the average attendance at the schools was 328, being an increase of 45, and that the number of teachers was 64. Sheriff Barclay, Perth, the Rev. Mr. Morland, the Rev. J. Duncan, and other gentlemen delivered short addresses. The musical arrangements were under the direction of Mr. Bishop, assisted by the amateur choir of the congregation. The meeting was a most gratifying one in all respects.

UNIVERSITY OF ST. ANDREWS.—The Very Rev. Principal Tulloch has been elected Rector of St. Andrews University.

NEW PARISH CHURCH AT BALQUHODDER.—An elegant and commodious new church, built in the Gothic style, was lately opened in this parish. David Carnegie, Esq., of Glenbackie, and his lady have been the promoters of it as well as the principal contributors to the getting-up of the church.

ORDINATION.—The Pre-bytery of Deer met at Strichen on Monday, to examine the Rev. Alex. Milne, as minister for the church and parish of Tyrie. His ordination is appointed to take place on the 26th inst., and the Rev. James Mitchell, of Peterhead, is to preach and preside.

The Duke of Hamilton has presented the Rev. J. Crichton to the church of Larkhall parish. This is one of the churches which his Grace in the most liberal manner endowed at his sole expense, and with the sanction of the Lords of Session erected into a new church and parish.

PRESBYTERIAN CHURCH AT MALTA.—The non-commissioned officers and privates of the Royal Artillery attending the Scotch Church, Valetta have subscribed the sum of £5 19s. 7d. towards the erection of the New Pre-byterian Church, a site for which was granted by Government some time ago. The depots of Scotch regiments at Fort Manoel have likewise opened subscriptions for the same object. To encourage these and similar efforts, a gentleman in Glasgow, besides a subscription of L.100, has offered to add pound per pound, up to L.500, to whatever sums are raised in Malta from this date for the erection of the contemplated church, which it is intended shall be worthy both of Malta and Scotland.

THE REV. NORMAN McLEOD, of Glasgow, delivered the second of a series of Lectures on the "Family Circle and the Domestic Servant" in St. George's Church, Charlotte Square. With characteristic power he developed the nature of the relation which ought to subsist between the domestic and the other members of the circle of which she formed a part. The church was crowded, a large proportion of the audience consisting of that interesting class for whose benefit these Lectures are more specially designed. A collection was made at the close of the lecture for behoof of the library in the Servants' Home, Charlotte Place.—*Edinburgh Paper.*

DEATH OF THE REV. MR. MACKINNON, STRATH.
We regret to observe in our obituary this week the death of the Rev. John Mackinnon, of Strath in Skye. The rev. gentleman was so well known throughout the West Coast, and has so many friends among tourists from all parts of the World, that his death will be very widely remarked and regretted. From the position in which he was placed, minister of a thinly populated district, long totally destitute of hotels, and celebrated, even before the publication of the 'Lord of the Isles,' as one of the wildest and most romantic parts of Scotland, he was necessarily the entertainer of the great majority of the tourists who penetrated to the Cauchullian Hills, to Loch Coruisk, and to Strathaird's Cave, the three great features of the scenery of the Isle of Skye; and certainly no one could better perform the part of a kind, cordial and gentlemanly host. All his visitors became his friends, and carried away with them a lively recollection of the well-stored mind and cultivated taste of their hospitable entertainer. Several of Mr. M's family have distinguished themselves in various parts of the World. One of them is now a medical officer with the army in the Crimea, and was publicly thanked by the Duke of Cambridge for his conduct at Alma; another is proprietor and editor of the *Melbourne Argus*, probably the most respectable and widely circulated of all the Colonial journals. One is minister of the Gospel at Fearn; and several have carried their skill in sheep-farming, acquired in the West Highlands, to the farthest corners of our Colonies. Mr. M's first charge was in the parish of Sleat in Skye, where his memory is still affectionately cherished. He was afterwards appointed assistant and successor to his

father, then minister of Strath, and who died at the advanced age of 96 after being minister of that parish for about 60 years. The deceased was ordained in the year 1812.—*Inverness Courier*.

THE PARISH OF STRATH.—The Queen has appointed the Rev. Donald Mackinnon, minister of Fearn, to the charge of the parish of Strath in the Isle of Skye. Mr. M's father, the late respected incumbent, succeeded to his father in the charge of this parish, which has thus descended to the third generation. The two last ministers officiated in Strath for a period of about 80 years. *Ibid.*

DR. DUFF. Free Church missionary, met with an accident whilst in company with Dr. Wilson when travelling from Poona to Sattara. The bullocks got off the road, and, with the vehicle and passengers, fell down a steep bank. Dr. Duff suffered some slight injury, which, however, did not prevent his continuing his journey. Dr. Wilson escaped with a slight bruise.—*Calcutta Citizen of Dec. 28.*

CRIMEAN HEROES AT A PRAYER MEETING.—At a prayer meeting held at Mulben, Boharm, Mr. Duncan Matheson and Corporal Macpherson from Huntly (both of whom have been in the Crimea) gave an interesting and instructive account of their travels, more particularly of what they had seen at the Seat of War. The meeting manifested the deepest interest in the statements of the speakers, and lasted about three hours. Mr. Matheson will leave immediately to prosecute his mission labours at the Seat of War in connection with the Sardinian army.

A GOOD EXAMPLE.

MUNIFICENT PRESENT TO REV. MR. JENNINGS.

On Tuesday evening last, the United Presbyterian Congregation, under the charge of the Rev. John Jennings, met together for the purpose of formally presenting their pastor the deed of a house which they have lately purchased for him. Mr. Robertson, senior elder, occupied the chair. Letters of apology for absence were read from Rev. Dr. Burns, Rev. Mr. Reid, Rev. Professor Young, Rev. Mr. Marling, and others. The chief speakers were the Rev. Dr. Willis, Rev. Dr. Lillie, Rev. Dr. Barclay, Rev. Mr. Giekie, and Rev. Mr. Barrass, all of whom made very appropriate reference to the munificence which the congregation had shown to their much esteemed minister.

The house, thus handsomely given is situated on Jarvis street, below Shuter street. It is large and commodious, and very elegantly finished. It was bought a bargain at £650 and presented without encumbrance as a free gift to Mr. Jennings. Such munificence is rare among congregations anywhere, and the presentation is alike creditable to the donors and to the reverend gentleman who has drawn forth so remarkable an expression of esteem.—*Toronto Colonist, April 30th.*

POETRY.

SEED-TIME.

"Cast thy bread upon the waters,"
Sow in faith the little seed;
Be not idle, faint or weary,
God's eternal promise plead
With the old man an' the stripling,
With the rich and with the poor;
Think that, when to-morrow dawneth,
Seed-time may be thine no more.

"Cast thy bread upon the waters,"
Sow in faith the little seed;
Wind and drought, and rain and sunshine,
Still each other shall succeed.
In the morning, in the evening,
Scatter still with bounteous hand;
Here and there some grain, forgotten,
Germinates in fruitful land.

"Cast thy bread upon the waters,"
Sow in faith the little seed;
Be of great results expectant,
For the harvest is decreed.
Now thou knowest not the issue,
Now thou must confide in God;
He can cause thy work to prosper,
Guiding all events for good.

"Cast thy bread upon the waters,"
Sow in faith the little seed;
Oft an unseen blessing hallow's
Some unthought-of word or deed.
God shall give the sweet rejoicing
After many anxious days,
And thine everlasting anthem
Shall declare the Master's praise.
—*Snatches of Sacred Song.*

SPEAK GENTLY.

SPEAK gently to the young, for they
Will have enough to bear,
While journeying o'er life's rugged path,
Beset with toil and care.
Let not a harsh rebuff
E'er cloud their brow with sadness,
But rather strive to fill
Their pure young hearts with gladness.

Speak gently to the erring one,
Nor hasten to proclaim
To all around, with trumpet tongue,
A fellow mortal's shame.
Oh, be not first to add
Fresh pangs to present sorrow,
But lead them on to hope
For a joyous, brighter morrow.

Speak gently to the lowly one,
Oppressed by grief and care,
And let thy mission be to wipe
Away the sorrowing tear.
For remember 'tis commanded
That ye love one another,
By Him who cares the same for thee
As for thy humbler brother.

Speak gently to the aged one,
Who, on the edge of life,
Draws near the hour when death shall close
His scene of early strife;
For 'twill one day be thy fate,
When no mortal power can save.—
Then be thy tenderest care to smooth
His pathway to the grave.

Speak kindly, then, to all,
And let thy actions show
A heart to feel another's grief—
To soothe another's woe.
Then let sympathy unite us,
While the flag of Truth unfurled
Shall haste the wished-for dawning
Of a brighter, happier world.

