

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

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

Includes index(es)/  
Comprend un (des) index

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title on header taken from:/  
Le titre de l'en-tête provient:

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments:/  
Commentaires supplémentaires:

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

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

# The Presbyterian.

*John McKeen*

A MISSIONARY AND



RELIGIOUS RECORD

OF THE

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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

## CONTENTS.

"The Canadian Presbyterian,"..... 49	From our Correspondent in Scotland, ... 54	Reflections,..... 61
<b>THE CHURCH IN CANADA.</b>	<b>MISSIONARY AND RELIGIOUS.</b>	Dawn of Christian Life in India, ..... 62
French Mission Fund, ..... 51	Edinburgh S. S. Teachers' Union, ..... 55	<b>POETRY.</b>
Building Fund of Queen's College,..... 51	Farewell Address of Dr. Livingston, ... 55	To a Dying Child,..... 63
The late D. McDougall, Esq., Martintown 51	<b>REVIEWS.</b>	Song for the Weary,..... 63
Letter from Miss Hebron to Mr. Paton,.. 51	What Christianity teaches respecting the	Stanzas from "Missionary Lays," ..... 63
<b>THE CHURCH IN THE LOWER PROVINCES.</b>	Body. By R. Lee, D.D., Edinburgh,.. 57	<b>POSTSCRIPT.</b>
Items of Intelligence,..... 51	Memoir of Adelaide Newton,..... 58	Widows and Orphans' Fund,..... 63
<b>THE CHURCH OF SCOTLAND.</b>	The Tent and the Khan. By R. W. Stew-	Indian Relief Fund, ..... 64
Letter from an African Missionary,..... 52	art, D.D., Leghorn,..... 59	Notice,..... 64
" " Rev. J. Sheriff, Bombay, ... 52	<b>SELECTIONS.</b>	<b>SUBSCRIPTIONS.</b> ..... 64
The Revolt in India,..... 53	The Compassionate One,..... 61	<b>ADVERTISEMENTS.</b> ..... 64
<b>CORRESPONDENCE.</b>	The Befriended Orphans,..... 61	
A Plea for Church Extension,..... 54		

No. 4, April, 1858.

VOLUME XI.

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

### "THE CANADIAN PRESBYTER."

The article in last month's number of the *Canadian Presbyterian*, headed "The Presbyterian," is obviously intended to be a stunning reply to the strictures in one of our recent numbers. One of the conductors of that periodical has, no doubt, been regaling himself in the interval with the belief that we are completely shelled. We survive the noise and smoke of his projectiles, and appear again in a defensive attitude, conscious that we are not abandoned by those able supporters, truth and justice.

In February we quoted some unprovoked and unfounded statements from the January number of the *Presbyter*. Two sentences we again place before our readers.

"We fear that in that community," (the Church in connection with the Church of Scotland,) "the feeling for the most part is all the other way," (of union), "and that we shall have to contend with them for our own ground against the pecuniary resources which the Church at home and the Clergy Reserve Fund has put into their hands for the purpose of aggressive extension. We, it is true, need not fear these unspiritual weapons, knowing that they carry with them a fatal influence upon the liberality, independence, and spiritual life of congregations."

We see no reason to modify any of our former observations upon these statements.

We affirmed that to use such language is to assert that we do not possess the confidence of its author or of the Church to which he belongs, if he represents their sentiments correctly; that to them we are objects of suspicion and distrust. What other inference, we ask, is deducible from his fear that our feeling is for the most part all the other way, from his allegations that we are supplied with pecuniary resources by the Church at home and the Clergy Reserve Fund for the purpose of aggressive extension, and that we have all our lives long, for that is in fact, the real extent of it, been subjecting ourselves to the fatal influence which unspiritual weapons carry along with them? The writer, whose signature is "K," wishes he could see a prospect of union with us. However laudable the wish, the prospect of its gratification is utterly impossible to a man with his fears and beliefs. How could he unite with aggressors upon the fold to which he belongs—with a Church paid, as he believes, to carry on the work of aggression? How could he have anything to do with a community which must by this time, according to his representation, be utterly destitute of liberality, independence, and spiritual life? His wish to see the prospect of a union in the circumstances and with the parties he thus describes, must be one of those strange phenomena, which philosophers only can ex-

plain, but which is altogether beyond the comprehension of ordinary mortals.

In our former article we denied that the Church at home and the Clergy Reserve Fund have put pecuniary resources into our hands for the purpose of aggressive extension. No other course was open to us then; no other course is open to us now. We renew our denial. The writer in the *Presbyter* has made the offensive statement. The burden of proof lies with him, and, if he had only a little of that manliness which he misses in us, he would not have written so long an article in reply, without condescending to substantiate his allegation. Let him produce his proof, or bear the inference to which we are entitled respecting himself and the design of his statement. We understand him to say that the purpose for which we get money from the Parent Church and the Clergy Reserve Fund is to carry on the work of aggressive extension upon Free Church territory, and among Free Church adherents. Let him either say that we misapprehend him and tell us what else he means, or furnish us with his proof. In his reply he says, "we noted also the use for the purposes of aggressive extension which that Church was making of the Home and Clergy Reserve Funds." No, Mr. "K." you did not note the use, but you declared in the most unqualified manner that aggressive extension is the purpose

for which these Funds have been put into our hands, as if the Church at home and either the Government of this Province or the Clergy Reserve Commissioners had conspired together, and we had joined their league in a crusade against the Free Church. Again he says, in the only other remark he makes in his reply on this point, "We beg to re-assert that his Church," (the Church in connection with the Church of Scotland), "has the reversion of the commutation money at its absolute disposal for the purposes of aggressive extension, and for this purpose, we believe, it has already been used." This is not a re-assertion. The Church at home is not here combined, as it was in the original statement, with the Clergy Reserve Fund, and the new declaration is made that our Church has the reversion of commutation money *at its absolute disposal*, for the purpose of aggressive extension. Had this language been employed at the first, our charity would have construed it to mean that we might, if we choose, use money, which is at our absolute disposal, just as we please, and among other purposes, if we are animated with the necessary hostility, we might devote a portion to aggression upon the Free Church. But this charitable construction is impossible, for it is added, by way of showing we suppose, how faithful we are to this disreputable design, "for this purpose, we believe, it has already been used."

In the *Presbyter's* reply we are exhorted to answer his statements "in a manly way," and we are told that our first article is "a tirade of simple abuse." Now, Mr. "K," you made statements which we consider offensive, injurious, and unfounded. You did so without advancing a particle of proof. We think you went very far and very unnecessarily out of your way to do so. In our reply we took the only course that was open to us. We denied your statements; and, as we could do nothing more, you having provokingly withheld the grounds on which you made them, we endeavoured to show by a few illustrations, that, if our Church is making use of unspiritual weapons, yours and you are doing the same. This we did, a little angrily we confess, but that is not always a sinful mood, and without our article being "purposely intended," as you say you believe, "to be as offensive as possible." We have no love for controversy. We think the minds of our readers are deserving of better food than its empty husks, and we humbly remind you that you have promised something better to yours. But, when compelled to assume the defensive—and we challenge you to show that we have ever stood in the opposite position—we rather like to meet a manly controvertist; as you have made and repeated injurious assertions, which, till you prove them, we must hold to be completely groundless, we cannot award that designation to you. One object of the *Presbyterian's* existence is

to defend that branch of the Presbyterian Church to which we belong from unfounded and malevolent attacks. The fewer occasions for manifesting our faithfulness to this part of our calling the better. We believe our readers are for the most part satisfied that any articles that have appeared in our pages in reference to the Free Church have been sufficiently provoked.

In further justification of all we have said, and by way of showing what an unsatisfactory assailant appears against us in the pages of the *Canadian Presbyterian*, we bring together a number of misrepresentations to which we are subjected in his reply.

"We noted also," it is said in the first paragraph, "the use for the purposes of aggressive extension which that Church was making of the Home and Clergy Reserve Funds which were at its disposal." The italics are ours. We have already shown this to be a misrepresentation.

"The writer" (of the article in our February number) "goes on further to taunt the Free Church for leaving his Church." Italics ours again. We did not employ a single word that can fairly be regarded as taunting the Free Church for leaving our Church. We simply confessed "our utter ignorance" of any good or valid ground for the secession in this Province, and of any principle we are required to adopt for the accommodation or reunion of the seceders.

We are represented as politely informing them, that is, the Free Church, we suppose, that they are "a set of beggars and drudges." Italics not ours. We made use of no such language. We do not think it ungentlemanly to characterize any system as it impresses us. We leave others to appropriate to themselves what odious names they think proper. The *Presbyter* speaks of "the fettered position" of the State Church of Scotland. We do not think ourselves therefore warranted to call his friends and acquaintances in Scotland, if he has any in the Church of Scotland, a set of slaves.

A quotation is made from our concluding sentence in a way to make it appear that we stated it as an absolute fact "that connection with the Free Church has a wonderful effect in transforming the character of things—in making that which is material, spiritual, and that which is dishonest, perfectly fair," and towards the end of the *Presbyter's* reply this is magnified into an accusation of dishonesty, one party against another. We merely expressed the view we entertain of a particular influence and certain transactions. It should be the practice of gentlemen to give one another the full benefit of all they say in such a case.

Our former article, it is said, "is of a piece with several others which have appeared in the same paper for the past twelve months." Again, "Our readers have no

conception of the silly stories which, from time to time, through a Scotch Correspondent, have been wantonly retailed by that Journal about the Free Church. When anything, too, was said about the proceedings of the Church of Scotland in any of our papers, straightway we find a bitter reply full of personalities; but, not content in such cases with reply, the tempting opportunity is also taken, in long and weary columns, to vilify the Free Church and her labours. No opportunity has been allowed to escape of holding her up to the contempt of its readers." Misrepresentations here as thick as peas in a bushel measure. We leave to others to determine whether they or the words expressing them are more numerous. Just one article appeared in our columns within the last twelve months akin to that which has elicited the *Presbyter's* reply, and it was an answer to some most egregious and hurtful misstatements. Take the last ten years of the *Presbyterian's* existence, and we believe that number of years is not more than half equalled by articles of the kind referred to. Again and again within the last twelve months not only injurious references to the proceedings of our Church but partial accounts of them have appeared in the pages of Free Church periodicals, and we have let them pass.

Again, "Every one knows that the Free Church in the Province is, at least, twice as strong in ministers, members and means, as the representative of the Church of Scotland." Italics ours. We doubt the statement. At any rate we and many others don't know it to be true.

Again, "Mr. Somerville, by whose benefaction the Manse (St. Gabriel st.) was built, was thus never a member of the Church of Scotland, nor of the Synod of the Church in Canada in connection with the Church of Scotland. The terms of the General Assembly's declaratory Act anent the Church of Canada excluded him from such connection." In 1831 when our Synod was formed, and when the Church was formally and authoritatively divided into Presbyteries, Mr. Somerville's name appears as one of the ministers then appointed to constitute the Presbytery of Quebec, and his name occurs on our Synod roll so long after as the year 1836. We are not aware that the General Assembly ever passed a "Declaratory Act anent the Church of Canada," of the nature referred to. We suppose the *Presbyter* alludes to the General Assembly's "Declaratory Enactment and recommendation as to Colonial Churches." That was not passed till 1833. How could it exclude Mr. Somerville who was recognized as a *bona fide* member by our Synod at its formation in 1831?

We believe with the writer in the *Presbyter* that the will of Mr. Somerville does not contain one word about the Church of Scotland, but bequeaths the

Manse for the use of the minister of St. Gabriel Street Presbyterian Church. But then there is more than one very important instrument which declares in what connection that minister should be. The case of old St. Andrew's Church is a very different one, for we believe no instrument defining its connection ever existed until it was connected with the Presbyterian Church of Canada in connection with the Church of Scotland, and that connection has never been violated.

The writer who can make so many gross misrepresentations in the course of a few paragraphs is not the man to give the soundest judgment in matters of opinion—not the man to be relied upon for “an unvarnished statement” of the position of the Church of Scotland, or a faithful description of our position here—not the man to speak of the formation of a “Canadian party” in the Presbyterian's Church. Accordingly when he says the Church of Scotland “has virtually admitted the supremacy of the Crown in all causes ecclesiastical,” he states what is very far from being the case. When there are civil laws affecting an Established Church we do not see how, without mischief, the Church can be permitted to interpret these laws to suit her own views or convenience. On a reference by refractory parties of causes purely ecclesiastical the highest civil authorities in the British kingdom have deprived this supposed virtual admission, which no member of the Church of Scotland ever allowed, of all force, by declaring in the most explicit and emphatic terms that the Crown has no jurisdiction.

In fine the members of our Church know that they and their Church are as free and untrammelled in all their movements as any Church in Canada, and we conclude by repeating what we said towards the beginning of our first article,—The union of Christian Churches is desirable. The union of Presbyterian Churches in this Province is especially so. But, unless it be a union of hearty good will, it is not, in any sense, a thing to be desired.

THE CHURCH IN CANADA.

FRENCH MISSION FUND.

The Treasurer of the French Mission Fund acknowledges the receipt of the following:—

Beckwick, per Rev. Wm. McHutchison, ..	\$ 6 00
Cornwall, per Rev. H. Urquhart, D.D., ..	20 00
Lochiel, per Rev. Donald McDonald, ..	14 00
	<hr/>
	\$40 00

ARCHD. FERGUSON,  
Treasurer.

Montreal, 24th March, 1858.

Subscriptions and Donations in aid of the Building Fund of Queen's College, received since last publication:—

Martintown Congregation, per Rev. P. McVicar, ..	\$ 6 00
Vaughan Congregation, per Rev. Dr. Barclay, ..	62 00

Scarboro Congregation, per Rev. Dr. Barclay, ..	57 00
Pakenham Congregation, per Rev. Alex. Mann, ..	17 00

JOHN PATON,  
Secretary and Treasurer.

Queen's College,  
Kingston, 17th March, 1858.

DEATH OF DANIEL McDougall, ESQ.,  
NORTH BRANCH, MARTINTOWN.

It is with deep sorrow we announce the death of Daniel McDougall, Esq., Ruling Elder of Saint Andrew's Church, Martintown. For many years he was a prominent member of society, and took a warm interest in all that concerned its welfare. But it was in the Church especially that his usefulness was felt. Warmly attached to our beloved Zion, he spent much of his time in her service. In things pertaining to the House of God his advice was often asked, and no one, we believe, ever regretted following it; for his counsel, besides being the result of a clear and candid judgment, savoured much of that “wisdom which cometh from above.” A loving father and husband, he was also a true and trusty friend. In the exercise of his office, as a ruler in the House of God, he tempered judgment with mercy; and, as a follower of Jesus, he was well acquainted with the doctrines of Scripture, and made it his endeavour, in dependence upon Divine aid, to exemplify its duties by a holy walk and conversation.

“Calm on the bosom of thy God,  
Fair spirit! rest thee now!  
Even while with ours thy footsteps trod,  
His seal was on thy brow.  
Dust, to its narrow house beneath!  
Soul, to its place on high!  
They, that have seen thy look in death,  
No more may fear to die.”

Mr. Paton has received another letter from Miss Hebron, which we transfer to our columns, as it can hardly fail to be read with attention:—

SCOTTISH ORPHANAGE,  
Calcutta, 7th January, 1858.

MY DEAR SIR,—I have pleasure in forwarding reports of four of our orphans for their kind supporters, and trust they will be satisfactory, for we must not expect too much from these poor little ones who have been nursed in idolatry. But by the grace of God, and the aid of their kind supporters, we may hope for better things from them as they grow older and are longer at the Institution.

