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The Presbyterian.

A MISSIONARY AND



RELIGIOUS RECORD

OF THE

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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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No. 9, September, 1856.

VOLUME X.

Price 2s. 6d. per annum.

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

CALCUTTA ORPHANAGE.

Received from the Sabbath School, Fergus, to purchase a Bible for their Orphan at Calcutta, 10s.
Received from St. Andrew's Church Sabbath School, Quebec, for the support of an orphan at Calcutta, £4.
Total £4 10s.

JOHN PATON,
Treasurer to the Synod.

Kingston, 20th August, 1856.

SUBSCRIPTIONS IN AID OF THE BUILDING FUND OF QUEEN'S COLLEGE, (Received since our last Publication.)

	£	s.	d.
Ramsay Congregation.....	18	11	3
Fergus Do.....	2	2	6
McNab & Horton Do.....	6	5	8
Indian Lands Do.....	2	5	4
Martintown Do.....	1	0	0
New Richmond Do.....	1	5	0
Donation from Colin Miller, Esq.,...	5	0	0

£36 9 9

JOHN PATON,
Secretary to the Trustees.

Queen's College.

Kingston, 26th August, 1856.

THE CHURCH IN CANADA.

PRESBYTERY OF GLENGARY.

We understand that at a recent meeting of the Presbytery of Glengary Messrs Donald McDonald and Peter Watson, students of Queen's College, were licensed to preach the Gospel. We also learn

that Mr. McDonald has been already called to Lochiel, where there is a very large and attached congregation, and that a call has been presented to Mr. Watson from Williamstown, and that the Presbytery meets for the Ordination and Induction of Messrs. Macdonald and Watson in Lochiel and Williamstown respectively, early in the month.

THE SYNOD MINUTES.

We are requested to state that the issue of the Minutes of Synod has been unavoidably delayed, but will be forthwith distributed by the Committee entrusted with their oversight. The attention of the Synod Clerk to the preparation of this Record, and his assiduous care in revising the proofs notwithstanding his extremely feeble state of health, are worthy of all commendation.

THE TESTIMONIAL TO THE SYNOD CLERK.

We would urgently call upon ministers to remit their contributions to this fund without delay. We would also request them to bring the matter under the attention of their Sessions, and invite their contributions to the Fund. Liberality in the additions to this effort to acknowledge the services of a faithful servant of the Church is very desirable, and the afflictive circumstance of the failing health of the Clerk commends the action of the Synod peculiarly to the sympathies of all who desire

to recognize the faithful services of a meritorious officer of the Church.

QUEEN'S COLLEGE.

We request of our readers an attentive perusal of the Address of the Moderator of the Synod in relation to Queen's College. That Institution is of vital importance to our Church and should receive a steady and generous support. We trust that the Building Fund will be forthwith placed on such a footing as will relieve the College authorities from the pressure which the purchase of the Buildings entailed upon them. The College will open for the business of the Session on the first Wednesday of October (October 1st.)

REPORTS OF THE DELEGATES TO NOVA SCOTIA AND NEW BRUNSWICK.

We direct attention to the Reports in other columns of our last year's Deputations to Nova Scotia and New Brunswick, as presented to the recent meeting of the Synod. They will amply repay perusal and furnish satisfactory evidence of the great advantages resulting from such intercourse as has been now commenced and reciprocated by the Synods in the Lower Provinces. We have no doubt the forthcoming Report of Dr. George, the Delegate from this year's Synod, will prove as interesting and instructive. We trust the interchange of Delegates will be persevered in.

REPORTS

OF THE

DEPUTATIONS TO THE LOWER PROVINCES.

REPORT OF THE DEPUTATION TO NEW BRUNSWICK.

To the Reverend the Synod of the Presbyterian Church of Canada in connection with the Established Church of Scotland.

In consequence of the sudden and lamented death of the Rev. Dr. McGill the duty of laying before your Reverend Court a Report of your Deputation's Mission to the Synod of the Presbyterian Church of New Brunswick devolves entirely on the other member of the Deputation. This is the more to be regretted in the present case, as the Doctor's age, greater experience and more intimate acquaintance with Church matters in general and the state of our Zion in British North America in particular, would have enabled him to lay before you a more detailed and satisfactory account of your Deputation's doings, and of the state of the Church throughout New Brunswick. God, in His inscrutable wisdom, hath seen fit to appoint it otherwise, and to His dispensations, however severe and mysterious, we must humbly submit, firmly believing that, though the Church at large, and especially his own family and people, mourn the loss of a pious and devoted servant of the Lord Jesus, the change to him was an unspeakably great gain.

The Synod of New Brunswick met on Thursday, the 16th of August, in St. Andrew's Church, St. John.

Dr. McGill had previously visited several of the congregations within the bounds of the Synod, officiating at St. Andrew's, Fredericton, &c.

When the commission from your Synod was read, the Deputation received a most cordial and brotherly welcome; their names were added to the Synod Roll, and they were invited to take a part in the business of the Court. During the sittings of the Synod, and the time your Deputation spent within its bounds visiting the different congregations, preaching, and laying before them the mission with which your Deputation was charged, they cannot but record with delight and gratitude the hospitable reception which everywhere greeted them both from pastor and people, and the entire sympathy, which they so warmly expressed, with the objects which your Deputation was commissioned to promote and advocate. The business before the Synod had reference to the means of supply for the destitute congregations within the Synod, the educating of young men for the work of the ministry, Church property, and some routine matters. There was the utmost harmony in all their proceedings, and there were no disagreeable questions of discipline, &c. On Sabbath, the 19th of August, I officiated at Fredericton. There was a very large and respectable congregation. The church here is in a most flourishing condition. By Monday afternoon all the business of the Synod was over, but, in order to awaken a livelier interest in the minds of the adherents of our Church in St. John in all that pertains to the spread of the Gospel, a missionary meeting was held in the evening. This meeting was very numerously attended, and was addressed by the members of the Deputation from Nova Scotia and Canada, and by others. Much interesting matter was brought forward by the different speakers regarding the state of our Church in the three Provinces of British North America, on the necessity and advantages of closer union and communion, on the great want of the means of grace and the ordinances of Religion, and on the obligation that Christians are under, to contribute of their means for the support of the Gospel, and to educate their children for the work of the ministry. Earnest appeals were made to the Laity that they must bestir themselves in the work if they would keep a live among them the true religion and those Gospel privileges which many of them previously enjoyed in their native land. The Synod of Nova Scotia had set the example of holding such a meeting; and the success that attended both, the interest that was thereby awakened in the minds of many for the welfare of our Church, and the elevating and soothing effect on the minds of the Clergy, after the unpleasant discussions which sometimes unavoidably occur in Court, cannot fail to recommend this practice in future. The Laity are thus made aware of the great spiritual destitution of the land, and the heavy responsibility that rests upon them to remedy this great evil, and above all parents are informed by what means they may educate their children as laborers for Christ's vineyard, a subject on which they are generally very ignorant. There can be little doubt that, were the facilities which Queen's College might afford for this purpose more widely known and the duty of doing so more urgently impressed upon Christian

parents, the number of Students for the Church would soon be greatly increased.

I officiated at the following places: Woodstock and Northampton on the 26th August; Newcastle and Chatham on the 2nd September; Moncton on the 9th September; and St. John on the 16th September. I was five Sabbaths in all in New Brunswick. In all the places visited by me there were large and attentive audiences, and both ministers and people heartily reciprocated our desire of closer union, and of forming a General Assembly from the Synods of the different Provinces. The great facilities for travelling rendering this practicable, and the great necessity for co-operation rendering this desirable, I especially directed the attention of parents to Queen's College, as a suitable institution for qualifying their children for the work of the ministry, and to the free education which it offers to all who have this work in view. In this I was very cordially supported by the ministers. In nothing would a union of the Churches be more beneficial than in supplying students to the University, contributing to its support and future increased efficiency. There is every prospect of our deriving Students from this quarter, and I have little doubt that the wealthier congregations would cheerfully aid to wipe off the debt on the College buildings, were an appeal made to them.

As I reaped great delight and profit from my visit to the country, and intercourse with the ministers and people, I pray that the Great Head of the Church may make this mission be the means of leading to those great and holy results which the origination of it contemplated.

Kingston, 14th May, 1856.

GEORGE WEIR.

REPORT OF THE DEPUTATION TO NOVA SCOTIA.

The Deputation, appointed by the Synod of Canada to visit the Synod of Nova Scotia, to confer with the members of that body on all matters tending to the furtherance of the Gospel in British North America, and to cultivate those feelings of brotherly kindness and Christian love that may ultimately lead to the incorporation of the different branches of the Church of their Fathers on this continent,

REPORT.

That your Deputation, consisting of the Rev. Alex. Mathieson, D. D., and the Rev. Alex. McKid, accompanied with William Edmonstone, Esq., one of the Clergy Reserve Commissioners, proceeded to Halifax on Monday the 2nd July, and arrived on the 6th, with the view of meeting the Synod of Nova Scotia then in session. Although your Deputation travelled with the greatest celerity that by railway and steamer they could attain, they were unable to meet with the Synod till it was two days in session. This circumstance, though it deprived them of much pleasing intercourse with the brethren, was not without its advantages. It allowed time for the transaction of local business, and due deliberation on matters more immediately affecting the interests of that particular branch of our Church, in the discussion of which it would have been inexpedient for your Deputation to have taken a prominent part, and left the remaining part of the Session to be occupied almost entirely with subjects of general importance, and the consideration of those matters to which your Deputation was instructed specially to call the attention of the Synod.

As instructed, your Deputation explained to the Synod of Nova Scotia that, in the spontaneous appointment of Delegates to the Synods of Nova Scotia and New Brunswick, this Synod disclaimed any interference with the ecclesiastical government of these branches of the Church, but, actuated by the kindest Christian feelings, they had no other object in view than the cultivation of clerical intercourse, mutual encouragement in the work of the Lord, and the friendly consideration of such subjects as will ultimately lead to united efforts in the cause of their Divine Master. That being already connected by origin, by the same standards, and to the Church of Scotland by Ministerial and Church Communion, and having an identity of interests and pursuits in the Colonial field, a sound policy as well as every reasonable hope of success in their common labours, seemed to demand united efforts, and an entire union of discipline of government, and Home and Foreign Missionary undertakings—a result that the increased and still growing facilities of communication, as well as the probability of a closer political connection between the British Provinces of North America, rendered not only more desirable, but every day made more practicable.