NOTICES OF BOOKS.

AN INAUGURAL ADDRESS.

By the Rev. Wm. Snodgrass.

We have received from the author a copy of an address delivered at the inauguration of the Charlottetown (Prince Edward's Island) Young Men's Christian Association by the Rev Wm. Snodgrass, Minister of our Church there. We have perused it with much interest, and should have been glad to submit larger extracts than our space will permit. The address was published by request of the young men, and would, we think, exert a beneficial influence upon their minds.

The writer points out the peculiar position of the larger portion of the members of the Association,—the young, and dwells upon the importance of their characters receiving such an impress as will fit them for the various trusts society may devolve upon them. He also adverts to the fact that such associations afford proof of the practical unity of the great Evangelical Protestant family, whatever may be their minor diversities. We extract the conclusion of this earnest and faithful address.

I am sure I do not misstate or exaggerate the views of those who make this clear and decided declaration of the object they have before them in the associating of themselves together for mutual improvement, when I say that the sacrifice which was made by Christ for the redemption of their souls is the chief reason that urges them to the zealous strengthening of their common fellowship, and to the most qualifying of themselves, by religious knowledge, mental exercise, and holy living, to honor God and benefit their fellowmen. They stand before us with the unmistakable acknowledgment, that, in the light of the cross, they have settled the respective claims, upon their attention and regard, of all that is perishable around them and of that undying spirit which is within them. They bid us accept it as their decision, honestly come to, or rather, as their concurrence freely given to the Saviour's own adjustment of the greatest of all questions—That the immortal soul is superior to the perishing world in all its unmeasured extent and unestimable treasures. And well they may! For, contemplate the pre-existent dignity of the Redeemer—the brightness of the glory of God and the expressive image of His person. Compare therewith the deep humiliation to which He voluntarily submitted. And then read in the words of Inspiration the motive which urged and the object which induced Him to lay down the life He had assumed—"He loved us and gave Himself for us, that He might redeem us from all iniquity." What a thought is this!—The Creator of our souls assuming the fashion of a man, and submitting to be wounded for our transgressions, and to be bruised for our iniquities. Yet this is the exponent of the estimate at which He, who knows the value of every hing, has reckoned the soul! This globe upon which we live is but a small speck in His vast dominions. Add to it ten thousand similar worlds. Exhaust the fields of measureless expanse, which are studded thick with orbs like this. Imagination fails to dare the computation. Yet a ransom, infinitely superior in value to them all, is the redemption-price of the human soul! This is God's own estimate. In beautiful and striking accordance therewith is the view which the most exalted of God's creatures entertain upon the subject. The highest intelligences—the angels, who surround God's throne and cease not, day or night, in performing God's pleasure, who gaze on all the wonders of the universe, who engage in the most sublime pursuits, who, of all created beings, comprehend most fully the purposes of Jehovah, and estimate most correctly the relative importance of things, can yet account it a ground of just and joyful emotion, that one soul is saved!

These considerations, which I have advanced, stamp the soul with a transcendent value, prove its capacity for ceaseless progress, and furnish the chief persuasions for resorting to all such means and exercises as tend to its improvement. And is not the practical influence and the practical result of the greatest of them all in strictest harmony with the very object of this Christian Institution?—for Christ died, not only to redeem men from the guilt of sin, but also to purify them unto Himself "a peculiar people, zealous of good works." It is a fact, which cannot be too broadly or frequently asserted, that, in view of our pre-

ent capacities and future destiny. mental and spiritual improvement, in its highest and most legitimate sense, is identical with the right exercise of our faculties in the study of all that pertains to the peculiar truths, the essential principles, and historical phenomena of Christianity. And surely, in all that has happened from the fall to the present day; in all that is included between the dawning of the first promise and the fulfilment of the last prophecy; in the preparation of the world for the advent of Christ; in the history of the Church and of the nations since the day of Pentecost; in the consistency of Revelation with all that is true in science and philosophy; in the confirmation of ancient Scripture by modern discoveries; in the subserviency of all providential occurrences and of all useful inventions to the extension of the Redeemer's kingdom; and more than all, in the exhaustless treasures of wisdom and knowledge which are hid in Jesus—there are abundant materials for spiritual and mental improvement—for the strengthening, in connection with devotional zeal, of all that is worthy of the name of piety.

I shall conclude with a statement, which I desire to be considered as addressed especially to the members of this Association, namely, that piety is the basis in the acquisition of knowledge, and its growth, the highest object to be achieved by the attainment of knowledge. The time was, and it is not long since gone by, when knowledge, the result of patient study and extensive learning, was greatly underrated, in the estimation of many, as an auxiliary to the increase and usefulness of piety: when, for example, a man was thought to be efficient enough in the public teaching of Divine Truth, provided only he were zealous and fluent in the enunciation of doctrine and the enforcement of duty. This narrowminded and shortsighted idea is now almost entirely exploded, and it is high time that it should be so, for it is founded upon a most complete misconception. The truth is, that piety, an indispensable and the highest qualification for the right discharge of all duty, feeds and grows upon knowledge, at the same time that it quickens the desire of knowledge into a pure and steady flame. The more we know of all truth, the greater shall be our reverence for Him, who is, "The Truth," and a becoming reverence for Him will never fail to inspire our souls with an eager and a holy seeking after a more intimate and accurate acquaintance with His character and ways, as manifested in nature, providence, and grace. You have to remember, also, that He, who presides over the development of the Church, who arranges every event in her history, and who is preparing her for her brilliant destiny, is the Saviour of His people, not alone by the sacrifice of Himself, but also because He hath *all things* placed in subjection unto Him, as King, until He shall, and that He may, deliver up the kingdom in its completeness to the Father. From this fact we may infer what otherwise we know to be the case—that there is not a single truth, there is not a single discovery, whether it pertains to science or Scripture, to the facts of history or the phenomena of nature, to the structure of language or the laws of mind, which may not, more or less effectively, awaken the sentiments and evoke the adorations of piety according as it is seen to be a token of a prevailing and overruling Deity, or an interesting vehicle, of which we may avail ourselves, in the communication and enforcement of that best of knowledge which alone teacheth savingly and to profit. But what you have to remember is this:—that an intellect, swung loose from the sobering influence and guiding dictates of piety, however great it may be naturally, and an imagination unchecked in its flights by the fear of God, have ever been fruitful in evil, damaging to the highest of personal interests, and disastrous to the peace and prosperity of the Church. On the other hand, when we enquire, Who have been the real benefactors of our race?—a host of names, enshrined in our memory, and giving a salutary tone and a substantial form to our undying gratitude, at once re-

fers to us—names of the great and the good of every age—the most successful discoverers, the most ardent reformers, the most devoted patriots, the most impressive preachers, and the most effective writers—suggestive alike of the piety by which they were sustained and directed, of the knowledge by which their minds were invigorated and ennobled, and of the noble deeds, which survive, like undecaying fruits, in the world they have beautified and blessed. The result of my own observation, extending over a period of seven years in the University of Glasgow, during which I had an opportunity of coming in contact with students from all parts of the World and of every phase of constitutional temperament—if it be worth anything—is this; that the most punctual, the most attentive, and the most faithful in the discharge of their various duties, of all my fellow-students—they who made the most satisfactory progress in all the departments of study—though they were oftentimes, by the very range and diversity of their pursuits, not the most highly distinguished in particular branches—were the godly and the prayerful. Their piety impelled them to the acquisition of knowledge, while it kept their faculties in due subjection. Their increasing knowledge was a powerful incentive to piety.

THE JEWS IN JERUSALEM AND HOLY LAND,

By John Aiton, D. D.

We have received from the author, and have perused with much pleasure, a pamphlet by the Rev John Aiton, D. D., Minister of Dolphinton, being an appeal to Presbyterians in behalf of the Jews in Jerusalem and the Holy Land. Dr. Aiton visited the Holy Land, and on his return published a book containing a narrative of his travels there. Deeply impressed, by what he saw and learned there, with the importance of the missionary work as regards the Jews, and conceiving that a special opening exists in Palestine, he in the tract before us earnestly urges the claims of the Jews upon the Presbyterian community, and liberally offers a donation of 100 guineas towards the establishment of a mission to Jerusalem.—He thus opens the subject.

We set out by saying that many missionaries are immediately required, not only for the conversion of the Jews, but also for that of the Mohammedans; and that Jerusalem and Constantinople are the Cronstadts and Sebastopols of Eastern darkness, which are to be invested and taken with the sword of the Lord and Gedeon. We lay it down farther, as an axiom, that a church is a church of Christ mainly as she is a missionary church.

