Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

- ☐ Coloured covers / Couverture de couleur
- ☐ Covers damaged / Couverture endommagée
- ☐ Covers restored and/or laminated / Couverture restaurée et/ou pelliculée
- ☐ Cover title missing / Le titre de couverture manque
- ☐ Coloured maps / Cartes géographiques en couleur
- ☐ Coloured ink (i.e. other than blue or black) / Encre de couleur (i.e. autre que bleue ou noire)
- ☐ Coloured plates and/or illustrations / Planches et/ou illustrations en couleur
- ☑ Bound with other material / Relié avec d'autres documents
- ☐ Only edition available / Seule édition disponible
- ☐ Tight binding may cause shadows or distortion along interior margin / La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure.

- ☐ Coloured pages / Pages de couleur
- ☐ Pages damaged / Pages endommagées
- ☐ Pages restored and/or laminated / Pages restaurées et/ou pelliculées
- ☑ Pages discoloured, stained or foxed/ Pages décolorées, tachetées ou piquées
- ☐ Pages detached / Pages détachées
- ☑ Showthrough / Transparence
- ☑ Quality of print varies / Qualité inégale de l'impression
- ☐ Includes supplementary materials / Comprend du matériel supplémentaire
- ☐ Blank leaves added during restorations may appear within the text. Whenever possible, these have been omitted from scanning / Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été numérisées.

☑ Additional comments / Commentaires supplémentaires: Continuous pagination.

The Presbyterian.

A MISSIONNARY 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
THE CHURCH IN CANADA.	
Education Fund,	17
French Mission Fund,	17
Ministers' Widows' & Orphans' Fund,	17
Collections for the Patriotic Fund,	17
Home and Foreign Missions of the Church of Scotland,	18
Lay Association, Annual Meeting,	18
Synodical Collections,	19
Congregation of N. and S. Georgetown,	23
Congregation of Scott and Uxbridge,	23
Congregation of Three Rivers,	19
Congregation of Toronto,	19
Presbytery of Bathurst,	20
Queen's College Students' Missionary Association,	20
THE CHURCH IN THE LOWER PROVINCES.	
Ordination of a Missionary, N.B.,	22
Missionary to Prince Edward Island,	22
THE CHURCH OF SCOTLAND.	
Church Intelligence,	22
Baptisms at our Orphanage in Calcutta,	23
Commemoration of General Assembly of 1688,	24
Home Mission Scheme,	25
A Jewish youth not far from the Kingdom of God,	25
Jewish Mission,	25
Letter from the Orphan Mootee,	26
Young Men's Association,	26
The Late John Black, Esq., Wigton,	26
COMMUNICATION.	
Clergy Reserves and Ministers' Stipends,	27
EXTRACT.	
Professor George's Address at the opening of Queen's College, (*concluded.*)	28
SUBSCRIPTIONS.	31
ADVERTISEMENTS.	32

No. 2, February, 1855. VOLUME VIII. *Price 2s. 6d. per annum.*

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

THE CHURCH IN CANADA.

EDUCATION FUND.

RECEIVED SINCE LAST MONTH.

Esquesing, per Rev. P. Perguson,	£1	0	0
Pakenham, per Rev. Alexander Mann,	2	0	0

HUGH ALLAN, *Treasurer.*

FRENCH MISSION FUND.

Esquesing, per Rev. P. Ferguson,	£2	10	0
Guelph, per Rev. Colin Gregor,	1	0	0

HUGH ALLAN, *Treasurer.*

MINISTERS' WIDOWS' AND ORPHANS' FUND.

CONGREGATIONAL COLLECTIONS.

Darlington, per Rev. J. H. McKerras,	£3	0	0
Ormstown, per Rev. J. Anderson,	2	0	0
North & South Georgetown, per Rev. J. C. Muir,	3	2	6
Cornwall, per Rev. Hugh Urquhart,	13	0	0
Toronto, per Rev. John Barclay,	10	0	0
Chatham, Grenville & Hawkesbury Mills, per Rev. W. Mair,	3	0	0
Osnabruck, per Rev. R. Dobie,	4	2	6
Clarke, per Rev. Sam. Porter,	2	0	0
Williamstown, per Rev. J. McKenzie,	5	5	0
Esquesing and Milton, per Rev. P. Ferguson,	3	5	0
Woolwich, per Rev. Jas. Thom.,	3	0	0
King, per Rev. John Tawse,	2	0	0
Nottawasaga, per Rev. John Campbell,	3	10	0
Hamilton, per Rev. R. Burnet,	12	0	0
Lachine, per Rev. W. Simpson,	7	0	0
New Richmond, per Rev. John Davidson,	3	0	0
St. Paul's, Montreal, per Rev. Dr. McGill,	21	1	6
St. Andrew's, Montreal, per Rev. Dr. Mathieson,	25	0	0
Lanark, per Rev. Thomas Fraser,	2	10	0
Pakenham, per Rev. Alexander Mann,	2	0	0
Valcartier, per Rev. D. Shanks,	1	10	0
St. Andrew's, Perth, per Rev. W. Bain,	5	1	11

A SIMPSON, *Treasurer.*

Montreal, 31st January, 1855.

COLLECTIONS FOR THE PATRIOTIC FUND.

We have been favoured with a copy of the ensuing circular, and of the minute of Synod to which it relates, from which it will be seen that the Synod recommends to our people their co-operation in the noble efforts, so generally being made, for the creation of a Fund for the aid of the widows and orphans of soldiers who may fall in the present contest in which Britain has been called to engage in defence of right and liberty. We are aware that many of our Congregations have already taken the matter up, and we trust that all will enter cordially into the suggestion of the Synod.

MONTREAL, 18*th January*, 1855.

REV. SIR,—I respectfully beg to call your attention to the extract on the foregoing page from the Minutes of the late Meeting of Synod, held in this city, and I shall be glad to hear from you at your convenience with the amount of such collection as you may be able to take up among your Congregation. I also enclose a few subscription papers which may be useful. I need not enlarge upon the desirability of united action in carrying out the suggestion of the Synod, as the advantages of such a course are manifestly evident, but I commend the matter to your sympathies and those of your flock, feeling assured that you and they will not be backward in this patriotic movement.

I am,
Rev. Sir,
Your most obdt. servt.,
HEW RAMSAY.

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

MONTREAL, 11*th January*, 1855.

The business, for which the Special Meeting of Synod had been called, having been finished, the Rev. Dr. Mathieson stated "that he availed himself of the opportunity, which this Special Meeting of Synod afforded, to direct the attention of the Congregations within the bounds to the call made by the General Assembly of the Church of Scotland, and generously responded to by every Parish in the land, to contribute to the National Patriotic Fund for the relief of the wives and children of the brave men who have been disabled, or found a soldier's grave, in fighting for the honour of their country, and the liberty, (and let us hope,) the ultimate peace of the world, and the advancement of Christ's Kingdom. And also to the circumstance, that several of our Congregations have already contributed or were anxious to contribute their subscriptions through the channel thus afforded them to the Patriotic Fund." Whereupon Dr. Mathieson moved to Resolve, and it was Resolved accordingly:—

That this Synod deeply sympathise with Her Majesty and Her people in the great struggle into which She has been constrained to engage for the liberty and independence of Nations. Sympathising also with the numerous families, whose hearts, in the in-

scrutable providence of God, have been filled with sorrow for the loss of their natural protectors, or their friends, who have fallen in the contest, and being deeply sensible of and grateful for the inestimable blessings, both civil and religious, which this colony enjoys under Her Majesty's gracious sway, and its connection with the Parent State, strongly recommend to all the Congregations within its bounds, not only as an expression of their gratitude and sympathy but as a solemn duty, at the earliest convenient season, and in the way that to the Minister and Elders seems best, to make contributions to the National Patriotic Fund.

That Hew Ramsay, Esq., Montreal, be appointed to receive from the respective Congregations their several contributions, and transmit them to Wm. Young, Esq., W. S., Edinburgh, who has been appointed to receive the contributions of the Church.

THE HOME AND FOREIGN MISSIONS OF THE CHURCH OF SCOTLAND.

In our last we chronicled the transmission of several collections on behalf of these important Schemes to the Treasurer of our Church in Canada, and for the information of our readers insert the minute of his appointment by the Synod, which sat at Toronto in May, 1854:

"The Synod appointed John Mowat, Esq., of Kingston, to act as Treasurer on behalf of the Jewish and Foreign Missions of the Church of Scotland, to receive collections made by congregations in aid of the said missions, and remit the same to the Treasurers of the respective missions in Scotland."

We are pleased that the appointment has been made, and trust that the collections, which many of our congregations have for years been making, will henceforth flow through one channel.

On two several occasions the Synod had previously enuntiated its views on this important subject, and commended these Schemes to the support of the people, approving of collections in their behalf. The want of a local Treasurer, however, was much felt, owing to the comparative difficulty of remitting small sums to Scotland. Now, that this has been obviated, we trust that all our congregations generally will avail themselves, even more liberally, of this mode of transmitting their aid to the missionary efforts of the Parent Church.

The missions to the Jews and to India have a strong claim upon us, even if no higher motive than that of gratitude for the benefits, that we ourselves have received from the Colonial Scheme, were to actuate us.

On far higher grounds, however, do the claims of these missions rest—appealing most strongly to our Christian sympathies, and awakening our zeal for the spread of the Redeemer's Kingdom. While relaxing no effort to maintain the efficiency and support of the preached Word at Home, we are called on to do more than this, and, as Christian men, to do what in us lies to obey the command (which, when rebuking a trifling person, the late Duke of Wellington styled tersely our *marching orders,*) "Go ye and teach all nations," and, in so doing, let us look for a blessing to attend our feeble but prayerful efforts, believing that our Master will own them if they be in conformity with His all-wise purposes.

In connection with this subject, we should be glad yet to see the mission of our Church to Palestine bear fruit, and, as lately urged very earnestly by Dr. Aiton, a Presbyterian mission established in the Holy Land, designed to tell the glad tidings to the long-errant wanderers of Israel in their own land.

LAY ASSOCIATION.

The Annual Meeting of the Association was held in St. Paul's Church on the evening of Monday, January 8th. In the absence of the Hon. Peter McGill, the President, through indisposition (this being the first Annual Meeting, we believe, on which he has been precluded from presiding since the existence of the Association,) John Greenshields, Esq., was called to the chair. The proceedings were opened with reading of the Scriptures and prayer by the Rev. Robert McGill, D. D.

The Chairman called upon the Recording Secretary to read the Annual Report, which was to the following effect.

REPORT FOR 1854.

The Lay Association of the Presbyterian Church of Canada, in connection with the Church of Scotland, is now entering on the 10th year of its labours; and, while in reviewing their results it must be admitted that more earnest exertions on the part of the office-bearers and others might have effected a far larger amount of good, still satisfaction is felt from the reflection that the objects contemplated by the formation of the Association have been to a considerable extent accomplished. It is quite superfluous here to recal to mind the parties, individual or congregational, that have been benefited by the liberal grants of the Association, as these recorded in the Annual Reports have been from time to time brought under the notice of the readers of *The Presbyterian.*

There having been no application for relief from any of our congregations during the past year, the operations of the Association have been almost entirely confined to the *Bursary* and *Publication Schemes.* It may be for the consideration of the Association whether, under the altered circumstances brought about by the secularisation of the Clergy Reserves Fund, there may not be devised some means of aiding the more recently organized congregations of our Church, whose pastors must feel their comfortable maintenance so seriously affected by the passage of the late Act.

BURSARY FUND.

There are at present 3 Students of Divinity of Queen's College receiving aid from our Association. When it is borne in mind how hardly licentiates of the Parent Church can be induced to emigrate to the Colonies, and how much we must consequently rely upon Queen's College for supplying vacant congregations and those in the state of formation, let us not undervalue the amount of good that may result from this department of our labours, viz: that of affording to promising young men, having a view to the ministry, aid in the prosecution of their studies. In connection with the above it is gratifying to reflect that about 20 alumni of Queen's College have been auspiciously ordained as pastors of congregations, several of whom were aided by this Association.

PUBLICATION FUND.

The receipts for *The Presbyterian* considerably exceed those of last year, but are yet insufficient for rendering it entirely self-supporting. Accounts of arrears, amounting to nearly £100, were enclosed along with the December No, and several parties have since transmitted their dues. Should these be generally transmitted, to judge from a considerable increase in the circulation of the periodical, we may entertain, we think on good grounds, the hope that it may soon defray all the expenses incidental to its publication. The intelligence regarding the Parent Church would have been considerably lessened for several months past in consequence of the unaccountable omission of sending the *Home and Foreign Missionary Record,* had not the deficiency been in a great measure compensated by receiving the *Edinburgh Evening Post* and *Northern Standard,* two sheets whose columns, in advocating the claims of the Church of Scotland, are readily thrown open for the insertion of ecclesiastical intelligence. One leading object of *The Presbyterian* being, that its pages may afford a medium of communication for recording whatever of interest, occurring in individual congregations or presbyteries, might be advantageously brought under the notice of the Church generally, the Publication Committee embrace this opportunity of recording their grateful sense of the important co-operation of those parties, clerical and lay, who have regularly supplied our columns with their contributions.

In conclusion, the office-bearers would earnestly impress on the minds of the members of the Association the urgent necessity that is laid upon them of encouraging their successors in office in their labours by extending to them their cheerful co-operation in forwarding successfully the objects of the Association.

The whole respectfully submitted.

T. A. Gibson, Recording Secr.

It was moved by Thos. Allan, Esq., seconded by Jas. Goudie, Esq.

"That the Report be adopted and published in the ensuing number of *the Presbyterian.*"

Hugh Allan, Esq., after a few preliminary remarks, in the course of which he took occasion to express regret that the audience was not far larger, moved, seconded by George McDonald, Esq.

"That this Assemblage, composed of adherents deeply attached to that portion of the Church of Christ with which they are immediately connected: viz; *The Presbyterian Church of Canada in connection with the Church of Scotland,* and believing her doctrines to be pure, her form of worship scriptural, and earnestly trusting that under God's guidance she will prove of much benefit to the people of this land, to whose sympathies and feelings her Presbyterian form of worship and Church Government are peculiarly adapted, and farther believing that she will contribute in some measure to the spread of pure and undefiled religion in this Province heartily pledge themselves

in their several positions to do what in them lies to strengthen her and extend her influence.

Alex. Morris, Esq., after taking a faithful though rapid retrospect of the labours of the Association, and warmly recommending it to the support and prayers of the friends of the Church of Scotland in this Province, moved, seconded by John Smith, Esq.

"That in the present peculiar circumstances of our Church, when for the future she will in all probability rely mainly for sustentation upon the voluntary exertions of her people, it is important that this Association should be generously supported, as one of those efforts which, if evoked and sustained in the spirit of self-reliance and Christian trustfulness, may prove of some service to our Church by aiding, however slightly, in the maintenance of her efficiency."

T. A. Gibson, Esq., moved, seconded by Jas. Mitchell, Esq.

"That the *Bursary Scheme* of this Association has already proved of much service, and is likely, if supported and extended, to prove still more beneficial to our Church, and is therefore eminently deserving of our countenance and support as well as of that of the members of our Church throughout the Province."

Wm. Edmonstone, Esq. moved, seconded by John Armour, Esq.