Your Deputation met with the kindest reception from the lay members of the congregations of Halifax, and indeed, wherever they went

While the Synod welcomed them with joy, as a prelude to more frequent intercourse and co-operation, and invited them to take seats as members of the Court, and a part in all its deliberations. Having expressed in the warmest terms, through the Moderator, "gratitude to the Church of Scotland in Canada for having sent a Deputation of their number to them, and to the members of the Deputation themselves for executing the commission of the Synod, and coming from so great a distance to visit them," your Deputation were charged to convey to you the sincere thanks of the Synod of Nova Scotia for your friendly remembrance of them in their weakness, and the encouragement they derived from the presence of brethren from afar among them.

The subjects which your Deputation were instructed to bring under the consideration of the Synod met with the most cordial reception, especially the proposal of a closer connection, which in process of time might lead to incorporation and a General Assembly. All the members of Synod expressed their deep satisfaction at the prospect of such an intimate relation, and their desire that it should be speedily consummated. It had long been the desire of their hearts to see the schemes and efforts of the Church of Scotland in British North America centralized, but the prospect seemed more like the visions of a dream than a hope that would ever be realized. One, who, I am happy to say, is now among us, to carry forward, as far as it may be deemed expedient, measures preliminary to that desirable end, expressed himself in language to this effect: "Nothing has afforded me more satisfaction than the very proposal of such a scheme; even the resuscitation of our Church Courts, after ten long years lying dormant, though very gratifying, was not unaccompanied with distrust. I trembled when I looked at the fewness of our Ministers, the extent of the field of labour, and the destitution of our numerous congregations. We were isolated, widely scattered, and consequently feeble. But, with the sympathies of the Church of Scotland and of our brethren in Canada, I feel that we are now strong; I feel that we are really connected not only with an Institution which, with the blessing of Heaven, has perhaps been the most efficient that the World has seen, for diffusing in purity and simplicity the doctrines and inculcating the precepts of the blessed Gospel; but I also feel that we are connected with our brethren in this extensive continent, employed in the same great work with ourselves, and, though the field is extensive and the labourers are few, yet the promised aid of Heaven at once encourages to more earnest exertion, and forbids despair."

From the impressions made on the minds of your Deputation, they will venture to express their conviction of the desirableness of the incorporation of the Churches in British North America, in connection with the Church of Scotland, and the hope that immediate steps will be taken towards the accomplishment of this end; leaving it to the respective Synods to begin and follow out those measures that to them in their wisdom may seem best to secure an object desired by them all.

The only thing that seemed to stand in the way of an absolute union of all the Churches in British North America, in connection with the Church of Scotland, is the want of provision for the widows and orphans of Ministers deceased in the Synods of Nova Scotia and New Brunswick. In respect to the former, this obstacle seems in a fair way of being removed. Ministers were persuaded that a well organized and a faithfully executed scheme for this purpose will be attended with many advantages to the Church itself, while it will alleviate the anxieties and distractions of thought that will constantly intrude on a Minister's mind in respect to the young and unprotected members of his family, for whom no provision is made, and which from him in the providence of God be removed from them, and which from the well known condition of the pastoral office in this country he is unable to make for them, and thus withdraw much of his attention from the peculiar functions of his office. It will also encourage many to enter on the ministerial vocation, who might be deterred by the prospect of those on earth dearest to them exposed to all the privations of penury and want, when their own lives of ceaseless labour and anxiety in their Heavenly Master's service had drawn to a close.

The Laymen also expressed a deep sense of the desirableness of such a scheme as will provide for the widows and orphans of Ministers, frankly admitted their personal obligation to take an active part in this work, and generously offered to give their hearty co-operation in any scheme that the Synod would approve of. Whether the statute that provides for the management of the scheme for the Synod of Canada will permit the incorporation of the Synods of Nova Scotia and New Brunswick, or whether separate schemes under local management would be most advantageous, are matters of detail, which your Deputation do not feel called on to discuss.

With regard to young men who desire to enter on the ministry,

your Deputation laid before the Synod of Nova Scotia the advantages to be derived from a course of study at Queen's College, especially the strict superintendence of their studies and their morals, as they would be almost continually under the eye of the professors. The only question that arose on this point was, whether these advantages might not be compensated by the higher degree to which theological education, including classical studies, is carried in the older colleges of Scotland, and the emulation and love of study that would be generated by mingling with greater numbers having kindred pursuits, and where the mental faculties would be constantly exercised by literary intercourse with advanced students. These are topics on which different views will be taken by different individuals.

A general wish was entertained by members of the Synod that in process of time a Theological School for training young men for the ministry might be instituted among themselves, and, if it were practicable, that it would be connected with Queen's College.

A deputation from the Synod (in session assembled) of the Presbyterian Church of Nova Scotia waited on the Synod in connection with the Church of Scotland, to express a desire for more frequent fraternal fellowship, and friendly co-operation in all good works. While they were not yet prepared to surrender the points of difference between them and their brethren of the Church of Scotland in Nova Scotia, they frankly acknowledged their high respect for the Parent Church, their sincere appreciation of her many excellencies, her efficiency, as an institution, for carrying forward the work of their common Master. They had sprung from that Church; they held the same standards, observed the same forms of worship, and, the points of separation being of a minor nature, they hoped that soon a way might be opened up to perfect union with their brethren of the Church of Scotland, in the same field of labour with themselves, for whom they expressed the highest esteem. But, while they differed on points that were not of essential importance, they saw nothing to stand in the way of mutual confidence and harmonious action in a cause common to both, without any compromise of principles on either side.

The Synod in connection with the Church of Scotland cordially reciprocated these sentiments, and, while with all of their brethren of the Presbyterian Church they had ever lived in terms of friendship and Christian charity, they hoped that the sentiments which bound them together might continue to grow till all come to be of one heart and of one mind; at the same time admitting that they did not feel it to be their duty to resign the advantages derived from their close connection with the Church of Scotland. While gratitude and affection, as well as a sense of duty, bound them by the strongest ties to the Church of their fathers, they were persuaded that any union with others, that would tend to disconnect them with her, would rather destroy than promote that catholicity which was the ostensible reason for union with these seceding brethren; but, while they were prepared to maintain their connection with the Church of Scotland, and felt it to be their duty to their people, and the general interests of Religion in the Province, as well as to themselves, in their ecclesiastical capacity to put forth every proper means to draw closer the ties that bound them to the Parent Church; at the same time they begged to express in the most cordial manner their respect for their brethren, both collectively and individually, and their readiness to enter on any course of action that would strengthen each other's hands in their respective spheres of labour, and cherish those sympathies that had hitherto distinguished their intercourse.

The finest Christian feelings evidently pervaded both bodies in their conferences. Such a spirit, maintained in sincerity and truth, cannot fail to be productive of the happiest effects, both in regard to clerical intercourse and church communion, as well as in the propagation of true and undefiled religion within the spheres of their labour.

Your Deputation in the course of their mission met with several of the members of the Synod of the Presbyterian Church of Nova Scotia, were welcomed in the kindest manner among them, and on more occasions than one addressed their people, and felt sincere gratification in the interchange of affection and regard.

At the rising of the Synod a general meeting of the members of the Church of Scotland in Halifax was called to confer with the Synod and your Deputation on the affairs of the Church. The assembly was large, and addressed in several very effective speeches both by the lay members and ministers who were present. Mr. McKid in an able and luminous manner detailed the object of this Synod's mission to Nova Scotia. Mr. Attorney-General Young, in a speech replete with eloquence and many touching allusions to the history of the Church of Scotland and the early associations of his youth (he and one of your Deputation being class-fellows at Glasgow College,) gave a view of the position of the Church of Scotland in

the Colonies and her relations to the Parent Church, that must have excited in the breasts of all who heard him a deep interest in behalf of her people in these provinces, and will tend greatly to promote the object which this Synod contemplated in their mission to Nova Scotia.

Having sojourned a few days at Halifax, preaching on Sabbath both forenoon and afternoon, in St. Matthew's and St. Andrew's Churches, your Deputation proceeded to Pictou, staying one day at Truro. The country round Truro spreads out in fertile vales, watered by a fine stream. A few adherents of our Church are scattered around, who attend the ministrations of Mr. McCulloch, the esteemed pastor of a large congregation. His venerable father acted as herald to successive bands of preachers, who followed from Scotland, and did much towards raising up a native ministry to spread the tidings of salvation among the colonists. One of your Deputation preached in Mr. McCulloch's pulpit to a few who on a brief notice were called together. In the afternoon proceeded to Pictou, Mr. McKid remaining at West Branch, to preach by appointment the following day at Salt Springs.

On Sabbath the pulpit at Pictou was supplied by Mr. McKid, and at Rogers Hill, distant about sixteen miles, by Dr. Mathieson. Large and attentive audiences were assembled in both places. In the evening, at the request of the Rev. Mr. Bain, Dr. Mathieson preached to a large congregation in his church, reciprocating the kind feelings with which your Deputation was invariably received by their United Presbyterian brethren. On Monday took a part in a very interesting missionary meeting in Mr. Bain's church, and listened with much pleasure to the interesting details of their mission in New Hebrides.

On Tuesday we visited New Glasgow, where the Rev. A. Pollok is settled over a large and flourishing congregation. The old church being too small for the congregation, and having fallen into decay, a new and handsome edifice for the worship of God has been erected and is nearly completed. It is hardly possible to speak in too strong terms of the earnest missionary spirit, of their devotedness to their work, and the eminent success of the young ministers that have been recently sent from Scotland to fill the deserted pulpits of Nova Scotia. Snodgrass, Sprott, McKay, Pollok, McLean, Herdman, are names that will be remembered as zealous preachers of the Gospel of salvation, long after they shall have passed away from the scene of their labours.