Dr. Aiton thus alludes to the position of the Jews and their wonderful preservation as a distinct people.

In pleading their cause, we need not dwell on the extraordinary fact that the Jews have been preserved as a distinct race for nearly two thousand years, and that, notwithstanding their dispersion and multiplied persecutions every where, they are still as numerous as they were in the days of Solomon. This is one of the living miracles of the World, and proves that the Almighty has some great dispensation of His Divine providence still in store for that strange people, which dispensation has been foreseen from all eternity, and clearly predicted by the prophets. We are told that the Jews would "lend unto many nations, but would not borrow." "That the isles would wait upon them, and the ships of Tarshish, first to bring their sons from afar, their gold and their silver with them." "And He shall lift up an ensign to

the nations from afar, and will hiss unto them from the ends of the earth, and behold they shall come with speed swiftly. None shall weary or stumble among them, none shall slumber nor sleep, neither shall the girdle of their loins be loosed, nor the latches of their shoes be broken; and their horses' hoofs shall be counted like flint, and their wheels like a whirlwind." In the latter days "many shall run to and fro, and knowledge shall increase." "Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain." "Woe unto the multitude of many people, which make a noise like the noise of the sea; and to the rushing of nations, that make a rushing like the rushing of mighty waters!" "The nations shall rush like the rushing of many waters, but God shall rebuke them, and they shall flee far off, and be chased as the chaff of the mountains before the wind, and like a rolling loud thing before the whirlwind." Some of these expressions of the Prophet seem almost to have a reference to railways, where the steam hisses and the trains make a noise in the distance like the rushing of many waters and the noise of the sea, and they are like a rolling thing before the whirlwind. It is a well known and noticeable circumstance, that upon the averages of many years and different countries in distant parts of the Earth, the Jewish marriages are found to be more productive than those of any other nation. Again, can there be a more significant symptom of the miraculous preservation of the Jews than the remarkable fact that the cholera does not seem to be permitted to make the same havoc among them as among Christians. Again Jews don't become (except by compulsion) soldiers, to fall in battle like other men.

We need not remind our readers how much we owe to the Jews, and how much the Almighty has honoured them. "Had it not been for the Jews of Palestine, the good tidings of our Lord would have been unknown for ever to the northern and western races. No one has ever been permitted to write under the inspiration of the Holy Spirit but a Jew; for near a century no one believed the good tidings but Jews. And, when the time was ripe to diffuse the Truth among Ethnicks, a Jew of Tarsus was personally appointed for that office, who founded the seven churches of Asia. And that greater church, great amidst its terrible corruption, that has avenged the victory of Titus by subjugating the capital of the Cæsars, and has changed every one of the Olympian temples into altars of the God of Sinai and of Calvary, was founded by another Jew of Galilee." So says D'Israeli in his Political Biography of Lord George Bentinck, expressing an idea substantially correct, although requiring some limitations. We owe all, that makes life valuable and futurity blissful, to the Jews; our religion, our laws, our morals, our civilization, are all derived from them. We owe the Jews every thing in fact; the elements of our Christianity are incorporated in their institutions; the Gospel of the blessed Jesus is but the consummation of the Law as given to Moses on Mount Sinai.

"Viewing," says D'Israeli, "the influence of the Jewish race upon the modern communities, without any reference to the past history or future promises of Israel, dismissing from our minds and memories, if indeed that be possible, all that the Hebrews have done in the olden time for man, and all which it may be their destiny still to do, we hold that, instead of being an object of aversion, they shall receive all that honour and favour from the northern and western races, which in civilized and refined nations should be the lot of those who charm the public taste and elevate the public feeling." But, on the contrary, they have been plundered by invading foes, who have burnt Jerusalem no less than seventeen times—they have been exiled by the Almighty for eighteen hundred years, and they are and have been a reproach and a by-word to all people. Their seed are dispersed, oppressed and trampled under foot of the Gentiles. They are born to plagues and dreadful wounds. The joy of their heart is ceased

their dance is turned into mourning, their inheritance is given to strangers, their house to aliens, and the crown is fallen from their head. Their whole history, even in England, is a tale of horror. Fifteen hundred of them, men, women, and children, were burnt in a round tower within the citadel of York. Edward the First drove nearly twenty thousand Jews penniless from our island, and for three or four hundred years no forlorn wanderer of Israel was permitted to set his foot on our shores. The fact of their not being permitted to purchase land in England, and of their keeping their immense wealth, mainly in money bags, with which they can rise and run to Palestine at once, is another of the many minute events which Divine Providence directs ever to the point in hand.

A more Christian humanity has obtained toward the Jews since the reformation, and of late an obvious change has begun to take place in their position among the nations of modern Europe. The matter is now seen in a better light, and the pious and enlightened of every country and Church in Christendom feel more than ever the deep debt of gratitude due to the Jews, through whom were transmitted to the Gentiles the oracles of the Living God.

The ensuing information as to the present position of the Jews is interesting and instructive.

The political position of the Jews has been improved greatly of late, owing to the interest taken in their behalf by various Christian societies, both in Europe and in America, and owing also to the personal influence of several distinguished Jews. A general impression obtains that the period of their dispersion is drawing to a close. Meanwhile ancient prejudices are giving way; feelings kinder and more confidential are arising everywhere. There is greater freedom of intercourse, and more reciprocal inquiries are already established between Jews and Gentiles. A Bishop has been sent to Jerusalem at the joint cost of the sovereigns of England and of Prussia. A mission in connection with the Church of England has been established at Jerusalem by the London Society for Propagating Christianity among the Jews in the Holy Land. Representatives from the Roman Catholic Church are swarming in the streets of Jerusalem; and the Greek Church have their members and missionaries there in great force. Every mode of operation is in full vigour. While we are writing, a society is being formed in London for the purchase of land in Palestine, to be cultivated by poor Jews. A hospital, with a dispensary attached, has been established for the reception of sick Jews. This useful establishment is superintended by an English medical gentleman of adequate education and experience. A House of Industry has been formed, into which the converted Jews are taken and taught a trade. Both in the Hospital and in the House of Industry plenty of New Testaments in the Hebrew tongue are laid on the tables. Schools are also erected, where Christian children are taught, and where the sons and daughters of the Jews learn to speak, read, and write the English language with ease and accuracy. Thus Jews and Gentiles are united by the ties of school fellows—a companionship which no distance in time or difference in religion can easily sever. The *Lloyd* of Vienna says—“The German Jews, in the hope of their co-religionists in the East being soon emancipated, are everywhere making subscriptions, and particularly in Austria and Prussia, in order to furnish the young Jews of the East the means of travelling in Europe to learn her sciences, arts and manufactures, so as to be able to teach them on returning home to the persons of their own persuasion. Dr. Philippson, grand rabbi of the Saxon province of Prussia at Magdeburg, is at the head of this movement.”

These efforts have not been without result. Every exertion seems to be blessed, and therefore successful. The opposing efforts of rabbis and others have not only become more powerless, but

they are often turned, nobody can tell how by the hand of God into helping courses. Several Jews have been brought to a knowledge of the saving truths of the Gospel. They have been baptized, and have confessed their faith in a crucified Messiah. Some of these have even already become missionaries to their unbelieving brethren; some have been received into the ministry; and many are preparing for the work of missions and the ministry, and will ere long become able hands in both. Great progress has been made at Jerusalem within the last three years. In truth, every traveler can testify to the fact, that Jerusalem is now in a transition state, and on the eve of some great change. The persevering power of the rabbis over their flocks is fast going down; the stubborn heart of the old Jew is failing him. His confident expositions of prophecy have disappointed him. The traditions of the elders, and usages old as the Gospel, are breaking up. The light of the Gospel is spreading everywhere.

The churches of Scotland have no hand in all this hallowed work at Jerusalem. They contribute nothing of their vast resources to promote it, and apparently take no direct interest in it. Nay, none of all the Presbyterian Churches in Britain has a hand in this work at Jerusalem. They contribute nothing to promote this great missionary effort. There is not in all the Holy Land a single missionary representing Presbytery from Britain. The Jews dwelling at Jerusalem have no means presented to them by which they can know that such churches as the Kirk of Scotland, or as those of the Presbyterian Churches in Scotland, exist at all, or that, if they do exist, that they are missionary churches or friends of Israel. In the whole countries of Africa, Western Asia, and Southern Europe, along the Mediterranean from Gibraltar up to the mouth of the Orontes, or from the Red Sea across to the Bæck, there is nothing more wonderful than the simple fact that the Presbyterian Church of Scotland, or, generally, the Presbyterian Churches in Scotland, have not sent one missionary to the Holy Land. The nearest approach any of them has made to this hallowed territory is in the sending of a missionary by the Free Church in Scotland to Damascus, a most important station. But with this explanation, the statement is repeated that, while every other Christian Church in the Old and New World have sent their missionaries to Jerusalem, the Scottish Presbyterians have sent none. This fact becomes the more remarkable from the circumstance, that both the Established and Dissenting Churches in Scotland have concurred in withholding their missionaries from Palestine. The question comes to this—Are the Latins, Lutherans, Greeks, Episcopalians, Methodists, Armenians, all wrong in planting missionaries in Palestine, and the Presbyterians right in withholding them? Whatever be the origin of this neglect, it certainly does not arise from any want of zeal in the missionary cause on the part of the Scottish Presbyterians.