I have also much pleasure in sending a crochet collar, done by one of the elder orphans. It is done in a hurry; but I hope to send something better by-and-by.

You will kindly excuse my not writing at length this time, as I have had no holidays yet, and this is the last week; but to-morrow (D. V.) I hope to go to Burdwan for a few days, the scene of my former labours. The Missionaries there, the Rev. Mr. and Mrs. Neele, successors of the late Mr. and Mrs. Weitbrecht, are excellent good people, and have sent me a warm invitation. After our examination, which takes place about the 15th Feb., I hope to write more at length

God's ways are mysterious. We, in India, are lamenting the removal of good old Bishop Wilson to glory. At this critical period who may come after him? for he was truly a “missionary Bishop.”

Though missionary efforts are being quietly resumed, I do not think that we are quite safe yet, for the work of carnage is still going on up-country; and it is my belief that, unless the rebels are exterminated, there will be no peace. Oh, may England think of her responsibility, and take India as a loan from the Lord and not as a right!

Wishing you a happy New Year, and many happy returns of it, with kind Christian regards,  
Believe me,

Yours, very truly,  
FRANCIS HEBRON.

THE CHURCH IN THE LOWER PROVINCES.

The Rev. Thomas Jardine was inducted as collegiate minister of St. Matthew's Church and Congregation, Halifax, on the 12th of February last. The Rev. George Boyd, of St. Andrew's, Moderator of the Presbytery, preached on the occasion an appropriate discourse from 2 Cor., iii. 18; put the usual questions to Mr. Jardine, and thereafter admitted him to all the rights and privileges of a settled minister. The Rev. John Scott, of St. Matthew's, then addressed the minister and people on their relative connection and respective duties. The *Monthly Record* congratulates the people of St. Matthew's on the choice they have made, and expresses confidence that Mr. Jardine will fully justify the high opinion that has been formed of him as an able and zealous minister of the Gospel. Our Church is now represented in the city of Halifax by four resident ordained clergymen.

We understand the Rev. Alex. McLean, late of Gairloch and Saltsprings, was to be inducted to the church and congregation at Pugwash on the 24th ult.

The Rev. Alexander Farquharson, the first missionary sent to the Island of Cape Breton by the Church of Scotland, and who has been labouring there about thirty years, died on the 25th of January last. In 1814 he seceded with the Free Church party from the representative branch of the Church of Scotland in Nova Scotia.

The *Record* acknowledges the receipt of £936 16s. 9d. for the new church at Moncton, New Brunswick. Of this sum £188 were received from Canada.

A Ministers' Widows' Fund is to be initiated in Nova Scotia by a public congregational collection in all the churches within the bounds of the Synod on the first Sabbath of next month. We hope the beginning will be a good one, affording an additional evidence of the Christian liberality of the people and their regard for the pastoral relation. In addition to this, might not something in the shape of a special subscription be an appropriate commemoration of the commencement of so important a Fund? We are persuaded it would be largely and handsomely responded to.

## CHURCH OF SCOTLAND.

## LETTER FROM AN AFRICAN MISSIONARY.

To the Editor of the Home and Foreign Missionary Record.

DEAR SIR,—Permit me to bring under the notice of your readers the following communication from Likatlong, nearly 700 miles, I understand, north of the Cape of Good Hope, and about the farthest inland station in Africa of the London Missionary Society.— See *Dr. Livingston, p. 108.*)

Mr. Ross's three eldest girls, to whom he refers, are at present attending Walthamstow Institution for educating Missionaries' Daughters, and perhaps there are few more interesting establishments in England, or in the World. Any friend of missions will be far more than repaid his trouble, should he, when in London, go and countenance this group of fifty girls, collected from all the distant mission-fields of heathendom, where their parents, heroes of the Cross, are fighting the fight of faith—the names of not a few of these being with us household words, as well they may.

The matron, teachers and other officials are delighted to have visitors—perhaps I may say not the less so when they are from *Scotland*—while the dear children are evidently so beyond degree. The training appears to be conducted in the most kindly, able and efficient way, such as must be cheering to the hearts of the fathers and mothers (although, alas, the mothers of not a few of them are no more, having given their lives a sacrifice to the cause of Christ) of the pupils, as numerous letters from them testify beyond all doubt.— I am, &c.,

R. F. F.

LIKATLONG, Aug. 3, 1857.

MY DEAR BROTHER,—Since I last wrote, I may say we have had uninterrupted prosperity in the Lord's work. "Not unto us, not unto us, but unto His own name, be all the glory." In the month of January last I was privileged to receive into Church fellowship six female converts at Nornanc, and how truly cheering to hear how they felt, and of the efficacy of the Holy Spirit by the Word. Truly it is quick and powerful, and the Divine agency omnipotent, in turning sinners from darkness to light, and from the power of Satan to God. On the Sabbath I preached twice, baptised 25 children, and administered the holy ordinance of the Supper to about 128 members. No assistants, as with you on such a high day, but about 16 new candidates at sunset to be examined and instructed, and those very hopeful and promising. On Monday morning early I rode on to Campbell for the solemnisation of a couple in marriage. The gentleman was a missionary's son, and the service was performed in the Dutch language. In the month of February at this station an excellent young man was baptised and received into the communion of the Church, and, as the conduct of many young men has been very loose and wicked, the case of this solitary one was the more striking, and it seems to have had a most salutary effect, for immediately after about fifteen other converts came forward as candidates, and the most of those are to be baptised and received into the Church next Lord's Day. The Lord has been mindful of us, and He will still bless us. Oh, may He keep those few converts as the apple of His eye! In the month of April another excellent Christian man was admitted into Church fellowship. He is between 40 and 50 years, and might have been received in February, only we allowed two more months, that the Church might be fully acquainted with him; and being a good reader, intelligent and indus-

trious—above all, having apparently experienced the second birth—I earnestly hope that he and others will be consistent Christians.

I have just returned from a most interesting journey to the out-stations. I am truly happy to say that the number of anxious inquirers about salvation has greatly increased. At Lingopeng I found only two, but it was pleasant to observe that a goodly number of scholars had mastered the reading of the Scriptures; and sanctified knowledge is a most excellent preparation to all who wish to make a profession; indeed, without this, we have many doubts and fears; besides, those who love God will also love to read and consider His holy Word. "This one thing I do," &c., was the subject of discourse. Oh, that all would but consider this, and press on for the prize of the high calling of God and Christ Jesus. At Borigelong I found 19 candidates for Church fellowship, and many, apparently, may be received very soon. Where heathenism is so prevalent, and where so much wickedness abounds, this is no ordinary triumph. May the kingdom of Satan soon be destroyed, and the kingdom of Christ advanced. Gasebonee, the highest chief inland, lives here, and is pretty reasonable in general to the Church members, only they are greatly troubled with their children always embracing heathen rites and customs. Oh, how injurious is debased and wicked example! At Taung, where I formerly laboured, the good cause is highly prosperous, so much so that Mahura, the chief, has become quite jealous of his honour. He lately in a great passion broke one of the chapel windows to pieces, threatened to set the whole on fire, took down the bell, and carried it to his own "khotla" (enclosure) to call his own "pichos" (meetings). The only reason that he could assign for all this outrage was, that the Church members would not obey him, but that they had made a commando, and killed a thief in the field without judge or jury. I, being well acquainted with the whole affair, was able to show him that the commando was of heathen men altogether, only they forced a believer's son to go along with them; they also gave him a gun, and commanded him to shoot the thief. This was very bad and wicked of the believer's son, but he was forced to do so by his own uncle, a reckless, powerful heathen. No Church member could in any way be blamed. Mahura himself said, if a chief found a thief at any time, he had full authority to kill him without any judging. I immediately showed him that he and others, who thought that they had as good a right as he to kill thieves and offenders, destroyed his authority and government, and not believers. He could not gainsay this, but instantly gave me the chapel bell, and said, I give all liberty to hear the Word of God, or not, as they please; I also give liberty to believers' children from all heathen rites, unless they flee to them of themselves. I said, This is all that we desire. If believers are guilty of crime or fault, judge and punish them openly, but to break the windows, threaten to set all on fire, and to take down the bell, were not right. The Word of God has come to you, and to all your people; you have souls, and they need salvation.

I found nine inquirers for salvation, and some of very high families indeed, who ought to be baptised and received into the Church very soon. I do think that all seem to be better for the bitter persecution and ill treatment of the heathen. I pursued my journey to the Bamairas, where I got all amicably settled, as well as being earnestly invited to return and live among them. At the Bamairas I found a great dispersion of people in quest of food; there were also seven candidates for Church fellowship, and very considerable zeal in general for the cause of God. In my return home I was very fortunate in getting several meetings of

heathen. These, however many or few, were all addressed upon their sinful state, the only Saviour of sinners, and the great necessity of fleeing from the wrath to come. It is astonishing to see how poor needy sinners require to be so often warned with the greatest plainness and earnestness. But, upon the whole, I have never witnessed such daring opposition by the heathen, and such undoubted proof of the prosperity of the Gospel, as in my late journey. The Transvaal Boers are still persevering in undermining missionaries. It is now reported that Pretorius, their chief, has sent a Moravian missionary, an artisan and agriculturist, to the chief Sechele, at Dr. Livingstone's former station. This seems very strange, as they know not the language, nor have they Sechuana Scriptures and school-books. Mr. Moffat has held it as an out-station, and has a native teacher, and all needful books there already. There is no end to wonderful things! Mr. Moffat is now on a tour to Sechele, and to Moselekatse, the chief of the Matebele, and it is projected that a missionary be stationed there for the protection of Dr. Livingstone on the opposite side of the Zambesi with the Makololo. I hope the greatest modern traveller will also be the greatest modern missionary; the former is attainable by any bold intrepid scientific man, the latter only attainable by a holy man of God, indomitable in persevering, teaching, preaching and prayer. These are also attainable.— I am, &c.,

Wm. Ross.

## FOREIGN MISSIONS.

## BOMBAY.

The following communication from Bombay has reached the Convener this morning (Jan. 19, 1858). It contains, as will be seen, the account of an admission into the Church of an intelligent native, of excellent character, occupying a position under Government, and evidently well acquainted both with the pernicious character of the system of falsehood he has abandoned, and the nature of that truth from God which he has been enabled to embrace. Mr. Sheriff's letter, and the statement from Tyan Amboo, will amply repay perusal:—

BOMBAY, Dec. 18, 1857.

MY DEAR DR. CRAIK,—I feel assured that you, and many friends of the cause of Christ, will rejoice to learn that on Sunday last another member was admitted into our native Church here. As the case is, on many grounds, interesting and encouraging, I shall give you briefly the principal facts connected with it. The person who was then baptised is named Tyan Amboo; he is of middle age, a widower, with one daughter, to whom he is giving a Christian education. He is a clerk in the General Post-office here, and bears a high character for intelligence and integrity. In the beginning of this year he first came to us requesting assistance in his search for the Truth. In April he asked me to admit him into the Christian Church. As I had sufficient reason to be satisfied, both in regard to his knowledge and his motives, I gladly acceded to his request. As at that time it was generally believed here that no Christian convert would be allowed to retain a situation under Government, and as it was very likely that attempts would be made to injure his character and ruin his prospects, I wrote to the Deputy Post Master concerning him. In reply I received a most satisfactory attestation to the excellent character and conduct of Mr. Tyan Amboo; and a statement that there was no regulation prohibiting Christian converts from retaining office under Government; and, further, that every reasonable protection against injustice or persecution would be afforded; in short, such a letter as might be expected in such

circumstances, from a gentleman who loves the cause of Christ and rejoices in its success. The state of India for many months in the middle of this year sufficiently accounts for the delay which took place in carrying into execution the purpose of publicly professing Christ. That there was not any unworthy fear of personal danger was manifest by the openness and regularity with which he came to the Institution for instruction. At last he resolved to defer the important step no longer, and, although danger was by no means over, on the 7th of November he joined us, breaking caste, and renouncing Hindooism. On the 20th inst. the baptism took place; and a very interesting event it was. There was a considerable number of persons present, who conducted themselves with the utmost propriety, manifesting that earnest attention which such proceedings may well excite. I enclose a copy of the statement\* which he there delivered, which will explain clearly the views and feelings by which he is actuated. I believe it to be his own production; and it shows that the charge, so often brought against converts, that they are ignorant of their own religion, cannot be made in his case. There is reason for gratitude to God also in the fact, that there is no painful severing of life's dearest ties in this case. It is rare here to see a family of one mind in this great affair; but he has imbued the mind both of his child and of his servant with a love of the Truth. Finally, I trust that much good will result from the proof he affords that a man may embrace Christianity without having to submit to the sacrifice of every hope of success in the affairs of this life. Converts have most painful sacrifices to make, which they must accept as the cross given them to bear—Christ must be loved more than the nearest and dearest relatives,—but surely we ought to rejoice to think that, when a man professes faith in Christ in this land, he does not of necessity lose all hope of a useful and honourable career in his occupation. To hold out the prospect of worldly advantage as a lure to induce men to profess themselves Christians, is a course which we indignantly repudiate and entirely condemn. But we do earnestly desire to see justice done to all, and merit fairly appreciated and properly rewarded. That he has incurred the enmity of his people will be readily believed, but the present time is not a season when such feelings are likely to be openly shown. If persecution be appointed him, I trust he is prepared to submit to it in the spirit which befits the followers of Him who was despised and rejected of men, a man of sorrows and acquainted with grief. He requests an interest in your prayers, that all the knowledge, strength, and patience he needs—all the graces which become the holy name he now bears, may be given him.

On the afternoon of Tuesday last the annual examination of the General Assembly's Institution took place in the Mission-house. It is a little earlier than usual this year, partly on account of the infirm state of health under which several engaged in the Mission are labouring, but chiefly with regard to the circumstances of some inquirers, the particulars of which cases I hope to be able to give when I next write to you.

With respect to the examination I shall not go into any details, because I hope that Mr. Cook, who kindly and ably presided on the occasion, will write to you on the subject. The same method was pursued as we adopted last year—the subjects and passages to be examined concerning were selected, after the class was called up, by the chairman. Any gentleman present was at liberty to test the knowledge and powers of the pupils. The chairman often questioned them closely; and Mr. Colvin also.

It was very pleasing to see the kindness with which Dr. Wilson frequently took part in the examination. Such an unaffected manifestation of good feeling and Christian sympathy could not but be beneficial in its effects on the natives present especially.

The first class was examined at considerable length on the Epistle to the Hebrews, and on Roman history. The second, third and several other classes, were respectively examined in the various subjects—religious and secular—which they had studied during the year.

Dr. Harkness most kindly undertook the examination in mathematics, and selected a few Propositions in the first six books of Euclid. The manner in which the pupils acquitted themselves elicited from the examiner repeated declarations of much satisfaction. Finally, the Teachers' Class was examined in the Evidences of Christianity, especially with reference to the objections brought against it, and the best method of answering these objections; and, in Education, on the history of Elementary Education, and on Method as applied to Education.

After the usual prizes were distributed, the Chairman rose, and said he felt great satisfaction and pleasure in witnessing what had been done—feelings which, he was certain, all present had experienced. He then made a few remarks, replete with his well-known sagacity and kindness, conveying much excellent advice and generous sympathy. The proceedings closed about six o'clock. On the following day I finished the Examination.