In the afternoon we visited Mr. McGillivray, of McLennan's Mountain. At the time of the Schism in 1843 ("he only faithful among many faithless found?") several ministers left their charges for more lucrative appointments in Scotland, or joined the Free Church. Their deserted people were like sheep without a shepherd, M. McGillivray alone remaining to watch for their spiritual interests, and plead the cause of the Church of Scotland. Free Church emissaries scoured the country, denouncing her as an apostate Church, as a nuisance that should be swept from the face of the Earth, the Church that, a few months before, they had extolled as the perfection of beauty, as the joy of the whole Earth. Their misrepresentations misled the credulous, the unthinking, and the pharisaic; but their maledictions were too strong, and betrayed too much of an unchristian temper, to command respect, or deceive the cautious old highlanders, who listened patiently to their vain-glorious boastings, but became indignant when the Church of their fathers was maligned, with which their tenderest recollections and holiest feelings were intimately bound. That which was designed to shake their constancy only confirmed their attachment, and with greater tenacity they clung to the Church which was the object of their fathers' love and ceaseless prayers. Time has demonstrated the wisdom of their choice, while it has opened the eyes of others to the misrepresentations which misled them. A speech of one of the bitterest of the Church's opponents, spoken only a few weeks before he seceded, and seasonably reprinted by the Lay Association at Halifax, contrasting strangely as it did with his expressed opinions and sentiments after the schism, revealed the spirit which actuated that unhappy movement. Though forsaken by their ministers, the pious feelings of the fine old unsophisticated highlanders of Nova Scotia were from time to time refreshed by the visits and ministrations of Mr. McGillivray, who spread his labours over hundreds of miles, and day and night, in the peaceful spirit of his Master, he perseveringly sought to promote the spiritual interests of the people. He was untiring in his efforts; it was said of him, he often in his missionary excursions tired out their horses, but the indefatigable McGillivray could never be tired. He did much to confirm the minds and comfort the hearts of his forsaken countrymen. He has now the gratitude of thousands, and the noble satisfaction of having generously promoted their best interests at the expense both of his time and his pecuniary means.

Your Deputation visited Prince Edward Island, where Mr. Snodgrass

presides over a large and an attached flock. Dr. Mathieson preached on a week-day evening to such as could be brought together on a short notice; Mr. McKid remained with Mr. Snodgrass, it being the season of communion, to assist him on that interesting occasion. In his journal Mr. McKid thus expressed his sentiments: I arrived at Charlottetown on Friday, 21st July, and met the most cordial welcome from Mr. Snodgrass; next day preached, in preparation for the communion on Sabbath; I assisted in the solemn duties of the day and on the Monday preached again. I found the congregation in Charlottetown large and prosperous, bearing evidence of the faithfulness of the ministrations of the present incumbent, and his predecessor the Rev. Mr. McNair, whose missionary zeal is well known to the Church at large. The attendance in the several diets of worship was large, and that spirit of devotion and deep religious feeling was such as to recal to my mind those associations, connected with communion seasons, in the land of our forefathers, which were refreshing to my own mind and, I hope, beneficial to all concerned. After the services on Monday a congregational meeting was held, where I was privileged to bring before the meeting the object of your Deputation. Several members of the congregation delivered their opinions, which were quite in accordance with what had been expressed in other places.

Dr. Mathieson returned to Nova Scotia to assist Mr. McKay at the dispensation of the Lord's Supper at Earlton. Mr. McKay's labours are extended to three large congregations, distant from each other fifteen and twenty miles, each of which requires the undivided labour of a minister. His health giving way under his constant and burdensome toils, he has been induced to accept a call from the congregation at Belfast, P. E. I., where his ministrations will be confined to a narrower circle. Belfast is an interesting field, as well as Georgetown, yet without a pastor. The congregations at Rogers Hill, Earlton, Cape John, deeply regret Mr. McKay's departure, and the sad prospect of remaining again for an unknown period without the stated ordinances of worship.

Your Deputation was deeply impressed with the depth and solemnity of the religious feelings that pervaded the various congregations to which they ministered, which was of a far higher order than anything they had witnessed in these Provinces; nor was it only in the house of God that they were devout—they carried the spirit of Religion into the business of every-day life; in all our intercourse with them a seriousness of deportment, and an earnestness of religious feeling, without a taint of fanaticism, reminded us of the religious character of the rural parishes of Scotland, some thirty or forty years ago.

Your Deputation cannot help thinking that this earnest piety was kept alive and cherished, during ten long years of deprivation of settled Gospel ordinances, by some fine old patriarchs, who were found in every settlement, and for whose counsels and examples the people cherished the profoundest respect. Rich in Bible lore, sincere and earnest in their love for Christ and His people, the instructions of these venerable men came home to the heart with unction and with power, and cherished family religion (in the larger acceptance of the terms as comprehending every social and domestic duty) among a simple-minded people, and awoke an earnest longing for and the enjoyment of the public ordinances of Religion, whenever they could be obtained. Of the salutariness of their instructions, and their moral influence over the people, your Deputation had frequent opportunities of witnessing. On one occasion both the scene and the circumstances were of the most interesting nature. One of your Deputation, being engaged to assist at the dispensation of the Lord's Supper, had nearly thirty miles to travel, and, though there were religious exercises on the day on which he set out on his journey, these being in Gaelic, (to him an unknown tongue) he had no desire to be on the field early in the day. He accordingly gave instructions that the person who was to convey him to the ground should come at nine o'clock A. M., but instead of that hour, he came at six, and every moment was impatient to start. We set out at half past nine at a rapid trot, and, having driven a considerable distance, found a relay of fresh horses, that greater speed might be obtained. Ignorant of the driver's purpose, he was frequently exhorted to slacken rein; but the only reply was, we will be late, and another admonition to the noble animal to renewed speed. Winding among little hills covered over with wood, now plunging into deep ravines, then treading our way over some lofty summit, the whole scene was picturesque and beautiful, to which a lovely day lent additional charms. At length the mystery of our rapid flight was unveiled. About three o'clock P. M. we came to a beautiful sylvan spot, where there were numerous vehicles and horses tied to the trees, and a little further on in a sweet retired grove a congregation, numbering from 1500 to 2000, listening with profound attention to the men, who, one after another, at the call of their minister, who presided, addressed the

people on a topic which had been announced for discussion in the morning. The congregation seemed to take little notice of our arrival, but observed the same riveted attention to the speaker; not a movement made, not a whisper heard, but the wind among the trees and the voice of the speaker echoing through the deep forest; a voice which in prayer was empassioned fervour, chastened into tones of reverence and deep humility. And the Psalm—Oh that psalm, as it rose in wild irregular notes from two thousand voices, struck home to our hearts and Christian sympathies with a power that can never be forgotten. It was now five in the afternoon, thus it had been with them since eleven o'clock A. M., with the same profound stillness and marked attention they had listened to the words of everlasting life. Previous to our witnessing this interesting spectacle, we confess we cherished a rooted prejudice against such systematised lay instructions, as being fraught with danger to the peace of congregations, and a great provocation to spiritual pride; nor are our minds dispossessed of such objections still, unless where the speakers are men of profound humility, and sound discretion, as well as of deep piety; but, where this is the case, we cannot help thinking that such patriarchs are invaluable helps to the Christian ministry, and preserve a healthful spirit of piety in the community. In conversing afterwards with these men, we found them of a right stamp, men taught by the Word and Spirit of God, and in the deep consciousness of their own insufficiency giving utterance to their religious sentiments in simple language to men, whose thoughts had been accustomed to run in the same channels with their own.

The same devotional stillness and decorum characterized all the days of their solemnities, and on the Sabbath, as the symbols of the Bread of Life were spread out on rude plank tables, covered over with linen of snowy whiteness, and surrounded with blooming youth, mingled with many gray-haired pilgrims, may we not hope that that green spot in the forest was but a type of a greener spot in the vale of life, when the pilgrims to the heavenly Jerusalem rested and found themselves refreshed from the wells of salvation.

Such is the general character of the people, spread over many an extensive field for spiritual labour, in Nova Scotia, thousands and tens of thousands, earnestly panting for the Bread of Life, and the Water of Life. Our young ministers on that field, earnest, active, indefatigable as they are,—what are they among so many? They strive actively with one heart and one mind for the spiritual progress of their people and the prosperity of the Church. Several of them minister to two, three, and even four congregations, each of which would require the undivided labours of one man. In some instances, with health broken, but with energy unsubdued, they contend with almost insuperable difficulties, and much even in their weakness they have effected. Surely the condition of that interesting people will appeal with effect to the hearts of ministers and preachers in Scotland, and bring unto the field more labourers. They will not be without support either in a spiritual or pecuniary sense. Their Pastors have cherished in the hearts of their people a spirit of noble independence. The assistance they have received from the Parent Church, in the way of salary of ministers, in many instances they have remitted an equal amount to the Colonial Fund, while they have been taught, that one of the best proofs of the power of religion on their hearts is the liberality of their hands in giving of their carnal things to them who minister to them of their spiritual things. It appears to your Deputation that such a spirit and practice as this it will be well for the Synod to inculcate both in the ministers and people of these Provinces; unquestionably there is much need for it.

Your Deputation turned their attention to the prospect of obtaining from Nova Scotia young men to be trained for the ministry. They learned that many might be found of a true spirit, children of pious parents, who might be induced to enter on a course of preparatory study. Indeed we were impressed with the conviction that it is from Nova Scotia that we must look for the supply of Gaelic-speaking students. The specimens you have in Queen's College do credit to their country and their Church, and those, studying in Scotland under the auspices of the Synod, are in no respect, as we believe, inferior. The Synod ought to give this subject their serious consideration, and, if necessary, institute a scheme to aid those in their education, who might be induced to qualify themselves for being able and efficient members of the Gospel of Christ.

At Pugwash and Wallace there are strong congregations. Mr. George Harper labours zealously and effectively as a missionary in this district, and his services are justly and affectionately appreciated. The name of the Hon. — McFarlane is still revered, as the friend of his countrymen, and the main supporter of the Church of Scotland. His son, the present member for the county, bids fair to imitate, if not successfully to rival, his virtues. Many others of a similar spirit have we met with, whom we cannot particularize, but with whom our Christian intercourse was delightful.

We forbear touching on the condition of the members of our Church in Cape Breton. The Synod of Nova Scotia has taken up the subject, and from them we may obtain some information that may lead to the alleviation of their spiritual destitution.

It has been already mentioned that your Deputation was accompanied in all their journeys by William Edmonstone, Esq. It would be wrong not to say how greatly they were indebted to the co-operation of that excellent man, whose heart is in the prosperity of the Church; he not only then, but since in his visit to Scotland, has done what lay in his power to obtain ministers of a right sort for the Colonies. As Mr. Sprot expresses himself in a recent letter, Mr. Edmonstone displays a reverend zeal in the cause, and is as anxious about getting good ministers as he is about his ships.

We have said nothing of the state of the churches under the pastoral care of the venerable Martin and the excellent Scott; nor of the Lay Association at Halifax, that did so much in the day of trial to preserve the Church of Scotland in the Colonies. In the resuscitation of their Church Courts they behold the fruits of labours, and they trust we will soon behold it in a large increase of labourers in that interesting portion of our Lord's Vineyard. All which is respectfully submitted,

(Signed,) ALEX. MATHIESON.
ALEX. MCKID.

To the Members and Adherents of the Presbyterian Church of Canada in connection with the Church of Scotland.