The openings for missionary effort are thus described:

In our opinion there have all along been by far too few missionaries in Palestine. It is for instance, a sin and a shame to Christendom that there are no missionaries from any of our reformed Churches in any of the three holy cities of Hebron, Tiberias, or Safed. Hebron, where David rigned, near which are the fields of Machpelah, where lie the ashes of Abraham and Sarah his wife, of Jacob and his wife, and of Joseph, which were carried thither from Egypt, and which city contains two thousand inhabitants, one-fourth of which are Jews. Hebron, we maintain, is an excellent site for a mission of its own, while other laborers should be sent to Tyre, Sidon, and Acre for the harvest is plentiful and the fields are whitening fast. In Tiberias there may be two thousand Jews, and probably three thousand at Safed. They have increased in numbers of late, they are increasing, and they are likely to increase. In the meantime one missionary might serve for both places. As the one place is comparatively cool, and the other hot, the missionary might so alter-

nate between them as to be resident in the high region in summer, and come down to the warm locality in winter.

On a review of the whole question, and a consideration of whether a mission to Jerusalem or to the Jews on the Continent is more likely to result in good, Dr. Aiton, from personal observation, believes that Jerusalem presents the more favourable opening and his reasons for so deciding are cogent:

Were the question asked, Whether it be better to send our missionaries to Germany and France, or to Palestine, we declare at once for the preference being given to the Holy Land—the German and French Jews are so infidel and avaricious that there is much less hope of doing them service. They are a mean mercantile set of men, and deeply tinged with the rationalism of that country of hard-hearted and practical unbelievers. Gold is their god. They care for the Messiah only in so far as the temporalities are concerned. The recovery of Palestine means, in their mind, the conquest of territory and the plunder of cities. In Germany, when a Jew is converted, he loses caste, and forfeits the protection the community were wont to give him. His motives are misrepresented, and the influence religion may have had in the work is laughed to scorn. Just because they never feel it themselves, they cannot appreciate it in others. When in Germany some years ago, we asked a Jew if he expected the Messiah still to come? He said, “Yes, certainly.” We asked, When? He answered, with a sneer, “Perhaps to-morrow, if it be a fine day.”

The character of the Jews in the Holy Land, as contradistinguished from Continental Jews, is depicted in the following graphic style:

On the other hand the Jews of Palestine are different in every respect. Although belonging to the same nation, they are another class of people entirely. They come from a different part of the World—from Smyrna, Constantinople, the northern shores of Africa, from Spain, Russia, Wallachia, and Poland. They are really a religious set of men, deeply devoted to the doctrines and predictions of the Old Testament. Many of them have gone to Jerusalem from devotional feelings alone, being desirous to lay their bodies in the Valley of Jehoshaphat among the mortal remains of the prophets. They have given up business and torn themselves away from the contentious of life, and come to Palestine to end their days of weary pilgrimage in one of the four holy cities of Jerusalem, Bethlehem, Hebron, or Nazareth. Religion is the delight of their life. Their heart is full of the writings of Moses and the prophets. They adore the tradition of the elders, and devote their life to the study of the Talmud. Every street and every stone around them inspires their soul with reverence to God—every place reminds them of a miracle—in every glen the sword of the Lord of Hosts was drawn by the fathers and prevailed. Here Abraham tended his flock—there Jacob watered his herds—up in that hilly country lived Samuel and Jeremiah—there was Solomon anointing—along yonder steep mount David wandered bareheaded and barefooted, weeping as he went. In Germany a few Jews may be converted here and there, and now and then, but, being stationary, they are less likely to convert their brethren and they are also more likely to relapse when hard pressed by their kindred; whereas at Jerusalem there is not bait to gild the hook with. The piety and principle of the whole affair is purer and toleration is not refused. Not only do we believe that more converts may be made in Jerusalem from a Jewi population of ten thousand souls than in Hamburg with its fifty thousands, but that they will be converts of a better class, more above suspicion, and more likely, from their piety and pilgrimage, to become instrumental in converting others. Besides, the immigration into

Palestine of Jews is increasing very rapidly every year, and, now that they have begun to cultivate the soil, it will do so more and more.

The expense of living in Palestine is very moderate, and the estimate for the expenses of a missionary is proportionably so:

We hold that £150 yearly is an adequate salary for a missionary even in Germany, and it is more than enough for a missionary at Constantinople, Alexandria, or Jerusalem. In Antioch, in Syria Proper, a missionary may command, on £40 a year as many of the necessaries and even luxuries of life as any one of the ministers of the Church of Scotland in rural localities. We frankly admit, however, that the labourer is worthy of his hire, and that they who serve at the altar should live by the altar; we would therefore pay our missionaries double of what their necessities require.

Dr. Aiton is deeply in earnest, and writes with nervous vigour. He appeals forcibly to the sympathies of Christians for the support of such a mission:

While we have been sending forth missionaries to the remotest hemispheres of the Earth—while we have been aiming, of the amplitude of our Christian benevolence, at the conversion of every nation under heaven—and while we have been sending the Scriptures of the Old and New Testaments to China by the million, will it be endured for another year that the city of Jerusalem, which gave us the Bible, which produced the germ of all missionary operations, and sent forth the first apostles as heroes of the Cross, shall be neglected by one and all of our Presbyterian churches. Shall our efforts to convert the Jews be made only by distant and detached endeavours on the mere outposts, and no effort be made to take the citadel itself? Let the accomplishment of this be the desire and prayer to God of every Presbyterian for the Israel at Jerusalem, that they may be saved.

In the upheaving of the nations, and the evident onward progress of events, Dr. Aiton looks for changes in the external and internal condition of Palestine. The views of Dr. Stevenson of Bombay, as quoted in the ensuing extract, are interesting:

Speaking even as politicians, without reference to prophecy, it is apparent that Palestine will soon recover its independent position. Political heavings are the shadows which coming events cast before them. Already, and before this war began, the Turks had distributed the Holy Land into the two pachalics of Acre and Damascus. And, although both pachas continue to be dutiful subjects to the Grand Seignior in appearance, and annually transmit considerable sums to Constantinople, to insure the yearly renewal of their office, they are still to be considered as tributaries rather than subjects of the Porte; and it is the religious supremacy of the Sultan as Caliph and Vicar of Mahomet, and the apprehension of his power, which prevents them from declaring their independence. This is the mystic bond, combined with English influence, which alone has kept Egypt, Bagdad, and Palestine, and the whole of this vast empire, from falling into pieces. But who can tell what is to be the result of the present war—terrible from climate, disease, and carnage, both by sea and land? In some manner or another it will open up a way for the Kings of the East—perhaps in the manner suggested by Dr. Stevenson, the late eminent missionary at Bombay. He writes in a letter to us the other day—"My experience of missions has been gathered in a country farther to the east of Palestine than this is to the west; and therefore my views must not be overmuch estimated. Still I quite concur with you in thinking Jerusalem a most important station for a mission to the Jews. It is not to the Jews only that the Holy City is an object of interest. It has been so to Christians in all ages, and

is so to the vast bodies of the followers of Christ to the present hour. I do not envy the feelings of the man who is not interested in the fate of Jerusalem. It is a mark of the times, when 'God will appear in His glory,' that 'His saints take pleasure in her stones, and favour the dust thereof.' The intense interest now, everywhere manifested in Christendom towards the Jews, is a sign that the time of favour is approaching. The present war, that is now being carried on in the south of Europe and west of Asia, touches on a locality where there are at least Two Millions of Jews, held in something like Egyptian bondage by the Pharaoh of the North. The moment his power is broken, the Jews will, as of old, rush out and colonize the land of their fathers. Till two years ago no Jew would lift a spade or a mattock to touch the holy soil, deterred by a rabbinical curse against the cultivators of Palestine. Now in Mr. Meshullam's gardens as many as he can employ, and some of them rabbis, are being cultivators of the soil, and hundreds are seeking employment to whom it cannot be afforded. The importance of our occupying a station where so many Jews already dwell, and to which multitudes are flocking, and to which the soul of the nation tends, especially when connected with political movements mentioned above, is too evident, one would think, to require a single word of enforcement. I believe this war in the East is the opening of the Black Sea for the passage of the Israelites—a romantic notion indeed; but there are many true romances in the World, and many of the greatest in the number." It is also a most important fact, and very seasonable, that the Grand Sultan has lately issued a firman, granting toleration to the Christians and Jews in his dominions.