It was with deep gratitude to God that I saw the labours of a year of great trial thus brought to a satisfactory termination. My health continues in nearly the same condition. A change of air for a short time would probably alleviate the more distressing symptoms and restore strength in some measure; but that change I cannot as yet procure. Four inquirers purpose to join us in the beginning of next week; and a season of severe trial may well be expected. You will believe that, so far from being disappointed at this impediment in the way—this hindrance to the accomplishment of my designs—I thankfully rejoice at these tokens of the Divine favour. He can give—as He has of late given—daily strength as it is daily needed. In my next I hope to be able to give you an account of what takes place.

With best wishes, and kindest Christian regards, I am, &c., J. SHERIFF.

#### THE REVOLT IN INDIA.

Few more eventful periods have passed over us, as a nation—few more trying to us as a Church engaged in the missionary work abroad—than the period from last Assembly to this date. We have had to mourn the loss (among other agonizing losses suffered by families and individuals, with whom many, who are not acquainted with them, do yet most keenly sympathize) of one who zealously served his Master during the rapidly passing day of work set apart for him. No one has yet taken up the standard of the Cross that fell from his nerveless grasp in the far northwest of India. But, as surely as the missionary spirit is animating our Church, and is exerting a powerful influence over the minds of the young, shall we soon hear of some faithful one visiting the grave of the devoted Hunter, and, when a calmer scene has followed the storm that now exhausts its remaining violence, taking his stand by a spot which assuredly may now be considered as one of the advanced entrenchments of our Zion, and as hallowed by the blood of its bravest missionary.

The intense cruelty of the heathen has multiplied the strength of the British; and the desperate courage and the immovable calmness of

determination which have again and again distinguished not only large bodies and isolated bands both of civilians and soldiers, but even solitary individuals, have been confirmed as much by the great contrast heathen cruelty presents to the British nature as by the working of that nature in itself.

An ordinary observer of the effects which great events produce on a nation's character can hardly fail to see that by their disasters in India the British have become a more serious, a more God-fearing people. How much has religion, how much have all religious duties been bereft of the formality, too often attached to them, by the devout attention they have received in scenes of harrowing trial, or in the immediate prospect of death, from the young and old of both sexes, in that far-distant and crime-polluted land! Not only has many a careless and Anglo-Indian begun to find religion a necessity of life; but warm admiration from men at Home, who have never admired piety before, has been given to that good grey head which God protected amid the battle-storm, and laid in a peaceful grave, even in the very heart of the enemy's country, and under the very eyes of outnumbering tens of thousands of watchful foes. The piety of Havelock has moved careless men by British firesides: and that brave servant of God, though dead, yet speaketh. He was not ashamed of the doctrines of Christ, nor of remembering the Sabbath-day to keep it holy; and not only the men who served under him, but men who never saw his face, will be blessed by his example.

That memorable Sabbath, the 22d day of November, 1857, which saw the weak and weary women and children, and the wounded soldiers, pass from Lucknow, protected on either side by a screen of heroes, who, after days and nights of ceaseless toil and exposure, lined the difficult path of escape, and kept the foe at bay, suggests to our recollection another Sabbath on which another great escape was won from sudden danger—on the heights of Inkermann. Devoutly, in both cases, would the victors and rescued remember *what day it was*. Yes, they would know that, alike from cathedral and lowly parish church in England, from Scotland's gathered worshippers, and from Ireland's too, prayers would be arising from them like incense. If any Sabbath found the saved, in either case, bending in spirit as most devout worshippers, surely that would be the Sabbath—when "the God of Peace, who brought again from the dead our Lord Jesus Christ," gave them, as it were, life from the dead. Those two remarkable instances of deliverance from overwhelming danger occurred on the Lord's Day. And it ought to animate the faith and the supplications of Christian assemblies to remember such events, and to think, while they offer their Sabbath-prayers for the distant and war-worn sons of Britain, of the great efficacy of faithful prayer.

The first thought suggested to us when the dangers thickened around the military stations of India—and it is one that may have occurred to many—was, What could our Government have done, and what would our nation have dared to do, without the experience both of the disasters and of the success of the Crimean campaign? We fear a majority of the nation would have counseled the final surrender of Hindostan by the British. Be this as it may, the previous discipline undergone by the Government, by the army, and by the people of this country, prepared them for suffering and for endurance in a very remarkable manner.

One great result of the revolt in India has been the conviction produced among all classes, and especially among literary men, who have been little accustomed to think of missions, that—not the English language, nor the French

\* See the PRESBYTERIAN for March, at page 41.

language, nor German—nor *English literature*, (in which last it is reported that Nena Schib was greatly skilled—he was even capable of weeping over sentimental English poetry)—nor *English politeness*, which is very inferior to that of Hindoos—nor *English science*—nor anything except THE PREACHING OF CHRIST, in season and out of season, early and late, by example and by precept, to young and old, wherever access may be had to them, is the true plan for Christianizing India.

If there are a few who differ in appearance from this conviction, it is only in appearance; for their arguments profess to spring from a hearty desire to Christianize India in the most ready and effectual manner, and in the most authorized way. They do not think the English language has any inherent virtue to Christianize which other languages do not possess; they do not think it by any means absurd to let "every man hear in his own tongue the wonderful works of God;" but they counsel a certain amount of delay in preaching, that the effect of school-teaching on the young may be tested. A similar position is occupied by those who think the masses in our large towns are not capable of being converted to practical Christianity except by planting among them schools for the secular education of their children; a *non-sequitur* assertion which is opposed to the convictions of the vast majority of Christians in every Church and in every age.—*H. & F. M. R.*

#### CORRESPONDENCE.

##### A PLEA FOR CHURCH EXTENSION.

*To the Editor of the "Presbyterian."*

SIR,—In your notice of the Church in the Lower Provinces in this month's number of the "Presbyterian," you allude to the formation of associations for the support and extension of religious ordinances in Pictou, Nova Scotia. It has often surprised me that some organized movement of a similar character has not been made in this Province.

Inmigration is on the increase; depression of trade at Home and the inducements held out to settlers in this country are still drawing many from their native land to seek a competency in the wide tracts of this Continent.

In Scotland we find a Scheme in operation for the purpose of Church Extension, which, according to the report to last Assembly, had raised the sum of £300,000, *sig.*

In Canada, with greater deficiencies, we have no such agency to meet them.

A handful of men in a country district are drawn together by a desire to establish the public worship of God, as formerly they enjoyed it in the homes of their fathers.

With a struggle, and a little aid from without, they succeed in raising a church, with perhaps a burden of debt. Additional obligations must be come under to provide a stipend; and withal, until very recently, extreme difficulty was experienced in obtaining a pastor.

With such obstacles to encounter as make even the pious Christian yield to

despair, what wonder if many a one, who has been led to think seriously of the affairs of eternity, should give way to the promptings of the natural man and relapse into careless indifference!

Can our Church members reflect on this subject, and not feel that a grave responsibility rests with them in regard to it. The history of his Church is a source of satisfaction to the mind of every Christian Scotchman: its resolute stand for liberty of conscience, dearly though that liberty at times be purchased; the consistency with which its members maintained in the domestic circles,—whether in the midst of the busy town, or on the side of the lonely glen,—those pious exercises which form the sustenance of that religion they prize.

And can it be that, coming to another land, merely changing the place of their habitation, they should so far lose sight of what really constitutes their national glory as to sink into supineness in matters of Religion, and, as I regret to know, sometimes, for years, neglect the assembling of themselves together for the worship of God?

I rejoice to think that one difficulty in the way of struggling congregations in country districts is being rapidly removed, and that we may look for a steady supply of young men from Queen's College, which, with the aid of the supplies from Scotland which, we hope, may be continued by the Colonial Committee of the Parent Church, will do much to diminish the scarcity of ministers from which we have suffered. But, even to merit a continuance of supply from this latter quarter, I humbly think that some special effort on our part is called for.

I should wish to see town and country unite in one vigorous exertion to aid their poorer brethren who are endeavouring to establish other churches.

It is a matter which at the present day calls for the help of every Christian man.

To city congregations who have been able to rear handsome edifices, to which to resort on the Sabbath day, the cry to remember those who have none at all is imperative. To self-sustaining country congregations the echo of that cry should recall the struggles which they themselves had to make before they could enjoy this great blessing.

Would that all would rally round this standard of Church Extension and resolve upon some common basis to carry to districts, thinly peopled and still destitute, the means of grace.

What that basis may be is a matter of detail which, I think, may be easily arranged, should the subject find favor generally, and I am sure that meantime you will be the medium of communication for any who may be disposed to sympathize with it.

I am aware that my proposal is liable to the objection that it may be a length of time before any sum could be raised so

considerable as to be divisible among the many applicants for aid—and especially at such a season as this; but on the same ground the Endowment Scheme was, when originally proposed in Scotland, branded as Utopian; and I have alluded to what it has already been enabled to accomplish.

I earnestly hope that many may be led to look upon this subject in the light in which it has appeared to me, and that, if not at its meeting in May, at least before another annual meeting of our Supreme Court come round, the matter shall have assumed some definite shape.

I am,

Sir,

Your obdt. servant,

Z.

8th March, 1858.

#### FROM OUR CORRESPONDENT IN SCOTLAND.

The advent of Lord Derby to the Premiership in the room of Lord Palmerston is the great event before the public just now. The point upon which the change of administration turned was sufficiently narrow, and the general opinion is that the present Cabinet will not be one of any permanence. The French Minister, Count Walewski, addressed a despatch to this country, in which he remonstrates rather freely upon the protection which it has ever been the pride of Great Britain to extend to the unfortunate. Instead of replying to this in a friendly but firm tone, Lord Palmerston brought forward his Conspiracy to Murder Bill as a check upon seditious refugees and a solatium to the naturally excited feelings of our French neighbours. Thereupon Parliament, which upon this occasion at least expressed the hearty feeling of the nation, found fault with him for "knocking under" to our old allies; and by a vote equivalent to a censure he was ousted. There is no doubt that the rash and absurd language adopted by France against this country, consequent upon the diabolical attempt on Louis Napoleon's life, has made our fellow-countrymen very jealous of their honours. At the same time I think it is a matter of doubt whether sufficient allowance was made for the very irritating circumstances in which that bullying language first arose. So much for the cause of the present change of ministry; but, apart from it, we have much reason as Churchmen to congratulate ourselves upon the happy exchange. Lord Derby may not come up to our ideas on every question; but we know from his well approved principles that the interests of the Church are much safer in his hands than in those of the late jesting premier. I venture to say that he would never have made such an inferior appointment as that to the principality of Glasgow; and, although his tenure of office will, probably, be short, we may be sure that his disposal of ecclesias-

tical patronages will be judiciously and purely exercised.

The Dean of Faculty, Mr. Inglis, the eminent son of an eminent clergyman in our Church, is Lord Advocate in the new administration; and under this distinguished man we may be sure that the great cause of Parochial and University Education will be promoted, without sacrificing the interests of the Church to political or sectarian jealousies.

As the time for the next Assembly approaches, I observe that various overtures are preparing in our local presbyteries to be laid before it. One of the most important of these, by Dr. Macfarlane, of Duddingstone, is in regard to our Missionary operations in India. In it he opens up the old question in regard to the propriety of receiving Government grants, and I must say that nothing less than the recent mutiny would have justified him for obtruding a subject upon which the Assembly has so decisively pronounced. As it is, Dr. M. appears to stand upon scruples far too narrow for the liberal and energetic working of a great Missionary Church.

Another overture from the Presbytery of Aberdeen refers to some innovations upon public worship introduced by a few lackadaisical preachers, and prays the House to put a stop to such unwonted aspirations. This subject would afford an amusing paragraph; but we will reserve our remarks upon the priggism and puppyism of those young men (not forgetting an old one also) for a future occasion.

The effects of the commercial embarrassment, though not unexpected, I regret to say, are severely felt. Frosty weather and keen winds for five weeks tell upon our labouring population besides. The authorities in Edinburgh employ a number of destitute workmen, and recently waited upon the local Presbytery to induce the members to urge their claims upon their several congregations.—Dr. Robertson in his earnest appeal in the *Record* for this month refers also to the monetary crisis, as interfering sadly with his own benevolent and patriotic labours. It is galling to think that those disasters and distresses have arisen partly from the wicked trickery and greed of mercantile men; and we confess that we heard the other day of the conviction of the Directors of the Royal British Bank with something like grim satisfaction. We trust that the stigma and disgraceful opprobrium attached to those unprincipled individuals will prove a lesson to many who now carry a high head upon mart and exchange; and, as hinted by the late Attorney-General, Sir R. Bethel, it is quite possible that legal proceedings may be instituted against others who have been engaged in similar dishonourable practices. In this case many parties nearer home may tremble for the result.—On the 20th ult., at Dumfries, died the Rev. Dr. Duncan,

minister of the New Church in that town, and a venerable father in the Church. He was in the 82d year of his age and the 54th year of his ministry. His father was the clergyman of a neighbouring parish. His brother was the eminent Dr. Henry Duncan, of Ruthwell, founder of Savings Banks. He himself was a man of rare qualities—natural and acquired—the courteous, high-bred gentleman of the old school—the elegant scholar—the simple pastor—the kind, amiable friend. Peace to his memory!

Scotland, 4th March, 1858.

## MISSIONARY AND RELIGIOUS.

### SABBATH SCHOOL TEACHERS' UNION.

The annual meeting of the Edinburgh Sabbath School Teachers' Union was held last evening—Professor Balfour in the chair. The meeting was opened with prayer by the Rev. Mr. Gemmel.

After a few remarks by the chairman, the report was read by the secretary, Mr. Turnbull. It stated that at the last public meeting a committee had been appointed to arrange for a general canvass of the city, in order to ascertain how many children were in receipt of Sabbath School instruction. That committee had performed its work. It had been thus ascertained that out of 23,000 children, visited by the committee, 13,800 attended Protestant Sabbath Schools, 630 received religious instruction at home, and 738 attended Roman Catholic Sabbath Schools, leaving 7300 without any sort of religious instruction. Of these, 2000 promised to attend school. Some of them kept their word for a time, but soon fell away again, so that matters were now pretty much as they were before the canvass commenced. The report then went on to specify certain causes which tended to diminish the efficiency of Sabbath Schools. These were (1) the want of encouragement from ministers of the Gospel and Kirk Sessions; (2) the want, in many cases, of sufficient accommodation for the schools; (3) the short time the children generally remained under tuition; (4) the absence of aged and experienced members of the Church from the ranks of the teachers; (5) the want of any systematic method of training teachers; and (6) the want of any lasting bond of union between the teachers and scholars, the latter generally going off as they passed from childhood into youth. The statistics of Edinburgh Sabbath Schools were given as follows:—In 1855 there were about 1500 teachers, this year there were 1700. The number of scholars returned for the two years was the same, 16,000. In 1855 an error had been made in some of the returns, by which the number was made to appear greater than it really was. This had been rectified, so that the number for the present year was properly an increase on the last. Another point dwelt upon was the increase of senior classes in the schools. These had, till a recent period, been almost unknown; now they were numerous, some congregations possessing so many as eight such classes. The report went on to state that Mr. Knox had been engaged as the agent of the Sabbath School Union, and, as such, had entered upon his duties. The publications of the Union, especially the series of lessons, still approved their usefulness by commanding an extensive and increasing sale. A model class of from fifty to sixty children continued to be taught by various members of the Society, on the Sabbath mornings, for the benefit of those teachers who might

desire to profit by the example of more experienced instructors.

The treasurer's statement was then read. From this it appeared that the receipts for the year had amounted to £90 17s. 9d., and there was a balance at the credit of the Society of £27 12s. 6d.