DEAR FRIENDS,—

I have been instructed by the Synod to direct your special attention to the paramount claims of Queen's College, as regards the liquidation of the debt incurred by the purchase of buildings suitable for the efficient operation of that Institution.

At last meeting of Synod ample information was communicated to the parties then present respecting the general condition of the College. In so far as office-bearers are concerned, this was abundantly satisfactory. The statements made clearly showed that the College, with its limited resources, had fully answered every reasonable expectation. The most convincing evidence was afforded that those charged with its financial affairs had done their duty with the greatest fidelity, and in the most praiseworthy manner. The addresses delivered, relative to the unremitting zeal and successful labours of its able Professors, were listened to with deep interest, and elicited an expression of high approbation from every member of the Court. All were impressed with the conviction that our Church was under peculiar obligations to the Trustees and Fathers for the great amount of good which, by the Divine blessing, had thus been accomplished, especially in educating young men for the sacred ministry. And in not a few instances, indeed, this is sufficiently known to others. Many congregations of our communion are privileged with the faithful and efficient ministrations of Pastors who were trained for their work at Queen's College.

Had the information given terminated here, every friend of the College would have had cause for unmingled gratitude. In addition, however, to the foregoing, it was rendered but too apparent that a number of our congregations had manifested such indifference, relative to the prosperity of our beloved Zion, as not to have contributed the smallest sum to relieve the School of its Prophets from pecuniary embarrassments. This, to say the least of the matter, was exceedingly discouraging, and evinces that there is something radically wrong. It is deplorable that such lake-warmness should in a single instance exist in reference to an object with which our Church is so vitally connected. It admits not of a doubt that, unless Queen's College be properly supported, our Church, instead of occupying new ground, cannot supply incumbents for vacant charges.

It is, however, but justice to state that, while many congregations, some of them large and flourishing, had done nothing in this work, some had contributed liberally to this object, while others had given, it may be, to the extent of their ability. Those then, that have thus devised and executed liberal things, are well entitled to receive the thanks of the Synod.

In the name, then, and on behalf of the Synod I now tender these my grateful acknowledgements. And, in doing so, I take leave to remind them that additional efforts, even on their part, are still necessary for the liquidation of the debt of the College. At the same time I entreat others to imitate their example. And it is extremely desirable that this should be done with the least possible delay. The pecuniary necessities of the College are great, and urgently demand relief. To human appearance its future prosperity will mainly depend on the assistance which may be immediately obtained. It is obvious, therefore, that those, desirous that Christ's cause should prosper through the ministrations of our Church in this land, are

under the most solemn obligations to come forward speedily and liberally in aid of this excellent Institution. And, in the exercise of their benevolence, their aim should be, not merely to extirpate it from its present difficulties, but also to provide means by which it may be rendered increasingly efficient.

There is certainly some unaccountable misapprehension on the part of members and adherents of our Church relative to this matter. They cannot be fully aware of their responsibilities in this respect. It cannot otherwise be that many of those who are wont to give substantial proofs of benevolence to other Christian societies, for which they neither expect nor get the least credit, could permit an Institution of their own, to which they are connected by the most sacred ties, and which has already been the means of furnishing many destitute Canadian settlements with Divine ordinances, to remain, for a single day, in circumstances so evidently calculated to cripple its energies in preparing Pastors to conduct religious services according to the usage of the Church of our Fathers. It cannot otherwise be that men of worth and men of means would, in a way so remarkable, neglect the claims of an Institution so intimately connected with the temporal happiness and eternal welfare of themselves, their descendants, and so many others of their countrymen and of their communion.

The Parent Church has done much for us, and is still evincing her desire to do what she can in our behalf; but she cannot possibly give assistance commensurate with our wants. But, if this actually could be done, instead of manifesting a Christian spirit, it would be exceedingly ignoble in us to continue to tax the generosity of others for what God, in His gracious providence, has given us the means of accomplishing ourselves. Much has recently been eloquently said and written respecting the temporal prosperity of Canada; and I

believe everything that has been advanced is in accordance with truth. If such be the case, instead of looking to others for supplying our religious wants, we are required by the highest considerations to exert ourselves not only in supporting our own institutions in a proper manner, but also in aiding those that generously and liberally assisted us, when our wants were felt to be exceedingly great. If we are not animated with this spirit, our gratitude to God and our spiritual improvement are extremely questionable.

Your ministers are enjoined by the Synod to take an early opportunity of bringing the debts of the College before their respective congregations, and, in doing so, to use such arguments as may seem best suited to stimulate their people to provide the means of placing this Institution on a proper footing. I am satisfied that those to whom your spiritual interests are committed will cheerfully and effectively discharge this duty. Feeling the importance of Queen's College as a Training-school for the Ministry, they cannot fail to present its claims to you in their true light. And, when this has been done, as I am confident it will be done, with all fidelity, and in a prayerful spirit, there is surely every reason to expect, considering the respectability, the wealth, and worth connected with the Presbyterian Church of Canada, in connection with the Church of Scotland that the amount requisite for liquidating the debt on the ground and buildings of Queen's College will, without delay, be obtained. It would be unworthy of my present position, and unjust to the Church at large to entertain a different sentiment.

ALEXANDER MANN,

Moderator of the Synod of Canada,

In connexion with the Church of Scotland.

Pakenham, 21st July, 1856.

THE CHURCH IN THE LOWER PROVINCES.

Letter from the Rev. George W. Sprout to the Editor.

[From the Halifax Monthly Record for July.]

GREENOCK, June 4th, 1856

MY DEAR MR. MARTIN,—

I have not written for some time, but I have not forgotten you, and not yet, as you so often predicted, have I forgotten the Colonial Church. I get the *Halifax Record* regularly, and I read it with great interest. I think my absence has done good in one respect; it has stirred up the country clergymen to do more in the way of literary contribution to its pages than when you had me to help you in the Editorial department. By the time you get this letter you will have had the pleasure, I trust, of welcoming two additional labourers to the Colonial vineyard, and these, I hope, are the predecessors of a great many more. The Church is just commencing a new Missionary year, and, if I am not much mistaken, she enters upon it with a large measure of zeal, and under many favourable auspices.

The mail which carries this letter will also give you accounts of the proceedings of the General Assembly, which has just now closed; and I am sure you will have much satisfaction in perusing them. I went through to Edinburgh for a few days last week, and I was greatly delighted with what I saw and heard of the Assembly. There seemed to be much less of routine and much more of life and individual independence, and a determination to get at the best ideas on every subject, than years ago when I used to attend its sittings. There seemed to me to be a large portion of young clergymen, not a few of whom were my own old College companions, whom I had not seen since I left for Halifax. The Eldership very finely represented the rank, intellect and piety of the laity of the Kingdom. The Moderator presided with great dignity and propriety, and his addresses were characterised by a most Christian spirit and by ardent zeal for the extension of the Redeemer's Kingdom.

There were very many pleasing features in the proceedings of the Assembly. There was not a single case of discipline; and, as the Ecclesiastical Courts have been exceedingly strict of late years,

this is a proof that the clergy of the Church throughout the length and breadth of the land are maintaining a character worthy of their sacred profession. So far from any cases of deposition occurring—one, who was deposed for drunkenness several years ago but who has since, by the grace of God, triumphed over this sin and become a teetotaler, applied to be restored to the office of the ministry, and, though some time may elapse before he is reinstated, if he prove steadfast, there is no doubt that his prayer will be granted.—Three Free Church ministers were also received back to the Church.

Though there have been many appointments during the year, there was but one disputed settlement, and this, in so far as it was before the Assembly, was settled in favour of the people. The different reports given in by the Conveners of the different committees were almost all of a satisfactory character; and, if I mistake not, without exception, there is an increase on the contribution to all the Schemes. The Endowment Scheme especially is in a most flourishing condition, and this is the foundation of all the others.

Dr. Robertson, the indefatigable Convener of that Scheme, announced that the contributions to it during the past year amounted to £44,000 and upwards; and, what is better, he spoke of kingly spirits rising up all around him in the Church, who were devoting themselves heart and soul to this and other good works. I was present at the discussion on the Colonial Report, in which you no doubt feel the deepest interest.

A clause in it relative to Australia gave rise to some conversation on the subject of Presbyterian union in the Colonies. Several members spoke strongly against the sin of perpetuating the schisms of this country abroad, and declared that they would rejoice to see one united Scotch Church throughout the Colonial world. Others urged the propriety of speaking with caution on the subject, till the terms of the proposed union in Victoria should be fully known, as from the newspaper report they seemed to be dishonourable to the Church and unfaithful to the Confession. It was referred to the Committee to make full enquiries during the ensuing year and to report to next Assembly.

The Venerable Principal McFarlan, who has been so long connected with this Committee, on account of his age and infirmities insisted upon withdrawing from it, and in very feeling terms bade the General Assembly a long and last fare-

well. He was thanked most kindly and feelingly for his long services, and, as he insisted upon it, his resignation as Convener was accepted. As it is of the utmost consequence that a suitable successor should be appointed, I am sure you will be delighted to hear that Dr. Fowler of Ratho, who paid you a visit as one of the second deputation and who knows the ground, has been selected. This augurs well for the Colonies, and, as the Committee have plenty of money and men are waiting for appointments, I think I may venture to predict that this will be a year of unprecedented prosperity to the Colonial Church.

When in Edinburgh, I found that one or two of the Students, whom I got to agree to go out, were licensed and up for appointments, and that the others would soon follow. Only let our good Church people in the North American Colonies hold on for a little longer, and they will get abundant supply of ministers of the Church they love. I think it would not be a bad plan if the different Synods in B. N. America would send an agent over to help the Convener; by beating up for a few months he would get twenty or thirty ministers and probationers without much difficulty. I hope your different Synods this summer will help on the idea of our General Assembly. I feel confident that, if you were thus united—though you should form at first but a gigantic skeleton—it would lead to a great increase of interest in your affairs in this country and young ministers would be much more readily attracted. I almost was forgetting to tell you that your own laborious services in behalf of the Church were noticed in a most flattering manner in the General Assembly by Dr. Fowler, who moved the adoption of the Report.

I wrote to him to-day on the subject of the Gaelic deputation, about which I have written several letters already. I hope the new committee will decide upon sending one, unless Gaelic preachers sufficient come forward. I have written in the strongest possible manner on the subject. If you do not get the deputation, and if Gaelic preachers sufficient do not come forward, I think you ought to try and get McKenzie (son, of Mr McKenzie, formerly of Wallace,) who I am told, promises to be a remarkably good Gaelic preacher, early in the field. I think Mr. McKenzie's son, who is licensed and whom I saw in Edinburgh, will go out in the bat after the next, but he does not speak Gaelic. A Mr. Lochhead has also been appointed, but I have not met him. I

have now my note-book before me, in which I have the names I got last winter at the Universities, and I trust none of them will fail. If they are all forthcoming, you will do very well for both English and Gaelic, and the hearts of our people throughout the Lower Provinces will be rejoiced.