Let then, we say, another missionary be sent out to Jerusalem, and another to Palestine, and a whole army of them despatched to the seat of war, and to Constantinople, to christianize the Mussulmans. Who knows but that the Grand Turk may become a convert to Christianity, as Bonaparte, when in Egypt, affected to become a Mohammedan? The Sultan has twelve millions of Christians in his European dominions, and only four millions of his own persuasion. Let machinery be erected at Home, and numerous missionaries be sent out to Turkey, to pull down the false prophet, whilst our fleets and armies are holding up this empire at an enormous expense of men and money. Here, as in China, in Africa, and in Palestine, there is something on the wheel that will astonish Western Europe some day soon, perhaps in our lifetime. Let then, we repeat, another Dr. Duff head the band of crusaders. Let churches, and missionary stations, and schools, be opened up on a grand scale, like those at Calcutta and at Bombay, to teach the children of the Jews, of the Bédouin Arabs, and of the Turks, the elements of an English education, to teach them habits of industry, to fit them for trades and other useful occupations in active European life, whether mercantile, manufacturing, or agricultural. Above all let them know Christ as the propitiation for the sins of the whole world. Let some of the most promising youths, of decided piety, be trained for the work of the ministry, and sent forth as missionaries. Let money be sought for these vast efforts, and money will not be withheld. Nay, let the government of the day (if we can expect them to subsidize anything but Popery) give from the public treasury an equal sum for every thousand pounds sterling collected by the Christian community of our land, and thus let us double our stores. It is a shame to our nation that they should raise sixty millions of revenue for secular purposes, and not one million for the moral reformation of their countrymen and the conversion of the World.

In all our missionary efforts, let there be no rivalry with the London Jewish Society, or their missionaries in the Holy Land; or with the active operations of the excellent Bishop Gobat; or with the successful efforts of the Americans, who should be supported on every hand; or of the Scottish Society for the conversion of Israel at Home,

which is working well in various important missionary stations, and which should be aided by other denominations of Christians, notwithstanding that they have not as yet broken ground in the Holy Land. Anything like rivalry, especially in an humble and sinful individual, would be unchristian, sure to fail of every result but that of bringing ridicule on himself, and of impeding the success of the cause. The members of those societies already at work are men desirous to serve their Redeemer; their missionaries are rightly dividing the Word of Truth, and, as soldiers under the Captain of Salvation, they are fighting the good fight of faith, and using with success every Christian means to extend the Redeemer's kingdom from sea to sea.

We consider the views, thus earnestly expressed, well worthy of serious consideration. They appear to us to establish a clear case. There is evidently an open door. Shall it be entered? The long wandering sheep of the House of Israel have strong claims upon the Christian Church, and we heartily trust that the brief pamphlet now under review may accomplish its author's benignant purposes, and that it may prove, under God's blessing, instrumental in awakening a deep and holy interest in behalf of the Jews at Jerusalem, and especially in stimulating the Church of Scotland to establish a mission there.

Thoughts on Sabbath Schools. By Hugh Barclay. Edinburgh: Paton & Ritchie. 1855.

We have perused this small treatise with great satisfaction; it is the work of an earnest and pious mind—of one who adorns the station he occupies in civil life by an entire devotion to the cause of Christ. The book is eminently useful to all Sabbath School Teachers, as furnishing them with many important rules, and offering many important suggestions. We especially admire the great prominence which the author gives to the Bible as being the one great text-book, the groundwork of all religious instruction. "Every class in a Sabbath School is, or ought to be, a Bible class, in so far as that blessed book is the only text-book from which all instruction is there given." Next to the Bible, and inferior only to it, he urges special attention to that wonderful work, the Shorter Catechism, which is, as he happily denominates it, our *National Catechism*.

We desiderate much a work on the theory of Sabbath schools, their bearing upon the nation, the Church and the World, their influence upon posterity, the means of their perfection, and their future destiny;—a work which, we trust, the author of this treatise may be induced to undertake. We are very far from agreeing with those who assert that Sabbath Schools are a necessary evil, and that, if parents were to do their duty at home, they would be unnecessary. On the contrary, we think that in Sabbath Schools the Gospel is preached to the young, brought down to their capacities, and that they will never cease to be useful until preaching is no longer required, which will not be until the Church is fully glorified.

We earnestly recommend this little work to all Sabbath School Teachers, and to all who are interested in the godly upbringing of the youth of our land. *Edinb. Christ. Mag.*

"He, that aims high, shoots the higher for it, though he shoots not so high as he aims. This is what enables the Christian's spirit, this pronouncing of this our high pattern, the example of Jesus Christ." *Leighton.*

SELECTIONS.

A PLEA FOR INDIAN MISSIONS.

[Continued from page 79.]

But then it is said, Consider how many are our claims "at Home." Well, numerous they certainly are; but then it is equally certain that nothing, or next to nothing, was done for "Home till the spirit of missions was revived in the Church; and it is a matter of general experience, that the reflex influence of missions,—not merely the effect of biographies, such as the memoirs of Brainerd and Martyn,—but the largeness of heart, the warm and generous sympathy which the spirit of missions tends to engender,—this, more than any thing else, stimulates benevolence at Home. I say "at Home;" but that is a phrase very conveniently misused. If we use it as most use it, we ought to be very jealous of claims out of our parish; still more so of claims from the next country; vastly more so of claims from Ireland and no wonder, then, that it is ready for use if our fellow-subjects, who are in far-off India, are mentioned. But, still, let us be narrow as the narrowest, and we may safely conclude that "there is which scattereth and yet increaseth, and there is which withholdeth more than is meet, but it tendeth to poverty."

I remember hearing the late Francis Goode preach a sermon on the pregnant text, "*Ye cannot serve God and Mammon.*" He felt strongly, and he spoke strongly; and, unworlily as he was, his words came home with force,—

"He spoke as though he ne'er should speak again,
He spoke as dying unto dying men."

I remember well the tone and manner with which he said, "I have heard, my brethren, of professing Christians dying worth a hundred thousand pounds! But I do not understand it." There are states of mind, no doubt, in which this can be understood: when we are conformed to the world,—when we forget that a man's life consisteth not in the things which he possesses,—when the lust of the eye, the lust of the flesh, and the pride of life are gaining, or have gained, ascendancy. But, when eternal things are realised, when we feel acutely for our fellow-creatures in their sorrows, and, above all, in their spiritual destitution, then we break through the routine of customary selfishness—the love of Christ constrains us to deny ourselves—and we "understand" not the spirit which grasps and hoards earthly treasure, but that which renounces and forsakes all. It is then that we have sympathy with those who really have surrendered much for the Lord's sake; the men who have crucified ambition, avoided wealth, sold their possessions, and devoted themselves with full and entire purpose of heart to God's service and the best interests of man. And in such a state of mind we are able to assay the value of the liberality which is so often vaunted in the Church; and peradventure the result is any thing but satisfactory. Indeed I doubt not that there are many who hear of those things which are sometimes loudly proclaimed and advertised as noble and magnificent contributions, with feelings akin to those of the poet when he reflected on that which passes current as gratitude—

"I've heard of hearts unkind,
Kind deeds by words returning,—
Alas! the gratitude of man
Has oftener left me mourning."