The adoption of the report was moved by Mr. Dickson, seconded by Mr. Padon, and unanimously agreed to.

The meeting was then addressed by the Rev. Mr. Smith, of Trinity College Church. He dwelt on the obligation all Christians were under to do service in the cause of the Church; and exhorted those of his hearers who had not yet become Sabbath School teachers at once to enter upon the work, and those who were engaged in it to labour diligently and with good heart.

Several other addresses were delivered; and the meeting was dismissed with the benediction.

### FAREWELL ADDRESS OF DR. LIVINGSTONE.

UNIVERSITY OF GLASGOW.

We believe the following address is among the very last, if not the last, delivered by Dr. Livingstone previous to his departure for Africa:—

Yesterday afternoon, at three o'clock, Dr. Livingstone delivered an address to the students of the Glasgow University in the Common Hall, which was crowded to excess—the galleries likewise being occupied by a pretty numerous assemblage of ladies. The eminent traveller had only arrived in this part of the country a few days ago, for the purpose of taking a final leave of his relatives in this neighbourhood. The address of yesterday, therefore, is likely to be the last public appearance he will make previous to again setting out upon his travels.

Dr. Livingstone was accompanied to the platform by Professor Hill and the greater part of his colleagues.

Professor HILL, in a few words, introduced the distinguished traveller.

Dr. LIVINGSTONE on coming forward was received with a burst of enthusiastic cheering. He said—It affords me, gentlemen, great pleasure indeed to come amongst you, because I look upon you, young men, who are preparing to occupy most important situations in this country, as the agents that will, in all probability, insure ultimate success to the great object that I have in view. I should like, if you please, to give you a little account of what I mean to do, and ultimate success will rest with you and other young men who are now preparing for the active duties of life. Most of you may be aware that I am about to return to that country in which I spent about 16 years of my life. I am not going out alone as I did formerly, but the Government has generously provided me with the means of taking other men with me, and these men, I hope, will bring back full information about the resources of that part of the African colonies over which I passed. We sail, then, from Liverpool in the course of a few days. We take out a small steam-launch on the deck of the vessel which carries us out. That small steam-launch goes out in three pieces, and the object we have in view is to get through the unhealthy part of the country as quickly as possible. You may be aware that nearly the whole of the African coast is unhealthy. All the coast land is very unhealthy, but the discovery of a high land in the interior, which is perfectly healthy, presents great hopes for that continent. We proceed, then, up the river Zambesi as quickly as possi-



ble, in order to get through this unhealthy district, and, having reached the high lands in the interior, there we mean to erect an iron house and settle ourselves, in order to gain accurate information about all the resources of that country. Going with us we have a botanist, a young man who has attained a considerable degree of excellence in that line; we have also a mining geologist. These two gentlemen, we hope, will bring back an accurate account of the botanical and mineral resources of the country. We have also an artist, in order that the general appearance and scenery of the country may be brought back to our own; and we have, besides, a naval officer, the river system of the country being very remarkable and very well worth the investigation of the most civilised nations of Europe. We have in the central part of the country a very wonderful system of rivers. The country generally may be described as a kind of elevated basin, the rivers running from the sides of it into the centre. One of the central rivers flows from the north to the south until it finds an exit to the sea on the eastern coast; another of the rivers is formed exactly in the same manner, and finds its way out to the sea on the western coast. We mean to examine the whole river system. I came down the main stream, and all I can tell you about it is simply in regard to the parts where the different streams come into that river—the branches I know nothing at all about except from native information. We now go to examine the whole system ourselves with the assistance of this naval officer, who has a great deal of experience in African navigation. The object we have ultimately in view is not merely exploration, not merely to be able to say we have gone through to such a latitude and to such a longitude, and we have found such and such wonders there. That is not the chief object we have in view. Our object is a much higher one. You all know that this country is the mainstay of slavery throughout the World, and more especially in the United States of America. If we did not purchase their cotton, and give them very high prices for it, why the slaveholding would be perfectly impossible—it would be unprofitable; and, as soon as we can render slaveholding unprofitable, there is a prospect of a speedy end to that system. (Applause.) In Africa we have free labour on the spot, and we have excellent soil too. We have, in many places, cotton growing almost wild; wherever it is sown it springs up and produces abundantly. We have also a great many other things that we require in our manufactures, and it is really wonderful how their supply has been confined to certain spots of the Earth, while there is such a large portion of the World equally capable of producing them in the richest abundance. Let us look at the small island of the Mauritius, for instance. This is a free colony of our own with no slaveholders, and not so large as Lanarkshire, being only 35 miles long by 25 broad. There we find that, by means of guano, improved machinery and free labour, it produces sugar equal to one-fourth of the entire consumption of Great Britain. (Applause.) In Africa we have the sugar cane growing any where without guano and without manure, and we have free labour on the spot, if they will only pay for it, and that must always be borne in mind. We hear people talking of the want of labour, but the question ought to be asked, can you pay for it? (Laughter.) We have free labour on the spot, and people who are willing to work, if they are only treated fairly. If they are not paid for their labour, I do not see why they should work. I myself would not feel disposed to work, if persons would not pay me for it. (Laughter.) If this river system is, as the natives inform us, a pathway to the northern part

of the country, then Europeans may settle upon the healthy high lands, and collect the produce from the unhealthy parts beyond. I do not suppose that Europeans can live in those parts, well adapted though they are to the natives, but they can have depots on the high lands, and trust to the natives to cultivate the things they may require for our market and manufactures, and the produce can be brought up by means of the rivers. What I am in hopes of doing is simply to make a beginning. I do not anticipate doing anything very grand, but, if I can only show that those high lands are healthy—(this is my belief, as I had no fever at all myself, and the district is remarkably dry and well adapted for Europeans)—I shall consider I have effected a great work indeed by making that beginning. (Applause.) We find the people in the middle of the country very different indeed from those on the coast; they are totally unlike. Those near the coast always looked upon me with suspicion, and sometimes with disgust, as they had the idea that we white people take away their slaves to fatten and eat them. (Laughter.) You can form no idea of the size of that country from anything you see in this island. There we find people living in the middle of the country who have no idea of the sea. They have only heard of it—neither they nor their forefathers having had any direct communication with it. Those living there pick up any information the native slave-traders may bring to them. When these slave-traders come amongst them, they make inquiry—Who made all these beautiful things—who made these calicoes—who made these beautiful figures upon them? The slave-traders answer—These things are made by the white people, who live in the sea. I was looked upon as one of those white men who had come out of the sea, and my men who accompanied me were rather fond of passing me off as a general merchant, and even pointed to my hair as evidence that I had come out of the sea. Said they, "Look at his hair, it is all straightened out by the water." (Laughter.) It is not to be wondered at that the people living there believe in all the statements that may be made to them, and the general belief amongst them is that white men take away slaves to fatten and eat them; and on that account I was often looked upon with disgust, as we here naturally look upon cannibals with no great degree of favour. With the people living in the middle of the country of all kinds we found no difficulty whatever in passing from one village to another. They had not been corrupted by contact with the slave trade, and I look upon them as in a most favourable condition now for the reception of the Gospel of Christ. I believe any missionary going among them would be able to live in perfect safety. I do not say that they are willing or anxious to receive the Gospel—they know nothing at all about it; but they would receive any white man and treat him with kindness, and he would have an opportunity of propagating his faith without let or hindrance. That is the position of the people in the middle of the country. Now I hope that I may be permitted to begin to lay the foundation of the evangelisation of these people in the middle of the country. But the way is not quite open. I came down the river Zambesi to the east coast, and, when I came among those who have come into contact with the slave trader, if I had had anything worth taking, they would have taken it. "But you can't take the breeks off a Highlandman." (Laughter.) So I got out; but it does not follow that another could get in without some preparation. That preparation I hope to make as we go along through the tribes on the borders of the river Zambesi. We mean, as we go along, to visit all the chieftains, to distribute cotton seeds among them,

and to assure them that we hate the slave trade and are anxious to purchase anything of value they can produce. I think there is every probability that, in course of time, we shall gain their confidence; we have not yet obtained their confidence, and that is one of the great objects I shall attend to in going out, viz., to gain the confidence of those people who have only had intercourse with the slave-traders. It is a work of difficulty, and there will not seem to any one to be anything very grand in visiting these people along the banks of the Zambesi, inviting them to cultivate, assuring them of our friendliness, and preaching the Gospel to them. This is a slow work, and does not appear anything grand or splendid; but, if we can gain their confidence, and missionaries and mercantile men can pass through them with safety, then, I believe, we shall be on the high road to getting a large supply of the raw material for our manufactures from the interior of that country. In speaking to the young men before me I remember well when I was among you, and now that I have got on pretty far in life, looking back, I remember my college days in Glasgow with great delight, and, if it were possible, I should like to begin them over again. If I were to do so, there are a good many things I would avoid, and many things I would follow more closely. When I look back to my companions, I see that every one of them who has become a real Christian man—a real bold Christian man, and has set himself to one thing with energy and perseverance—has come to something. I can look to a number of my companions in very influential positions to-day. Others have turned aside into low, groveling, sinful ways—have come to nothing, and are now in a position one does not like to think of at all; and others have passed away in sinful courses, over whom we must throw a veil altogether. But every one, who has set himself with energy to work out some particular line of duty, has come to a station of respectability and influence. When Sir Robert Peel addressed us here in 1838, he told us that it was not genius that insured success, but hard, earnest working. (Cheers.) He advised us all to set ourselves to work hard, and to work earnestly in the path of duty, and assured us, as I can assure you all to-day, that, if you set yourselves to work hard and earnestly, and, above all, in a Christian spirit, you will be sure of success in life; and, in death, you must die happy. I would also say briefly—for, though I have spoken a good deal in public, I can speak better in the African languages than my own—(cheers)—that it would be well for us all to try to follow the leadings of Providence. Now we see various countries of the World opening up before us: opening up to Christian and humanising influences. We see India opening up, China opening up, and Africa opening up. (Cheers.) We see that the Spirit of God is directing the minds of men in various directions, and the great probability is that there will be energetic work in these directions that He is pointing out. You all know my origin and early life; and I came Home, not expecting at all to gain fame, but expecting to be seated at my cottage fire for some time; and then, after seeing some of the great things I had read about—the Crystal Palace, the railways, the electric telegraphs—to go back again to Africa. But no sooner did I come Home than great attention was attracted to the discoveries I had made. I did not expect that; I did not at all expect or anticipate that any attention would be attracted to me on account of them, but a very great deal of attention has been attracted to them; and I believe that this is simply the operation of the Divine mind on the minds of men, turning our minds in the direction in which He wishes us to work. Let us follow the

leadings of Providence, and enter into what seems to be the designs of Providence. It cannot be the design of Providence that the horrid system of slavery should exist for ever, or that we should be supporters of that system. And yet we are, though unwillingly, the chief supporters of slavery. Now let mercantile men, ministers, and all work together, so as eventually to eradicate that foul blot from the European name. The country to which I am going is so well adapted for missionary operations that I hope it will soon have some European missionaries, not by the path by which I am going, but by a longer path, Cape Colony. And I would commend the objects of Christian missions to all you, young men, with great affection. I myself have been a missionary, and I hope still to be a missionary. (Cheers.) I can assure you, I never regretted having devoted myself to the propagation of the Gospel among the heathen. And, if any of you should enter upon that noble work, enter upon it boldly, and with manliness. I never can think it right to look upon missionary work as a work of great sacrifices. Certainly we leave our friends and relatives behind us, but we go with the Divine Saviour who said, "Lo, I am with you always, even to the end of the world"! This is a true word. I myself have experienced it again and again. In every difficulty He has been with me, and He is willing to be with you. I would leave you with one parting word, which has always given me great comfort in every difficulty—"Commit thy way to the Lord, trust also in Him, and He will bring it to pass." I thank you for so kindly and patiently listening to my short address, and I bid you all an affectionate farewell. (Loud and prolonged cheering.)

Professor HILL—The manner in which you have testified your appreciation of Dr. Livingstone's short address makes it almost unnecessary for me to add anything at all. But, as Dr. Livingstone has been so kind as to address the students of this University, I think it would not be right to separate without formally tendering him our thanks, and our ardent wishes that the benevolent purpose he has in view may, by the blessing of God, be carried abundantly into effect. I suppose you will agree to this motion in the way in which you usually testify your approbation. (Loud cheering and waving of hats.)

Dr. LIVINGSTONE—I ought to thank you for the patience with which you have listened to my address, and I ought also to thank this University for the honour they have conferred upon me. When I reached the east coast of Africa, I found a letter from my friend, Professor Buchanan, stating that the Senate of this University had been pleased to confer upon me the degree of LL.D. I thank them most heartily for that honour. I wish you, my young friends, all success in your studies, and I hope you will all work hard and attain to eminence.

The meeting then separated, after loud cheers for Dr. Livingstone and Mrs. Livingstone.—*Glasgow Herald.*

## REVIEWS.

### WHAT CHRISTIANITY TEACHES RESPECTING THE BODY.\*

(From *Scottish Literary Gazette.*)

It is a pleasing sign of the times that no fewer than two sermons by ministers of the Church of Scotland have, within the last two years, been published by her Majesty's command.

\* Published by her Majesty's Command, *What Christianity Teaches respecting the Body.* A Sermon preached in the Parish Church of Crathie, 11th October, 1857, by Robert Lee, D. D. Edinburgh: Cowan & Co.

Other monarchs have too frequently been occupied with the "pomp and circumstance of power." If they were not continually scheming an extension of their power by restricting the liberties of their subjects, or by extending their dominions by force of arms, they were almost to a certainty engaged in giving full rein to an unbridled licentiousness. History confirms our remarks. There have been too few monarchs personally religious, however remarkable otherwise; so that it is not to be wondered at if the people of Britain naturally feel proud of so noble an exception as Victoria, sitting in a humble parish kirk in Scotland, joining in a song of praise to the King of kings with the simple peasants of our country, and listening with reverential attention to a minister of our National Church. Need we wonder, then, at the unexampled anxiety of all classes to read the royal sermons, and to admire what her Majesty admired and approved of.

A perusal of this sermon will show at a glance why it has attracted her Majesty's attention. It is decidedly practical, but not more so than might have been expected from its rev. author. Nor have we any occasion to quarrel with its doctrine, as at all heterodox or equivocal. The sermon begins with a very lucid statement of that portion of Plato's theology, or rather of his theology and cosmology (for the two are inseparable), which relates to "evil." "God is good," says Plato. Since there is "good," there must necessarily be the contrary of good—"evil;" for all knowledge is relative. The world of phenomena is the region where evil dwells; in other words, matter is necessarily evil. The sooner we escape from the region of phenomena, the sooner will we contemplate naked truth—that is, lead the life of the gods. Dr. Lee hints (the introduction is somewhat concise.) that these doctrines received a further development in that school of philosophers commonly known as the Alexandrian school; and that all philosophic theories, however much they may be unheeded by, and unintelligible to, the popular mind, yet greatly affect it. The doctrines of the Alexandrian school are well known to have given rise to monachism; so that this strange institution is directly traceable to the conceptions of Plato.

The practical inference taught by Plato and by the Alexandrian philosophers was, that it was our duty "to punish, reduce, and humble the enemy" (our body); and, consequently, the sooner that we could "shuffle off this mortal coil," the better would it be for our happiness. The monks hardly went to this extreme, but they came very near it, as our readers well know.

In opposition to those doctrines, modern philosophy and the Bible teach us that, far from any necessity existing for the degradation of the body, it is sanctified and honoured by the Messiah who adopted it, and that it is to be honoured in a hereafter by sharing immortality with the soul.