I was present in the Assembly when the French deputation was received. Mon-sieur Frossard (the father) spoke English very well and gave a very interesting account of the state of our sister Church in France—the Church of the Huguenots and of thousands of Martyrs. He wore on his breast the decoration of the Legion of Honor, having been Protestant chaplain to the French troops at the Crimea during the recent war. Dr. Cumming, of London, also addressed the Assembly, as a deputy from the Scotch Church in England, and he was most enthusiastically received.

There were two very interesting discussions in the Assembly on Church order and worship. One rose out of an overture anent the more systematic reading of the Scriptures in church, sent up by Principal Lee and Dr. Hill. The Assembly enjoined ministers to pay more attention to the Directory, which, as you know, enjoins that two chapters be read at every diet of worship.

Another arose out of an overture from Col. Dundas anent the dispensation of the Lord's Supper in private under certain restrictions. This was the most interesting discussion I heard, and it gave abundant proof of a change of feeling in the Church on this subject. Col. Dundas's views were supported by several eminent laymen and clergymen, including one Professor of Divinity, Dr. Robert Lee, who made a very able speech on that side of the question. One or two speakers intimated that the practice had already commenced—and gave it as their opinion that it should come by custom and not by legislation.

The principle of the overture was strongly opposed, however, by others, and a motion to transmit it to a committee for consideration was negatived by a large majority. In my opinion the argument was on the other side, as several cases of great apparent hard-ship were adduced—of people yearning for years for the holy Sacrament of the Supper, unable to have their desire gratified without leaving the Church of their baptism and their country—and, as it was very clearly made out from the Scriptures that, wherever two or three are met together in the name of Jesus Christ, with a lawfully ordained minister, there is a Church fully equipped for all the ordinances of the Christian religion.

Edinburgh was unusually crowded and brilliant, as, in addition to the Assembly which always brings a large number of people, Thursday was kept as the Queen's birthday, and there was a display of fireworks in the evening on account of the Peace. I was at the Commissioners' levee in Holyrood and afterwards walked up through the Canongate and High Street, which were lined with our old friends of the 72nd, up to the Castle, where a salute was fired in honor of Her Majesty.

I had many friendly greetings with the men of the 72nd depot, not a few of whom wear medals on their breasts, having been with the regiment at the War. Captain Crombie, who commands the depot, has recently returned and, like other Crimean officers, wears a beard almost down to his belt. I dined with him one day and had a long talk about the War and the movements of the regiment since they left us at Halifax. He told me particulars about our friend McDonald's death, the only one of the officers who has been cut off by the War. He is much regretted in the regiment, and well he may, for there are few in any calling who do their duty so thoroughly as he did, and who are so worthy of respect and regard. During his illness he was frequently visited. I believe, by the chaplain of the 42nd, the 72nd at that time not having a chaplain of their own. Since then they have had the services of Mr.

Canman, who gave up a parish in Forfarshire to go out, and who, by the way, is a brother of the celebrated General Canman.

But I must bring my letter to a close. I think often of you and Mr. Scott and look back with interest upon my fellowship with you in Halifax.

I shall ever take the deepest interest in the Church in the Colonies, and will be most willing, if able, to execute any commission you may confer upon me. I am often writing and talking on the subject, and, as in Nova Scotia I used to hold up the good points in the missionary operations of the Church, here I hold up the bad ones.

I see from the *Halifax Record* that you continue to be much dissatisfied with the *Home Record*, and I don't wonder at it. It makes me angry every time I take it up, so utterly destitute is it of missionary intelligence, the only object for which it exists. I took the liberty of writing the Editor some months ago, giving him the ideas of Colonial ministers on the subject. He mentioned his willingness to insert suitable articles, but states that he did not receive almost any communications from the Colonies. I hope you will send him your *Record*, if you have not been doing so previously. I venture to predict that there will be a change for the better in its pages after this Assembly. The number for this month might certainly pass very well for a devotional magazine—but, as a missionary periodical, it is a very remarkable production.

Give my kindest regards to the Rev. Mr. Scott and to other Halifax friends. I hope you will soon have a large number of additional labourers in the field, so that you may enter upon your new office of Superintendent of Missions, and may God grant the Scotch Church in Nova Scotia a summer season of great prosperity.

I am

Yours very sincerely,
GEO. W. SPROTT.

MEETING OF THE SYNOD OF NOVA SCOTIA.

[From the *Halifax Monthly Record* for August.]

The Synod of our Church commenced its sittings this year in St. Andrew's Church, Pictou, on Thursday the third day of last month. Divine service was conducted by the Rev. John Martin, of St. Andrew's Church, Halifax, the retiring Moderator, who preached a very suitable discourse from *EPH. iii. 8*, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

The meeting having been constituted, the Clerk produced the Roll of all the ministers having charges within the bounds of the Synod, which was read. The Elders present produced their commissions from their respective sessions. Correspondents from other Synods having been called, there was produced a commission from the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, in favor of the Rev. Professor George, D. D., of Queen's College, Kingston, and a commission from the Synod of New Brunswick, in connection with the Church of Scotland, in favor of the Rev. Wm. Henderson, A. M., of St. James's Church, Newcastle, Miramichi, which having been read were sustained. The following sat down as members of Court—Rev. Wm. Snodgrass, Rev. Alex. Mackay, Rev. John Martin, Rev. Alex. Macgillivray, Rev. Andrew W. Herdman, Rev. Allan Pollok, Rev. Alex. MacLean, Rev. James George, D. D., and Rev. Wm. Henderson, Ministers; Messrs. James Thomson, Wm. Macdonald, Wm. Gordon, Robert Cullen and Roderick Campbell, Elders.

A letter of apology from the Rev. John Scott, Halifax, for absence from this meeting was read and sustained. The Clerk was instructed to write the Rev. Francis Nicol as to his continued non-attendance.

ELECTION OF MODERATOR.

The Rev. Andrew W. Herdman was unani-

mously chosen Moderator for the ensuing year. Mr. Martin, before vacating the chair, said he felt that the Synod had conferred upon him a very high honor when they elected him Moderator for the second time. During his occupancy of this position for the last year he had endeavoured to discharge his duty to the best of his ability, and he now craved the indulgence of the Court towards his imperfections. He referred to certain cheering and encouraging tokens which convinced him that the Church of Scotland is now thoroughly aroused and alive to the interests of these Colonies. He alluded more especially to the appointment of Dr. Bowler to the Conventership of the General Assembly's Committee on Colonial Churches. He was sure that gentleman would discharge his duty with fidelity; and he had this decided advantage, that he had traveled in these Provinces and knew every vacancy within our bounds. Hoping that the God of Jacob, who had been with us so long, would not now leave us or forsake us, he retired from the chair.

Mr. Herdman, on taking the chair, spoke as follows:—

Fathers and Brethren.—Your indulgence has placed me in this chair, and I have to request that you would extend it to my conduct in this comparatively new and untried position. This is the third session of our Synod, but that is not all its history. Twenty years ago this Court consisted of 4 Presbyteries and upwards of 20 ministers, some of whom were men of first-rate ability and influence. Our day of small things yet continues, and since last meeting we have to deplore the withdrawal of one efficient member, and the absence at this meeting of another—great losses in a small body. Still their want is temporarily supplied by delegates from Canada and New Brunswick, who will interest and instruct our meetings.

Fathers and Brethren,—Important business is to come before us; let no time be lost in making speeches. I trust that mutual forbearance and love will characterize our proceedings. We are asked to unite with others, but what is the value of such union compared with that of the brethren. "It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments: as the dew of Hermon and as the dew that descended upon the mountains of Zion." May its spirit be largely diffused among the members, and remember that the talents of ministers are for the service of the Church. Whosoever is greatest among you, therefore, let him be your minister, for so has the Lord commanded. May this session be none of the least interesting and useful, and may the blessing of God overrule all our proceedings for the good of His Son's Church and the glory of His name.

The Moderator, on motion made by Mr. Pollok, and unanimously agreed to, rendered to the Ex-moderator the thanks of the Synod for his able conduct in the chair, and the excellent sermon delivered by him this day,—which was suitably acknowledged by Mr. Martin.

COMMITTEES.

Committees were then appointed with instructions as to place and time of meeting:—

The members of the Presbytery of Pictou, a Committee to make arrangements for the supply of pulpits on Sabbath first and to report the same to the Synod at half-past three, reported the following arrangements:

Rev. Prof. George to preach at	MacLennan's Mountain.
Rev. Wm. Henderson, "	Saltsprings.
Rev. Alex. Mackay, "	Rogershill.
Rev. Wm. Snodgrass, "	New Glasgow.
Rev. John Martin, "	Pictou.
Rev. Allan Pollok, "	West Branch, E. R.
Rev. Andrew Herdman, "	Cape John.

It was understood that Mr. Macgillivray and Mr. Maclean were to preach in Gaelic to their own congregations.

The minutes of the closing sederunt of last year were read, approved of, and ordered to be engrossed; and the Synod then entered upon matters in the minutes of last annual meeting.

CO-OPERATION WITH OTHER PRESBYTERIAN BODIES.

A letter from the Rev. John Scott was read, intimating that, in consequence of not being able to obtain a full meeting of the Committee on Co-operation, he had no report to submit to the Synod from the said Committee, and enclosing (1st) a letter from the Rev. James Ross, Convener of the Committee of the Synod of the Presbyterian Church of Nova Scotia, and (2nd) an attested copy of the minutes of the joint meeting of the Committees on Co-operation. These documents having been read, it was moved by Mr. Mackay, seconded by Dr. George, and unanimously agreed to,—that the Synod commend the diligence of their Committee, and re-appoint the same, adding the Moderator, substituting Mr. Gordon for Dr. Avery, who is not a member of Court this year, and appointing the Moderator to be Convener for the sake of convenience.

APPEAL TO STUDENTS OF DIVINITY.

From statements made by several members of the Committee appointed last year to draw up and despatch an appeal to Students of Divinity in the several Universities of Scotland, with the view of directing their attention to the destitute state of these Colonies and of ultimately securing the services of some of them, it appeared that some misunderstanding as to the Convener'ship of said committee prevailed among the members, and that this prevented the instructions of the Synod from being carried out. The following committee was named, with instructions to attend to the matter this year.—Messrs. Maclean, Pollok, Macgillivray, and Cullen—Mr. Maclean to be Convener.