"That this meeting commend to the generous exertions of all those of their brethren who believe that a medium of communication between the several congregations of our Church is desirable and useful, *The Presbyterian*, a monthly published under the auspices of this Association.

It was then moved by Hugh Allan, Esq., seconded by E. McLennan, Esq., and carried unanimously.

"That the Annual Meeting be henceforth held in the first week of January."

The Rev. Dr. McGill thereafter addressed the Meeting at some length in very appropriate terms.

It was moved by Alex. Morris, Esq., seconded by Hugh Allan, Esq.

"That the Rev. Dr. Mathieson be requested to deliver a discourse on the occasion of next Annual Meeting."

The Rev. Dr. at once expressed his willingness to comply with the request.

The election of Office-bearers for the ensuing year resulted as follows.

President.
HON. P. McGILL.

Vice-Presidents.
JOHN SMITH, | HUGH ALLAN,
HEW RAMSAY, | JOHN GREENSHIELDS.

Treasurer.
ALEXANDER MORRIS.

Recording Secretary.
T. A. GIBSON.

Corresponding Secretary.
J. S. HUNTER.

Managers.

Wm. Edmonstone, Thomas Allan, J. M. Ross, George Templeton, D. D. MacKenzie, Wm. McNider, George MacDonald, J. Burns, Robert Adams, James Mitchell, David Shaw, E. MacLennan, and James Goudie.

Chaplains.
REV. ALEX. MATHIESON, D. D.
REV. ROBERT McGILL, D. D.

A vote of thanks to the chairman for his worthy occupation of the chair, moved by W. Muir, Esq., seconded by John Armour, Esq., was ananimously carried.

The Rev. Dr. Mathieson having pronounced the benediction, the proceedings closed.

T. A. GIBSON,
Recording Secretary.

Montreal, January 8th, 1854.

SYNODICAL COLLECTIONS.

For the information of our readers, and as affording a means of ready reference to the ministers, we subjoin a portion of the Statute of our Church relative to these collections, as modified in 1854. The Synod enact that all ministers of this Church shall annually have collections made in their several congregations on behalf of each of the following objects at the time specified, viz: 1. for *The Ministers' Widows' and Orphans' Fund* on the first Sabbath in January; 2. for *The Synod Fund* on the first Sabbath of March; 3. for *The French Mission Fund* on the first Sabbath in June; 4. for *The Bursary Fund* on the first Sabbath in September; 5. for *The Home Mission Fund of the Presbytery of the Bounds* on the first Sabbath of November. If the collection fall on a sacramental occasion or an unsuitable day, it is to be made in 4 weeks after, and provided that the congregation may raise the contribution in any other way, if they think fit. The Synod also enjoined ministers to explain and advocate the object for which the collection is to be made upon a previous Sabbath, and the Synod also empowered Presbyteries at their meetings next after the times specified to enquire and take account of how ministers have attended to the injunction of Synod in giving their congregations an opportunity to contribute.

We trust that the collections for the *Ministers' Widows' and Orphans' Fund* have been general and liberal. It has strong claims upon our sympathies. Already a very considerable number of annuitants are cast upon it, and, when we reflect that the position of pastors rarely enables them to provide for the wants of their widows and children when Providence calls them to leave them without an earthly husband's or father's care, we of the Laity are imperatively called upon to aid this Fund of our Church. It is most judiciously managed with a wise economy, and with a zeal for its interests dictated by principle and the behests of what its managers doubtless feel to be the discharge of a Christian duty. Let it then continue to meet with a generous support.

THE CONGREGATION OF THREE RIVERS.

At a meeting of the Presbyterian inhabitants of Three Rivers, held at the residence of Mr. John Houliston on the 26th inst. for the purpose of taking into consideration the necessary steps for the building of a Presbyterian place of worship,

Mr. John Houliston was called to the Chair, and Mr. G. B. Houliston requested to act as Secretary.

Moved by Thos. Gordon, Esq., seconded by Andrew Craik, and resolved,

"That the Kirk Session of the Presbyterian Congregation, in connection with the Church of Scotland, of this town be requested to enter into communication with the Presbytery of Montreal with the view of obtaining for the congregation during the present vacancy the occasional services and instructions of some Minister of the Church."

Moved by John Murray, Esq., seconded by Geo. Baptist, Esq., and resolved,

"That it is of urgent necessity that steps should be immediately taken to raise subscriptions for the purpose of building a church; and for the building of such church that a Committee—to be called the "Building Committee"—be named to carry out the views of this meeting on this subject, to be composed of the following gentlemen."

MRS. JOHN KERR,	MRS. GEO. BAPTIST,
" G. B. HOULISTON,	" W. McDOUGALL,
" ALEX. McPHERSON,	" A. McKELOIR,
" ANDREW CRAIG,	" THOS. GORDON.
" JAMES DENOON,	

Five of whom shall form a quorum; meetings to be convened by the order of the President.

Moved by John McDougall, Esq., seconded by Mr. John Murray, and resolved.

"That the Building Committee be authorized to collect subscriptions, procure plans, purchase material, enter into contracts and agreements, and adopt all other steps necessary to build and complete the church."

Moved by Mr. John Kerr, seconded by Mr. Alex. McPherson, and resolved,

"That the Kirk Session be requested to enter into communication with the Presbytery of Montreal, and to inform it of the intention of this congregation to build a church, and pray its assistance in carrying out their intention, and also in supplying this congregation with a permanent minister when the church shall be built.

The meeting then adjourned.

(*Signed.*) JNO. HOULISTON,
Chairman.

G. B. HOULISTON,
Secretary.

The business of the meeting being terminated, the Building Committee met and appointed Thomas Gordon, Esq., as their President, and Mr. G. B. Houliston their Secretary-Treasurer.

CONGREGATION OF TORONTO.

We learn from the *Toronto Colonist* that the Rev. Mr. Barclay, of St. Andrew's Church there, was, on his recovery from a severe indisposition, recently presented by the ladies of his congregation with a handsome pulpit-gown and Bible and Psalm Book, as a token of their esteem and regard. The gift was accompanied by an address concluded in the following terms:

They earnestly pray God that health and long life may be given you in order that you may be thus enabled to break to your people the bread

of life abundantly, and spread the blessings of the salvation of a glorified Redeemer extensively and beneficially amongst them; and that in the end you may find the fruits of your labours to be many souls won to Christ, and who with you shall inherit the joy of the redeemed above to all eternity.

Mr. Barclay thus acknowledged the pleasing gift.

Most sincerely do I thank you, and the other ladies of St. Andrew's Church in whose name you address me, for the very handsome gift which has just been presented for my acceptance. That gift I value not so much for its actual worth—although that is not inconsiderable—as on account of the kindly feeling evinced towards me in its bestowal, and the expression of the personal regard of the donors which accompanies it. Communicated too at a time when it had pleased God that I should be temporarily laid aside by indisposition from the active discharge of my official duties, I feel all the more sensibly this proof of the kindness of those whose friendly greeting thus meets me, as, in the good providence of God, I am about to resume my place in the pulpit of St. Andrew's Church.

While the motives and aids of the Christian ministry flow from a higher than any earthly source, yet the treasure is in earthen vessels, and to the ministering servants of Christ, entrusted with the high privilege and sacred duty of breaking the bread of life to those committed to their care, no small encouragement (of a kind not to be disregarded) flows from the assurance of sympathy with them in their work on the part of those to whom they minister in holy things. Such encouragement I desire to draw from the favourable and friendly acknowledgement of my humble services as their pastor, which the ladies of St. Andrew's Church have been pleased to convey to me.

Praying that the Great Head of the Church may greatly prosper His own work amongst us, and that His abundant blessing may ever rest upon all the families belonging to the congregation over which I have the honour to preside,

I remain
Yours very sincerely,
JOHN BARCLAY.

THE BATHURST PRESBYTERY.

The Bathurst Presbytery met on Wednesday, the 10th January last, at Ottawa, formerly Bytown.

The business on this occasion was chiefly of a routine character, with the exception of an important action taken in reference to the Hon. Dr. Rolph's new Marriage Bill, which the Government intend to bring forward on an early day. It is the design of this Bill to extend the solemnization of marriage to laymen, and that in a form calculated to give every facility to loose and hasty marriages. But the most obnoxious feature of the Bill is its setting forth of marriage to be merely a civil contract, and so denuding it entirely of its religious character.

The Presbytery agreed to memorialize, and to recommend to all the sessions within their bounds to memorialize the three branches of the Legislature in the following terms:—

To His Excellency, Sir Edmund Walker Head, Baronet, Governor General of British North America, and Captain General and Governor in Chief in and over the Province of Canada, Nova Scotia, New Brunswick, and the Island of Prince Edward, and Vice Admiral of the same, &c., &c., &c., in Council.

The Memorial of the Presbytery of Bathurst, of the Presbyterian Church of Canada, in connection with the Church of Scotland,

Humbly Showeth:—

That your memorialists view with alarm and apprehension the intention of the Government to introduce a new Marriage Bill, which in their opinion is unsound in principle and dangerous in practice, inasmuch as it sets forth that marriage is a civil contract and nothing more, and provides that it may be celebrated by laymen without any regard to its religious character.

That your memorialists regard marriage not only as a civil contract but as a Divine ordinance, that is, a social act accompanied by religious services, and accordingly believe that it is properly solemnized only by a Minister of the Gospel.

That the tendency of the proposed law will be to bring down the marriage ceremony from the solemn position which it has ever held in the Church of Christ to the level of a common transaction, and to deprive it of the sacredness which properly belongs to it, as well as the religious significancy which the Scriptures of Divine truth attach to it.

That the conjugal union is so important to the parties concerned, as well as to the State, that it requires all the sanctions and supports which Religion can give to it; but in the event of making that engagement, on which the Divine blessing is so much needed, to be managed by laymen, it may be in some instances, of no creed and no character, and proclaiming by law that marriage is a civil contract and nothing more, your memorialists will have reason to fear that the interests of piety, the purity of families and the well-being of the state will seriously suffer.

That in view of these premises your memorialists entreat Your Excellency that the Bill in question do not pass into law, and, as in duty bound, they shall ever pray.

Signed in name and by authority of the Presbytery,

DUNCAN MORRISON,
Moderator.

Sessions disposed to memorialize the Government in reference to this Bill will observe to forward one to each branch of the Legislature, addressing the first, To the Honorable, the Legislative Council of Canada in Parliament assembled; the second, To the Honorable, the Legislative Assembly of Canada in Parliament assembled; the third, as above. Parliament meet on the 23rd February; and it would be well for parties, intending to memorialize, to do so with as little delay as possible.

The lady, who met her death by the late collision upon the Midland Railway, was the widow of the Rev. John Robertson, a clergyman of the Established Church of Scotland. She was also sister to the wife of Dr. Farquharson, an eminent physician at Edinburgh.

QUEEN'S COLLEGE STUDENTS' MISSIONARY ASSOCIATION—PRESIDENT'S ADDRESS.

Gentlemen,—I am sorry that, in consequence of the small number of Students in the Divinity classes this year, the duty of addressing you devolves upon me. I am conscious of my inability to do justice to the duty which I have come here to perform, whilst at the same time I appreciate the honour which you have conferred upon me in calling me to preside over this Association. I am willing to undertake to perform it, if in this way I may be the humble instrument of advancing the cause of our common Master. It may be thought that, as poor students, we can do but little in a cause involving so much labour, and requiring so great means. In the estimation of the world and the men of the world this would be true. But the wisdom of God has heretofore wrought through the most unlikely means. It was from the despised Babe, born in a stable, and cradled in a manger, that the great Regenerator of mankind arose, who, as the Physician of souls, has poured the balm of consolation into many an oppressed and wounded spirit. It was by the despised and illiterate fishermen of Galilee that the Truth was spread from nation to nation,—that it was first fearlessly proclaimed before prince and peasant with an eloquence, an earnestness, a devotion such as the world had never before witnessed, though imprisonments, dangers, scourgings and death met them on every side. The kings of the earth, the mighty, the learned were not selected for this purpose, "that the glory of the excellency might be seen to be of God." The Babe of Bethlehem was "Immanuel, God with us." The fishermen of Galilee have left us records the most precious, the most cheering that have ever been circulated over our sin-cursed earth, revealing the words and actions of Him who spoke and acted as never man did, and delineating with truthfulness, which has annoyed and disconcerted infidels of every age, their opinions, feelings, prejudices and misconceptions of the Messiah's kingdom, until finally the free blaze of Divine truth shone around them by the enlightenment and outpouring of the Holy Spirit, and by God's implanting in their hearts His all-subduing grace. No one by worldly wisdom could have anticipated the changes that followed beginnings so humble. The little spring rising on the mountain's side, concealed from every human eye, has become the mighty stream that has flowed over and fertilized more or less every country in the world. It has swept over cities which were the abode of poets, and in which the greatest philosophers delivered their maxims of divine wisdom, falsely so called. Of these not a vestage can be discovered, or, if so, rubbish only marks the site of their former magnificence. Dynasties have fallen by this power, new ones have been established. Idolatry has been overturned;

and the sacrifice of a humble and contrite spirit has gone up, instead of the fruit of the womb, to atone for the sins of the body. Countless have been the blessings, and numberless the changes that it has produced among men, mitigating and softening where it has failed to go savingly into the heart. The mustard seed has become the stately tree, giving shelter and nourishment to the kingdoms of the earth, "for its leaves are for the healing of the nations." It is in the view of such changes as these, and through faith in Him who has promised to be with His Church "alway until the end of the world," and who has heretofore mercifully vouchsafed His presence to it, that we would encourage one another. If we go forth with humility, with sincerity, and in the assurance that God will bless our exertions if we be faithful, so little importance may not be attached to our Association as the small number of its members and the scantiness of its means would indicate. If we meet here from proper motives, and these should be the glory of God, and the extension of our Redeemer's Kingdom, we have every reason to look for the Divine blessing and aid. Meeting in His name, and as His professed servants, looking forward, as many of us are, to the work of the Ministry, He "will be in the midst of us to bless us and to do us good." We discard the idea that, as we can do but little, we will do nothing at all, for it is by insinuating thus that Satan befools many a wretched man. The little we can do we will do, and we will leave the rest in the hands of Him who is Almighty. The sea is composed of drops, and its shore of sands, the many drops make the whole sea, and the many particles of sand the whole shore. We will add our drop, our grain of sand, to form a part of the whole Kingdom of the Redeemer. There are many advantages which such an Association as ours offers to ourselves. It makes our Missionary knowledge common. It awakens, and keeps alive among us, a Missionary spirit. It strengthens and confirms our friendship, and thereby fits us to be fellow-labourers in the Vineyard of our Lord. I merely alluded to these personal advantages that they may thus form the subject of some of our subsequent meetings.

Dear Fellow-Students.—When we consider the efforts put forth by pious people, and the co-operation of the different denominations of Christians in their plans for diffusing abroad the Word of Life; and when we reflect upon the length of time that our happy Mother Country, as well as the neighbouring republic, has enjoyed the glorious light of the "blessed Gospel of the grace of God," we are apt to wonder that there should be found a morally or religiously dark place in any part of the World; and more especially that there should be such in our own extensive colony, which enjoys the blessed privilege of civil and religious liberty. Without censuring our own or any other Church, we cannot but lament the apparent indolence and indifference which have been characteristic of thousands of professing Christians on the subject of Missionary enterprise. Yea more, we cannot but lament the small portion of the Earth, which has yet been evangelized, in comparison with the extensive parts of it that are living "without God and without hope in the world." Although we must at the same time acknowledge with gratitude that Christians generally are now manifesting more interest in and concern for Missionary work than they have hitherto done. In offering a few remarks upon the subject of Missions, I would in the first place consider the qualifications necessary for a Missionary of the Cross; and in the second place I would refer to Canada as an important Missionary field.