Before proceeding further in our analysis of Dr. Lee's sermon, we would call attention to the disparaging terms in which he speaks of ancient philosophy, in contrast with modern philosophy. Ancient philosophies were "dreams"—"the wild hypotheses of certain men." But the teachings of modern philosophy are to be implicitly relied upon. "as the conclusions of men who patiently observe, humbly inquire, diligently experiment, and cautiously conclude." We apprehend that the teachings of modern philosophy in regard to the relation of soul and body would have been condemned now-a-days as "dreams" or "wild hypotheses," if modern philosophy had not received a little reflected light from the Bible. We certainly do not think that the philosophies of Plato and of Aristotle are to be treated as "dreams," more

especially when we consider that they derive no light from the Bible, and that the germs—yes, often times more—the germs of all modern philosophies are to be found in the pages of Plato, and of his celebrated pupil the Stagyrte. The light of nature, by itself, can teach us little or nothing, we believe, on this mysterious point. The teachings of medical science may tend to confirm what the Scriptures say, but they cannot, we think, throw light into the darkness of themselves. If people hold that medical science teaches the same truths as the Bible on the relation of the soul and the body, they ought not to style those teachings the teachings of philosophy, for the term philosophy is more strictly applied to metaphysical science.

Having shown that the body, purified and refined, is to be part of ourselves hereafter, Dr. Lee proceeds to show how much man can do for the temporal welfare of his body. Upwards of a hundred thousand persons die annually in England of preventable disease; and in the same proportion six or seven millions of human beings die annually of, be it observed, *preventable diseases*. We can do much to prevent disease and death, as was exemplified "in London; while cholera was devastating the surrounding population, the inmates of the Model Lodging Houses were almost or altogether exempt. On the south side of the Thames the mortality was more than three times greater in proportion to the population than that on the north side; the causes of the differences being evident." Seeing that we can do so much to prevent diseases and death, it becomes a matter of "strictly religious obligation, being part of the duty which we owe to God, to our neighbour, and to ourselves," to study the laws of health. "Our moral Governor is working around us everywhere, and we are liable to be caught and crushed by the machinery in the midst of which we are placed. Is not this a call on us to examine that machinery, so that we may escape the danger? For no doubt it is comprehensible by us, so far at least as our safety requires; and with equal certainty we may rest assured it is not designed to destroy or hurt, but to protect, help, and comfort us, if we will know and do what we may know and should do."

Dr. Lee then proceeds to show that "what we can do" for the care of the body, "that we should do." We ought to be careful of our body—1. Because it is His by right of creation, preservation, and redemption; 2. Because a certain amount of physical well-being is necessary to a healthy, moral, and religious condition. "It is easier for a camel to go through the eye of a needle" than for a dyspeptic person to be gentle, meek, patient, long-suffering."

But it is utterly impossible, in the compass of an ordinary review, to follow out this practical exposition in all its details. We must refer our readers to the sermon itself; it is eminently lucid in style and vigorous in thought. It betrays an acquaintance with both ancient and modern philosophy of which few can boast; while, strange to say, all the practical newspaper facts of the present day, which can illustrate the subject, are most curiously intertwined with the graver matter of discourse. It must be admitted that many think that this is the quality which ought to distinguish sermons in the present age, when men have no time or inclination to listen to cumbrous disquisitions, or the dull theology of former days. We are hardly prepared to subscribe to such sentiments. Be this as it may, what they like is a *practical* discourse in the best sense; and every line in this sermon is, so to speak, saturated with practice. Lord Palmerston will undoubtedly be of this opinion; for it may almost be averred that it was composed expressly to illustrate and enforce upon us those very doctrines which his Lordship sought to instil into the Presby-

tery of Edinburgh in answer to their request for a national fast on account of the cholera. His Lordship may perhaps fancy that he has made a convert of Dr. R. Lee, and that some other minister may probably yet be found to endorse his last heresy—that all babies are born good. Lord Palmerston will however, we suspect, find this latter task a somewhat difficult one.

[FOR THE "PRESBYTERIAN."

REVIEW OF A MEMOIR OF ADELAIDE  
NEWTON.

It is an often argued question, and one not easy of solution, whether there is in the World a greater or less amount of vital Christianity than in former ages. Any one who contemplates that unparalleled portion of human history, when the early Church advanced with even accelerated progress, bidding defiance to all the obstacles which idolatrous superstition and imperial tyranny could place in its way, and only gaining new strength amid the terror of fire and sword, with which its short-sighted enemies fondly hoped to destroy it, must be impressed with the conviction that there was some irresistible but secret power which could so sustain and promote a cause, in all human probability doomed to inevitable destruction. In days when the baptismal font and eucharistic table were the almost certain prelude to torture and the stake, it could have been no feeble and uncertain principle which impelled men of like natures with ourselves to cast in their lot with a despised and persecuted band. It was no common faith which could send them to face the sufferings of a painful and contumelious death with undaunted constancy and holy joy, forgetting in their vivid realization of the "unseen and eternal" the miseries which encompassed their outward life. Nothing but the felt presence of a real and personal Saviour could have sustained in their last extremity these noble souls, of whom "the world was not worthy." But, although in these days the name of a Christian entails not infamy but rather honour on its possessor; although now the members of a Christian Church are free to follow their various occupations, to plant, to build, to traffic in security without fear of the impending sword; although it is too often the case that men adopt the profession of Religion where there is but little or none of the reality; still we cannot but hold the conviction that the Church still counts many within her pale who would be as ready to lay down their lives for the Gospel as those who fell beneath the unsparing sword of Nero or Dioclesian.

While far from disparaging the lofty spirits of past ages, it becomes us yet to remember that we have still among us heroic women who in Christian faith and love might vie with the Perpetuas and Filomenas of old; that a St. Sebastian might find no unworthy successor in some who have fallen on Crimean or Indian battle-fields; while for St. Francis Xavier looking his

last upon the chestnut-crowned hills of his native Spain, and going forth to evangelize the barbarian hordes of the East, we might produce no inadequate parallel in the dauntless missionary of our times and land, who endured uncomplainingly the scorching heats and drenching floods, the fevers and malaria of an African climate, that he might open up to the influence of civilization and the light of the Gospel those vast tracts so long unknown to the civilized world.

And not only in these exceptional cases does the analogy hold good. Among the many who are not privileged to reach "the heights by great men kept and gained" by some great and splendid achievements who live in comparative obscurity the every-day life of man, there are many who, though in the world, are not of it, who, amidst "the crowded lane and wrangling mart," in their "secret hearts" are walking with God, in whom the spirit of the martyrs of old burns with a pure and holy lustre; souls

"That seem to dwell

"Above this earth; so rich a spell  
"Floats round their steps, where'er they move,  
"From hopes fulfilled and mutual love."

It is to the "steps" of one of these "chosen ones," that we wish to direct the reader's attention. Adelaide Newton was born on the 1st of March, 1824. Naturally endowed with elevated tastes, and surrounded with much to develop and gratify them, she enjoyed one of the most precious of earthly blessings, a happy childhood and youth. But, even amid the many sources of enjoyment that were open to her, she could not remain satisfied with drinking of earthly streams. Nurtured in a Christian home, she was often in early life impressed with the necessity of giving herself to her Saviour; but it was not till the surrender had been made, fully and unconditionally, that she really experienced the blessedness of peace in believing. But from the moment when the surrender was made her path became one of steady progress, "shining brighter and brighter unto the perfect day," with a constancy and intensity which it is to be wished were far more common. From the *lukewarmness*, which hangs as a dead-weight around so many Christians, she was altogether free; and consequently she was spared the miserable fluctuations of being a *half Christian*. On the much vexed question of faith and works her views at a very early period were singularly clear. "How did I know," she writes, "that my sins were all washed away." Because I was trusting simply to the *finished* work of Christ, and was not waiting until I had done anything to evidence it. What we *do* as Christians proves whose we are in the eyes of the world, Matt. vii. 16-20; but the grand question with us is, Whose we are in the sight of God, and that depends entirely on our acceptance of the finished work of

Christ. *Union with Christ makes us Christians*, and that should be the test *whose we are*. On another equally vexed question, too, we quote her opinion, as being equally free from the opposite extremes of asceticism and laxity; and it must be remembered that it is the spontaneous opinion of a young and happy spirit in the first freshness of morning life.

"I cannot help thinking that, if you are much occupied with thoughts of Heaven, of holiness, of the meek and lowly Jesus, and how He lived and walked on earth, you will feel a secret shrinking from worldly society, which will make balls, &c., &c., very painful to you. God has left no positive commands upon things of this sort; for He knows that, where the heart is given to Him, the life will assuredly be given too. And the motive of Gospel obedience is not so much *duty as love*. The child that loves its parents devotedly, or its friends, does what will please them at any cost."

How long will professing Christians seek to vindicate a participation in the frivolous amusements of Society on the plea of being *innocent*; anxious, it would seem, to go as far as they dare in conformity with the world, without forfeiting the privileges of the Gospel. True, the spirit of Christianity is far from being opposed to true enjoyment; on the contrary, it tends in the highest degree to promote it; but how many sources of the purest and most elevated enjoyment are open to us without descending to those which, but for the endorsing stamp of fashion and custom, might well be looked upon as unworthy of rational beings. Life is far too short, and Christians have too high a vocation, to permit them innocently to consume precious hours, in amusements whose undeniable tendency is to dissipate their intellectual power and draw their hearts from God; and, however sophistry may endeavour to sustain by specious argument a favorite theory, it is the testimony of all experience, that among those Christians who have most fully known the "blessedness of serving the Lord" there have been none who were wont to participate, even to a limited extent, in the frivolities and dissipations of modern social life.

Bearing about with her continually "an habitual and realising sense of the presence of God at all times, and the constant recollection that His eye was upon her," Adelaide Newton became at once a most energetic and devoted labourer in His vineyard. Her visits to the poor and the sick, her personal exertions to win souls to her Saviour, were ardent and unremitting until through the very intensity of her labors her frame, never robust, sunk under the hand of disease, from which during the remaining eight years of her life she was never entirely free.

Necessarily laid aside from this time from all active duty, her life presents but few incidents to record. Occasional visits to Torquay in search of the health she felt

it a duty to seek, although in God's providence it was denied her; seasons of complete prostration and agonised suffering, followed by partial restoration to bodily ease, form almost the only variations in the invalid's life. But it was a life to which the term "tedious" could never be applied. The blessed sense of an ever-present Saviour, bright glimpses of the "glory that is to be revealed," and the "peace of God that passeth understanding," filled the sick chamber with a serenity of rapture with which earthly joys may not enter into comparison. So purified and etherealised did her spirit seem to become that we are apt to forget that we are not reading of a spirit "already made perfect." While we prize most highly the record of the spiritual blessings so abundantly vouchsafed, we are inclined to wish that we had been permitted to see a little more of her *human* life, to enter a little into her hourly contact with temporal things, and to catch the carrying-out of her Christianity into her ordinary intercourse of every-day life. It would have brought her more within the compass of our common humanity, and thrown light on what is too apt to be neglected, "*the religion of common life.*"

Among the many Christian graces that shone so brightly in Adelaide Newton's character, her complete resignation to her Heavenly Father's will and her ardent love to a *personal* Saviour are among the most prominent. In *murmuring* she never indulged. It was her happiness to lie passive in her Father's hands, taking with childlike confidence and submission all that He was pleased to send her. "I delight to think that the future need be no source of anxiety to me, and that the chief object ought to be to live habitually in dependence on that sweet promise, 'As thy day, so shall thy strength be.' How sweet it is to lie passive in His hands, and to know no will but *His.*"

From many expressions of her love for *personal* intercourse with Jesus we select the following striking passages. "Try to cultivate the thought of Jesus as a *personal Friend*,—a real, true, living person; just as truly so in Heaven at this moment as I am in this room. You don't see either of us: but you know I am here and you can think of me;—so you know *He* is there and you can think of Him. Only with this vast and unspeakably precious difference, that you can hold intercourse with me at intervals, and by letter or messages through other people, but you can always hold communion with Him at any moment and without any medium for it to pass through. How often He teaches us that it is His own eye meeting ours, or His own voice speaking to us, or the gentle pressure, as it were, of His own hand, which tells the depth of His tender love, and satisfies the longing of our hearts."

How, "*Looking unto Jesus,*" the apostle's watchword in the Christian was he

also. She did not think a perpetual scrutiny of the evils of the heart the way to real progress. "I am sure," she writes, "that much of the gloomy doubtfulness of the Lord's people, as to whether they are His or not, arises from seeking evidences in themselves, instead of looking only to *Him*, which in itself is the most convincing of all evidences, that I dread looking much to self for any cause. 'Walking in the light' will surely best show us our darkness." "I like what McCheyne said, 'For every look at yourself take ten looks at Christ';—only I would double it, and almost say, Never look at self at all."

Her loving heart entered with peculiar delight into the enjoyment of Christian friendship, of which she takes a strikingly elevated view. Once more we must quote her own words—"There is something so essentially binding and lasting in Christian love that, wherever it exists, friends are and must be friends, however seldom or often they meet, till they meet for eternity—no words can tell the delight I feel in such fellowship—began in the bud in time, to ripen and bear fruit for ever."

In circumstances that might well have sunk a less ardent spirit in utter inactivity Miss Newton was an indefatigable Bible-student. In the seclusion of her sick chamber she seemed privileged in no ordinary degree to receive light on many passages of God's Word,—and her diligent pen has left valuable records of her successful researches. Her notes on the Canticles, written amid much bodily discomfort, are the best known of her works. They were published during her life, and she had the high gratification of seeing before her death that her labour had not been in vain. To dwell upon even some of the striking and beautiful thoughts she drew from her Bible would exceed both our time and space. We can but refer the reader to the memoir itself, which is a treasury of exquisite Bible gems. To one who had been dwelling so many years within sight of the Celestial City, and in constant intercourse with the "king of that country," the passage over the "dark river" could have but few terrors. In the words of one who attended her, the closing fortnight "looked like heaven. She seemed already there in spirit, though treading our vale of tears. As I used to close her room-door and sit silently beside her, she little able to speak, or even listen to speaking or reading, yet 'looking heaven,' I could not but feel that we were three and Jesus in the midst." Well might she, in that "perfect peace," have appropriated the beautiful words of the aged pilgrim,—"I see myself now at the end of my journey; *my toilsome days are over.* I am going to see that head that was crowned with thorns, and that face that was spit upon for me. I have formerly lived by hearsay and faith; but now I go where I shall live by sight, and shall be

with Him in whose company I delight myself. I have loved to hear my Lord spoken of, and, *wherever I have seen the print of His shoe in the earth, there have I coveted to set my foot;* also, His voice to me has been most sweet, and His countenance I have more desired than they that have most desired the light of the Sun. He has held me, and kept me from mine iniquities; yea, my steps has He strengthened in His way." And, when, after agonising bodily sufferings, her happy spirit serenely departs, those left behind could almost have heard the "melodious notes" that welcomed her into the "beautiful gate of the City!"