SUPERINTENDENT OF MISSIONS.—ST. ANDREW'S CHURCH, HALIFAX.

The Clerk read correspondence on the appointment of Mr. Martin to be superintendent of Missions, and a deliverance of the Colonial Committee on the application made for a salary in connection with the office. This deliverance was to the effect that the Colonial Committee were prepared to guarantee one hundred pounds sterling yearly out of their funds, as collected from year to year, to the Rev. John Martin as Superintendent, and in consideration of the valuable services rendered by him, throughout a period of 34 years, to the Church of Scotland in Nova Scotia. These papers having been read and the matter fully discussed, it was moved by Dr. George, seconded by Mr. Mackay, and unanimously agreed to—That the Synod highly approved of the conduct of the Clerk in the whole of this matter, order a meeting of the Presbytery of Halifax, with the Rev. Allan Pollok as an associate member, to be held in St. Matthew's Church, Halifax, on Wednesday the 16th inst. at 11 o'clock, a. m., and instruct the said Presbytery to proceed in this matter according to the rules and practice of the Church. Detailed instructions as to the course to be pursued were given to Mr. Pollok and ordered to be kept *in retentis*.

APPOINTMENTS FOR TO-MORROW.

The Presbytery of Pictou was, on application, permitted to meet in St. Andrew's Church to-morrow at 2 o'clock, p. m.

The Synod having learned that the Synod of the Presbyterian Church of Nova Scotia had appointed a deputation to meet this Synod and that it would be accommodating said deputation if the Court would receive them to-morrow forenoon, it was agreed to accordingly.

Dr. George and Mr. Macgillivray were appointed to conduct the devotional exercises to-morrow morning.

The Synod then adjourned to meet in this place to-morrow morning at 10 o'clock, a. m., of which public intimation was made, and this sederunt closed with prayer.

FRIDAY, 4th July, 1856.

The Synod met this morning according to adjournment of yesterday after devotional exercises conducted by Dr. George and Mr. McGillivray,

and was constituted by the Moderator. The roll was called. Sederunt as before. Messrs. Henderson and Pollok were appointed to conduct the devotional exercises to-morrow morning. The minutes of last Sederunt were read, and, after corrections, sustained.

PUBLIC MEETING.

The propriety of holding a public meeting of the friends of the Church in Pictou, early next week, having been agreed to, the Presbytery of Pictou was instructed to make arrangements for the same at their meeting to be held to-day, and to report to the Synod to-morrow morning.

The minutes of last year were then resumed.

GÆLIC DEPUTATION.

Mr. Herdman, Convener of the Committee on Gaelic Deputations, reported that he fulfilled the instructions of the Synod in reference to this matter. It was known to the Court that the appeal drawn up by the Committee and despatched to the Colonial Committee of the Church of Scotland had reached its destination, and had been published in the Home and Foreign Missionary Record.

The Clerk produced and read an extract minute of the proceedings of the Colonial Committee, containing a deliverance on this subject, to the effect that the Committee delayed in the meantime taking any step with a view to sending out a deputation, but gave instructions to the Secretary to make renewed efforts by advertising in seven Scottish Newspapers, and communicating with the Professors of Divinity in Glasgow and Aberdeen and with Dr. McLeod of Glasgow, with a view to securing the services of Licentiates and Probationers, who might be willing to come to these Provinces.

The Synod having had before them the deliverance of the Colonial Committee on the application made to them for security of salary to Mr. Martin, guaranteeing the sum of one hundred pounds sterling out of their funds as collected from year to year, to be enjoyed by him as Superintendent of Missions, and in consideration of his past services to the Church of Scotland in Nova Scotia, and also their deliverance on the application of the Synod for a Gaelic Deputation, the following minute was agreed to. The Synod receives with extreme satisfaction and deep gratitude these two deliverances of the Colonial Committee, and accepts them as a proof of the zeal and interest which the Committee are disposed to manifest in the affairs of the Church in this quarter, and the bountiful aid they are willing to afford for the promotion of our prosperity. The Clerk was instructed to transmit an extract of this minute to the Secretary of the Colonial Committee, with the request that it be laid before the said Committee without delay.

HOME MISSION FUND.

The subject of the Home Mission Fund was next taken up and, no statement having been transmitted to the Synod by either the Treasurer of the Synod Fund or the Treasurer of the Home Mission Fund, the Synod ordered a telegraphic despatch to be sent to each of the Treasurers, requesting them to send statements by the mail to-morrow morning. The message was immediately despatched.

DEPUTATION FROM THE SYNOD OF THE PRESBYTERIAN CHURCH OF NOVA SCOTIA.

A deputation from the Synod of the Presbyterian Church of N. S. was announced to be in waiting, and was immediately introduced to the Court. The deputation consisted of the Rev. James Ross, and the Rev. James Bayne. They delivered addresses of great interest and expressed the most kindly and Christian feelings towards the Court. A cordial reception was given them and many members reciprocated their sentiments in the strongest terms. A vote of thanks was, on motion, passed unanimously, tendered by the deputation to the Moderator, and by them suitably acknowledged. Mr. Martin was called upon to engage in prayer before the deputation withdrew. We will endeavour in our next num-

ber to give a full account of this most interesting and profitable interview.

DISSENT FROM DELIVERANCE OF SYNOD *in re* MACAULEY.

The deliverance to which the Synod came last year in this case having been read, Mr. Herdman intimated that he had a petition to submit to the Court, praying that a dissent, which he understood himself to have lodged, but which, from some cause or other, did not appear in the minutes, might now be recorded. It was moved by Mr. Snodgrass and seconded by Mr. Cullen—That the petition of Mr. Herdman be referred to the committee on bills, references, and appeals. It was moved, in amendment, by Mr. Pollok and seconded by Mr. Henderson—That Mr. Herdman's petition be received and entered upon now. The vote was taken and the amendment declared to be carried by a majority of 10 to 2. The petition was then read and entered upon, and, after explanations by Mr. Herdman and Mr. Snodgrass, the matter was disposed of thus, *nem. con.* The Court having heard the petition of Mr. Herdman, setting forth that a dissent which he understood himself to have taken last year from the deliverance in the case of Macauley, was through some mistake not recorded in the minutes, in consideration of the scruples of conscience felt by Mr. Herdman in this matter, discerns that, without throwing any blame upon the Clerk, it be recorded in the Minutes of Synod that such intended dissent was virtually made, and it is hereby recorded accordingly.

The Clerk read a statement, attested by the Rev. Alexander Mackie, of the result of his interview with Miss E. Macauley, setting forth that he was under the necessity of terminating the interview, without being able to effect any favourable impression upon her mind. The document was ordered to be kept *in retentis*.

MISSIONARY VISIT TO CAPE BRETON.

Mr. Pollok reported that the Presbytery of Pictou sent Mr. McLean to visit Cape Breton last Autumn, in accordance with the instructions of the Synod. Mr. McLean reported that he proceeded to Cape Breton in the month of October last; that he visited the localities in which he was led to understand, are most of the adherents of the Church, that he preached several times and dispensed the ordinance of baptism; that in consequence of the shortness of his visit, being only two Sabbaths on the Island, he could not fully ascertain the state of matters in connection with the Church; that he believed, however, that there was a possibility of forming two or three congregations, should ministers be at the disposal of the Church and funds to aid in supporting them for a number of years. The Synod, having heard the report, left the matter in the hands of the Presbytery of Pictou, with power to send one of their number to visit the Island again, should they find their circumstances to admit of such a visit being made.

ST. JAMES'S CHURCH, DARTMOUTH.

The Clerk reported that he fulfilled the instructions of the Synod, contained in the deliverance on the reference anent St. James's Church, Dartmouth. Mr. Martin reported that nothing had been done in the matter by the Presbytery of Halifax. The Synod re-enjoined the Presbytery of Halifax to fulfil that part of the instructions of last year which requires them to grant permission to the Free Church congregations, under present circumstances, to occupy the church for the worship of God at all such times as it is not required by this Church.

CORRESPONDENCE WITH SYNOD OF CANADA.

Mr. Snodgrass reported by certificate from the Clerk of the Synod of Canada and verbally that he had fulfilled his appointment as correspondent with the said Synod, and addressed the Court at some length on his mission.

After which the Synod adjourned to meet in this place to-morrow morning at 10 o'clock, o

which public intimation was made, and this sederunt was closed with prayer.

SATURDAY, 5th July, 1856.

The Synod met this day pursuant to adjournment of yesterday, after devotional exercises conducted by Messrs. Henderson and Pollok, and was constituted by the Moderator. The roll was called. Sederunt as before. The minutes of last sederunt were read, and after corrections sustained. Messrs McLean and McKay were appointed to conduct the devotional exercises. The minutes of last year's meeting were resumed.

CORRESPONDENCE WITH THE SYNOD OF
NEW BRUNSWICK.

Mr. Martin reported and Mr. Henderson certified that Mr. Spratt fulfilled his appointment as correspondent with the Synod of New Brunswick in connection with the Church of Scotland. Mr. Henderson spoke in high terms of the value and advantage of Mr. Spratt's correspondence, and said that a strong and earnest desire was left upon the minds of the members of the Synod of New Brunswick, that the correspondence should be continued from year to year.

ADDRESS TO THE LIEUT. GOVERNOR.

Mr. Snodgrass reported that the deputation appointed to wait upon His Excellency, the Lieutenant Governor of Nova Scotia, with the address of the Synod agreed upon last year, fulfilled their appointment shortly after the closing of the Synod, and were graciously received. The reply of His Excellency was read and ordered to be engrossed.

The minutes of the special meeting of Synod held at Pictou on the 7th of May last were then read, sustained, and ordered to be engrossed. Mr. Snodgrass reported that he fulfilled the instructions contained therein.

PUBLIC MEETING.

Mr. Pollok reported that the Presbytery of Pictou had met and agreed that the public meeting, for which they were instructed to make arrangements, should be held in St. Andrew's Church on Monday at 2 o'clock, that hour being fixed to suit the friends of the Church in the surrounding country. A draft programme of proceedings was read and agreed to, and all clergymen officiating tomorrow were enjoined to give intimation of the same.

Leave of absence was, on request, granted Mr. Cullen, from the remaining sederunts of Synod.

After which the Synod adjourned to meet in this place on Monday forenoon at 11 o'clock, of which public intimation was made and this sederunt was closed with prayer.

(To be continued in our next.)

PRESBYTERY OF HALIFAX.