1st. Personal piety, or in other words a personal interest in the Saviour, is an indispensable requisite or qualification for the Heralds of the Cross. The remission of their sins through the blood of Jesus, and the illumination of their minds through the agency of the Holy Spirit, are, according to God's Word, necessary for those who would undertake to preach Christ to their fellow-sinners. The benevolent spirit of the Gospel, which is "good-will toward men," and which is so characteristic of every true believer, must manifest itself in them in their "lives and conversations." It is then, and then only, that they will be constrained to propagate the glorious Gospel. It is then they will be truly interested in the spiritual welfare of those around them, who, they have every reason to fear, are strangers to the power of the Truth, as well as to the wickedness of their own hearts.

But we must bear in mind that there are other qualifications indispensable for the successful ministers of the Gospel. They must have their minds well stored with useful knowledge; or they must at least make themselves acquainted with as many of the sciences as men in their position may be expected to know. We shall find use for all the learning which we can acquire at College when we come to discharge those duties which are incumbent upon men in the position to which we aspire. This then is the time for us to take this subject into most serious consideration, to seek to have our minds well trained and sharpened, our intellect developed, and our faculties matured by thought and study. But, as Christian students, we must never forget that this is to be done "with a single eye to the glory of God, and in subservience to the one thing needful." Science and learning are the handmaids of Religion; the last has nothing to fear from the discoveries and advancement of the others; so that the cultivation of the one, as well as of the others, is our duty, so that we may by all means be well furnished for our sacred calling. Let us therefore listen to the Divine injunction, "Whatever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou guest."

But let us now consider Canada as an important missionary field, as well as our duty in reference to it. When our Immanuel "bowed the heavens, and came down" to tabernacle in our sinful world, and saw the multitudes that were flocking from all parts to hear Him, insomuch that they were fainting with hunger and weariness, and scattered abroad "as sheep having no shepherd," His bowels of compassion were moved towards them, and He said, "The harvest truly is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest that He would send forth labourers into His harvest." How applicable is this to our own immense country at present! and how well does it become us seriously to consider the injunction laid upon us to entreat the Lord of the harvest to usher forth labourers into the field. The cry to us from all parts of the country is "Come over and help us." Why then should we not obey the command to "go up and possess the land"? Our countrymen, who are without the means of grace, have a great claim upon our sympathy; and we have already many proofs that the labours of our missionaries have not been in vain among them. Of late our Zion has been "breaking forth upon the right hand and upon the left"—her cords have been lengthened, and her stakes strengthened; and may we not hope that, by the blessing of God upon her missions, she may yet be a praise in all the earth. We have to bless the Lord that no fewer than five from our College have been admitted into the Church during the past year; three of whom have already been ordained as pastors. This is an encouragement to us all "to work while it is day." It is more especially an evidence of the efficiency of our College, and of the confidence placed in our professors by the country, as well as a proof of the merits of our students, The importance of Canada as a field for missionary enterprise is known to you all, so that it is unnecessary for me to dwell much upon it at present. When we consider how many of our congregations are as sheep without a shepherd, whose eyes are anxiously toward us for deliverance, and how many there are enslaved by the mummery and idolatry of Popery, when we consider these things, it should kindle our zeal, and give us an impulse to diligence and exertion, and move us to go to the help of the Lord against the mighty. It is by seeking to be serviceable to our fellow-sinners that we can best express our gratitude to God for His kindness to us as a Church, and for our religious privileges as Christian students. We cannot duly consider our privileges without having our hearts filled with love and our mouths with praise,

Before we can form anything like a right estimate of these privileges, we must compare ourselves with those who are without the light of the Gospel, who are lost in the grossest idolatry, and sunk in the lowest state of degradation and wretchedness, practising vices not to be mentioned. This view would enhance the value of our blessings and mercies. Who or what has made us to differ? Nothing but the sovereign grace of God; and under its influence we may be as successful as those missionaries who with their lives in their hands brought Christianity to our forefathers.

List of the Office-bearers of *The Students' Missionary Association of Queen's College* for the current Session.

President.
DONALD MCDONALD, A. B.

Vice-President.
WILLIAM C. CLARKE.

Treasurer.
FREDERICK G. SMITH.

Recording Secretary.
WILLIAM R. CLUNESS.

Corresponding Secretary.
ROBERT CAMPBELL.

Librarian.
DAVID MCDONALD.

Committee of Management. DONALD J. MCLEAN, ALEXANDER MCLENNAN, JOHN LIVINGSTON and DONALD ROSS.

THE CHURCH IN THE LOWER PROVINCES.

ORDINATION OF A MISSIONARY, NEW-BRUNSWICK.

At a meeting of the Presbytery of Miramichi, Province of New-Brunswick, held in Chatham on the 22nd of November last, the Rev. Robert Stevenson, lately arrived from Scotland, appeared and laid on the table of the Presbytery an Extract of a Minute of the Acting Committee of the General Assembly's Committee on Colonial Churches, appointing him a missionary under the superintendence of the Presbytery of Miramichi, and agreeing to allow Mr. Stevenson for three years such a sum as, with the allowance of a hundred pounds currency, agreed to be given by the Presbytery of Miramichi, would make up a salary of £150 sterling. He also produced an Extract of his licence from the Presbytery of Irvine in Scotland, dated the 2nd of August, 1853.

The Presbytery thereupon received the Rev. Mr. Stevenson as a missionary within their bounds; but, regarding it as essential to Mr. Stevenson's full usefulness as a missionary that he should be able to perform all the duties of the ministerial office in the districts where he officiates, they resolved to proceed to his ordination without delay.

The Presbytery then, according to the practice of the Church of Scotland, prescribed to Mr. Stevenson subjects for an exegesis, a homily, an exercise and additions, a popular sermon, and a lecture, and appointed their next meeting to be held in Newcastle on Wednesday, the 20th of December, for the purpose of hearing these and the other preliminary trials; and, in case these prove satisfactory, they appointed his ordination to take place in St. James's Church, Newcastle, on Thursday, the 21st of December, the Rev. Mr. Henderson to preach and preside.

The Presbytery met again on the 20th December in Newcastle, and was constituted with prayer. The Rev. Mr. Stevenson delivered the various exercises prescribed at their last meeting, with which the Presbytery being highly satisfied, they next heard Mr. Stevenson read, translate, and parse a portion of the Hebrew Old Testament and Greek New Testament, and, being thereby satisfied that he possessed a sufficient knowledge of the original languages of the Word of God, they then examined him on Church history and Divinity, and, having taken a conjunct view of his whole trials, and finding them highly creditable to him, they agreed to proceed with his ordination, and for this purpose adjourned to meet next day in St. James's Church at half past 10 o'clock.

The Presbytery met in St. James's Church on Thursday, 21st December, and was constituted with prayer. After the preliminary business was gone through, the Rev. William Henderson, according to the appointment of the Presbytery, proceeded to the pulpit, and, after preaching a sermon from 2 Tim. ii 3, "Thou therefore endure hardness as a good soldier of Jesus Christ," he put to Mr. Stevenson the questions appointed by the General Assembly to be put before ordination, and, having received satisfactory answers, he proceeded by solemn prayer and the laying on of the hands of the Presbytery to set him apart to the work of the ministry, as a missionary within the bounds of this Presbytery. After which he briefly addressed the Rev. Mr. Stevenson and the assembled congregation.

After the dismissal of the congregation the Rev. Mr. Stevenson received the right hand of fellowship from the members of Presbytery, and signed the formula. After service a collection was made for missionary purposes, amounting to £5 7s.

WILLIAM HENDERSON,
Presbytery Clerk.

MISSIONARY TO PRINCE EDWARD ISLAND.

We have much pleasure in extracting the following paragraph from *The British Colonist*, Halifax, of date January 2nd.

We had the pleasure, last Lord's Day, of hearing two able, faithful and practical discourses delivered in St. Matthew's and St. Andrew's Churches in this City by the Rev. George Harper, of Aberdeen, who has been lately sent out by the Colonial Committee of the Church of Scotland as a Missionary to Prince Edward Island. Mr Harper seems to be well qualified for the situation to which he has been appointed, being possessed of a healthy and robust constitution, winning manners, and a large share of good common sense, in addition to his excellent theological attainments. He has before him a most extensive and promising field of labour and usefulness, in which we wish him every success; and we understand that additional missionaries will soon make their appearence to supply the other vacancies in our Colonial Vineyard, and by their arrival among us from time to time afford undoubted testimony that

"The guid auld Kirk o' Scotland,
She's no in ruins yet."—*Comm.*

THE CHURCH OF SCOTLAND.

CHURCH INTELLIGENCE.

PRESBYTERY OF GLASGOW.

The ordinary monthly meeting of the Presbytery of Glasgow was held on Wednesday last, Mr. Brown, of Rutherglen, moderator, *pro tem.*

SCHEMES OF THE CHURCH.

DR. CRAIK gave in the Report of a committee of Presbytery anent a meeting in connection with the Schemes of the Church, which was unanimously adopted, and the committee instructed to make the necessary arrangements for the public meeting.

THE WIDOWS' FUND.

The Annual Report of the members on the Widows' Fund, drawn up by Mr. Park, of Cadder, was adopted, and the thanks of the Presbytery tendered to Mr. Park.

GAELIC MISSION.

After some conversation it was agreed on the motion of Dr. Gillan that Sunday, the 24th curt., should be fixed upon for a collection for this object.

NOTICES OF MOTION.

DR. RUNCIMAN gave notice of his intention to move at next meeting that the Presbytery record their sense of the benefits which have resulted from the passing of Mr. Forbes Mackenzie's Bill; and also that he would introduce the subject of education within the bounds with a view to ascertain the existing provision, and to devise measures, if necessary, for its extension.

The other business was routine.

PRESBYTERY OF PAISLEY.

An ordinary meeting of the Presbytery of Paisley was held on Wednesday last, the Rev. Mr. Wilson presiding. The Rev. Mr. Aird was elected moderator for the current half-year, and thereupon took the chair.

Compeared Messrs. Anderson, Niven and King, as a deputation from Levern congregation, and laid on the table a minute of election in favour of Mr. James Ingram, preacher of the Gospel, to be minister of Levern chapel, with other relative documents, all which were read and sustained.

Mr. Ingram delivered a discourse, which was approved of, and he was admitted a probationer within the bounds. He was also appointed to preach at Levern on Sabbath the 17th inst., and on the Monday following before a committee of Presbytery, consisting of the moderator and Messrs Makellar and Rennison. Mr. Alexander was appointed to intimate the above on Sabbath next; and it was agreed that the call should be moderated on Friday the 29th.

PRESBYTERY OF GREENOCK.

At the ordinary meeting of this Presbytery on Wednesday last—the Rev. Mr. Hutcheson, Mod-

erator—an application was read from the Rev. Mr. Kinross, of Largs, at present sojourning at Nice for the benefit of his health, for four months' further leave of absence, that he may be able to pass the winter in a warmer climate. Dr. M'Culloch said it was a very sad thing both for Mr. Kinross and the parish, and the Presbytery had no alternative but to grant it. Mr. Moffat proposed six months, and this was agreed to.

PRESBYTERY OF CUPAR.

This Presbytery met here on Tuesday last, 5th inst., Rev. Mr. Williamson, of Colessie, moderator. Mr. Scott, of Dairsie, postponed his motion on Lord Kinnaird's Education Bill, and in doing so stated his approbation of the measure as a whole, although he might disapprove of some details. He thought it was the duty of the Church to take up the subject, as there was a probability of the bill being carried, and no probability of any other bill, which might be projected, meeting the sympathies of the majority.—The Clerk thought the Presbyteries of the Church would all approve of the bill in its main provisions, and there was little likelihood of any other bill being introduced, as the Government would have enough business connected with the war. Mr. Scott believed that another bill was prepared, and would likely be introduced from the same quarter as that brought in last year. It was agreed that the subject should be taken up at next meeting. After some conversation as to the liberality with which the people of all classes in the different parishes were contributing to the Patriotic Fund, the Presbytery adjourned.

PRESBYTERY OF DUMFRIES.

The reverend the Presbytery of Dumfries met on Tuesday last, 5th instant, Rev. George Greig, Kirkpatrick-Durham, moderator.

After the minutes of last meeting had been read over and approved of,

Mr. William Ferguson, lately appointed to the parochial school of Burnhead in the parish of Dunscore, appeared, and having produced the usual certificates of good character, and of his having taken the oaths to Government, a Committee was appointed to examine him as to his qualifications for the office. Mr. Hogg, convener, reported that the committee, having thoroughly examined Mr. Ferguson, found him well fitted for the situation. The Presbytery thereupon declared him duly qualified, and entitled to all the emoluments of the office.

The Presbytery then adjourned till Wednesday, the 3rd of January next.

PRESBYTERY OF PENPONT.

An ordinary meeting of this Presbytery was held at Penpont on Tuesday last, the 5th inst. After the Court was constituted by the Rev. James Graham, of Penpont, the retiring moderator, the Rev. John Donaldson, of Kirkconnel, was unanimously chosen moderator for the current half-year, and took the chair accordingly. After the minutes of the last meeting were read and approved, supplies for the vacant charges of Durrisdeer and Glencairn were then appointed by the Presbytery.

The Clerk produced the annual report from the Presbytery relative to the 111th year of the Ministers' Widows' Fund, which was read and attested in the usual form, and ordered to be transmitted to the Trustees' Clerk, Edinburgh, in due time.

The Presbytery, after disposing of various matters of routine, adjourned to the first Tuesday of January next.

PRESBYTERY OF FORDYCE.

This Presbytery met at Portsoy on Wednesday, the 29th November.—Mr. James Allan, student of Divinity, was examined in order to his being licensed as a probationer, and trial discourses were prescribed to him.

Messrs. Alexander Webster and John Russell, students of Divinity, were examined previous to their attendance at the ensuing session of the Divinity classes, and were found duly qualified.

Mr. James Ledingham, presentee to Seafield chapel, was examined towards his ordination as minister of said chapel, when the Presbytery expressed themselves highly satisfied with his appearance before them, and appointed the ordination of Mr. Ledingham to take place at Seafield Chapel on Thursday, the 14th December next. Mr. Gardiner, of Rathven, was appointed to preach and preside on the occasion.

Mr. James Davidson was examined on his appointment as schoolmaster at Portsoy, and was found duly qualified.

Presbytery of Haddington.—This reverend body met at Pencaitland on Friday, the 8th inst., for the moderation of a call to the Rev. Wm. Riach to be minister of that church and parish, when, after an able and appropriate discourse from the Rev. Thomas Drummond, minister of Bolton, a call was produced and signed by two heritors, two elders, thirteen male heads of families, and a number of other communicants and parishioners. Objections being called for and none offered, the call was sustained, and Messrs. Struthers of Prestonpans, and Cæsar of Tranent, were appointed commissioners to prosecute Mr. Riach's translation before the Presbytery of Kirkcudbright according to the rules of the Church.