To people living quietly in snug corners of England, language like this appears very excited and unreasonable. They cannot enter into the feelings of those whose hearts have been touched on this spot by the spectacle of myriads dying neglected by the Christian nation under whom the providence of God has placed them. They cannot understand the view taken by such persons on their missions. A number of names are jostled together—Tahiti, Calabar, New Zealand, the Feejee Islands, Ceylon, Rupert's Land, Chinae and India; and the mind of the friend of missions at Home contemplates with joy the extension of

missionary work throughout the World. And I hope that the most earnest friend of India can so far sympathise with this feeling that he too rejoices to see the power of Divine grace manifested equally in all races of men, and the Gospel proving itself the power of God unto salvation to the Negro, the South Sea Islander, the North American Indian, the Hottentot and the Hindu. But that which certainly does try the patience is the cold, listless temper which shrinks from discrimination, and utterly fails to deal with facts according to their relative magnitude and importance. And can it really be wondered at, if this does chafe the spirit? Imagine a man like Dr. Duff trying again and again, to get something like adequate attention for India. He is thinking of millions of people, of wonderful openings for the Gospel, of prospects of new openings through India with Central Asia, and he is met with romantic stories of this and that sweet little island with a hundred and twenty people,—of another with five hundred people, and, on the other hand, of China with its vast population, to the mass of whom there never has been, and there is not now, any access whatever. It is not that such a man cannot embrace in his heart many objects of sympathy and love; it is not that he thinks the Caffres are to be abandoned because missionary efforts among them reach only a few thousand people, and are constantly interrupted by war; or that he disregards the claims of the Negroes in Africa, or desires to see the few remaining thousands in the South Seas, and the remnants of the North American tribes left to perish without hearing the Gospel; or that he would fail to preach in the parts of China which are accessible; but that he feels the relative strength of the claims of these cases, and of India, and is impressed, most deeply impressed with the conviction, that there is a larger opportunity for missionary enterprise in India than in all other heathen and Mahometan lands put together, and that the special claims of the millions of India on British Christians immeasurably transcend the claims of every other race of men.

But it is said that we enter where the providence of God led to India or blessed there, as other lands. The assertion is utterly without foundation. The claims of India have been stated over and over again, and the very announcement of them is as strange a providential call as can be desired: a stronger call, probably, because presenting a far more alarming case of necessity than ever has been heard before. And as to blessing—if other fields of labour had been dealt with as that, what would have been the result? There are a hundred and twenty thousand inhabitants in New Zealand, and for them, if New Zealand were supplied at the rate granted to India (which is one missionary to four hundred thousand people), there would not be (I speak not jestingly) the third part of a single missionary. And so as to other places.

Let the truth be fairly considered. Swartz and his contemporaries were much blessed in Southern India; and what followed? Their churches and their converts were totally neglected, or left to the care of the Jesuits; and the work in that country was resumed in earnest, some thirty years after Swartz had died, and then two or three were sent where hundreds were required. How stands the case with Calcutta and its neighbourhood? Has there been no providential call, and no blessing there? The appeals from it have come through men like the Bishop of Calcutta and Dr. Duff. They have told us that the whole native society is unmoored, and a state of things has arisen quite anomalous and most astonishing in a heathen land. There has been a moral revolution; and the spirit of the people, and the openings for missions all around, present the utmost facilities for evangelistic work. Yet what is done? As to Calcutta itself, there is no special mission to the educated natives; the missions are overwrought, and cannot accomplish half of what is needed; and in the adjoining districts of Hoogy and Midnapore, containing between them nearly three millions of people, the missions effect only a small portion of the population, and approach only as

small part of the country. What a fact was recorded by Mr. Weitbrecht when he said, shortly before his death, that he had been visiting populous towns between his station at Burdwan and Calcutta—only thirty or forty miles from each—towns which he had never visited before, and which appeared never before to have heard the Gospel! What volumes does this speak of the nature of our India missions,—of their utter inadequacy, and of the vastness and teeming population of the field of labour! To treat India thus, to allow this lamentable insufficiency of means and agents to continue, and then to excuse it on the ground that the progress of the work is so slow and so unpromising, is quite consistent. The same spirit is manifest in the neglect and in the complaint.

There is no reason that I can see to apologise for the warmth with which I have written. Much rather is an apology needed for the mutual flattery, the slothfulness, the smooth things that have lasted too long. I am sure that they, who most thoroughly understand the subject of missions, are those who best know the necessity for plain and strong language. But let me add, when I speak of that class of friends of missions, that justice demands a tribute of gratitude to them. These are men who for years upon years have laboured and prayed in this cause; who have had patience and have not fainting; who have been rallying points for union, and chief agents in promoting vital piety; and who have exercised an influence at Home not inferior to the influence of the devote men whom they have sent abroad. I acknowledge with thankfulness their steadfastness, and I rejoice in their growing usefulness. But feelings of unutterable sadness accompany reflections on the comparative results of their exertions; on the force of the appeal which they make for heathen lands, and especially for our Eastern empire; and the feeble and almost trifling response. I know what India needs; I know how she has been neglected; and I mourn when I think how very few are disposed even to consider her condition. The only comfort is in praying: Oh that Thou wouldst rend the heavens, that Thou wouldst come down! Oh that Thy power might now be manifest, that Thou wouldst give the word, and grant might be the company of the preachers.—W. in *Christ. Treas.*

HEARERS OF THE WORD, NOT DOERS.

The Lord says to the prophet Ezekiel (chap. xxxiii. 50, 31), "Son of man, the children of the people still are talking against thee by the walls, and the doors of the house, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness."

From these words we learn how little human nature changes in the lapse of many centuries; and find, in the prophet's account of the conduct of his countrymen, an exact and most remarkable description of our own.

We read of the Jewish people talking of their religious instructors "by the walls and in the doors of their houses."—in their places of public resort, and in the intercourse of private society; as it is, at the present hour, the practice to discuss the qualifications of the several ministers of the Gospel, to canvass the style of their eloquence, the nature of their doctrines, and the various grounds on which their claims to popular consideration are founded. "They speak every one to his brother, saying, Come, I pray you, and hear." There are the partisans who admire, and the opponents who condemn; there is the discussion to excite, and the invitation to gratify curiosity. "Come, I pray you, and hear."

The teaching of the prophet of the Lord is not spoken of as a subject of deep, affecting, and mo-

mentous interest. It is not, "Come, and hear, and obey, that the wrath of the Almighty be averted." There is no intimation that his words are regarded by either party as offering them the choice of eternal life or of eternal death—of eternal life to those who adopt them as the practical rules of conduct, and of eternal death to those who carelessly receive an unholy neglect them. No; it is simply, "Come and hear," "Come" that your curiosity may be gratified, and "hear," that you may be able to judge of the teacher's merits; but it is not "come and hear," that your understanding may be enlightened and your heart converted. And the people are collected together, according to the coming of the people: gathered together, as they are in our own days, from any motive but the right, to exercise their critical faculty on the address, manner, attitude and doctrine of the minister, or the candidate for the ministry; to comply with a custom which has become necessary from habit; to set an example to their children or their inferiors; to keep up a character for decency and respectability in the estimation of the world; to escape the scandal of impiety; to follow in the track of the multitude; or to find in the services of religion, the means of passing away those slowly-moving hours of the Sabbath, which, in the cessation of all worldly business and amusements, would otherwise be left altogether destitute of occupation. "They sit before the prophet as the Lord's people."

As it is with our congregations, so it was with the congregations of Ezekiel. Humannature was still consistent with itself. There was the form without the reality of religion. His hearers attended to his word without any serious purpose of obedience. They individually brought no part of his discourse home to their own hearts. His moral precepts were not regarded as things addressed immediately to themselves, but as lessons by which their friends and companions might be improved. His remonstrances against sin were not received as matters in which they had any personal concern, but as most cutting sarcasms on the vices of their neighbours: while, as is the case at the present day in most instances, his earnest exhortations to repentance and his solemn denunciations of those judgments with which the Almighty was about to visit them if they persevered in the course of their iniquities, were listened to without any serious and practical application of their purport to their own lives and consciences; or, if they chanced to excite any emotion in the breast, were admired only for their eloquence, and then postponed as subjects for future consideration. "They heard the words of God, but they did them not."

Such could never be the object for which our Heavenly Father has granted us a revelation of His will, and appointed a permanent ministry to enforce it on our attention. Something infinitely more important was designed. Our Lord's purpose was, says St. Paul, "to purify to himself a peculiar people, zealous of good works." "We are begotten by the Word of Truth," says St. James, "that we might be a kind of first-fruits of His creatures." "We are," says St. Peter, "a chosen generation, that we might show forth the praises of Him who hath called us out of darkness into His marvellous light." Reader, will your Sabbath worship and your every-day life stand the test of such passages? *Christian Treasury.*

LETTER FROM EGYPT.

EDFO, UPPER EGYPT.

IN one of my former letters allusion was made to prophecies referring to this land. There are others whose literal fulfilment we witness, and others which are this day illustrated by the testimony of past ages. Hosea predicts the captivity of Israel thus: "Ephraim shall return to Egypt." It follows of course that they shall be cut off from the privileges of God's house. A sad picture

is there given of a church forsaken of the presence and glory of her God. A nation with the dead for us and barren symbols of faith is left to silent desolation.

"They shall not offer wine to Jehovah, neither shall they be pleasing unto Him; their sacrifices shall be unto them as the bread of mourners; all that eat thereof shall be polluted for their bread: for their soul shall not come into the house of the Lord." Then he inquires of the result of this neglect of the sanctuary ordinances? "What will ye do in the solemn day, in the day of the feast of the Lord? For, lo, they are gone because of destruction. Egypt shall gather them up, MEMPHIS SHALL BURY THEM."