A meeting of the Presbytery of Halifax, in connection with the Church of Scotland, was held in St. Matthew's Church on Wednesday the 16th ult. The meeting was constituted by Mr. Martin, the Moderator. The instructions of the Synod appointing this meeting to be held were produced and read, as also the Synod's authority for the Rev. Allan Pollok, Minister at New Glasgow, acting as an associate member at this meeting. Sederunt, Rev. John Scott, Rev. Allan Pollok, Messrs. Allison and Thomson, Elders.

The Rev. John Scott was appointed Moderator for the ensuing year, and the Rev. Wm. Snodgrass being present was appointed Clerk of this meeting.

Mr. Thomas Duncan, a probationer of the Church of Scotland, lately arrived from Scotland, was introduced to the Court by the Rev. Allan Pollok. Mr. Duncan produced the following documents—an extract of his license by the Presbytery of Perth; a Presbyterial certificate from the Presbytery of Perth, within whose bounds he resided for last year; and his appointment by the General Assembly's Colonial Committee as a

Missionary to Prince Edward Island—all which were found to be highly satisfactory, and he was there-upon welcomed by the Court, as a probationer within the bounds, and recommended to proceed to Prince Edward Island with as little delay as possible.

A letter from the Rev. John Martin was read, resigning the pastoral charge of St. Andrew's Church, Halifax, which he had held for 35 years, and which he now demitted, in consequence of an arrangement of the Synod by which he is to be appointed Superintendent of Missions. On motion of Mr. Pollok, seconded by Mr. Allison, the Court unanimously agreed to accept of Mr. Martin's resignation. The Rev. John Scott was appointed to preach in St. Andrew's Church on the forenoon of Sabbath next and declare the pulpit of the said Church vacant. Mr. Martin was appointed to supply the pulpit of St. Andrew's in the meantime. The Presbytery, agreeably to the instructions of the Synod, formally appointed Mr. Martin to be Superintendent of Missions, and Mr. Snodgrass was instructed to notify the same to the Colonial Committee. The Presbytery then adjourned till the first Wednesday of October next.—*Ibid.*

ST. JAMES'S CHURCH, CHARLOTTETOWN.
(From the Halifax Monthly Record for August.)

THE following documents, which have been transmitted to us for publication, speak for themselves, and need no comment from us. They express the mingled conflicting and excited emotions of the congregation of St. James's Church, Charlottetown, and their pastor, on the sudden and unexpected separation which has lately taken place. We sincerely trust that this congregation will be sustained by the goodness of God under this renewed bereavement which they have experienced, and that our brethren in the ministry will render them all the assistance in their power.

JOINT ADDRESS OF THE KIRK SESSION
AND TRUSTEES OF ST. JAMES'S CHURCH,
CHARLOTTETOWN.

TO THE REV. WILLIAM SNODGRASS,—

Rev. and Dear Sir,—The sacred tie, which so lately bound us together, having been so recently formed, we naturally cherished the hope that it would have subsisted between us for many years to come; it was, therefore, with feelings of no ordinary regret that we received the announcement that your pastoral connexion with the congregation of St. James's Church had now terminated.

The circumstances under which you were led to form such a determination, as explained by you, we are very willing to believe, were of such a nature as to render your leaving us a matter of conscientious duty on your part. Permit us, Rev. and Dear Sir, to assure you that it affords us much pleasure in bearing testimony to your unwearying zeal in the discharge of the duties of your high and honorable calling, as a Minister of Christ, from the time you undertook our spiritual superintendence until now, a period extending over three years and a half, during which, it is but due to you to state, you have at all times exerted yourself to the utmost to advance the prosperity of St. James's Church and the spiritual welfare of its adherents.

We cannot allow you to depart without our earnest prayers for your welfare, both here and hereafter—in which all who have had the pleasure of your acquaintance will, we have good reason to believe, most cordially concur. And we flatter ourselves that, in the more extended sphere of usefulness which you are henceforth to occupy, you will sometimes think of those who loved you and wished you so well; and, if it ever should be in your power, in the good providence of God, to re-visit this, the scene of your first ministerial connexion, we need scarcely tell you that you will be received with the same respect and kindly regard which, it is consolatory to reflect, have so uniformly characterized our intercourse.

We now bid you, Rev. and Dear Sir, an affectionate and final farewell, and commend you to the God whom you serve.

J. MACKIESON,

On behalf of the Kirk Session.

H. D. MORPETH, Chairman,

On behalf of the Trustees.

Charlottetown, P. E. I., 1st July, 1856.

MR. SNODGRASS'S REPLY.

TO THE ELDERS AND TRUSTEES OF ST. JAMES'S
CHURCH, CHARLOTTETOWN.

Gentlemen.—I thank you from my heart. I attach the highest value to your present consideration of me, as manifested in this parting token of your affectionate regard. The extreme pain which I feel in leaving this, my first charge, is greatly soothed by the testimony you now bear concerning my labours among you, and the assurance you now give that your earliest prayers and best wishes will follow me. While reciprocating all your kindly desires, I beg you to accept my word that I shall ever take the warmest interest in your welfare. It will do me good to hear, from time to time, of your prosperity. "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

W. SNODGRASS.

[From the Edinburgh Christian Magazine.]

We have peculiar pleasure in recording the following subscriptions received from New Brunswick. We return our best thanks to our kind friends, and value most deeply this proof of their sympathy for their suffering countrymen. We have always maintained that there exist nowhere more warm and generous hearts than those of our countrymen in the Colonies.

The following letter has been addressed to Mr. Macleod, the Secretary of the Scutari Mission:

MIRAMICHI, NEW BRUNSWICK,
23d February, 1856.

REV. AND DEAR SIR,—We have much pleasure in transmitting to you the enclosed bill of Exchange for £6 sterling in favour of the Scutari Mission. The subscribers, sensitively alive to the sufferings and spiritual destitution of the Presbyterian portion of the British army in the Crimea, have cheerfully expressed their desire to assist your generous efforts in sustaining the Scutari Mission. They have read with deep interest the Journals of the missionaries, as recorded in the *Edinburgh Christian Magazine*, and are much gratified with the success that has attended their exertions. Their sincere desire is, that Almighty God may strengthen their hands and encourage their hearts in the discharge of their Heavenly vocation, and that their labours may be abundantly blessed in imparting the consolations of the Word of Life to our suffering fellow-countrymen in that distant land.

We recollect with grateful feelings your visits, together with the other members of the Deputation from our venerable Church, to this place at a time when the presence of able and faithful ministers was much needed; and the impression then made will not soon be forgotten.

The subscribers express a desire that you will please insert the enclosed subscription list in the *Edinburgh Christian Magazine*, not so much for their own gratification, but that their conduct in this matter may induce other congregations on this side of the Atlantic to go and do likewise.

That the Chief Shepherd may bless and prosper your labours, and give you many seals of a faithful ministry in the great day of His appearing, is the sincere desire of

Your humble and devoted servants,
GEORGE JOHNSTONE,
JAMES MILLAR.

The above amount of £6 sterling has been made up by individual subscriptions of 2s. 6d. each, except two of 5s. each, two of 3s. each, one of 3s. 1½d., and one of 1s. 3d.

THE CHURCH OF SCOTLAND.

GENERAL ASSEMBLY.

THE HOME MISSION.

Dr. Simpson, Kirknewton, read the Report of the Committee.—

They had this year the satisfaction of reporting a very considerable increase on the last. In the year ending 15th April last, collections had been received to the amount of £3464 0s. 11d., from 942 congregations, which, compared with those of the previous year, showed an increase of nearly £400 in the amount of collections, and of 20 in the number of contributing churches. The Report then adverted to the merging in 1842 of the Church Extension Scheme, founded in 1835, into the Home Mission, on the failure of their expectations of Government endowment for the chapels erected under that Scheme. Since that date the great bulk of the funds of the Home Mission had been applied to provide the living agency in the numerous chapels which had been erected in destitute districts, the original scheme, that of Church-building, which has been retained and continued as a branch of the Home Mission, being regarded, except in the most necessitous cases, as in abeyance. Ordinances were now maintained in the chapels by aid of annual grants from the Home Mission Scheme; and, of these chapels thus supported and fostered, nearly forty had been provided with permanent endowments raised by voluntary contribution, under the auspices of a kindred scheme, and were already erected, or in course of erection, into parish churches, with suitable parishes annexed. Notwithstanding, however, the relief given to the funds of the Home Mission by the erection of so many chapels into parishes, there were constantly springing up, more particularly in the mining and manufacturing districts, new fields requiring immediate occupation, of which the Committee were yet unable, from want of funds, to take possession.

The Committee took courage from the response made to their last appeal, and desired gratefully to acknowledge the increased liberality of the contributors to the Scheme. At the same time, they were constrained by a sense of duty to state frankly, and at once, that the ordinary revenue of the past year was still inadequate to meet the ordinary expenditure under the existing operations; and that, until additional supplies shall be furnished, they must, from prudential considerations, leave unoccupied those still outlying fields on which they were desirous to enter, as well as continue the suspension of further grants towards the erection of additional places of worship. During the year ending 15th April grants had been voted in aid of 51 unendowed churches, to the amount of £2105, and towards the support of 55 mission stations, to the amount of £2225. At the close of the last financial year there were thus in all 106 places of worship receiving aid out of the funds of the Scheme, to the annual amount of £4325. In the whole of these places of worship, with the exception of two or three now vacant, but in course of being supplied, divine service was regularly maintained. During the past year the funds of the Committee had been relieved to the extent of £100 by the erection into parish churches of two chapels formerly on their list—namely, Chalmers's Church, Glasgow, and the Gaelic Church, Greenock. Three additional chapels, which were also on the Committee's list previous to last Assembly—namely, Ladhope, Milrose; Wishaw, Cambusethan; and Larkhall, Dalserf—had since been erected into parish churches. These five new parishes, with relative endowments, were, with the exception of Larkhall (the endowment for which was wholly provided by the munificent liberality of his Grace the Duke of Hamilton), erected with the assistance and under the auspices of the Endowment Scheme. For some years past the Committee had in their annual report enumerated a few cases in evidence of the increase which had taken place in the num-