Presbytery of Selkirk.—At the ordinary meeting of this Presbytery on Tuesday a presentation to the parish of Ashkirk in favour of Mr. William M'Lean having been laid on the table, Mr. Phin took occasion to express his high admiration of the way in which the Earl of Minto had exercised his patronage. He (Mr. Phin) had not the slightest personal acquaintance with the presentee, but he has frequently heard him spoken of as one of the most promising of all the superior young men who had recently passed through the Presbytery of Edinburgh. In his (Mr. Phin's) opinion the conduct of Lord Minto in this case might be held up as an example to all patrons, for he seemed to have no object in view except to secure the very best presentee for the vacant charge. The presentation was sustained.

Presbytery of Tain.—The Presbytery of Tain met on the 23rd ultimo for the purpose of inducting the Rev. Mr. Mackintosh, of Urray, to the pastoral charge of the parish of Edderton. Mr. Mackintosh having received a unanimous call from the people of Edderton to become their minister, he has every prospect of labouring among them with very much acceptance. The unanimity and harmony which have been manifested by the people of Edderton in this case are worthy of imitation by other congregations in like circumstances.

CONGREGATION OF N. AND S. GEORGE TOWN.

"The Treasurer of the Montreal Auxiliary Bible Society begs to acknowledge receipt of £2 5s, being a contribution to the *China Testament Fund* of the B. and T. Bible Society, from the Sabbath-School in North and South Georgetown by the hands of the Rev. J. C. Muir."

Montreal, January 11, 1855.

We learn from "*The Toronto Colonist*" that the ladies of the congregation of Scott and Uxbridge have presented their recently settled pastor, the Rev. William Cleland, with an elegant silk pulpit gown in testimony of their approval of his ministerial conduct since his appointment to the charge of those churches. They also at the same time re-furnished the pulpit fittings. It is pleasing to notice such tokens of esteem on the part of congregations towards their ministers.

"Lord, If I must dispute, let it be with the children of the devil; let me be at peace with thy children."—*Wesley.*

BAPTISMS AT OUR ORPHANAGE IN CALCUTTA.

It will gladden the hearts of our young friends who support the Orphanage at Calcutta to receive the good news conveyed by the following extracts from a letter written by Mr. Henderson, one of the chaplains of the Church of Scotland at Calcutta:—

"Besides, I have another purpose in writing to you at present, viz,—to give you some account of the baptisms which lately took place in the Orphanage, that you may communicate the impressions which I have received of the girls who were baptized to the Committee of the Ladies' Association, of which you are a member.

"I suppose Mr. Yule has already given you some information regarding the very interesting events; and [redacted] must have been gratifying to all the Christian ladies, whose sympathies are so enlisted in the work which this Association has in view, to hear what great things the Lord hath done for us, and to know that six of the children, who have shared so largely the benefit of their generosity and prayers, had been admitted into the flock and fold of the Lamb.

"But, peculiarly interesting as this must be to the Christian friends of the Association at Home, it was above measure so to all of us here. To me it was an especially solemn and interesting ceremony. I had had frequent interviews with the young converts preparatory to their baptism. I had often conversed and prayed with them alone, and felt deeply convinced that the Lord in His mercy had indeed touched and changed their hearts; and therefore it was with devoutest gladness and gratitude to God that I admitted them into the bosom of the Church of Christ. Their religious knowledge was accurate and extensive. They have a conception of the way of life such as few girls of their age at Home can boast of; and, had I not had frequent opportunities on other occasions of knowing how minutely they have been taught the lessons and truths which the Bible contains, I would have been perfectly amazed at the amount of information on the Scheme of Salvation which they displayed in their interviews with me. But what was more pleasing to me than all was, that I fervently believe that they not only knew but felt the power of Divine truth. Some of them had passed through greater anxiety than others—their convictions had been deeper and stronger—their concern more intense; but all had felt, more or less, of that trial and travail through which a spirit always passes in being born again. One of them was in great distress of mind during my first interviews with her; but she, in common with the others, was able at length to rejoice in the sweet sense of a reconciled Father's love.

"My object in all my conversations with them was, not to ascertain whether they understood the nature of the vows which they desired to take, (I was speedily satisfied on that point,) so much as to learn, if possible, whether they had the love of God in their souls, as I felt that, unless I had good ground to be satisfied on this point, I could not feel warranted to baptize them. And truly thankful am I to be able to say that I have much reason to hope and believe that they have all been born again—that the great Shepherd has indeed had mercy on them and called their souls to Him. When I closely questioned them on the motives which had induced them to desire to be baptized, they all said, 'that it was because they felt they were sinners' and wished to be washed in the 'blood of Jesus, which cleanseth from all sin.' I then asked; 'Whether they believed that baptism would wash their guilt away?'—They said: 'No; that it was only Immanuel's blood, sprinkled by the Holy Spirit on them, which could purify their sin-polluted souls.' I then asked them: Who,

were the persons for whom baptism was intended ?—They said : 'For those who believe in the Lord Jesus Christ with all their hearts.' I then inquired : 'Do you so believe ?' They replied that they did. Wishing to ascertain their views of the nature of saving faith, I reminded them of the passage which describes it as ' purifying the soul,' and 'working by love;' and then asked them : ' Whether their faith had shown its purifying influence by making them grieved for sin ?' They said that it had. When I inquired ; ' Why it grieved them ?'—they replied : 'Because it was such ingratitude towards God.' I then put the solemn question : ' Do you feel in your hearts that you truly love the Lord ? If the Lord Jesus were to appear and say to you, as He did to Peter of old, ' Simon, son of Jonas, lovest thou me?" could you lay your hands upon your hearts and say, as Peter did : " Lord, Thou knowest all things, Thou knowest That I love Thee?'" And four of them replied, one of them with tears in her eyes : , Yes, we do love the Lord Jesus,'—the tone of their voices, and the expression of their faces, giving me reason indeed to believe that they felt what they said.

" The other two could only say that they desired and prayed to be able to love the Lord. They had been under very strong convictions, and had not yet got the peace which springs from a sense of acceptance through the blood of Christ. I was naturally very anxious on account of these two, and conversed and prayed much with them —directing them to make this the subject of fervent supplication to God. During some of my subsequent interviews with them they continued in great distress and anxiety of mind ; but at last, I am thankful to say, obtained peace through the blood of the Lamb. I solemnly charged them that they were to search their hearts, and answer as in the sight of God, ' Whether it was out of love to Jesus, that they wished to be baptized ;' and they said both with an expression and a tone which I shall not soon forget, that they now felt that they could say in truth that they loved the Lord.

" That they have uttered the solemn convictions of their hearts, I firmly believe. They have lived as the regenerate ever live. They are jealous of sin—humble in spirit. They are much in prayer, and love to read the Word of God. Mr. and Mrs. Yule have testified that, both before and since their baptism, they have given most compatible evidence of a change of heart.

" Of course in the above I have given only the substance of our conversations. I, on every occasion but one, saw them separately ; and, though they answered differently, so far as the words they employed were concerned, they all said in substance what I have stated above.

" In public I put only a few questions to them, as I informed the audience that I had already been satisfied of their fitness as candidates for baptism. The questions which I put regarding their knowledge of the great doctrines of the Bible were simply and satisfactorily answered, but the inquiries which I put as to their motives were peculiarly so ; and the earnestness and feeling which breathed from their reply, ' that they were moved by love to Jesus to desire to be baptized,' touched every one who listened, and moved them almost to tears.

" I need not swell out my letter to greater length, although I feel that I could say much more than I have said ; but I cannot close without commending these precious lambs to the sympathy and prayers of the Christian ladies of Scotland. I am sure that all of you will join us in our joy, and unite in rendering thanksgiving on their account to God. Pray for them, dear sisters ; pray that the Shepherd of the sheep may keep them—may guard them from the wolf that would tear, and the wild beast out of the woods that would devour the lambs. And pray not for them alone, but for the other precious souls in India, who have not yet been won to Christ—for the others that are dying in the darkness of idolatry, and going away to a forlorn eternity.

" Be up and be doing, sisters in Scotland ; for, oh ! there is much to be done for Jesus, and no time to lose ! Be yet more liberal in giving, more abundant in praying, for the poor daughters of Hindoostan. Shall souls be in danger, and we indifferent ? Shall souls be perishing in millions round us, and we, who profess the great love of Jesus, stand coldly by, and fold our hands as we see them die !

" God forbid ! Oh ! how shall we meet them when they rise to upbraid us at the judgement-seat, the blood of their immortal spirits on our souls for ever ! Let ours be the joy of rather meeting them in glory Above for ever—of uniting with them in the endless song which rises before the Throne of God and the Lamb—of falling down before the mercy-seat with those whom we loved and blessed below, of whom we often thought and for whom we often prayed— of meeting in paradise those whom we never saw on earth, and forming an acquaintance which shall endure for ever."—*Juvenile Record of the Church of Scotland.*

COMMEMORATION OF THE GENERAL ASSEMBLY OF 1638.

By a curious coincidence the Commission of the General Assembly met in the High Church aisle, Edinburgh, on the 21st November, 1838, the very day on which, two hundred years ago, the celebrated General Assembly of 1638 sat down at Glasgow : and accordingly the Commission unanimously agreed to hold in the evening a diet of prayer and thanksgiving for the benefits conferred on our Church and country by the Glasgow Assembly.

It was judged advisable, however, that an epoch so remarkable in the ecclesiastical history of Scotland should be commemorated in a still more public manner ; and, as the day which corresponded to the commencement of the great Assembly had passed before such a resolution was adopted, it was, of course, agreed to celebrate the event on the 20th of December, as corresponding to that on which the Assembly of 1638 terminated its proceedings. In all the large towns of Scotland, accordingly, and in several places in the North of Ireland, public meetings were held on that day, and religious services of different kinds were engaged in with a solemnity, a fervour and an interest, which shows how deep the Presbyterian spirit has been implanted in the minds of the people. They delight in the simplicity, the purity, the scriptural character of that noble system of worship and discipline ; a system which has, by the Divine blessing, rendered the Church of Scotland with all its faults,—even its enemies being judges—the purest and best regulated establishment on the face of the Earth. Much has it suffered in various periods of its history from enemies without and traitors to its best interests within its pale ; but, sound in its standards, and in the original principles of its constitution, it has survived the shock of a thousand commotions, and nobly fulfilled the truth of its ancient motto, " And yet it was not consumed."

Glasgow having been the seat of this famous Assembly, which secured the civil and religious liberties of Scotland, it was befitting that there, more especially, an event so momentous should be celebrated with every demonstration of gratitude and thankfulness. The Presbytery of Glasgow accordingly appointed that on the 20th December Divine service should be held in the Cathedral Church of that City, and that the Rev. Dr. Muir, of Edinburgh, as Moderator of the Assembly, 1838, should be requested to preach and preside on that occasion. To this proposal Dr. Muir readily consented, and on the day appointed the Magistrates and Town Council along with other public bodies, and the Presbyteries of Glasgow and Paisley, as well as ministers from various parts of the Country, Preachers, Students and a large body of the citizens of Glasgow walked in procession to the Cathedral.

Dr. Muir preached from Psalm lxviii. 16. " Why leap ye, ye high hills ? this is the hill which God desireth to dwell in, yea, the Lord will dwell in it for ever."

The following short but beautiful summary of our Church's ecclesiastical polity we extract from the published sermon,

" While her forms of devotion are consonant with the word that Scripture magnifies above the costliest burnt-offerings, the sacrifices of the humble and contrite heart, her principles of government, too, are admirably fitted to promote the great design of a Christian church, even the edification of the " Body of Christ."

These principles, adhered to as our forefathers understood and followed them, separate us alike from the tyrannizing of despotical ecclesiastics, from the confusion of a wild democracy, and from the unsocial and irregular procedure of an isolated and proud independency. There is presented to us, in the theory of our system, a beautiful gradation of courts, each holding its own jurisdiction, but each connected with the other, and all mutually subservient to their respective efficiency and benefit. Each is bound to regulate itself by the laws of the great community ; while not one of those laws is to be entered on the statute-book till the consent of those whom it is to control has been asked through the medium of their legitimate judicatories. The humble and silently working Session of every parish is thus connected, at last, with a grand ecclesiastic Parliament, in which the people as well as the ministers of Religion are represented. And, what between the local superintendence exercised by every Kirk Session and the judicial review employed by the two immediately Superior Courts ; and the common charge of all the society vested in the Assembly of last resort ; what between the power of self-regulation in spiritual concerns, and the dutiful submission to the civil ruler in what is temporal, we cannot form the thought of a system more evidently " founded on and agreeable to the Word of God, and more in unison with the apostolical principle, that all things should be done decently and in order, and for edifying."

The admirable standards of our Church, her Confession of Faith and Catechisms,

are thus described with a glowing enthusiasm worthy of the subject.

"These standards were the works of men who are often in our day of liberal and high pretence talked of with contemptuousness fortheir narrow views and low acquirements and fanatical prejudices, but who were men thoroughly furnished with the wisdom that cometh from Above; men of prayer, who lived near to God, who studied deeply the Word of Truth, and were mighty in the Scriptures. These standards were framed exclusively from the Divine treasury, whose riches are heaped on the pages of the Confession and Catechisms with a copiousness and discrimination which supply the best means of resolving your doubts and settling your faith. These standards are prepared both to defend and spread the Truth; form a guard of the Scriptures too against licentious interpretations; publicly tell the views of the Church likewise in her exposition of the Bible, and offer also her testimony, by which she appears as a witness for her Supreme and Glorified Head: and, moreover by showing the friends of His blessed cause to one another, become the bond of union among His disciples.

(*To be Continued.*)

CHURCH OF SCOTLAND—HOME MISSION SCHEME.—It will be seen from our advertising columns that the annual collection in support of the funds of this Scheme is to be made Sabbath first. Of the many valuable and beneficial agencies employed by the Church the Home Mission has the strongest and most direct claims on the sympathy and liberality of Scotchmen. The principal object of the Scheme is to secure the blessings of a preached Gospel to the poor and spiritually destitute in our crowded cities, our over-grown mining districts, and scattered hamlets, who are unable of themselves to provide the ordinances of Religion, and for whom the requisite provision has not and cannot be made but through the medium of this Scheme. And most successful have been its operations. During the year, ended 15th April last, there was expended, mainly in supplemental grants to about 100 chapels and preaching stations,—spread over the whole face of the country,—upwards of £4,500. Similar grants are now current to a much larger number of congregations, and to a greater pecuniary amount, and additional demand continu to flow in. In the statement referred to in the advestisement the Committee say :—"For a considerable period subsequently to 1842, when the Scheme was formed on its present basis, the operations under it did not reach one-fourth of their present extent. Gradually, as the benefits conveyed through its agency came to be developed and appreciated, the contributions on the one hand, and the applications for aid on the other increased in amount and number. Numerous places of worship had, in consequence of the unhappy secession of 1843, been altogether closed. Many congregations had been broken up, and in a great measure dispersed; and others were struggling to maintain a precarious and doubtful existence. Happily, however, one congregation after another speedily rallied, and very naturally applied to the Committee for assistance in their hour of need. Such applications were—as they could scarcely fail to be—favourably entertained; and the assistance sought was willingly afforded, so far as the disposable funds would allow. Very different is the situation and aspect of matters *now* from what these were some ten years ago. *Then* many chapels were shut up, and others attended by mere handfuls. *Now*, with very few exceptions, not exceeding a dozen in all, the whole chapels throughout the country (upwards of two hundred) are not only open and in full operation, but the great bulk of them are attended by large congregations, many of these exceeding one thousand in number. More than all this, several of the chapels so supported by the Committee, at a time when their very existence depended on that aid, gained such numerical strength, and otherwise so improved their condition, as not only to become self-sustaining, but, from the high and influential position which they were thus enabled to reach, to be erected, under the auspices of a kindred Scheme of the Church, into new parishes provided with permanent endowment. The chapels now alluded to are TEN in all; and in an equal number of additional cases endowments have been secured, or are in course of completion; and these chapels will shortly be erected, along with suitable districts, into churches and parishes *quoad sacra*." Having communicated this gratifying statement, we deem it unnecessary to do more than bid the Scheme God speed, and to recommend to all to give to it that hearty aud enlarged support which its merits and requirements ought to secure.