The remains of the largest cemetery on Earth is this day probably found at Memphis. I presume, from observation, that it is about ten miles in length, embracing many square miles. In one corner of it stand the everlasting PYRAMIDS! They are the noblest funeral monuments ever erected by man. Nothing was ever built to embalm the ashes of a mere worm, that cost so much treasure, so much toil, or so much blood. Nor to the end of the World will any thing, we presume, approach them in magnitude. The Pyramids, although enveloped in the mystery of antiquity, have been the object of unceasing and universal wonder and admiration for nearly 4000 years; still they are scarcely less wonderful than those which have been hewn out of the rocks, and concealed for ages. A tomb, one of hundreds scattered over leagues of this graveyard, discovered and opened by Colonel Vyse, is an object of art and beauty that astonishes every beholder. But we will allude to these things hereafter. How did Hosea know of the wide extent of this field of death? How could he have described the grandest of Earth's cemeteries, had not the Spirit of Jehovah inspired him? It is curious that amid these proud monuments, which filled the entire horizon west of Memphis, and which Jacob gazed upon and Joseph beheld, standing in all their glory, this child of faith could not consent that his father's dust should repose. The monarchs of earth had honoured these grounds by their ashes and their gold, but nothing could consecrate pagan ground, nothing could persuade Joseph to consent to either his or his father's dust in the sepulchres of the uncircumcised kings. This fact made the prophecy of Hosea still more emphatic to the Jews: "Ye shall be captives in a foreign land, and MEMPHIS SHALL BURY YOU." How intently the ancient Jew dreaded a foreign burial may be learnt from the fact that multitudes, for the last eighteen hundred years, having found themselves in a stranger land, far from the sacred soil where rests the dust of Abraham, Isaac and Jacob, have sacrificed every thing to return and sleep with their fathers. Many have toiled a lifetime to obtain the means to return to Palestine, and die and be buried there. Thousands in every age have gotten just enough to pay their expenses to tread the consecrated soil, to behold Jerusalem, to enter one of their seven sacred cities, and then perish of starvation. The Holy Land is no place for charity, since the miserable dwellers there are so poor that to share their scanty pittance would probably be the death of giver and beggar. It is true that the Jews throughout the World send up once or twice a year a contribution to give bread to their wretched countrymen fortunate enough to reach the Holy Land, and yet numbers starve to death every year.

The Jewish banker, Sir Moses Montefiore, has opposed the missionaries so vigorously at Jerusalem, and contributed so liberally of his hoarded gold to feed the hungry children of Abraham, that at this very hour in Palestine, there are not a few Jews who sincerely, and religiously, and verily believe this Italian Hebrew to be the long promised SHILOH! Such is the midnight darkness that blinds the eyes and veils the hearts of these Jews. Such the straws to which the sinking heart of the desolate Jew clings. They esteem it a sad foreboding of eternal exclusion from the blessed presence of Jehovah, if their bodies should be excluded from sepulture in the sacred land. Hence the awful emphasis of these words of Jeremiah: "They have a desire to return to dwell there: for none shall return."—(Chap. xlv. 14.)

In Tuscany in the city of Pisa I saw quite a graveyard, all the soil of which had been brought from Palestine by those Jews who loved Italy for the treasures and pleasures there enjoyed. They were willing to remain among infidels, but their ashes must mingle with the consecrated soil, rendered holy by so many associations. There are multitudes who are not content with either dying or living out of the sacred territory. It is absolutely painful to see them in Rome, Cairo and Constantinople crowded up in their obscene quarters, servilely cringing at every threat, and begging to be permitted to live! But the heart aches to hear them mourning over their absence from their fatherland. Had they the means, as they have the desire, few or none would consent for a single day to dwell among the Gentiles. They have a common saying that, *He that dwells without the land of Israel is like one who has no God.*

In the following verse we are told that a great multitude of Jews dwelt in Pathos near On, the same as Heliopolis. In this city Jeremiah dwelt, and wrote his Lamentations, and a part of his prophecy: "Then all the men that knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwell in the land of Egypt, answered Jeremiah, saying, As for the word that thou hast spoken unto us in the name of Jehovah, WE WILL NOT HEARKEN UNTO THEE. But we will certainly burn incense unto the queen of heaven, and pour out drink-offering unto her, as we have done, for then had we plenty of victuals, and were well, and saw no evil!" How exactly had dwelling with idolaters misled the people of God with their bold, daring spirit of rebellion. We can almost hear in these words the very echo of the infatuated Pharaoh: "Who is Jehovah that I should obey His voice? I know not the Lord, neither will I let Israel go."

In the village of Elfo we found the full-filled memorials of these very sayings of the Holy Ghost. The temple here is the most perfect in all Egypt. Its proportions,—its lofty pinnacles, nearly one hundred feet high,—its lengthened courts, adorned with noble columns,—the spacious and numerous chambers for the priests, all covered with hieroglyphics and the most elaborate sculptures,—all indicate the wealth, energy, and superabundance of the ancient population. But, amid the countless figures there left, that of Apollonia, or Venus, the queen of heaven, stands conspicuous. True, the Hebrews might have learned to worship this Ashtaroth from nearer neighbours; yet, when all their fellow

citizens of Egypt were literally baptized with the spirit of this licentious goddess, we may believe that their political masters had become their religious teachers. Nor is there not only the similarity of names between Athor and Astaroth, but the very name of the town, Pathros, like Paphos, might indicate the same relation the dwellers sustained to Paphian Venus. But the very cakes alluded to by the prophet Jeremiah, which were made in the shape of the *star* and *new moon*, indicate that the female worshippers adored the same goddess propitiated by the Egyptians. Besides Venus, in the land of bondage, was frequently represented by the head of a cow, or bull, both of which symbolised the Apis of the Egyptians.

What traveler has ever passed through this ancient valley, teeming with the memorials and wonders of former times, without feeling that he can read the Bible with new eyes and a closer and clearer appreciation of the truth of every line. One in imagination could see the Jews, after exchanging the sterile lands and barren mountains of Judah for the prodigious fertility of the valley of the Nile, lifted up with profane pride, fulness of bread, and abundance of idleness (the condemnation of Sodom,) and answer the sacred warnings of the prophet—"We will not hearken unto thee!"

There stands the prophet; lifting up his holy form, and raising his hand toward Heaven, he cries, "Because of the abomination which ye committed, therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant as at this day"—every word of which is fulfilled before the eye of the traveler. Before I saw Palestine and Egypt, the feelings of charity for the poor Hebrews' infirmities formerly shielded somewhat the guilt of their rebellion. But, when one sees the solemn and overpowering evidences of Divine goodness which they rejected wilfully, obstinately, perseveringly, age after age, and when one sees their perfect infatuation against the Gospel, their madness against Christ, their spitting and scorn at His HOLY NAME, wonder ceases that the curse rests so fearfully upon them. The very monuments which this hour render Egypt and Palestine venerable, and which in great part render a dwelling and burial there so intensely desired and longed for by the Jews, are nearly all identified with their rebellion in rejecting this same despised Nazarene. The glory of the Holy Land is the condemnation of the Jew. *Christian Treasury.*

SCUTARI MISSION.

MR. MACNAIR'S JOURNAL,
Continued from page 68.

September 16th—Sunday.—Preached this morning in barracks to the men on duty. Audience smaller than last day, between 20 and 30, and 1 woman. Several of the men employed in bringing up invalids just arrived from the Crimea. At 10½ in the Palace Hospital, audience 10 or 12, with as many more in bed. At 2 in Barrack Hospital, audience 17, of whom 12 were invalids. The smallness of the attendance is often discouraging, though, considering the limited number of Presbyterians in an hospital, and the fact that some are confined to bed, or otherwise disabled from attending, there is reason for thankfulness that even so many are found present. Perhaps in the Barrack Hospital the audience is most disproportionate to the number of invalids. This is partly to be accounted for by the immense space which is covered by this Hospital, rendering the distances which many

have to come too great for them in their weak state of health. But no doubt a more thorough visiting during the week, if it were possible to give it, would bring up a larger number; and this must be aimed at.

I was surprised to-day to see C. J. in the Barrack Hospital. He was discharged some time since from the General Hospital, has been on duty here since, and expected to be sent back to the Crimea. But human prospects are often thus blighted.