As we turn unwillingly from the radiant picture, the thought presents itself—"Would that it were more common!" Such instances as this show that the Christian principle *does still* exist on our Earth in undiminished strength and vitality;—why do we not more often witness its blessed fruits! If we believe *at all* the truths of the religion we profess,—we *must* be convinced that union with Christ and communion with God comprise the highest blessings man can enjoy; that the joys of such a spiritual intercourse far exceed anything Earth can afford. Why then do so many Christians fall short of their attainment;—why are they content to dwell among the shadows of the Wilderness, when they might be basking in the full sunshine of the Land of Beulah? There must be much practical unbelief among us;—or our daily life would be more influenced by the great truths we profess to hold as our guiding principles. Surely every Christian should put to his own heart the question—"Why should this thing be?" And, if more fervent prayer, more constant watchfulness,—more steadfast "looking unto Jesus," shall win for us the unspeakable blessedness of being thorough Christians, we shall find our efforts abundantly recompensed, even amid our earthly wanderings, as well as in the untold, unimagined bliss of a glorious eternity.

*The Tent and the Khan.* By R. W. STEWART, D.D., Leghorn. Edinburgh: W. Oliphant and Son.

(From the *Edinburgh Christian Magazine.*)

A new octavo volume of five hundred pages on Eastern travel is taken up by a moderately-informed person with a curious mingling of feelings. Books on the subject are by no means wanting—their name is legion. Almost every foot of ground in Palestine has been beaten hard by enthusiastic Englishmen, Frenchmen, and Americans, and the exception is for the traveller not to print. The buildings have been measured, the wells fathomed, the distances computed, the altitudes of the mountains taken, the depth of the rivers ascertained, the lakes bathed in, the hills climbed, the ruins explored, and almost worshiped, for the benefit of the English public; the very water of the Jordan is abstracted, that our children may be baptised in it. The old monkish legends have been received, doubted, discussed, and always narrated. With Bible in the one hand and a meas-

uring tape in the other, the inquisitive Englishman or American may be seen, now creeping on all-fours into a hole, and now standing on the verge of a precipice. Men and women in various disguises—some as Indian Mussulmans, and some as Arab women—come timidly out from the gates of the mosque of Sakkara, and go home to post up their diaries. Great and learned divines, bent on making a chart of the country—gullible French savans, eager for stories, and determined to find wonders everywhere—sick clergymen with six months of leisure—sentimental ladies—officers of the Guards, making the grand tour—intelligent engineers, anxious to bring their science to bear upon the Holy Land—wandering bands of all descriptions—a motley group, find their way to the East, and as surely as they go they publish. Of all books, perhaps the most salable are books of travel; and of all travels, a bookseller loves those in the Holy Land. The time has again come when it may be said of the Christian public—

"Thy saints take pleasure in her stones,  
Her very dust to them is dear."

For ourselves, we hope never to see the Holy Land. Above all, we trust never to look upon Jerusalem. The men are not to be envied whose earliest and holiest associations have given place to the coldness and barrenness of that miserable reality. We can understand traveling in the Desert. We can fancy with what a palpitating heart and flushed forehead one would cross the water of that Red Sea, or pace the broken ground of the hill-enclosed wadi, or gaze on that cloud-covered hill where once the shadow of Jehovah rested, and the voice of the Infinite was heard. There we should have nothing to disturb our dream-like fancies, our prayer-like emotions. There, in the unbroken and majestic silence, we could read the very words inscribed on the Two Tables, spoken to that listening hill, and feel, perhaps as we have never felt, that they were the words of God. That awful solitude would seem peopled by Him alone. But to stand in the midst of the filthy streets of Jerusalem, where there are hardly half-a-dozen authentic Jewish remains—where, on the one hand, you hear nothing but foolish and sometimes almost profane stories, and, on the other, disputes ending where they began, as to the course of the walls and the situation of a well—whether those ruins before you are of Jewish, or Roman, or Saracenic architecture—whether that is the tomb of one of the oldest saints, or of some rich rabbi or high priest, of whose name you never heard—whether that heap of ashes is the deposit of a soap manufactory, or the very ashes cast out from the altar of atonement—to have all one's associations concerning David, and Solomon, and One greater than either, brought into direct collision with such questionings and such objects—this is a state of things which, we trust, may never be our lot. No. Let us discuss such things at home, and there gain such knowledge concerning them as is needful for the well-informed man; but let not the forbidding reality ever banish from our minds the dream of youth—of Mount Zion standing most beautiful, the joy of the whole land—the mountains standing round her—the Temple, proudly eminent upon Moriah, and David's house upon the other hill. Let it be ever for our hearts what it was that day when the Redeemer beheld it in its beauty from Mount of Olives, and with the eye of melancholy admiration bade His disciples regard it—"See ye not these things?" Of such a city we will take up the song of the captive Jew—"If I forget thee, O Jerusalem, may my right hand forget her cunning!"

We do not mean to review at great length the book mentioned at the beginning of this article.

Much that is interesting tempts us to do so, but we cannot do more than devote a few lines to the subject, as it is one which has already had a place in these pages. The volume is in all respects a most creditable production. It is readable throughout, full of Scriptural knowledge and illustration, containing some new discoveries, and not a few valuable discussions. At the risk of extending our article beyond our intended limits we subjoin a few illustrations of Scripture, taken almost at random from the volume.

#### MOSES IN THE ARK OF BULRUSHES.

Dr. Stewart gives it as his opinion that the ark was "found floating in the Pelusiac branch of the Nile—now a canal—where the water flowed very sluggishly, and reeds in great numbers are found growing at this day." "We are told," says he (p. 34), "that the mother of Moses (immortal Jochebed!) 'took an ark of bulrushes, and daubed it with slime and with pitch.' The perfect efficacy of the mud or slime of the river for excluding water I saw frequently exemplified. The large country boats, bringing down corn from the upper country, are generally laden till the water reaches the gunwale, so that, if they lie over ever so slightly under a good breeze, it is in danger of coming in over the side and damaging the cargo. To guard against this, I observed that all these boats had a rampart of mud baked round the gunwale, from a foot to a foot and a half high, which became, when baked in the sun, as hard as a wall, and prevented the passage of a drop of water. The mother of Moses, dwelling on the banks of the Nile, no doubt observed and imitated this practice of the ancient mariners; she probably applied the pitch without, and the slime within; and, though the caulking might be rude, it was enough to save the life of the 'goodly child.'"

#### COALS OF JUNIPER.—(PSALM CXX. 4.)

"There was much of the Retemor white broom, the juniper-tree of Scripture, under which both Hagar and the prophet Elijah found shelter in the desert south of Beersheba. The charcoal most highly prized in Egypt, for its heat and slow consumption, is made from the roots of this shrub; and this fact borne in mind illustrates strikingly the severity of the punishment which the psalmist denounces against the false tongue: 'What shall be done unto thee, thou false tongue? Sharp arrows of the mighty, with coals of juniper.'"—(P. 42.)

#### THE WATER OF MARAH.

"The well itself had been choked up with sand, and at first presented no sign of water. It had a circumference of three feet, and nearly the same depth; and, after scraping out the sand with a tin pan to the depth of twelve inches, the water began to spring up, and Shaheen and I were able to taste it. Our Arabs tried to dissuade us by making grimaces strongly indicative of disgust, and crying out *Marah! Marah!*—bitter! bitter! They were right, it was exceedingly nauseous; for it had at once a bitter and a sulphureous flavour, similar to that of the Harrowgate waters. I brought away a bottle of this water for analysis. It was afterwards accidentally broken at Beyrout, and a small portion of the water spilled, the odour of which was so offensive that I was obliged to evacuate my room for some hours till it disappeared. I believe I am the first European who has visited this spot."—(P. 70.)

This well is now called *Ain Nichelle*, and Dr. Stewart proceeds to give reasons for believing this to be the Marah of Scripture, rather than *Ain Howara*, which is generally identified with it. For these reasons we refer to the book itself.

#### THE WRITTEN VALLEY (WADI MOKATTEB).

We came with some interest to that portion of Dr. Stewart's volume where we expected to meet with a discussion of the question whether Wadi Mokatteb contains memorials of the forty years' sojourn in the wilderness. Our expectations, on the whole, were not realised by his treatment of this theme. Certainly some interesting records are given from Wadi Makhara, a valley running to the east from the northern point of the Written Valley. The chief addition made by Dr. Stewart to the information on this subject is that on the former wadi, which he explored with care. There are found both hieroglyphic inscriptions, *cartouches* of the ancient kings of Egypt (Cheops, Rameses, and others), and inscriptions in what is now called the *Sinaitic* character. The former are undoubtedly connected with the copper mines which were once worked here in the early periods of Egyptian greatness. It remains for further research to say whether the Sinaitic inscriptions are of the same date and the same workmanship as the others. In at least one of the inscriptions observed by Dr. Stewart the beginning was in hieroglyphics, while the concluding words were in Sinaitic characters. He has also done much to overthrow the argument of some, founded upon the fact that the sacred *Tau* (which has the form of the cross), which has been discovered in them, that these writings are posterior to the advent, and the work of early monkish Christians. He has shown that this figure, mistaken for the *Tau*, appears in one, at least, of the hieroglyphic inscriptions. Dr. Stewart believes neither in the Jewish nor in the Christian authorship of these remarkable writings. He opposes Mr. Foster's theory, first, on the ground of locality, maintaining that we have no evidence of the Israelites having spent any considerable time in Wadi Mokatteb; and he convicts him of a gross anachronism in discovering here a record of the events at Meribah, which did not take place for upwards of thirty-nine years after the Israelites could have been in this valley. He opposes Professor Been's view, that the writings are the works of Christian pilgrims of the second century, chiefly on the ground that a language known and written at that time could not have been so wholly lost as to have escaped recognition ever since. And he himself comes to the conclusion that they were inscribed by the later Amalekites, who dwelt long in this neighbourhood. These are interesting questions; but what we miss most in a volume containing otherwise so much solid matter, is a scholar-like and able discussion of the whole question concerning the language. It might be unreasonable to ask a traveler, even of Dr. Stewart's accomplishments, to deal with the question of language out of his own personal resources; but we think we were not unreasonable in expecting a *resumé* of what others, at least, have written on this point. Unquestionably the tide of evidence seems to declare that we have not yet read the secret of those strange writings.

#### MOUNT SINAI.

A large portion of Dr. Stewart's journey through the Desert is occupied with a question, which hill is the true Sinai, on which Jehovah's majesty was manifested—"the mountain that might be touched, and which burned with fire." A long and interesting discussion of the whole subject, which is involved in many difficulties, and has caused much difference of opinion, is to be found in Dr. Stewart's pages. Had our limits been sufficiently large, we should with pleasure have extracted the whole discussion; but we can only give a short abridgement of it. Dr. Stewart recognises *three* sources of information on the subject—the Word of Inspiration,

the traditions of Desert tribes, and the traditions of the monks. He holds that, from the account in the book of Exodus, "the two things required to fix the locality are a mountain sufficiently isolated and lofty to be seen from the region lying round its base; and, secondly, a valley or opening of some kind among the mountains large enough to contain the tents of Israel, and visible through all its extent from the mountain top." We would add also to these two conditions a third, which is equally undeniable with either of the others—a situation sufficiently near the localities which the Israelites had just passed by and those which they met with immediately after leaving Sinai, to accommodate itself to the record of their wanderings. Dr. Stewart also assumes that Horeb is the correct name for the chain of mountains, Sinai for the individual peak.

Four mountains (we think Dr. Stewart should have given *five*) have been made claimants for the high honour—Gebel Monejab, which is isolated, and visible from two large wadis, besides being near the necessary locality; but no traditions attach to it of any kind, and its height is less than the narrative of Josephus (whatever be its value) ascribes to Sinai: Gebel Katerin, another peak of the same chain, and the highest of all, corresponding with Josephus' description; but it has no traditional right to the honour, and no plain could be discovered from which it could be seen by a large multitude: Gebel Mousa, the most eastern peak of the same chain, is perhaps that which in modern times has generally been received as the true Sinai. It is (next to Katerin) the highest of the group, and is visible both from Wadi Sebayeh and Wadi Rachabah. Monkish tradition, from the time of Justinian, has decided in favour of this hill. A convent stands to this day at its foot, built by that emperor; and the name Gebel Mousa, to which, perhaps, more than aught else, it owes the general acquiescence in its claim, has been conferred upon it since then. The only objection which Dr. Stewart urges to this hill is the prior tradition and other claims of another mountain. Dr. Robinson, to whom the Church owes so much in this department of inquiry, has fixed on Gebel Safsafah, the most northern peak of the same group as Sinai. It is visible from the wide plain of El-Kahab, but it is a lower peak than the others, and is supported by no tradition. The fifth mountain claiming to be Sinai is Gebel Serbal. It is some little distance to the north-west of the chain of which the four mountains already mentioned are peaks. It is not so high as they are, but, standing quite isolated, it is much the loftiest in the neighbourhood. Two large valleys are visible from it. It is immediately connected with the wilderness of Paran, whither the Israelites journeyed on leaving Sinai. It is "the most prominent and commanding feature in the peninsula." Dr. Stewart assigns five reasons for his preference of this hill to others—first, ecclesiastical tradition for the first five centuries pointed unanimously to Serbal; second, the locality of Rephidim, generally agreed on, is two days' journey from the southern chain—"a distance much greater than that which the sacred narrative indicates as traversed by Moses and the elders to the rock," but the distance from Serbal "would correspond very well with it;" third, the presence of Sinaitic writings on Serbal in great numbers, while on Mousa there are none; fourth, the name of the hill (Ser-Baal), which signifies *Lord Baal*, and is supposed (by Dr. Stewart) to indicate the supplanting of the worship of Jehovah upon this hill by that of Baal; fifth, Mount Sinai and Mount Paran were one hill, as is evident from Scripture (Deut. xxxiii. 2.; Hab. iii. 3.) Mount Serbal was called *Monnt Paran* by the Arabs, and the village of Feiran is still found at its foot.

Such is a short account of this interesting discussion by Dr. Stewart. Were we to indicate an opinion, it would be that his first, second and fifth reasons are weighty in favour of the claims of Mount Serbal. There is, however, one objection that has not occurred to him. He admits that *Sinai* was a single peak of a chain of hills called *Horeb*. Serbal, however, is a single isolated hill, not one of a chain of mountains. If Serbal, then, be Sinai, what is Horeb?

We may probably at a future time return to this volume, to extract from it a statement relative to Protestant missions to Jerusalem, of which we have lately heard somewhat in our own Church.

J. E. C.

## SELECTIONS.

### THE COMPASSIONATE ONE.

"A bruised reed shall He not break; and the smoking flax shall He not quench."—Isaiah xlii. 3.

Man heaps sin upon sin: God piles mercy upon mercy. It is a sport to man to do mischief; God waits to be gracious, and multiplies blessing upon blessing, even to the evil and unthankful. Does He see a soul bowed to the earth with sorrow, mourning in its complaint, and making a noise, forsaken by father or mother, or, worst of all, weary and heavy-laden with a burden of sin,—then that bruised reed He will not break. Nay, He will bind it up, and it is made whole, unless it thrust away the hand that would graciously heal. Or does He behold some soul like smoking flax, feeling after God, beginning to live for spiritual things, seeing men like trees walking, or just at the dawn of the day of small things? To that soul He gives strength, yea, He increases might, so that it becomes strong in the Lord. That heart, which is love, pities; that eye, which never slumbers, sees; that ear, which is ever open to the cry of the feeble, hears the mourner's complaint. Strength is given according to his day; at last he glories in tribulation, or blesses God because the heart has bled. Oh, who is a God like unto Thee? and yet I have rebelled against Thee. But, though this be to my shame, I can only lean on the arm which I have impiously resisted; I can only cast myself on the mercy which I have despised; I can only try to lose my will in the will of Him who does all things well. Prodigal as I am, I hasten to my Father's house. He will hear me, as He heard Ephraim bemoaning himself, and for Him to hear is to pity. To those who seek Him, He never saw a tear which He did not dry, nor witness a sorrow which He did not soothe. If the widow of Nain experienced His compassion, need I despair? If the helpless paralytic, after eight-and-thirty years of hope deferred, was made whole by His Almighty word, should I question either His willingness or His power? Nay, I will take with me words, and return to Him from whom I have wandered: "I will arise and go to my Father's house." "Return thou to thy rest, O my soul." "O thou, my soul, bless God the Lord."—*Tweedie*.