A JEWISH YOUTH NOT FAR FROM THE KINGDOM OF GOD.

"I TOOK my course this month," says Mr. Stern, one of the Church of Scotland missionaries to the Jews in Germany, "into the south of my field of labour into a district in which I had not been before. I beheld the romantic country with its lovely and fertile valleys, its vine-clad hills, and lofty mountains crowned with ruined castles and isolated craggy rocks in all the glory of vernal beauty. But the vineyard in which I had to labour presented a far different aspect. *Its* vines are withered and sapless still. I visited the following places :—Henchelheim, Gocklingen, Bergzabern, Vorderweidenthal, &c. On the whole I found the Jews in the same condition as they are everywhere else; in the last mentioned place, and also in Busenberg, which are situated in lovely and secluded valleys, they were simpler and more accessible, and I had some delightful experiences among them. At Henchelheim, on the contrary, I was in several instances rudely and unceremoniously repulsed; the teacher in particular stoutly refused to hear anything about Jesus, and, when I endeavoured to speak to him, he left the room. . . . . .

"When I left Busenberg, I observed behind me some young people, whom I recognized as Jews. I waited for them; and finding they were going to the same place with myself, I joined myself to them. It was long before I could manage to begin a religious conversation with them. I began, therefore, to talk on indifferent subjects. By this means their hearts gradually opened to me. By the time we had come near to the end of our journey, one of them, whose earnest and humble bearing had all along pleased me, desired of me a solution of the Christian doctrine of the Trinity. He had often inquired of Christian people regarding this subject, but had never obtained a satisfactory answer; and he added that he was really earnestly desirous to come to a right understanding of the subject; I said that, if he were really in earnest, I should be happy to give him, as far as I could, the desired information. I therefore proposed that we should adjourn together to a quiet inn in the village which we were approaching, and there thoroughly discuss the subject—and to this he readily assented. At first we were alone; but soon we were joined by a number of villagers, both Jews and Christians, some of whom merely listened, while others took part in the conversation. I first showed them in a simple and popular way the insufficiency of human reason to decide in matters of Divine knowledge, and the necessity of a revelation by God Himself, and that it was incumbent on us to receive in faith such a revelation. The young man followed with great attention, and expressed his cordial assent. I then opened my Bible, and showed how God, in revealing to man His own being, had according to His Fatherly wisdom adopted a gradual method, proceeding from the lower to the higher—that He had not revealed the mystery of the Trinity, which is liable to great misunderstanding by man's carnal reason, till He had first laid a sure foundation for it by making known to the Israelites the unity of the Godhead. I then showed him, from the prophecies concerning the Messiah, that dignities, names, and works are attributed to Him, which are the exclusive attributes of God Himself,—from which it necessarily follows that the Messiah must be a Divine person; for God hath said that He will not give His glory to another. After this I spoke to him from the text: 'God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life.' I believe that the truth entered into his heart, although he endeavoured for a long time to bring forward objections to my statements; but he stated these objections in so modest and upright a manner that it was easy to meet them. When our discussion had lasted for several hours, he took an affectionate leave of me, thanking me for what he had heard, and for the tracts which I had given him. May the Good Shepherd follow this lost sheep with His eye of mercy! I shall often think of him. It appears to me that he is not far from the kingdom of God.'"—*Juvenile Record of the Church of Scotland.*

JEWISH MISSION.

MR. STERN sends from Speyer the following account of a conversation he held with a Jewish family :—

"One other incident I cannot refrain from mentioning—it was most refreshing in this sterile time. With a clerical friend I visited a family of this place, H— ; we met two old people; the man in particular, whose hair was white as snow, was bent under a load of years. The family is rich, and of independent circumstances. The man was pointed out to me as a zealous Jew, well skilled in the law. Under these circumstances, I entered the house with small hopes, and considerably disheartened. My companion, who was already acquainted with the family, but had never had any religious conversation with them, facilitated the first difficulty by his salutation, and we received a friendly welcome. The lady, when she perceived what turn the conversation was taking, looked rather gloomy, and listened with firmly compressed lips and searching looks; her husband, on the other hand, continued most friendly, and the Lord gave me grace to speak to his heart, with perfect freedom and with earnest love, of the promises of God regarding Israel, of the hopes of believing Christians concerning their conversion and to offer him the salvation of Christ for his own soul. When I concluded, the lady, who had become more complacent as the conversation proceeded, expressed a wish to ask my companion a question; but her husband interrupted her, saying: 'Wife, what I have now heard is more precious to me than meat and drink.' On this I seized his hand, and said: 'May the Lord hear that word which you have now said, and cause you to feel the truth of it in your heart!' and I wished him still further blessings. He pressed my hand with much emotion, and kindly answered: 'What I now tell you is the real truth,' (and he repeated it twice with much energy;) 'I cannot express to you all that I think and feel on this subject, but I thank you from the bottom of my heart; may God bless you!' We thus departed from this house, where, contrary to all my expectations, I was permitted to behold a trace of the peaceful unseen influence of the Holy Spirit. Though it was only a slight trace, my heart rejoiced because of it. Oh! may He who is the Alpha and Omega, and who is able to continue the good work which had been begun, be graciously pleased to do so! In the time to come it will be manifest.

LETTER FROM THE ORPHAN MOOTEE.

THOSE of our young friends who contribute to the support of orphans at the Culcutta Orphanage will be gratified with the following letter from one of the orphan girls to the Greenside Sabbath School, Edinburgh, by whom she is supported.

The original letter is very beautifully written in Bengalee.

A free Translation of Letter from Mootee :—

I, the obedient Mootee, with much humility make obeisance to you, and write to tell you that for all your kindness to me I am very grateful. But I know that it is God who has put it into your hearts to show kindness to me.

I wish now to tell you how I *cut* (spend) the day. I rise very early in the morning, and after bathing and dressing, &c., I get ready for morning worship, which takes place at half-past six o'clock. After worship I go to the English Bible class. As soon as this class is over, I make eat of food. At ten o'clock, with the other girls I sing a hymn, and then I go into school, where I remain till two o'clock, reading, and writing, and counting. After school is over, I again make eat of food ; and from three till five o'clock I sew or knit, or do crochet-work. At seven o'clock we have evening worship, and afterwards I go to sleep.

When I was a very small child, my father and mother became received into the other world, (*i. e.* died.) and then I was very ignorant ; but now, by the mercy of God. I have received much instruction in the Christian religion ; and, although I do not as yet know all about it, yet, by giving my mind to it, I am learning by degrees a little and litle.

As the Bible tells me that all are indeed sinners, so my heart tells me that I am a sinner; and I know that all have lost the glory of God, and that no one person can do any good work.

I wish to be free from the sin-death, and to become living in Christ. I wish to be free from the sin-sickness, and to become whole by the blood of Christ ; and I am learning to love Him, and to keep His commandments.

I am now to tell you what I believe as in aforetime. I trusted in Ram-Shéb-Doorga-Kali ; so now, having left confidence in these, I believe that there is one true God, and that Jesus is my only Saviour. He, having suffered very much sorrow, at last gave His life for my salvation.

I wish to tell you that this year I am reading some new books. The *History of India.* Brooks' *Remedies against the Devices of Satan, History of England, Grammar, Geography* and *Catechism.*

I will be very much glad if you will pray for me and for my country ; particularly if you will pray for my country-women who are still Hindus.

Now I make an end to my letter, and I am yours confiding.—MOOTEE.

Juvenile Miss. Record of the Church of Scotland.

THE CHURCH OF SCOTLAND'S YOUNG MEN'S ASSOCIATION.—As will be observed from our advertising columns an association has been formed by students and others in connection with the Church of Scotland for the diffusion of a knowledge of the doctrines and principles of our Church. This, we conceive, is indeed a most laudable undertaking ; and with proper and efficient organisation, which, we doubt not, will be secured, the work will proceed with vigour. We have, therefore, every confidence in its ultimate success. The manner in which an acquaintance with the constitution and doctrines of the Church is to be inculcated, is by a series of lectures, which shall be delivered in some suitable place by a considerable number of the most eminent of our clergy and laity. The charge for enrolment is certainly very moderate, and already fourteen of the ministers of the city have expressed their cordial approval of the plan and given assurance of their hearty desire to promote its advancement. The president is the Rev. Dr. Nisbet, and an eminent lay member of the Church has been applied to with the view of obtaining his assent to officiate as honorary president. With such patrons we do not doubt that the prospects of the association will soon become most encouraging. We decidedly approve of its objects, and trust that other Universities may follow the example and emulate the zeal of the students of Edinburgh. We live in the days of a false and spurious liberalism ; when from all quarters doctrines are being diffused whose ultimate end is the subversion of our national establishments ; and much do we rejoice to see that the rising generation of our clergymen and our laity have not been carried away by these gusts of popular opinion, but are resolved to do what in them lies to promote the interests and advance the prosperity of the National Church of Scotland.—*Edinburgh Post.*

THE LATE JOHN BLACK, ESQ., OF WIGTOWN.

The subject of the following notice was a brother of the late Rev. Edward Black, D. D., Minister of St .Paul's Church in this City, and his father was Minister of the parish of Penningham in Scotland. He was the eldest and last surviving of seven brothers. Few men have enjoyed more of the respect and esteem of the people of Galloway, among whom he was born and brought up, than Mr. Black, and there are many by whom he was well known, even on this side of the Atlantic, who will hear of his death with sincere sorrow, and lament his loss as a man of sterling integrity and genuine worth. Strangers rarely visited the neighbourhood without having experience of his kindness and partaking of his generous hospitality, and his death has caused a blank which it will be very difficult to fill up. Warm in his attachments and domestic in his habits, the loss to his bereaved widow and afflicted family is irreparable. He was a staunch adherent of the Church of Scotland and took a warm interest in her prosperity, not only in his native land but also in the Colonies. On several occasions he contributed liberally to the support of this publication, and was one of our constant readers. He was possessed of a truly Christian spirit and temper, and his well-grounded faith did not fail him when in late years he was sorely tried by severe family bereavements. By the grace of God he was enabled to look beyond the grave, not only without fear but with joy and confidence, beholding everything there brightly lighted up by the lamp of his Redeemer's love.

DEATH OF JOHN BLACK, ESQ., WIGTOWN.

It is our melancholy duty to record the termination of a long and useful life. Fitted by education and ability to have adorned the highest branches of his profession, Mr. Black contented himself with the useful and unobtrusive, but, in his case, not undistinguished walk of provincial practice. The urbanity of his manners gained him many friends—the solidity of his judgement and the sincerity of his character enabled him to retain them. The perspicuity of his views was equalled only by the quiet eloquence with which he enforced them. His judgement, by a rare combination, was at once sound and acute ; and his promptitude in action was as remarkable as his sagacity in counsel.

As Preses of the Associated Procurators of Wigtownshire, he took an active part in promoting the progress of legal reform. Nearly twenty years ago that body, under his guidance, drew up a series of suggestions on the subject, and he lived to see every one of these, with a single exception, adopted by the legislature and brought into practice. His brethren assembled immediately after the funeral to offer a just tribute to his memory, and we hope to be enabled to annex a copy of these resolutions.

His reputation was not founded alone on contests with provincial competitors. On at least one memorable occasion he gained high honour to the provincial bar by maintaining, single-handed and successfully, for days, a series of the keenest forensic debates with an eminent member of the bar, now an ornament of the Supreme Bench. And we are sure that by no man who may read these lines, will their truth be more frankly acknowledged than by that distinguished Judge.

Mr. Black's extensive reading, refined taste, and natural talents, enabled him to bring to every question which he treated a remarkable power of argument and of apt illustration. His writings were models of the purest language and of cogent reasoning, and (especially when his feelings were enlisted) were at times unanswerable.

In his public offices his demeanour and impartiality commanded universal respect and confidence in Wigtownshire. An unanimous resolution of the Commissioners of Supply, in April last, testified their appreciation of his public services.

There was a substratum of high principle at the basis of his character, and it gave a calm and gentle gravity to everything he said and did.

His career was suddenly terminated at 67. He rose in the apparent enjoyment of health on Tuesday last. While dressing, he was attacked by a fainting fit, and it carried him off in forty minutes. It was a sudden close to a busy life ; but his whole life was a preparation for death.

In moving the following resolution the Earl of Galloway took occasion to allude in the most feeling manner to the irreparable loss which the county of Wigtown and this committee had sustained in the removal from amongst them by death, of their late lamented secretary and treasurer, Mr. John Black, and the deep sympathy with each and all of them entertained with his afflicted family circle. It was difficult, indeed to realise that one so much beloved and respected had been numbered with the dead. Whether we viewed the deceased in his public character or as a private friend, he was equally the object of our admiration ; and he had, for himself individually, to deplore the loss of a sincere and much respected friend. His Lordship said he trusted this dispensation of Providence would lead us all to reflect on the uncertainty of life, for " verily in the midst of life we are in death." His Lordship thereafter moved a resolution, which is inserted below.

Copy of Resolution by the Executive Committee of the Patriotic Fund for Wigtownshire at their meeting on 21st December, 1854, proposed by the Earl of GALLOWAY, seconded by Sir WM. MAXWELL, Bart.,

" That this meeting cannot separate without placing on record their heartfelt regret at the loss sustained by the County of Wigtown, and by themselves individually, in consequence of the lamented decease of their Honorary Secretary and Treasurer—Mr John Black—and their deep sympathy with his afflicted family. They will always preserve the most cordial and respectful remembrance of his public and private services and character.

" And they cannot but feel this occasion mournfully appropriate when the successful results of the appeal to the patriotism and Christian charity of the public and of Wigtownshire are before them, to which their lamented friend so powerfully contributed by his exertions and example."

" A meeting of the associated Procurators of Wigtownshire was held at Wigtown on the 23rd day of December ; Mr. Carson, Town Clerk, in the chair. Present—Provost Caird

of Stranraer; Murdoch Jeffray, Esq., writer, Stranraer; James M'Lean, Esq., writer, Wigtown; Jas. Shaw, Esq., S S C., writer, Wigtown; William Dill, Esq., writer, Newton-Stewart, &c., &c., when the following resolution was unanimously agreed to:—

"The associated Procurators having assembled spontaneously after the funeral of the late John Black, Esq., their Preses, it was moved, seconded, and unanimously agreed, to record the deep sense entertained by them of the great loss which has been sustained in Mr. Black's death, not only by the Procurators of Wigtownshire, but by the community at large, and the whole provincial bar of Scotland, of which he was such a distinguished ornament for 40 years; and they desired also to acknowledge the able and effective services which have been rendered by Mr. Black both to their body and to the improvement of the law in a period which has been remarkable for progress in legal reform, and during which he honourably filled the office of Preses of this Association, and took an active part in promoting these measures. The meeting cannot refrain from expressing their high appreciation of his many private virtues, his exemplary conduct in every relation, his deportment in the discharge of all his professional and public duties, and the Christian principle which pervaded his life. The meeting also resolve to convey to Mrs. Black a respectful expression of their warm and united sympathy with her and her family in their great bereavement; and the Chairman is instructed to transmit an extract of this minute to Mrs Black."