September 17th.—A wet day. Visited in Barrack Hospital; saw several men in I. corridor; visited one half of A., and all B. and C. Am generally well received, and attentively listened to, though sometimes difficult to know whether this is the result of that military training which teaches deference to a superior officer, or springs from a real interest in what is spoken. Saw one fine young lad, who had been at the assault on the 6th and 7th, and though obliged to go to hospital before the taking of the Malakoff and Redan, and subsequent possession of Sebastopol by the allies, had seen the Russian ships on fire before leaving the Crimea. Was more surprised in the evening to read, in the district orders for the day, a copy of a letter from Her Majesty expressive of her congratulations to her brave army on their recent success, and at the same time her sympathy in regard to the losses which had been sustained, and the sufferings which many of them were called to undergo. This letter must have been telegraphed to the Crimea, after the decisive event of the 8th was known in England, and a copy transmitted here by ship from the Crimea.

18th.—Called this morning at the Harem (hospital a little way from the Palace), having heard that a number of fresh patients had been recently admitted. Have not visited this hospital much of late, owing to the very small number of Presbyterians here. On my last visit there were only 2 in hospital. To-day I found that 1 of these had gone to England, but that 7 others had been admitted. These men, being all convalescent, promised to attend service at the Palace on Sabbath. On my way home called at the General Hospital, and visited one-half of the upper division. Met one or two interesting cases. Distributed some books here, as I had done in the Harem. Visited corridor F. of the Barrack Hospital in the afternoon, and found several new cases to add to my list. Am surprised to find so many men without copies of the Scriptures. Thousands must have been distributed here and in the Crimea. Some instances, however, do occur in which men evince a real desire for the Word of life, and these I am always glad that friends at Home have put it in my power to supply.

22nd.—Visited, as usual, this week in all the hospitals. With one or two exceptions, none of the men are seriously ill. Large drafts are being sent Home.

23rd.—Preached to-day, as formerly, in the morning to the men on duty, about 30 in attendance; in the Palace to about a dozen, besides those in bed (some of my audience here had walked over from the Harem); in the Barrack Hospital to upwards of 20 invalids, and about half-a-dozen others; and in the General Hospital to 11.

24th.—Had a long day of visiting in the Barrack and General Hospitals, ending with calling on a sick officer at the Kiosk, as I contemplate being absent to-morrow.

25th.—Had set apart this day, in accordance with a practice I have followed for some weeks past, of taking one day in the week of entire relaxation from all hospital work. In this I believe I shall have the sympathy, as well as the approval, of every member of the Committee. There are few who can engage, day after day, in the same round of duties, without the intervention of, at least, the weekly rest. And the work of chaplain to an hospital has too little variety to form an exception to the rule. As the Sabbath is to me as much a work-day as any of the seven, I feel myself justified in employing another as a rest-day. And, though the scarcity of chaplains might seem to some a sufficient reason for inter-

mitting this practice, I feel that, on the other hand, this makes it all the more incumbent to take every precaution for the preservation of health. And if, by such practices as I refer to, I have been enabled to visit Broussa, (as noticed on a former page); to hold intercourse with friends at a distance; to thread the tortuous windings of the Bosphorus; to dip into the valleys in the interior, and behold the bounties of Providence in the abundant produce of vineyards, and oliveyards, and figtrees; to climb the steep banks of neighbouring heights, and wade through the tall heather which clothes them; to take my stand on some commanding eminence, and from one and the same spot feast the eye with pictures of the Black Sea dotted with sails—the Bosphorus, its sides capped with stately palaces, itself clouded with smoke from the busy passage-boats plying on its surface—the far-famed Stamboul, with its portly domes and pointed minarets, covering seven hills, and with its ample suburbs, containing a population of well nigh one million souls—the extensive cypress-groves, rising, according to eastern usage, over the houses of the dead—and the Sea of Marmora, displaying, on one hand, huge factories with their tall chimneys, washing, on the other, the shores from which the Olympic range rear their heads, and bearing on its bosom some giant steamer freighted with news from Home; if, I say, I have had my soul enlivened and my heart enlarged by such views and prospects as these, I trust I shall not be considered as therefore wanting in duty, so long, at least, as there are no cases in hospital under my charge, calling for daily visits. Rather may I not expect, from a survey of the works of nature and of art, to derive new strength for carrying the message of mercy to those placed under my charge. For one thing I cannot be too grateful, that, whether owing, in part, to this practice or not, I have hitherto been in the enjoyment of excellent health. To God be the praise.

I was resting myself after this day's ramble when intimation was brought to me that one of my patients in the General Hospital had been very low to-day with fever, and a few minutes later a soldier came with a message from the Barrack Hospital, saying that a sergeant, who had come in a day or two ago, was anxious to see a Presbyterian chaplain. Both cases I found time to visit, as well as one or two others in neighbouring wards, thankful that my day of relaxation had still left me some time for duty.

26th.—Visited in Barrack and General Hospitals, and saw among others the two men referred to last evening. The sergeant wished me to write to his wife, so I took down some particulars to note in the letter. Saw also B. W. in a very weak state. He was to have gone Home with last draft, but was then too poorly to be put on board ship. Last night he was scarcely conscious when I saw him, and to-day was restless, and seemingly in great pain. Read and prayed with him. How many cases have I now seen to show, if need were, the folly of trusting to a sick-bed repentance. When the body is racked with pain, the mind is little fitted for entertaining the great question which it is so loath to solve in the day of health. In the next bed of this young man lies an Episcopalian, with whom I have often conversed, and who is suffering from a wound or bruise inflicted by a sand-bag. Last night he was in great pain, and could not bear the weight of the bed-clothes. Then he confessed himself a sinner, and was ready to listen to all I had to say. To-day the pain is greatly gone, and I am glad to think that he is not destitute of gratitude to the Giver of every blessing. I trust that his spared life may see resolutions of amendment carried out.

27th.—Visited in Palace, and the worst cases in Barrack Hospital. To-day I am sensible of a considerable diminution of late in the number of patients throughout the hospitals, and, if they continue as at present, I can see a gleam of hope, and conceive a faint prospect of overtaking the work intrusted to me. But the prospect is but faint, as the men are so scattered that much time is consumed in finding them out, and passing from ward to

ward, and from hospital to hospital. Besides the diminution in the number of patients does not serve to diminish the number of public services, while the smallness of each audience has a tendency to depress the spirit and weaken the energy of the preacher. So that on every account I trust that no long time will elapse without bringing some fellow-labourer to this field.

28th.—In the course of visiting to-day saw Sergeant A. in the General Hospital, and had some conversation with him. He has before now given me some details of his history. By his own account his father was a pious man, and very strict disciplinarian. The son found it necessary to submit, but did so with a bad grace. At last, taking offence at some act of his father's, he ran away and enlisted. Some time after this his father purchased his discharge, though the son told him he might save himself the trouble, as he would probably enlist again. And so he did, and does not entertain the least feeling of regret or remorse. He will coolly tell you he never expects to regain his health, or to revisit his native country. He has no faith in the righteousness of the part Britain is acting in the present war, and yet would rush with all his might against the thick of the enemy. He professes to think it too late for him to repent and amend, and is content to take his chance with others. I expressed my sorrow for his unhappy position, but fancy he thought I might as well have spared my pains. I had before left a copy of "Alleine's Alarm" with him, and entreated him again to read it.

I have often thought that such unhappy cases might serve as a warning to parents. There are, no doubt, instances in which the best discipline is defeated in its aims. But it is a not unfrequent error in training to treat only as a matter of duty what should spring from a principle of love, and to make that instruction a task which might be rendered in a great degree a pleasure. That parent comes nearest to training up his child in the way he should go who resembles most our Father in Heaven; and in His government righteousness and peace meet together, mercy and truth embrace each other.

This evening received box containing, among other things, a very neat communion cup, "From a few of my late flock in Gourcok, for the use of their countrymen in the East." It is a very handsome and appropriate gift, and I hope soon to be able to put it to use. The box also contained a most suitable collection of books and tracts for the use of the sick and wounded, the gift of the Sabbath School connected with my late congregation in the same place, which I shall have peculiar pleasure in putting into the hands of the men in hospital.

29th.—Spent an hour or so in the Barrack Hospital, and saw most of the men who are confined to bed. Engaged afterwards in writing out Journal, and letters for Monday's mail, and in making preparations for duties of to-morrow.

30th.—Sunday. No service this morning in Barracks, the men having been marched out for inspection. The usual services in the Palace, Barrack, and General Hospitals. At the conclusion of the sermon in the Barrack Hospital administered the ordinance of baptism to the child of a serjeant who had applied to me for this on the previous Sabbath. About 30 men present, and, from the extreme rarity of the dispensation of this ordinance in such circumstances, it is to be hoped that the impression made upon them was salutary and solemnizing.—*Edinb. Christ. Mag. for April.*

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