### THE WORDS OF JESUS—THE BEFRIENDED ORPHANS.

"I will not leave you comfortless: I will come to you." John xiv. 18.

Does the Christian's path lie all the way through Beulah? Nay, he is forewarned it is to be one of "much tribulation." He has his Marahs as well as his Elims—his valleys of Baca as well as his grapes of Eschol. Often is he left unbefriended to bear the brunt of the storm—his gourds fading when most needed—his sun going down while it is yet day—his happy home and happy heart darkened in a moment with sorrows with which a stranger (with which often a *brother*) cannot intermeddle. There is

One Brother "born for adversity" who can. How often has that voice broken with its silvery accents the muffled stillness of the sick chamber or death chamber! "I will not leave you comfortless: the world *may*, the desolations of bereavement and death *may*; but *I will not*; you will be alone, yet *not* alone, for I, your Saviour and your God, will be with you!"

Jesus seems to have an especial love and affection for His orphaned and comfortless people. A father loves his sick and sorrowing child most; of all his household, he occupies most of his thoughts. Christ seems to delight to lavish His deepest sympathy on "him that hath no helper." It is in the hour of sorrow His people have found Him most precious; it is in "the wilderness." He speaks most "comfortably unto them; He gives them "their vineyards from thence;" in the places they least expected wells of heavenly consolation break forth at their feet. As Jonathan of old, when faint and weary, had his strength revived by the honey he found dropping in the tangled thicket: so the faint and woe-worn children of God find "honey in the wood"—everlasting consolation dropping from the tree of life, in the midst of the thorniest thickets of affliction.

Comfortless ones, be comforted! Jesus often makes you *portionless* here, to drive you to Himself, the *everlasting portion*. He often dries every rill and fountain of earthly bliss, that He may lead you to say "All my springs are in Thee." "He seems intent," says one who could speak from experience, "to fill up every gap love has been forced to make; one of His errands from Heaven was to bind up the broken-hearted."

How beautifully in one amazing verse does He conjoin the depth and tenderness of His comfort with the certainty of it,—“As one whom his mother comforteth, so will I comfort you, and ye shall be comforted!”

Ah, how many would not have their wilderness-state altered, with all its trials and gloom and sorrow, just that they might enjoy the unutterable sympathy and love of this Comforter of the comfortless, one ray of whose approving smile can dispel the deepest earthly gloom! As the clustering constellations shine with intensest lustre in the midnight sky, so these "words of Jesus" come out like ministering angels in the deep dark night of earthly sorrow. We may see no beauty in them when the world is sunny and bright; but He has laid them up in store for us for the dark and cloudy day." *Words of Jesus*.

## REFLECTIONS.

[From the *Edinburgh Christian Magazine* for January.]

Is there nothing very awful in our utter ignorance of the future! We open, for example, the pages of a "memorandum book for 1858." Each month and day is there numbered; but as yet all are blanks. But how shall those white spaces be filled up? What events in our individual histories shall time with its iron pen inscribe on each day of 1858? For ought we know, this year shall be to us the most memorable in our lives. It may include within it our darkest or brightest hours—be the date of our severest trials and temptations—or possess the minute in which we shall ourselves pass from time to eternity. But in any case it must be of incalculable importance to us. Its every event must affect our being. Each night, as it closes over us, must end another day's journey farther from God or nearer to Him. Every new sun which rises shall see us educating for God or for self—for life or death—bringing forth fruit or remaining cumberers of the ground. "Life is real, life is earnest." Who can estimate how terribly real and earnest it is!

The character of its hours determines the character of ages. The seed sown in its minutes shall grow eternal harvests. O God! "teach us so to number our days that we may apply our hearts unto wisdom!"

Reader! Would you wish to secure for yourself a good New Year? Were it possible for you to make it minister to your well-being—to compel every day and hour, with all they shall bring forth, to work together for your good—so that, *come what may*, whether of joy or sorrow, life or death, all shall train you up for God, and make you more pleasing in His sight—would you rejoice to turn this possibility into certainty, and discover so grand and glorious a secret of perfect peace? But this you may do. Such blessings may be yours: and how? Just by knowing God as your father in Christ; and, like Christ, being a true son, and doing His and your Father's will. "No new commandment write I unto you, but an old commandment, which ye had from the beginning!" The very "simplicity which is in Christ" is what makes it so difficult for some people to receive His teaching. Could we only, seeing God's glorious character, and believing in the reality of His love, cease from our own self-will, which is darkness and death, and be willing to follow as little children wherever He leads; to trust Him when we cannot trace Him; to do the thing He commands, and yield up what He requires, though it may be hard to the flesh to do either—in one word, to seek to realise in ourselves that blessed life of love which was in Christ Jesus our elder brother,—oh! what calm light would ever beam on our path—what indomitable strength would ever dwell in our hearts—what true life, even "the life of God," would possess our souls! Then, indeed, should we be able to say, "All things are ours, whether the world, or life, or death, or things present, or things to come, all are ours; for we are Christ's, and Christ is God's!"

Believe it, reader, until we thus know God, and Jesus Christ whom He has sent, so as to seek first to be what He wishes, to do as He chooses, and to commit all to His wise and loving disposal, we never can enjoy true peace, or realise true life. In wishing to be independent of God, we become the slaves of circumstances—we forsake a Father, but cleave to a thousand arbitrary tyrants—ourselves the worst of all! Begin the year without a hearty consecration of yourself to God, and you begin without principle, without light, without hope, without God and Christ in the world; and what shall be the end thereof? But be at peace with God who loves you in Christ Jesus—open your whole soul to Him—confess your sins, and trust to Him for forgiveness, through the atoning blood of Jesus; yield yourself to His supreme authority, to be made holy by His Spirit; dare to hazard everything into His hands; and then, I say, *come what may*, all things during this year, and during all time, are yours, and must contribute to your growth in grace, and, as the perfection of your being and the very glory of Heaven, make you more conformable to the image of Jesus Christ. For know assuredly that God Almighty cannot give you more than Himself, and you possess Himself when He possesses your heart. Open your heart, then, to the love of God, and the universe shall be light and life eternal to you. Shut it, and to you it shall be darkness and death eternal!

#### DAWN OF CHRISTIAN LIFE IN INDIA.

In the rooms of a Fellow of King's College, Cambridge, a little group of young men might have been seen assembled when the studies of the day were at an end. They went thither to hear such truths as did not fall very readily from the lips of their ordinary preceptors; and

what they then learned was seldom forgotten. It seemed to be the peculiar privilege of Charles Simeon to prepare young men of large intellectual capacity and strong religious convictions for the active work of the Anglo-Indian ministry. It was happily, too, in his power to do more than teach. Held in the highest esteem and veneration by such men as Henry Thornton and Charles Grant, he had little difficulty in furthering the views of his disciples, and Indian chaplaincies were readily procurable from Directors of the Company, who, not unmindful of the responsibilities of ecclesiastical patronage, joyfully availed themselves of every such occasion of turning their opportunities to profitable account. What Halle and Franke, years before, had been to the Danish Mission, Cambridge and Simeon became to the English Protestant Church. David Brown, Claudius Buchanan, Henry Martyn, Daniel Corrie and Thomas Thomason were all of them chaplains in the Company's establishment in Bengal. They obeyed the orders of a Governor-General, and received every month from the public treasury a heavy bag of rupees. They were not missionaries, but the missionary spirit was strong within them, and in one, at least, it glowed with as burning and as chaste a zeal as in the breast of a Xavier or a Ziegenbalg. They were all of them single-hearted, pure-minded men: men, too, of more than common intellectual capacity, which shrunk from no accumulation of labour in a cause so dear to their hearts. Of this little band of Christian athletes, David Brown was the Father and the chief. One after one, as the younger men followed him to the scene of his ministrations, he opened his doors to receive them, and sent them on their way with a message of encouragement and advice.

And, as they were speeding on their godly journey, other words of encouragement came to them from high places far off across the seas. It was no small thing for them to know that they had not gone abroad to be forgotten—that good men and great men were thinking of them and praying for them at Home, and strenuously supporting their efforts. Charles Grant had not been long in the Direction before his influence became little less than that of the Company itself. It is slight exaggeration to say that for many years he was not a Director, but the Direction. He was a man of a solid understanding, of large experience, and of a resolute industry which took no account of mental or bodily fatigue. The exhausting climate of Bengal had not impaired his energies or unstrung his nerves. He was always ready-braced for work; the claims of the country in which he had built-up his fortune, of the people among whom he had spent the best years of his life, pressed heavily upon his mind. He had attained less of worldly distinction in India than his friend and neighbour, John Shore, Lord Teignmouth, but he brought home to England a larger zeal, a more active benevolence, and far greater strength to measure himself with his cotemporaries at Home, and take his proper place among them. It was no small thing at such a time for a retired Governor-General of India to write pamphlets in behalf of Christian missions, and to preside over a Society having for its object the circulation of the Holy Scriptures throughout all the dark places of the Earth. But what Lord Teignmouth did for India, after his withdrawal from the scene of his vice-regal labours, was, in comparison with the busy stirring practicalities of Charles Grant's new career, very much the work of a recluse. The head-piece of the Company in Leadenhall Street, the mouth-piece of the Company in St. Stephens, the oracle, on all subjects of Indian import, of that little knot of warm-hearted, earnest-minded men who discussed great meas-

ures of humanity on Clapham Common, Charles Grant, whether writing elaborate despatches to the Governor-General, or addressing the House of Commons, or imparting his ample stores of Indian experience to William Wilberforce or Henry Thornton, so tempered the earnestness of his spiritual zeal with sound knowledge and strong practical sense that whatever he said carried a weighty significance with it. Such a man was much needed at that time. He was needed to exercise a double influence—an influence alike over the minds of men of different classes in India, and of his colleagues and compatriots at Home. \* \* \* \* \*

Conspicuous among his Indian correspondents was Claudius Buchanan. This able and excellent man had been one of the recipients of Henry Thornton's bounty, and had by him, and I believe also by Isaac Milner, been recommended for an Indian chaplaincy to Charles Grant. The Director was not slow to recognise the merit of the young Scotchman, and Buchanan was sent to Bengal. \* \* \* \* \*

How curious and instructive is it to read such a passage as the following, taken from a letter now before me, written in 1808 by one of the most intelligent officers in the Company's service—a Resident at a native court—to a high civil functionary in Calcutta:—

"I most cordially assent to all the sentiments you express of the impolicy, or rather madness, of attempting the conversion of the natives of this country, or of giving them any more learning, or any other description of learning, than they at present possess. With respect to the Hindoos, they appear to me to have as good a system of faith and of morals as most people; and, with regard to the Mussulmans, it is quite sufficient if we endeavour to conciliate their confidence and to mitigate their vindictive spirit. Sir William Jones has in a very few words given us a correct outline of the only system of government adapted to this country—"To give them (the Hindoos) protection for their persons and places of abode; justice in their temporal concerns; indulgence to the prejudices of their religion; and the benefit of those laws, which they have been taught to believe sacred, and which alone they can possibly comprehend."—I can assure you that I do not feel so much anxiety and apprehension from the menaced designs of Bonaparte as from the plans which have become so fashionable amongst the Puritans of the India House. This alarm has been chiefly excited by the perusal of some pamphlets, which have been lately published in London, and have been issued from your Bible Societies, your Christian Societies, and other corporations of bigotry. You have a Mr. or Dr. Buchanan—an officer of your College—who appears to me to have done a great deal of harm. For the prizes, which he presumed to offer for certain Exercises at the University of Cambridge, I am convinced that he is a man of wretched and most unchristian-like vanity. I do not even approve of your zeal in the translation of the Bible and New Testament into I know not how many languages. The Scriptures may appear very admirable to us, who are prepared to venerate them as the instrument of Revelation. But I do not think they are calculated to excite respect and admiration in the garb of translations in the minds of men who are prepared to deny their truth."

It was about this time that a great controversy was at its height. Never at any period was the one party more strenuous in its efforts to demonstrate the danger of making a show of Christianity in India, and never was the other more zealous in its endeavours to prove the fallacy of these tremendous expectations. That well-known historical event, the massacre at Vellore, came at an inopportune moment to stimulate and exasperate the controversy.

POETRY.

TO A DYING CHILD.

Depart, my child! the Lord thy spirit calls  
To leave a world of wo;  
Sad on my heart the Heavenly summons falls;  
Yet, since He wills it so,  
I calm the rising agitation,  
And say with humble resignation,  
"Depart, my child!"

Depart, my child! lent for a little while  
Our drooping hearts to cheer;  
Dear is thy loving voice, thy gentle smile—  
Ah! who can tell how dear?  
The sands are run, too quickly felling;  
The Giver comes, His own recalling—  
Depart, my child!

Depart, my child! enjoy in Heaven's pure day  
What Earth must still deny;  
Here many a storm awaits thy longer way,  
And many a tear thine eye.  
Go where the flowers have never faded,  
Where love may smile unchilled, unshaded—  
Depart, my child!

Depart, my child! soon shall we meet again  
In the good land of rest;  
Thou goest, happy one! ere grief or pain  
Have reached thy gentle breast.  
Happy, our thorny path forsaking,  
From life's vain dream so early waking—  
Depart, my child!

Depart, my child! angels are bending down  
To set thy spirit free;  
The Saviour holds in Heaven the golden crown  
He won on earth for thee.  
Yes! now in Him thou art victorious;  
Go, share His rest, and triumph glorious—  
Depart, my child!

SONG FOR THE WEARY.

Heart, be still!  
In the darkness of thy wo  
Bow thou silently and low;  
Comes to thee whate'er God will—  
Be thou still!

Be thou still!  
Vainly all thy words are spoken  
Till the word of God hath broken  
Life's dark mysteries, good or ill—  
Be thou still!

Rest thou still!  
'Tis thy Father's work of grace,  
Wait thou yet before His face,  
He thy sure deliverance will—  
Keep thou still!

Lord, my God!  
By Thy grace, O, may I be  
All submissive, silently,  
To the chastening of Thy rod—  
Lord, my God!

Shepherd, King!  
From Thy fulness grant to me  
Still yet fearless faith in Thee,  
Till from night the day shall spring—  
Shepherd, King!

STANZAS.

The following lines, written by an English lady, are taken from a little work entitled "Missionary Lays."

O, to be ready  
When death shall come!  
O, to be ready  
To hasten Home!

There were not wanting, either in England or in India, writers and speakers to attribute this calamity to the alarm excited in the breasts of the people by the movements of the very few missionaries who were then suffered to pursue their peaceful calling in the Company's territories. The people of India, it was said, believing that their ancestral faith was threatened by the European usurpers, had risen up against their conquerors, and murdered them in their beds. This was but a foretaste, it was prophesied, of greater horrors to come. If the Bible were not shelved, and the missionaries recalled, the cantonments of the White Men, from one end of India to the other, would be deluged with Christian blood. Reason and candour could not but pronounce all this a monstrous fable. But to many prejudiced minds it was too acceptable not to be readily taken on trust, and the fiction found favour in London, no less than in Calcutta and Madras.