The funeral of Mr. Black took place on Saturday, and his remains were conveyed to the family burial-place in Wigtown churchyard by his sorrowing relatives, accompanied by a numerous body of his friends. Among the company present at the funeral, we observed the Right Honourable the Earl of Galloway, Stair H. Stewart, Esq., of Physgill and Glasserton, Sheriff Rhind, Provost M'Haffie, Wigtown, Provost M'Neel-Caird, Stranraer, the Associated Procurators of Wigtownshire, &c., &c.—*Ayr Observer.*

COMMUNICATION.

[The conductors of "*The Presbyterian*" do not hold themselves responsible for the opinions expressed in the communications that may from time to time appear under this head.]

(*For the "Presbyterian."*)

THE CLERGY RESERVES AND MINISTERS' STIPENDS.

The final blow has been struck. The threatened calamity, which has so long impended over our Church, and which we fondly hoped would have been averted, has at length in reality descended upon it. The Clergy Reserves Bill has passed!

And we do not deny that it *is* a calamity. That it may be overruled for good by Him in whose hands are all things; that it may be made a means of stirring up our Church to greater exertions,—we would not wish to doubt, nay, we would hope and pray for so desirable a result. But in the meantime the blow must be severely felt by many a poor and destitute congregation, which, by the assistance they have hitherto received from the Clergy Reserves Fund, were enabled to have the Gospel preached among them. It must come with doubly disheartening effect upon those Ministers who will have a hard struggle to maintain themselves and their families in a befitting position upon the miserable pittance which the poverty or narrowness of their people can afford them, and who, though discouraged and care-worn, are yet reluctant to forsake the post which has been allotted to them in their Master's Vineyard.

Nor is it simply as it will affect our Church that we deplore the passing of this Bill. We regard it as a moral calamity to the Province; we think that the close of the year 1854 has witnessed an event more to be regretted in its bearings, more pregnant in evil consequences to our country, than almost any amount of commercial distress, or merely *material* adversity. It has shown how far political rancour and denominational bitterness can go; it has shown how little respect awaits the interests of religion, when brought into competition with the rankling envies or jealousies of sect and party. "A house divided against itself cannot stand." What then is to become of Canada convulsed with all the party strifes, political and religious, drawn out into view during the discussion of this vexed and harassed question of the Clergy Reserves Bill. These strifes and divisions cannot fail to be strengthened and perpetuated by the passing of this measure. This is acknowledged even by its defenders. One of the strongest voluntary papers in the Province, when speaking of it, says,—"Ministers will now have a fair field and no favour." A fair field for what? For exhibiting to a scoffing world the unseemly spectacle of ministers, whose banner should be "peace on earth and good-will towards men," striving with each other for a foothold in places where a single labourer might work with profit, and distracting the minds of the inhabitants concerning differences which they do not understand, and which, we hear conceded on all hands and re-echoed from platform and pulpit, are *not* of vital and essential import. And yet we are coolly told that the only barrier to religious tranquillity has been removed, that peace and quiet are now to spread their wings over this fair province, that religious rancour and dissensions are to end, and that the growing power of Popery is to be speedily checked through the instrumentality of the very measure we are deploring. How can these contradictory statements be reconciled? Alas, we fear that the first is the far more likely to be verified, and that Canada will indeed be the field of a religious warfare more disastrous than that now going on in the Crimea. And it was for this noble end that the people of Canada have taken upon themselves to legislate on what was never theirs, but given to the ministers of Religion *to perpetuity*—that they have taken away, not only from the present generation but from all succeeding ones, what might have been so great a boon to the ignorant and spiritually destitute in the "waste places" of our new country.

But, even could we believe the most glowing assertions of the most ardent "voluntary," yet could we not join in the universal cry of expediency, or agree with those who seem to think that we *may* "do evil that good may come." Could expediency ever, in the eyes of any man of sound moral judgement, justify an unjust and sacrilegious transaction, and we hold the Clergy Reserves Bill to be both. The violent taking away of a legally ceded grant; the appropriation to secular purposes of a fund which the British Government, with that zeal for religious progress which is the boast of the British nation, had long ago devoted to the sacred object of propagating the religion of Christ; can acts such as *these* be truly called by other names than those of injustice and sacrilege, or can they be defended, except by the most miserable sophistry? We regard as not one of the *least* evils accompanying this measure,—the perversion of ideas of right and wrong, which leads men, who lay claim to a character of moral and Christian rectitude, to defend so manifest a spoliation.

But it was not our intention, in commencing this paper, to have entered so largely upon the discussion of a subject which has already been so extensively canvassed. We rather intended to consider how an evil, which cannot now be remedied, may be best endured. The heavy responsibility of an act so important in its consequences does not fall upon our Church. She has only been a passive sufferer, and, if her present loss will but prove a stimulus to more earnest exertion, and stir her up to greater activity, we have no fears for her ultimate welfare. May we not hope that the spirit, which animated those Scottish heroes who fought for the Kirk and the Covenant, is not departed from their Canadian descendants, but that they will strain every energy to uphold the Kirk for which their ancestors bled? They are not called upon to offer up their lives for their religion, to forego home and comforts, and skulk about in barren moors and lonely glens; all that they are required to do is to give freely of their substance, their labours and their prayers. And we trust that they will be found equal to the emergency. We trust that each individual congregation will determine to show that the assistance derived from the Clergy Reserves was not a prop on the withdrawal of which they must fall to the ground, and that they are able without it to provide a sufficient support for their minister. On this latter point however, viz, what *is* a sufficient support for a minister, there seems to be considerable difference of opinion, at least if we may judge by the way in which the ministry is at present paid. Although there may be many honourable exceptions to the general rule, there are few attentive observers who will deny that, as a general rule, ministers are less adequately and regularly paid than the followers of any other calling. It is true that the value of

money and the circumstances of minister and people vary very much in different places, and that especially there is a great difference between the position of town and country ministers. The former is subject to many calls upon his purse, from which the latter is altogether removed. The constant demands upon his hospitality, and urgent appeals to his benevolence, constitute a heavy drain upon a town minister's income. Then it is necessary for him to maintain a standing in society which shall not place him in social position below any of his flock, and this he cannot do without a stipend adequate to meet his necessarily large expenditure. Let the rich town merchants and contractors,who find wealth flowing in upon them day by day, and every new speculation pouring fresh riches into their coffers, and who are always ready to enter with spirit into every scheme for secular improvements, and to give largely to every popular object,—let them look to it that, while liberal in other things, they be not niggards to their ministers; let them see that they fulfil the primary and paramount duty of providing, and providing *liberally*, for him who is set over them in spiritual things, and, that duty done, let them remember that they have the means and the opportunity of doing much to support those poor and destitute congregations which, thrown upon their own resources, would find it almost impossible to support a minister.

But, although a country minister does not require so large a provision as his brother in the city, how often it is that we see his situation the worse of the two.

The farmers of Canada, as a class, are not inclined to be liberal. Accustomed to have but little money passing through their hands, they feel more reluctance at parting with it than those who live where it is freely current, and how often do we see—even where the congregation is a wealthy one—the country minister forced to struggle hard to live on a scanty pittance which is reluctantly and irregularly doled out to him; or else compelled to take to farming in order to eke out the sum necessary for his support. Farmers of Canada, who read the "Presbyterian" by the genial light of your blazing logfires, who are surrounded with all the substantial comforts of life, and whose overflowing barns and well filled stalls promise golden harvests in these times when produce is so high,—with you, who are so well able for the task, does it rest to remedy this evil state of things! You know not how great a wrong you are doing, not on y to your minister but to your own souls, if through your neglect he is driven to divide among secular cares and pursuits that time and attention which should be given wholly and uninterruptedly to the duties of his sacred calling. On you will rest a heavy share of the responsibility, should he fall into the temptation, too strong for human nature to resist, of endeavouring by other means to make that provision for his family which his congregation have failed to make. And he *cannot* do this without neglecting his sacred duties. He is unfitted by education and circumstances for the laborious and engrossing life of a Canadian farmer, and, if he is compelled to become one, if he is constantly obliged to perform menial offices, and if he has his mind continually harassed by cares for the morrow, how can you expect him, in addition, to undergo the intellectual labour inseparable from his ministerial capacity, and to enter calmly into his closet to prepare for that pulpit from which it is his weekly duty to break to you the bread of life? Remember, too, how much you owe to your minister; how many a weary and laborious journey he has undertaken on your behalf; and how the care that he feels for your souls,"as one who must give an account", is continually pressing heavily on his mind. He receives your children into the Church in infancy in the holy ordinance of baptism; he puts into their hands, when arrived at maturer age, the sacramental cup; he ratifies with his blessing the sacred bond of marriage; he visits you in sickness, comforts you in affliction, and speaks words of blessed consolation when you mourn at the grave of a departed loved one: all these are services which can never be recompensed by money, for their value is not appreciable in this world. But surely "the labourer is worthy of his hire," and what you *can* do you *ought* to do. Then rest not contented till you have done all in your power to provide your minister with an amply sufficient stipend, and we venture to prophesy that your own souls and those of your children will find the benefit of it.

There is another subject on which we would wish to say a word or two, and that is, upon the American custom of '*donation parties*.' This is a practice of which we wholly disapprove. We hold it to be insulting to the feelings and degrading to the high position of a Christian minister. We think it destructive to the delicate sentiments of esteem and respect which ought ever to be cherished towards a pastor. It is an attempt to *seem* generous without being *just*. If you give your minister an adequate stipend, a donation party is unnecessary; if you do *not*, remedy the evil by increasing your contributions, but do not mock him by offering *charity* where you owe a *debt*: not that we condemn the kindly interchange of attentions between a minister and his flock, the affectionate offerings of warm and grateful hearts, which it is so pleasant to give and receive. Very far from it. We would on the contrary encourage, by every means in our power, so delightful a state of things. It is the practice of eking out an *insufficient* salary by an ostentatious display of gifts which are supposed to place the minister under obligations for what is in reality less than his due, that we condemn, and we hope it will never become common in Canada.

But we would have no fears concerning this or any other abuse, could we be sure that Christian liberality would be exercised among us as it ought. We do not see why the practice of dedicating to God a tenth part of our substance should be given up, any more than that of consecrating a seventh portion of our time, since we are as much responsible for the use we make of the former as for the latter; not that we mean to say that the tenth is to be wholly given to ministers. There are *many* other claims that are binding upon a Christian, such as providing temporal comforts for the destitute, sending the Gospel to the Heathen, and all the variety of philanthropic enterprises which are now so common. But "these ought ye to do and not to leave the others undone." It were strange inconsistency to give large sums to African or Asiatic missionaries, and to neglect at the same time to provide for him who is constantly labouring for your spiritual welfare. The ministry *must* be better paid, or we shall not long have a ministry. In these times when lucrative situations are so abundant, young men, unless animated by such a spirit of heroic self-sacrifice as is not often found, will not voluntarily expose themselves to the hardships and privations of a ministerial life. Nor are they therefore to be summarily accused of worldliness and distrust in doing so. If they are not sufficiently supported, can they believe that they are sufficiently appreciated, and can they be expected to sacrifice themselves where they believe that such a sacrifice is neither valued nor desired? Surely not. "Even so hath the Lord ordained that they who preach the Gospel should live of the Gospel."

EXTRACT.

THE VALUE OF EARNESTNESS.

(*Continued from page* 12.)

After what has been said, it will not be inferred that a mind naturally very feeble can be greatly or rightly in earnest. Such a mind cannot have that view of motive, which will produce this. Yet a mind with powers below mediocrity, when earnestly bent on the performance of duty, will accomplish in the end what at first sight might appear wholly beyond its reach. It is thus that some young men who, from their deficiencies on entering College, were objects of suspicion to their friends, and of pity or contempt to their more gifted class-follows, have nevertheless by an earnest application to study turned out respectable scholars and most useful professional man. Hence, when their success in after-life is spoken of, you often hear the remark in reference to some one of

them, Yes, he was a lad of but slender powers of mind, and ill-prepared for College, but his earnest application made up for his deficiencies. For let it never be forgotten by you that it is just constant and earnest application to duty which forms those valuable habits on which success in life so much depends. Genius can work with habits, but cannot create them. Earnestness is mainly instrumental in doing this. Nor is this all. How rapidly does that student apprehend what is brought before him, and with what accuracy does he retain what he reads or hears, whose eye glistens with the ardour of a soul on fire as he catches another and another truth by which he is to master the subject of his study. Have no fear for that young man, for he is in earnest. If he has naturally good parts and fair advantages for their cultivation, he can scarcely fail to reach distinction. Even under great disadvantages he is sure to be respectable. For a soul in earnest is animated by that vital heat by which all its powers are expanded and its fruits brought to maturity. If this be not the Promethean fire, the Promethean fire is nothing without it. Depend on it, a want of earnestness in the business of your class will of itself sufficiently account for your want of progress in learning, and ought to be a sufficient reason to your parents or guardians for your failure here. The earnest student follows with delight the guidance of his professor, and makes acquisitions at every step. But the frivolous and slothful, although he may be dragged through the *course*, yet at the close will be found not covered with laurels but with dust, and will be seen to have gained hardly anything but hatred to study and an aversion to those who dragged him through it. Unless you are earnest, lads, I must tell you solemnly that I have no hopes of your success within these walls, let your professors be ever so able and ever so faithful. And, moreover, ever keep in mind the momentous consideration that all your labours here, and all that you learn in this place, are but the means to future usefulness. Oh, could we only make you thoroughly earnest students, we would have accomplished much to make you able and successful men in life. For without this you will succeed but poorly in any profession to which you are looking forward. You will all have much to do with the minds of your fellow-men in your different professions and careers. For to enlighten, guide, restrain and comfort the minds of others is not only a great part of the business of the clergyman, lawyer and statesman, but of all educated men in every sphere in life. All earnest men are not fit for this, for zeal without knowledge, as has been shown, can only mislead. Yet assuredly no one *has ever done great things for his fellow-men, or any great thing with them*, who was not first of all very much in earnest. Your position for acting on others may be favourable, the knowledge of your profession extensive, your character irreproachable; but, if you are wholly destitute of enthusiasm, you will find yourself sadly impotent to influence their minds. Even the kind and zealous attention of a medical man to his patient inspires confidence, which is half the cure. Whereas, in those departments in which mind, to produce the desired results, must come more directly into contact with mind, a want of earnestness will to a great extent neutralize even high intellectual attainments and professional acquirements. The lawyer who pleads with a languid indifferency for a client whom he thinks in the right will find his forensic knowledge and logical arguments to do but little to secure a verdict in his favour. But this evil becomes far clearer and altogether more hateful in the minister of religion. As he, of all men, deals with the highest truths and the most important interests that can occupy our thoughts, and has the most powerful motives to enforce them strongly, a cold indifference in handling his subject is a heavy impeachment of his understanding or conscience. But the principle I am anxious to enforce is more or less applicable to all who would beneficially move the minds of others. This they cannot do unless they be in earnest. To a great extent men believe because they see others believe I stop not to inquire into the great good or evil of this. It is enough for my purpose that it is one of the most obvious and yet one of the deepest laws of our nature. Hence, if you wish others to believe what you say, you must say it earnestly. For the earnestness of your tone, look and action, is the symbol to your fellow-men of the truthfulness of your heart. He who utters a thing with chilling indifferency solicits doubt from those who listen either as to his sincerity or the importance he attaches to it. Unless we suspect deception or ignorance in the speaker, we are so constituted as to admit his truthfulness when his soul unfolds itself in natural and simple earnestness. False men have no wish to be deceived; yea, the falsest have a selfish love of sincerity in others, hence are pleased with that earnestness which they regard as a proof of it; while men of truth, looking for it in every one, and loving it devoutly wherever they find it, are delighted with the honest earnestness which they naturally regard as a mark of it. Indeed the principle we are labouring to explain is so well understood that those who attempt to impose on others are conscious they cannot do so *without at least pretending they are in earnest.* That their impositions succeed to such a frightful extent is additional proof of that law of our nature to which we have referred.