The currency which the fiction acquired for itself disquieted the "Puritans of the India House." It could not stand the touch of reason, it is true; but fictions that cannot stand the touch of reason are often very long-lived and robust, for there are thousands and tens of thousands of people who never reason at all. It was easy for such a man as Charles Grant to explode the error in a few argumentative sentences; but he was too sagacious not clearly to perceive the mischief of its dissemination:—

"I most of all suffer," he wrote, "from the absurd, malevolent and wicked stories which the weak, the prejudiced, the enemies of Christianity, have poured forth on this occasion to discredit, to bring into suspicion, to blacken as dangerous and mischievous, the few poor and assuredly harmless efforts which have been made, under the British Governments, to introduce the light of the Gospel into India. Greater efforts were made by other nations, centuries anterior to our ascendancy there. The natives have seen converts made to Christianity, though in small numbers, from age to age. No influence to disturb the public peace has ever followed. In our time what perfect indifference have the generality of the Europeans shown to the religion they call theirs—what complacency in the superstitions of the country—how utterly abhorrent of everything that looked like compulsion! What have the few missionaries labouring there done but proposed a message of peace in the language and temper of peace, reason and affection? Was there a missionary, or a chaplain, or any ostensible advocate for Christianity, anywhere near Vellore? But I am hurrying into a subject which requires to be treated with deliberation and seriousness. All the disaffected to the propagation of the Gospel, among our own people both in India and here, take this opportunity to speak of the danger of allowing missionaries to exercise their functions in India. Doubtless prudence and discretion are always necessary in that work—they are particularly so now; but, if from unworthy fears we should disavow our religion, or even be led to silence all attempts to communicate it to our subjects in a mild, rational way, I should fear that the Great Author of that religion would be provoked to withdraw His protection there from us."—*Kaye's Administration of the East India Company.*

"Wherefore be still, quite still. Consider how fierce and keen the wind often blows upon thee between the heaven and the earth, but still the warm sun beams upon thee, constant and changeless through it all. And so also does our merciful God shine with His light into the quiet soul; and, when His light is there, all is good, but, when it is not there, all is evil, both within and without, when He from whom it comes is not present with His goodness in all things."—*Religion in Earnest.*

No earthward clinging,  
No lingering gaze;  
No strife at parting,  
No sore amaze.

No chains to sever,  
That earth had twined:  
No spell to loosen  
That love would bind.

No flitting shadow  
To dim the light  
Of angel pinions,  
Winged for flight.

No cloud-like phantom  
To fling a gloom  
'Twixt Heaven's bright portals  
And Earth's dark tomb.

But sweetly, gently,  
To pass away  
From the world's dim twilight  
Into day!

To listen to the music  
Of angel lyres!  
To catch the rapture  
Of seraph fires!

To lean in trust  
On the Risen One,  
Till borne away  
To a fadeless Throne!

O, to be ready  
When death shall come!  
O, to be ready  
To hasten Home!

CONGREGATIONAL COLLECTIONS FOR THE MINISTERS' WIDOWS' AND ORPHANS' FUND.

January, 1858—Continued.

Pakenham—Rev. Alex. Mann, .....\$14 00

February.

Saltfleet and Binbrook—Rev. Hugh Niven, .....	12 00
Perth—Rev. W. Bain, .....	16 00
Hemmingford—Rev. Dr. Berity, .....	10 00
Dundee—Rev. John Moffatt, .....	7 00
Fergus—A. D. Fordyce, Esq., .....	24 00
Huntingdon and Athelstane—Rev. D. Wallace, .....	26 00
St. Louis de Gonzague—Per Archd. Ferguson, Esq., .....	5 60
Goderich—Rev. Alex. McKid, .....	19 75
Bayfield— " " " .....	4 52
Orms town—Rev. J. Anderson, .....	8 38
Dewittville— " " " .....	2 62
Ramsay—Rev. John McMorris, .....	16 00
Darlington—Rev. J. H. McKerras, .....	12 00
Newmarket and Holland Landing—Rev. J. Brown, .....	13 50
Renfrew—Rev. George Thomson, .....	13 70
Stirling—Rev. Alex. Buchan, .....	9 25
Cumberland—Rev. P. Lindsay, .....	17 00
Shakespeare—Rev. Wm. Bell, .....	4 28
Kingston—Rev. John Mowatt, .....	84 00
King—Rev. John Tawse, .....	6 00
Pakenham—Rev. Alex. Mann, (additional collection), .....	1 00
Woolwich—Rev. James Thom, .....	12 00

March.

St. Paul's Church, Montreal—Rev. W. Snodgrass, .....	176 70
Beckwith—Rev. W. McHutchison, .....	14 00
Thorah—Rev. David Watson, .....	24 00
Vaughan—Vacant, .....	8 80
Mono—Rev. A. Lewis, .....	4 00
Hornby—Rev. Wm. Barr, .....	8 00
Nottawasaga—Rev. J. Campbell, .....	11 75
Brock, Reach and Mariposa—Do., .....	13 60
Mulmur—Rev. A. Colquhoun, .....	4 00



Laprairie—Rev. A. N. Rennie,.....	6 00
Plantagenet—Rev. C. Gregor,.....	12 00
Lochiel—Rev. Donald McDonald,.....	37 00
Martintown—Rev. P. McVicar,.....	18 00
Indian Lands— " ".....	6 00
Beechridge—Rev. John McDonald,....	7 00
Kitley—Rev. D. Evans,.....	5 00
North Georgetown—Rev. J. C. Muir, ..	12 25
Lancaster—Rev. Thos. McPherson,....	12 12
Beauharnois—Rev. Thos. Haig,.....	12 00
Huntly—Rev. Jas. Sinclair,.....	12 00
Williamsburgh—Rev. Thos. Scott,....	6 00
St. Matthew's Church, Osnabruck—Per Wm. Croil, Esq.,.....	12 00
Melbourne—Rev. J. Sieveright, for 1857 and 1858,.....	24 00
Quebec, (St. Andrew's Church)—Rev. Dr. Cook,.....	96 20
<b>\$881 02</b>	

**CONGREGATIONAL COLLECTIONS FOR INDIAN RELIEF FUND.—Continued.**

February.

Newmarket and Holland Landing—Rev. J. Brown,.....	\$ 6 50
Darlington—Rev. J. H. McKerras,....	4 00
<b>\$10 50</b>	

**NOTICE.**

If any of those who received a copy of HENRY'S COMMENTARY through Mr. Greenshields have received two copies of Vol. 3rd, and none of Vol. 2nd, they will please communicate with the undersigned, as he has received two copies of Vol. 2nd, and none of Vol. 3rd; so that the mistake may be rectified at the approaching meeting of Synod.

JOHN CAMPBELL,  
Minister of Brock, &c.,  
Reach Post Office.

**SUBSCRIPTIONS RECEIVED SINCE OUR LAST PUBLICATION.**

J. Gillan, Ramsay,.....	1858 £0 2 6
D. Campbell, ".....	0 2 6
J. Gowenlock, Chatham, C.E., '57-'58	0 5 0
J. Donaldson, Ormstown, 1855-'56-'57-'58	0 10 0
Rev. J. Cameron, Beach,.....	0 2 6
H. Cameron, Kingston,.....	'57 0 2 6
A. Currie, ".....	'58 0 2 6
John Reid, St. Brigide, ".....	0 2 6
Alex. Warrack, Mount Albion,.....	'57 0 2 6
Mrs. Ewing, Hamilton,.....	'58-'59 0 10 0
Mr. Leggett, ".....	'58 0 2 6
Miss Crooks, ".....	" 0 2 6
Rev. H. McNiven, Mount Albion, ".....	" 0 2 6
Mrs. Sicard, ".....	" 0 2 6
Mrs. Milne, Markham,.....	'56-'57 0 5 0
J. Forrest, Jarvis,.....	'57-'58 0 5 0
Wm. Barr, Hornby,.....	'57 0 2 6
David Forrest, ".....	" 0 2 6
Rev. W. Bell, North Easthope, '58-'59	0 2 6
Alex. Brown, Milton,.....	'58 0 2 6
F. McCallum, ".....	" 0 2 6
D. McFee, Hemmingford,.....	" 0 2 6
A. Ballantyne, Lachute,.....	'57-'58 0 5 0
W. Wood, St. Jean Chrysostome, ".....	0 5 0
W. Christie, Montreal,.....	'58 0 2 6
W. Greenshields, ".....	" 0 2 6
J. Greenshields, ".....	" 0 2 6
Mrs. Henderson, Scotland, '55-'56-'57	0 7 6
Mr. Henderson, Montreal,.....	'57 0 2 6
R. Weir, ".....	'57 0 2 6
Alex. Campbell, ".....	'55-'56-'57-'58 0 10 0
Smith, ".....	'58 0 2 6
C. Low, ".....	'58 0 2 6
D. R. Kerr, ".....	'57 0 2 6
Mrs. Hood, ".....	'58 0 2 6
Geo. Corbett, Owen Sound,.....	'58 0 2 6

Thomas Dow, Whitby,.....	'58 0 2 6
John Dow, ".....	" 0 2 6
John McArthur, Beckwith,.....	" 2 5 0
J. Gordon, Dundas,.....	'55-'56-'57-'58 0 10 0
C. McFee, St. Jean Chrysostome, ".....	0 2 6
R. W. Suter, Dundas,.....	'57-'58 0 5 0
Hon. Col. Rollo, Montreal,.....	" 0 2 6
W. McKenzie, Picton, C.W.,.....	" 0 2 6
C. Broadfoot, Arran,.....	'57-'58 0 5 0
W. Murdoch, Halifax, N.S.,.....	'56-'57 0 5 0
D. Murray, ".....	" 0 5 0
Hon. A. Keith, ".....	" 0 5 0
W. Sutherland, ".....	" 0 5 0
J. Watt, ".....	" 0 5 0
D. Allison, ".....	'56 0 2 6
W. H. Creighton, ".....	'56-'57 0 5 0
R. Noble, ".....	" 0 5 0
A. Noble, ".....	'57-'58 0 5 0
R. G. Noble, ".....	" 0 5 0
Atheneum Reading Room, do. ".....	0 5 0
P. Thompson, Halifax, N.S.,.....	'56 0 2 6
W. Scott, ".....	" 0 2 6
J. Duffus, ".....	'57 0 5 0
J. Doull, ".....	" 0 5 0
C. Fletcher, ".....	'56 0 2 6
Lay Association, ".....	" 1 0 0
A. Scott, ".....	'57 0 5 0
Pebbles Reading Room, Scotland,.....	'57-'58 0 5 0
D. McIntosh, Nairn,.....	'56 0 2 6
Rev. Robert Stevenson, Nairn,.....	'58 0 2 6
W. Gourley, Pickering,.....	" 0 2 6
J. Stanfield, Thorah,.....	" 0 2 6
W. Bain, ".....	'57-'58 0 2 6
D. Gilchrist, Mara,.....	'58 0 2 6
J. McCuaig, Thorah,.....	" 0 2 6
D. Gillespie, ".....	'57 0 2 6
A. McDougall, ".....	'58 0 2 6
A. McRae, ".....	'56 0 2 6
P. McDougall, ".....	" 0 2 6
G. Elder, ".....	'56-'57 0 5 0
N. McDougall, Beaverton,.....	'58 0 2 6
J. McDougall, Eldon,.....	" 0 2 6
G. Jackson, sen., Simcoe,.....	" 0 2 6
G. Jackson, jun., ".....	" 0 2 6
J. Jackson, ".....	" 0 2 6
P. Carnochan, ".....	" 0 2 6
J. Kemp, ".....	'56-'57 0 5 0
D. McDairmid, Martintown,.....	'58 0 2 6
Mrs. M. Kennedy, Belleville,.....	'58-'59 0 5 0
Mrs. McKenzie, Hamilton,.....	'58 0 2 6
R. Laurie, ".....	" 0 2 6
J. Turnbull, ".....	'57-'58 0 5 0
J. Gibson, Ancaster,.....	'58 0 2 6
H. Glass, Port Sarnia,.....	'59 0 2 6
A. McGregor, ".....	'58 0 2 6
P. McGregor, ".....	" 0 2 6
D. McGregor, ".....	" 0 2 6
P. Lamb, ".....	" 0 2 6
H. Forbes, ".....	" 0 2 6
James Fenton, Laprairie, '56-'57-'58	0 7 6
Rev. J. Sinclair, Huntley,.....	'58 0 2 6
R. Holmes, ".....	'58 0 2 6

All included there'n will rank as of One Year's longer standing than later Entrants, and will participate One Year Earlier in the Divisions of Profit.

Applications for Admission must be lodged on or before that day.

JAMES GRANT, Sec'y.

Life Association of Scotland's Office,  
9, Gt. St. James Street, Montreal.  
March 10th, 1858.

The SCHEME for the CURRENT YEAR will remain open to NEW ENTRANTS only until MONDAY, the 5th April next.

On that day the Books will be made up for the 19th Annual Balance, and

**14TH DIVISION OF PROFITS.**

All included therein will rank as of one Year's longer standing than later Entrants, and will participate One Year earlier at the Divisions of Profit.

**LIFE ASSOCIATION OF SCOTLAND.**  
Founded 1838, and empowered by Royal Charter and Act of Parliament.

MONTREAL—9 Great St. James Street.  
EDINBURGH—Association's Buildings, Princes Street.

LONDON—20 King William Street, City.

Expressly constituted on the principle of reducing the Expense of Life Assurance as low as is consistent with permanent Security.

Amidst the many and various systems of Life Assurance presented to the public notice, that of the LIFE ASSOCIATION OF SCOTLAND is undoubtedly well suited to the circumstances of the majority of persons who effect Assurances, as is evident from the rapid and unexampled increase of the Policy-holders. During the last three years alone, there have been upwards of Three Thousand New Entrants, assuring their lives for nearly Two Million Pounds Sterling.

The Policy-holders of the Association incur none of the risks of partnership. They are free from all responsibility, and the Sums Assured are guaranteed in any event.

**REPORTED AT 18TH ANNUAL MEETING:—**

LIVES ASSURED to the number of.....	10,203
SUMS ASSURED.....	£4,319,760 Stg.
ANNUAL INCOME from premiums and interest.....	£124,318 Stg.
CAPITAL (in addition to accumulated premiums).....	£400,000 Stg.

**THE ASSOCIATION**

is now issuing Policies free from several Restrictions commonly imposed on Assured Lives, and conferring most and important facilities and privileges, which are granted by no other Assurance Office in Canada.

**DIRECTORS AT MONTREAL:**

J. G. MACKENZIE, Esq. | GEO. MOFFATT, Jr., Esq.  
DAVID TORRANCE, Esq. | ALEX. MORRIS, Esq.

Solicitors.... MESSRS. TORRANCE & MORRIS.

Medical Officer... R. PALMER HOWARD, Esq., M.D.

Secretary..... JAMES GRANT.

**The Presbyterian**

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

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

**LIFE ASSOCIATION OF SCOTLAND.**

FOUNDED IN 1838.

Empowered by Royal Charter and Special Act of Parliament.

All the Regulations are framed on a liberal footing, and so as to afford the Assured every proper facility. The Association is, however, to be distinguished from every other Scottish Assurance Office by its system of Dividing Profits amongst the Assured,—a system at once simple, safe, and equitable, and by which every Policy-Holder enjoys, during his own life, the share of profit allocated to him.

**The Scheme for the Current Year**

WILL BE CLOSED ON

**MONDAY, the 5th APRIL next, 1858.**