While eminent speakers have differed from each other in many of their attributes of eloquence and characteristics of mind, earnestness, from Demosthenes to Chatham, is one of the things they have all had in common. No doubt this assumes different aspects according to the diverse temperaments of men and tastes of the times. In some men earnestness is calm but intense; in others, bold, fierce or tender, as the case may require. Yet in every able speaker, and in accordance with the nature of his subject, will earnestness be found to exist. It cannot be otherwise when the mind is kindled by clear views of important truths to be explained or enforced, or a great object to be gained.

Unquestionably a cold logic, rigorously applied, is an indispensable instrument to the effective speaker; for how can he speak so as to instruct, or even please, who does not reason clearly? Yet, if conviction be the great end of all speaking, he will miserably fail in this, whose thoughts do not glow in his own bosom and burn on his lips while he addresses others. The iceberg often reflects a brilliant light, and sometimes gives forth colours in all their prismatic beauty; but these grow no flowers or vines on its slopes; and the mariner after a moment's curious gaze turns away from it with cold aversion.

A speech or a sermon may have in it much knowledge, for plodding diligence may collect this, and a little learning may enable a man to give it proper arrangement and suitable expression; but, if it be not warmed by a whole-hearted earnestness, it will but imperfectly reach the understanding, and will not at all touch the heart or the conscience. But this, it may be said, applies only to popular addresses, delivered in public assemblies. Although its application to these be more obvious, yet it is by no means confined to them. In a word, earnestness is necessary in every man who speaks to instruct or move, be his subject what it may. I have never seen more genuine enthusiasm than I have seen in certain teachers while unfolding mathematical truth, or in explaining the principles of Latin Syntax. And why not? Important truths were to be taught, and the education of pupils cared for, and these men, not only from a love of their profession, but from a conscientious sense of duty, were in earnest. There is really so little genuine enthusiasm now in the world that one rejoices exceedingly to find it where he but little expects it. True, the strength of a man's earnestness ought to be measured by the value of the matter in hand; for he who is very earnest about trifles is likely to become an inveterate trifler and a sore vexation to all who have the misfortune to act with him. But to do good to others in the faithful discharge of our duty is no trifle. And he that is ardent in lesser duties is not likely to be cold in greater.

Indeed what is worth being done by a rational creature should be done with a suitable earnestness. I am not afraid to say that the youth who is in earnest even

in his innocent amusements is not very likely to turn out the worst scholar in his class. Still we cannot but remark that your zeal should rise in its fervour in proportion to the importance of the duties. But to return: let no man deceive himself in thinking that he can act powerfully on his fellow-men *if his heart be cold to them*, and if he be indifferent to his subject. I say coldness of heart, for this is the evil which mars so much good, as it sufficiently accounts for that coldness of manner which spoils the *medium* betwixt mind and mind. It has often been matter of chagrin and astonishment to the accomplished speaker —accomplished in all respects but in one —how his elaborate and highly polished address produced no other effect than a cold compliment to his taste and scholarship. It could produce nothing more: it wanted earnestness, it touched not the heart. A wax figure may be perfect in all its parts, artistically an object of taste, but never can be an object of love, for it wants the warmth and beauty of life. But then, remember, it must be true natural life, not the galvanised life of an affected earnestness, which is even more hideous than the stiffness and coldness of death. And it might be well for certain persons to consider that imitation, which has in it the vileness of falsehood, and has always a hard task to perform, has none harder than when it attempts to pass off the false for the true in earnestness. As this is not very difficult to detect, so it is peculiarly offensive. Nor is it unworthy of remark, that in the mysterious communion of mind with mind all ordinary forms of language can but imperfectly, without the aid of earnestness, unfold the more subtle meanings and the more exquisite feelings of the soul. This is indeed the grand interpretor of what lies deepest in the human heart; for it not only throws out nicer shades of meaning than mere words can utter, but starts in the bosoms of those you address trains of thought and emotion beyond the power of a cold expression of language to awaken. It is not the mere words spoken by a general at the head of his army, *when the decisive moment has come*, but the burning earnestness of soul with which they are uttered that touches as an electric spark ten thousand bosoms in a moment, and makes the most ordinary soldier an invincible hero. But this is just as true, although not so strikingly seen, in all the other relations of life in which the mind of one man is brought effectively to bear on the minds of others.

It were a great mistake, however, to suppose that earnestness can only exert its influence on other minds, when aided by voice, look and gesture. If written thought is greatly to interest and move the heart, it must be thoroughly imbued with earnestness. This is indeed the chief quality which makes that striking difference betwixt the productions of men merely of talent, and the far higher productions of men of genius. That it is at least an essential element in every work of genius, no one will doubt. In addressing the scholars of a literary institution, it is unnecessary to do more than merely hint that this is one of the grand excellencies in the choicest productions of the Greek mind. It is singular with what readiness you forgive all the credulity of Herodotus, as you listen with delight to the old historian telling you with childlike simplicity all that they said to him in Egypt and elsewhere: you see that he so earnestly believes all that he states that you have no heart to cross-question him. But, while a simple earnestness is a prominent characteristic in all the higher productions of Grecian genius, it is seen in none in such beauty and force as in the more ancient pieces of the drama. Most critics are now agreed that the best of the Greek tragedies cannot on the whole be compared to many pieces of the same sort of composition in the English tongue. Ancient Greece had enough to be proud of, although she produced no Shakspeare. Yet how easily do you overlook the awkwardness of the plot, and barrenness of incident, and the innumerable absurdities of the Greek drama, as you get entranced with the deep wail of earnestness that breaks on your ear from the heart of every speaker in the piece. You must go to the Book of Job, or other portions of the Bible, to find anything more grandly earnest than you find in some of the Greek plays. One ceases to wonder that a people who had earnestness of soul to produce and relish such works could dare, as they did, to bar the Strait of Thermopylae and to fight and gain the battle of Marathon.

But, indeed, is not simple earnestness the very soul of all good poetry? A poem may want many graces which the philosophic critic may desiderate, and the want of which he laments; but, if it wants earnestness, it requires not the eye of the critic, but only the sincere heart of the simplest reader, to detect its deficiencies and disown it as worthless. Even the most ordinary theme becomes interesting when the strings of the poet's lyre are struck by the throbbings of his heart. Hence those prosaic themes celebrated by Cowper are listened to by persons of the most finished taste with exquisite delight. His earnest soul enlivens and beautifies all that it touches. You listen, believe and are charmed, for you instinctively feel the warmth of a heart greatly sincere, as it comes into contact with yours. This might be still more forcibly illustrated by referring you to a poet of a far higher order of genius than even Cowper, a poet whose name is never heard by the ear of a Scotchman in the most distant land to which he may wander without a glow of national pride, yet never uttered by any man of piety without a painful sigh. Whether Burns took for his subject—for you perceive it is to him I refer—the moral beauties of a cotter's fireside, an unhoused mouse on a winter day, or a mountain daisy torn up by the plough, his earnest soul threw such touches of beauty into his theme as have charmed right-hearted men in all parts of the world. Much good writing may assuredly be produced by cold-hearted men of mere talent and learning, but let no man attempt to write poetry unless he be terribly in earnest. If this gives to prose one of its highest excellencies, poetry has no excellence without it. Earnestness, like charity, brings into view many hidden graces, while in composition it conceals a multitude of sins.

But, if this quality of mind be such a powerful aid to written and spoken thought, it is an auxiliary not less powerful to the performance of those actions which demand much self-denial and severe and long-protracted labour. It is the man who prosecutes an object with untiring ardour who may hope to succeed. Indeed energy of character holds out the prospect of success in any undertaking which in the nature of things is possible. Nor has it been seldom that the energetic have achieved what to the feeble and vacillating is impossible. But, although the energy that can bear the tear and wear of severe and long toil implies considerable strength of all the mental faculties, yet you can hardly over-estimate the importance of ardent zeal in producing and sustaining it. If you are to be successful and useful, you must lay your account by many difficulties, which must be calmly met and resolutely overcome in life. Hope to the young is of unspeakable value; but let it not paint the journey of life as a smooth path, along which you are to be borne in a half-dreamy repose, and at every stage of the road gain your object by faint wishes and fainter efforts. Our world with its numberless confusions and miseries from folly and sin demands from all who would either reform it or pass through it with safety, not only sound principles but much energy of character. Indeed no great discovery has ever been made, no beneficial change wrought out in the conditions of society, but by earnest and energetic labourers. Copernicus, Tycho Brahe and Kepler were all ardent pioneers in that science which the great and earnest genius of Newton perfected. Arkwright and Watt made their wonderful mechanical discoveries by an ardent investigation of various principles of science, and laborious experiment in the application of these. Men half-asleep may dream of discoveries, but it is the man fully awake who makes them. No poet, "with eye in fine frenzy rolling," was ever more in earnest than the experimental philosopher probing nature for another of her precions secrets.

But the truth of this general view acquires its most luminous illustrations when we turn to those men who have been the

chief benefactors of the World in its social and religious reformations. The fiery zeal of Luther and Knox has often been censured. Assuredly it was not in either at all times so perfectly under the guidance of heavenly wisdom as could he wished; yet who can estimate the importance of the indomitable energy and burning zeal of these men to the success of the reformation in Germany and Scotland? It is grand to see how their zeal made them strong to burst asunder the fetters which had for ages enslaved the mind of Europe. And I cannot but think that, but for the Christian sincerity and noble earnestness of Cromwell, British liberty might have perished in its cradle; and, had not Burke been as earnest as he was wise and eloquent, it might at the close of the last century have gone down in the darkness and anarchy of a licentious democracy. Verily, gentlemen, I am most anxious to impress you deeply with the fact that nothing great or beneficial for the world has ever been achieved except by earnest and energetic men. It is the earnest missionary, such as Brainerd or Williams, who under God converts a heathen tribe; it is the earnest minister in a Christian land that edifies and blesses his congregation; it is the earnest statesman who secures true liberty for his country, and resolutely defends it; and it is the earnest counsel at the bar to whom the innocent man on his trial looks with confidence, to whom the jury give a believing ear, and to whom the judge turns with respect. Why should it be otherwise, if earnestness be, as we have defined it, clear views of great truths, and a keen perception of motives to the performance of duty? Without this no professional man is entitled either to confidence, love or esteem.

There never was a time when the world stood more in need of men of true earnestness than at present. For are not these the men *who alone can guide and restrain* the popular mind in the new channels into which it is now at all points forcing itself? "Give me a place to plant my fulcrum on," said the ancient philosopher, "and I will move the world." Give us earnest men, say I, and then we will move the moral world rightly. Assuredly we see on all hands much ardour in the prosecution of certain objects. There never was an age in which men sought wealth or political power more keenly, or cultivated more sedulously the physical sciences and the mechanical arts. In all this there is much to commend, and much that furnishes ground for hope. Yet these things are not the highest that ought to enlist the heart of man. For the highest of these should but be means of far higher ends. While man seeks by means of the material to make progress towards the moral and the spiritual, the course is wise and the end will be good. But, when man seeks his highest enjoyment solely in the visible and material, he forgets the chief end of his being, and fatally mistakes the source of his true happiness. Nor can it be affirmed that the moral and spiritual interests of society are sought with an earnestness at all proportionate to their value. In short, what we want are men whose souls shall be fired with intense desire to bring the world nearer in conformity with the Divine will, and thus secure for it all the material advantages which science and art can afford, and at the same time elevate man to that position which, as a social, moral and accountable creature, his Creator intended him to occupy.

The world must sink into materialism and social anarchy, if there cannot be found men of strong minds and simple piety, earnestly bent at any sacrifice to accomplish this for themselves and their fellow-creatures. If this be romance, remember it is the romance of the Bible. For what is it but the love and self-denial of Christianity? Oh, was not He earnest in His mighty purpose *when He set His face as a flint* to make, in every sense, the greatest sacrifice the universe has ever witnessed? And were not they earnest and self-denying men whom He sent forth to proclaim to a lost world the hope of man and man's chief end? My young friends, by looking to your Saviour you not only learn the way of salvation but also learn from Him and from the example of His apostles the lessons and the motives to pure and untiring earnestness in prosecuting high ends for your own good and the good of others. But on this I do not enlarge: suffice it to say that he who is enlightened by the Spirit of God, and warmed by the hope of the Gospel, and zealously seeks the highest objects, will not fail to give to the less a suitable place in his affections and a proper share of his efforts. It is impossible, while you seek the eternal welfare of your fellow-men, entirely to overlook their temporal interests. The greater here does not cashier the less, but gives to the less its true position. Mere fanaticism can alone err on this; but fanaticism has as little of the warmth of heavenly zeal as it has of heavenly light.

It has been shown that all healthy earnestness must spring from high and pure motives. But now, in conclusion, have you not, as students, many such motives to make you earnest in duty? All of you are looking forward to important stations in the world. Not a few of you have the ministry in prospect. But is not that young man chargeable with presumptuous folly who expects to be an able minister of the Gospel and yet shows no earnestness whilst in College to prepare himself for that sacred calling? If your souls are burning with holy desire to proclaim in after-days the salvation of Christ to your fellow-sinners, you will now ardently embrace every opportunity to fit yourselves for the work. But, be your future field of labour what it may, I beseech you to be intensely diligent now, else you will never occupy it with honour, usefulness and comfort.

And let me just, ere I close, press home on your conscience another class of motives. You have been sent here by parents whose tenderest earthly hopes are bound up in your success. Nor is it unlikely that some of them at great personal sacrifices, and not a few family privations, have striven to get you prepared for College, and are now in the same way striving to carry you through it. I put it to you if that student has either filial affection, honour or gratitude, who knows all this, and yet can be a trifler. But, gentlemen, some of you possibly know more than this. Have you parents who often with believing yet trembling hearts are at the Throne of Grace in your behalf? Does His eye, who sees all things, see them frequently

---

SUBSCRIPTIONS RECEIVED SINCE OUR LAST PUBLICATION.

G W Railton, Quebec, ...1852-3-4	0	7	6
J Brydone, Durham, Ormstown, 1853-4	0	5	0
A Struthers, do do ...1854	0	2	6
R Johnston, Beauharnois, ...1854-5	0	5	0
Rev W Brown, Perth, Scotland, ..1855	0	2	6
Rev J T Paul, St Louis de Gonzaque, 1854	0	2	6
James Benning, ... " ..... "	0	2	6
Dun MacMillan, ... " ..... "	0	2	6
Wm Thomson ..... " ..... "	0	2	6
Nicol Porteous, ... " ..... "	0	2	6
Ed Thomson, ... " ..... "	0	2	6
Gilbert Cook, ... " ..... "	0	2	6
Wm Paton, ... " ..... "	0	2	6
Hugh Symon, ... " ..... "	0	2	6
Mrs Kinghorn, ... " ..... "	0	2	6
Thos Thomson..... " ..... "	0	2	6
Arch McGill, ... " ..... "	0	2	6
Wm Smith, ... " ..... "	0	2	6
And Thomson, Metis, Rimouski.....	0	2	6
James Low, Lachine, ...1854-5	0	2	6
Mr England ...." 1855	0	2	6
Col A Brown, Waterdown, ...1854-5	0	5	0
James Stewart.... " 1854-5	0	5	0
Hugh Creen, ... " 1855	0	2	6
Wm Cameron..... " ..... "	0	2	6
Hugh Cameron ... " ..... "	0	2	6
John Galbraith, ... " ..... "	0	2	6
Rev J C Muir, North Georgetown, 1854	3	0	0
Miss Barrett, Montreal, ...1855	0	2	6
Rev T McPherson, Lancaster, balance to 1856	0	7	6
Miss Mackenzie, Melbourne, ... 1854	0	2	6
Mrs McMartin, Lachine ..... "	0	2	6
John Leamont, " ..... "	0	2	6
Rev W Simpson " 1855	0	2	6
Mrs Moody, Farlow, Newton Limavady, Ireland, ...1855	0	2	6
Jos Rogerson, Montreal, ...1853-4-5	0	7	6
Miss M Rogerson, Toronto, ...1855	0	2	6
Miss Leishman, Lachine, ...1853-4	0	5	0
R McNaught, Montreal, ... 1854	0	2	6
Alex McGibon " ..... "	0	2	6
Neil McIntosh " ..... "	0	2	6
John Aitken, " ..... "	0	2	6
Dr Campbell, " ..... "	0	2	6
Edward Bowie, " 1855	0	2	6
Alex Skakel, " 1854	0	5	0
John Gray, " 1854-5	0	5	0
R Taylor, " 1854	0	2	6
Wm Greenshields " ..... "	0	2	6
John Greenshields " ..... "	0	2	6
Mrs Walker, " 1855	0	5	0
A Drummond, Kingston.....1855	0	2	6
James Gray, " ..... "	0	2	6
Rev Robert Dobie, Osnabruck, .. "	0	5	0
Isaiah Ault, " .... "	0	2	6
Richard Loucks, " .... "	0	2	6

John Dafœ, Osnabruck,	1855	0	2	6
James Wilson, " .... "		0	2	6
John Smith, " .... "		0	2	6
Captain Shaver, " .... "		0	2	6
Mrs D Shaver, " .... "		0	2	6
William Robertson " .... "		0	2	6
Mrs Eaton " .... "		0	5	0
W R Croil " .... "		0	2	6
James Croil, " .... "		0	2	6
John Croil, " .... "		0	5	6
John Hume, " .... "		0	2	6
Wm Chalmers, London, C. W. .. "		0	2	6
John Mackenzie, " " .. "		0	2	6
Rev Colin Gregor, Guelph, ... "		2	10	0
Rev D Mackenzie, St Thomas, .. "		0	2	6
Dun MacPherson, " .. "		0	2	6
James Johnston, Stouffville, ... "		0	2	6
James Galloway, Scott, ...1856		0	2	6
William Kidd, Uxbridge, ...1855		0	2	6
Mrs Wm Brown " 1854		0	2	6
Rev Thomas Fraser, Lanark 1855		1	5	0
F A Harper, Kingston, ...1852–3–5		0	7	6
Mrs Taylor " 1855		0	2	6
Alex Ross " ..... "		0	2	6
Rev Dr Machar " 1854–5		0	7	6
Allan McPherson" 1855		0	2	6
Miss Gardner, " ..... "		0	2	6
John Anderson, " ..... "		0	2	6
Wm Gordon, Pictou, N S ..... "		0	2	6
Peter Crerar, Esq " " ..... "		0	2	6
Peter Campbell, New Glasgow.. "		0	2	6
Thomas Fraser, " .. "		0	2	6
Wm Webster, " .. "		0	2	6
Alex Cameron, Pictou ..... "		0	2	6
Alex Gordon, " ..... "		0	2	6
John Ross, " ..... "		0	2	6
J G Currie, St Catherines, ... "		0	2	6
Rev J B Mowat, Niagara ..... "		0	7	6
Ben Dawson " ..... "		0	2	6
James Lockhart, " ..... "		0	2	6
W D Miller, " ..... "		0	2	6
Mrs Wynn, " ..... "		0	2	6
John Rogers " ..... "		0	2	6
And Heron " ..... "		0	2	6
Dr Campbell " ..... "		0	2	6
P A Cathline " ..... "		0	2	6
John Dugdale " ..... "		0	2	6
Peter Yeats " ..... "		0	2	6
Wm Waddell " ..... "		0	2	6
George Dawson " ..... "		0	2	6
Wm Barr " ..... "		0	2	6
And Martin " ..... "		0	2	6
Thomas Elliott " ..... "		0	2	6
James Whiteford " ..... "		0	2	6
John McKenzie " ..... "		0	2	6
James Crockett " ..... "		0	2	6
James Carnachan, " ..... "		0	2	6
John Meneilly, " ..... "		0	2	6
John McFarland, " ..... "		0	2	6
James McFarland, jr " ..... "		0	2	6
Lachland Currie " ..... "		0	2	6
Wm Blain " ..... "		0	2	6
Wm Strachan " ..... "		0	2	6
Malcolm Sinclair " ..... "		0	2	6
James McKenzie " ..... "		0	2	6
W E Chittenden " ..... "		0	2	6
Gil McMicken, Port Stamford ... "		0	2	6
Rob Hamilton, Queenston ..... "		0	2	6
James Willox " ..... "		0	2	6
Rich Shepherd " ..... "		0	2	6
John McPherson " ..... "		0	2	6
Neil Black " ..... "		0	2	6
James Cooper " ..... "		0	2	6
John Smeaton " ..... "		0	2	6
Wm McIver, Kingston ..... "		0	2	6
Miss J McIver, Stornoway, Scotld "		0	2	6
Henry Mooney, Kitley, ...1853–4		0	5	0
Wm Smith, " ..... "		0	5	0
James Goudie, Montreal, ...1855		0	2	6
Arch Ogilvie " ..... "		0	2	6
A W Ogilvie " ..... "		0	2	6
Alex Ogilvie " ..... "		0	2	6
Benj Lamb " ..... "		0	2	6
T Lamb " ..... "		0	2	6
Matthew Wothrew, St Lambert "		0	2	6
James Machray, Kingston,..... "		0	2	6
Rob Forbes " ..... "		0	2	6
Rev John Robb, Chatham, C W	1855	0	2	6
David McNabb, " ..... "		0	2	6
H B Robertson, " ..... "		0	2	6
W Hardy, " ..... "		0	2	6
John McKay, " ..... "		0	2	6
Wm Wallace, " ..... "		0	2	6
Mrs McCallum, " ..... "		0	2	6
And Mathieson, " ..... "		0	2	6
Don McNaughton " ..... "		0	2	6
Don McKerrall, " ..... "		0	2	6
John Barcley, " ..... "		0	2	6
John McCormick, Harwich, ...1854–5		0	5	0
Wm Nelson, " 1855		0	2	6
Rev J Campbell, Nottawasaga,..1854		0	2	6
Arch McDermid, " .. "		0	2	6
John Creighton, Kingston, 1852–3–4–5–6		0	12	6
Don Ross, " 1855		0	2	6
Jas Main, Melbourne, 1851–2–3–4		0	10	0
Mat Main, " 1855		0	2	6
Rev T Morison," .... "		0	2	6
Rev J McMorine, Ramsay, ...1854–5		0	5	0
Rev H Urquhart, Cornwall 1855		0	5	0
M McMartin, " .... "		0	2	6
John Row, " .... "		0	2	6
Jas D Thompson, " .... "		0	2	6
Wm Cline, " .... "		0	2	6
W Colquhoun, " .... "		0	2	6
John Craig, " .... "		0	2	6
Mrs Rattray, " .... "		0	2	6
Alex McCracken, " .... "		0	2	6
J Clint, " .... "		0	2	6
Alex Kennedy, " .... "		0	2	6
D McDermid, " .... "		0	2	6
H McPhail, " .... "		0	2	6
W Mattice, " 1853–4–5		0	7	6
Andrew Hall, Waterdown,.....1855		0	2	6
Thomas Little, " ..... "		0	2	6
Robert Ross, Melbourne, 1852–3–4–5		0	10	0
John Forest, McNab, 1852–3–4–5		0	10	0
Mrs J McPherson, Kingston,1850–1–2–3–4–5.....		0	15	0
Wm Johnston, Greenock, Scot 1855–6		0	5	0
Wm Cowan, sr, Vittoria, 1853–4–5		0	7	6
Rev Geo Bell, Simcoe, 1854–5		0	5	0
John Jackson " ..... " "		0	5	0
Geo Jackson, Jr " ..... " "		0	5	0
Aug Brown, " ..... " "		0	5	0
T M Walsh, " ..... " "		0	5	0
John Polley, " ..... " "		0	5	0
John Wallace, " 1853–4–5		0	7	6
D Campbell, " .... " "		0	7	6
Geo Coombs, sr " 1855		0	2	6
Philip Forse, " ..... "		0	2	6
David Weatherly, " ..... "		0	2	6
W M Wilson, " ..... "		0	2	6
James Hunter, " ..... "		0	2	6
Geo Jackson, Sr " ..... "		0	2	6
Patrick Milne " ..... "		0	2	6
Thomas Dick, " ..... "		0	2	6
Hugh McKay, " ..... "		0	2	6
J Weatherly, " ..... "		0	2	6
Gordon Aitkin, " ..... "		0	2	6
John Williamson, " ..... "		0	2	6
John Foulds " ..... "		0	2	6
Wal Thompson, " ..... "		0	2	6
T H Craigie, " ..... "		0	2	6
Rev Geo Thompson, Horton, ... "		0	2	6
Rev J Davidson, N Richd, Gaspé "		0	2	6
Rev W Bain, Perth,.....	1855	0	2	6
Dr Wilson, " ..... "		0	2	6
Geo Gardiner, " ..... "		0	2	6
Wm Thomson, " ..... "		0	2	6
James Campbell," ..... "		0	2	6
John Campbell, " ..... "		0	2	6
John Livingston, " ..... "		0	2	6
John Ferrier, " ..... "		0	2	6
Arthur Meighen, " ..... "		0	2	6
W J Morris, " ..... "		0	2	6
Peter McFarlane," ..... "		0	2	6
John Murray, " ..... "		0	2	6
John McIntyre, " ..... "		0	2	6
Wm Mair, " ..... "		0	2	6
Wm Spalding, Bathurst,..... "		0	2	6
John Jamieson, " .... "		0	2	6
Wm McPherson, " .... "		0	2	6
Wm Weir, " .... "		0	2	6
James Clark, " .... "		0	2	6
John Robertson, Bathurst,	1855	0	2	6
John McNee, " .... "		0	2	6
John McLennahan, Drummond, "		0	2	6
James McDonald, " "		0	2	6
Dan McPhail, " "		0	2	6
Peter Thompson, " "		0	2	6
Peter McPhail, " "		0	2	6
Wm Allan, " "		0	2	6
Wm Croskerry, Elmsley, ... "		0	2	6
John Spalding, " .... "		0	2	6
Neil McTavish, " .... "		0	2	6
Don Robertson, " .... "		0	2	6
James Waddell, " .... "		0	2	6
Barbara Golightly, " .... "		0	2	6
John Dobbie, " .... "		0	2	6
Mr McTavish, Pike Falls, ... "		0	2	6
Mrs J Wylie, Ramsay, ... "		0	2	6
Mrs W G Wylie, " .... "		0	2	6
John Gillon, " .... "		0	2	6
David Campbell, " .... "		0	2	6
John Menzies, " .... "		0	2	6
Robert Anderson, " .... "		0	2	6
Ed Mitchelson, " .... "		0	2	6
J D Gemmell, " .... "		0	2	6
And H Armour, Toronto, ...	1856	0	2	6
W H Dow, "	1853–4–5	0	7	6
Miss Wilson, "	1855–6	0	5	0
Robert Hay, "	1853–4	0	5	0
D McDonald, " " "		0	5	0
Adam McKay, "	1855	0	2	6
John Younie, Bowmanville,	1855–6	0	5	0
Mrs Macfie, Clarenceville,	1855	0	2	6
Rev P Ferguson, Esquesing, ...1854		2	0	0
Rev William Barr, Hornby, ... "		1	0	0
Mrs Geo Farquhar, Queensville,	1855	0	2	6
James Cowieson, " "		0	2	6
Donation, ...		0	10	0
John Smith, Montreal,	1855	0	2	6
Geo Davidson, Kingston,	1852–3–4–5	0	10	0
Mrs Davidson, sr. "	1852–3–4	0	7	6
Miss Fisher, "	1853	0	2	6
Geo Brown, Esq., Richmond, C. W.,	1855–6	0	5	0
Sam Davison, "	1855	0	2	6
Jas Davison, " "		0	2	6
Daniel Ross, Paspebiac,.....	**1852–3**	**0**	**5**	**0**

P. S. Some *Notices of Books* and two pieces of original Poetry, although in type, viz: *Address to the Arctic Regions*, and *Verses on the late Rev. Dr. Mair, Fergus*, have been crowded out on account of the length of our *Subscription List.*

FOLLOWING STANDARD WORKS:

History of Ferdinand and Isabella, by Prescott 2 vols., 5s.
The same, 2 vols, cloth, 6s 3d
Hochelaga; or, England in the New World, by George Warburton, 1s 10½d
The Curse of Gold, by K. W. Jameson, 1s 3d
Sunny Memories in Foreign Lands, by Mrs. Stowe, cloth, 2s 6d
Fashion and Famine, by Mrs. Stephen, 1s 10½d
Susan Hopley; or, the Adventures of a Maid Servant, by Mrs. Crowe, 1s 10½d
Captain Canot; or, Twenty years of an American Slaver, 1s 10½d
Boys' and Girls' Help to Reading.
Rookwood, by Ainsworth, 1s 10½d
James the Second, by Ainsworth, 1s 3d
The Dowager, by Mrs. Gore, 1s 10½d

— ALSO —

The following cheap English Editions of Fenimore Cooper's Standard Novels:
The Bravo, 1s 10½d
Oak-openings; or, the Bee Hunters, 1s 10½d
The Pilot, a Tale of the Sea, 1s 10½d
The Pathfinders, 1s 10½d
The Sea Lion, 1s 10½d

HEW RAMSAY.

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