bers both of the communicants and of the congregations connected with the chapels on the Committee's list. Following this example, a few similar instances might be cited:—At Greenhead, Glasgow, the congregation had increased from 200 to 500, and communicants from 70 to 200. At Camlachie, in the Barton parish, an increase from 450 to 600 had taken place in the number of the congregation, and from 305 to 235 in the number of communicants. At Elderslie, in the Abbey parish of Paisley, the congregation had increased by 50, and the communicants by 61—the former now numbering 450, and the latter 251. At Carlsdyke Mission, Greenock, which was established about two years ago, the congregation had increased from 180 to 260, and the communicants from 90 to 134. At Moss-green, Dalgetty, also recently established, the communicants now numbered 188; and of these 60 were new members. In Holborn Street Church, Aberdeen, the congregation had increased from 500 to 650, and the communicants from 236 to 257. In Ladyloan Church, Ayr, there had been an increase of communicants from 206 to 248, and there was a correspondingly large congregation. At Pathhead, Dysart, the communicants had increased from 343 to 389, and the congregation now numbered 700. In Martyrs' Church, Glasgow, the congregation had increased from 397 to 431, and the communicants from 183 to 235. At Buckie, Rathen, which was re-opened about three years ago, the congregation had increased from 400 to 500, and the communicants from 200 to 280. In Wallace-town Church, Dundee, which was also re-opened about the same period, there was now a congregation of 400, and 129 communicants. At Thornton, Marinch, there were 296 communicants, and the congregation numbered 450; and at St Luke's, Glasgow, the communicants had increased from 157 to 248, and there was a congregation of 550. In connection with these chapels the establishment of Sabbath Schools continues to give great satisfaction, and has been attended with the most beneficial results. Under the branch of "Encouragement to Promising Young Men," during the past year three applications were made to the Committee, and these, after due consideration and the usual examination of the applicants, were sustained. From the appended abstract of accounts it appeared that the total income of the Scheme from all sources was £4506 19s. 9d., and the total ordinary expenditure (exclusive of £203 10s. paid out of the Church Extension Capital Fund to Kellybridge Church and Melville Church) £5057 0s. 11d.

THE EDUCATION SCHEME.

Dr. Cook, Haddington, read the Report of the Committee.

It stated that, irrespective of the two normal seminaries, there were at present 120 schools on the first scheme, and 45 on the second, in addition to 13 female schools—in all, 178. The sums paid by the Committee in salary to the teachers during the past year have been £2777 6s. 8d. to teachers on the first scheme, £552 10s. to those on the second, and £91 to female teachers—in all, £3420, £16s. 8d. The number of scholars attending all the schools in the course of the year amounted to a total of 18,911; and of those on the roll at the time the returns were sent in, making allowance for a few schools not returned, the number is 15,425. There were thus upwards of 19,000 children attending the Assembly schools; and, adding to this the number of Sabbath scholars not attending school during the week, 1523, upwards of 20,000 children were annually receiving instruction through the means which the Assembly's Education Committee had from time to time called into operation. Of the condition of the Assembly schools the Committee had again to report favourably. There were few of them, and those only in remote districts, which, either in respect of branches taught, or of efficiency in teaching, fell short of the parochial schools in the same localities.

At the date of the last Report there were 141 students in attendance at the Normal Schools in Edinburgh and Glasgow, of whom 79 were females, 29 have since been admitted—39 on the free list, who are maintained and instructed at the cost of the Committee, and 52 Queen's scholars; the others were self-supporting and day-students, many of whom have attended only for short periods, and then returned to their own schools; 82 had received appointments in parochial, Assembly, sessional, and other schools. There were 180 in attendance at the present date. Of the students examined last June, 75 succeeded in gaining the Government certificate of merit, of whom 47 were males, and 28 were females—showing an increase on the preceding year of four. So far as the Glasgow Normal School was concerned, the requisite building alterations have been made. In regard to the Edinburgh seminary, the Assembly would remember that the collection granted for the second Sabbath of May was "for the purpose of defraying the expense of the additional Buildings required in Edinburgh, including a separate Female Training School." It would, however, be necessary to take advantage of this collection to defray the expenses incurred in adding to the teaching staff in both institutions, as well as in the building alterations; and too small a sum would consequently be left in their hands to justify the immediate erection of the Female School. The Committee, however, while thus compelled to postpone for a short period the commencement of operations, had to congratulate themselves and the Church in already possessing, through the active benevolence of the Scottish Ladies' Association a Home for Female Teachers coming to Edinburgh, with the view of prosecuting their professional studies.

From the presbyterian reports obtained in June last it appeared that, in the year 1855, 2629 schools were examined by committees of Presbytery, while 494 were reported as not examined. Of these 978 were parochial schools. The number of scholars returned as attending the schools examined was 176,011. Of these 76,267 were attending the parochial, and 99,744 the non-parochial schools. The accommodations provided for the parochial teachers seem, in all but a few exceptional cases, at least of the legal extent—in the great majority, as is well known, the good sense and benevolence of the heritors had not been limited by the very inadequate requirements of the Act of 1803.

The amount of collections for the year ending April 1855 was £3283, 11s.; for this year, £3159, 0s. 7d., showing a decrease of £124, 10s. 4d. The ordinary expenditure last year was £4822, 0s. 5½d., this year it was £4629, 16s. 2½d. But to this expenditure there had to be added the annual payment of £500, which, by the arrangement with Government, had to be made to the Normal Schools, and which must be taken out of the ordinary income; so that, with this addition, the expenditure amounted to £5129, 16s. 2½d., being in excess of the ordinary income by £215, 14s. 11½d. With regard to the other branch of the Scheme, the income and expenditure of the Normal Schools, there had been, as the Committee anticipated, and as had been already stated, a large increase of expenditure, while there had been a diminution of receipts from the Privy Council, in consequence of the reduced rate of allowances to students of the first year. The receipts had amounted to £3635, 9s. 1d.; the expenditure to £5003, 16s. 10½d.

The whole income of the year, it would be seen from the foregoing statement, is £8549, 10s. 4d.; the expenditure, £9633, 13s. 1d.—leaving an excess of expenditure of £1084, 2s. 9d.

The Report concluded by calling on the Church to give enlarged support to this Scheme, lest the Committee should have to reduce the number of their schools, when there was so great need to increase them.

From a supplementary report on Agricultural Schools, it appeared that the Committee had been unable to extend the Scheme to more than seven

schools. Of several of these schools very favourable reports were given.

Dr Cook, with the permission of the Assembly, made a few remarks on the subject of Education. He said that no doubt great exaggeration prevailed as to the general deficiency of the means of education, and, as respected Edinburgh, Glasgow, and other large towns, there was an abundant supply of the means of instruction; at the same time there were many large districts that had strong claims upon the Committee which they had not been able to meet. It was most important that they should, in addition to their other operations, keep pace with Dr Robertson's scheme, and for every new parish provide a parish school. In extending their sphere of operations, they must remember that a great deal could now be done with a small expenditure on the part of the Church. They must not forget the liberality of Government in regard to Privy Council grants. A very small sum brought down a grant from Government, which, if it did not give the teacher an adequate salary, raised him above want. The Report referred to the establishment of female schools. There was a growing feeling as to the importance of such schools, especially female industrial teaching. They had, however, only 14 female schools on the roll, and for these they were indebted chiefly for the support given them by the Elders' Daughters' Association. The Committee would rejoice in being able to open female schools as a separate branch of the Scheme. Three or four hundred pounds a year would do much for the promotion of this object. With regard to the Normal Schools, the Committee felt it of much importance to keep the Church of Scotland, if possible, at the head of the institutions of this kind in the country. There was great energy and ability brought to the training of normal students elsewhere, and the Committee felt it would never do to hold back in this matter, and they did not hesitate to incur the additional expense referred to in the Report, on the faith that it would be met by the extraordinary collection. With regard to this collection, returns had been received from upwards of 200 parishes, and the amount contributed by them was between £800 and £900. Still he felt that that sum was far short of what he had anticipated, and of what would absolutely be required. He trusted that the Assembly would impress on ministers, who had not made that collection, the importance of doing so, in order to enable the Committee to carry out the operations sanctioned by the Assembly.

REPORT ON POPERY.

Dr. Fowler gave in the Report.

In submitting their Annual Report to the General Assembly, the Committee beg, as shortly as possible, to narrate the extent to which they have been able to carry out the wishes of last Assembly, and the modifications which, in the exercise of their best judgement, they have made in their plan of operations, confidently hoping that they will meet with the approval of this venerable House.

The Committee, having failed to obtain the services of a Licentiate of the Church in all respects fitted for the office of Superintendent of the Institute for training Missionaries and Agents to labour among Roman Catholics, have continued the services of Mr. William Turnbull; who, after this most careful examination, was found well qualified to hold the office *ad interim*. With the fidelity with which he has discharged the duties assigned him, the Committee have much reason to be satisfied. On every Tuesday he meets with all the Missionaries and Scripture readers, and explains to them the points at issue between Protestantism and Popery; and the arguments by which the former is established, and the sophistries adduced to support the latter. At these meetings occasion is also taken to instruct the pupils in the evidences of Christianity, Paley's view of the evidences forming the text-book. On every Saturday a meeting is held exclusively for the purpose of prayer, and examining the journals of the Agents for the week that is closing. On

Saturday evening the Superintendent meets with young men of various professions and circumstances in life, and instructs them in the principles of the Gospel, as distinguished from the dogmas of Romanism. It is gratifying to add that several of the young men attending this class have made such proficiency as to render them fitted to act as Missionaries or Scripture readers, when openings occur requiring their services in either of these capacities. But, efficient as Mr Turnbull may be, and much as is the good which may have been accomplished through his zealous exertions, the Committee will take the earliest opportunity of securing the appointment of a Superintendent who possesses all the qualifications which the Assembly thinks it very desirable that he should possess.

The Committee are happy to report in the most favourable terms both of the numbers which attended the Sabbath Schools, and of the efficiency with which they have been taught. At these schools it will be remembered that, while all are taught the essential truths of Salvation, and prayer is offered that they may take vital root in the heart and be productive of piety in the life, the more advanced youth have had their attention directed to the errors of Popery in contrast with the statements of the Bible. Such a course, when judiciously followed, promises to be a valuable means of storing the mind with Gospel truth, and of fortifying the young to resist the sophisms of Popery, with which they may hereafter be brought into contact. During the year preceding January last the number of youth attending these Sabbath schools, and taught under the influences referred to, amounted to about 150.

Nor are the Committee entitled to report less favourably of the week-day Evening School, which is regularly opened and closed by prayer, and at which young persons of various ages receive a secular combined with a sound religious education. The characteristic of this school is, that the vast majority of the scholars have been brought up Roman Catholics, and, when they entered the school, they avowedly belonged to that body. During the year preceding January last the average attendance was 36, and of these, when they commenced their attendance, 30 were avowedly Roman Catholics. The prosperity of a seminary of this description, hallowed as it is by prayer and the reading of the Word of God, cannot but secure the interest of this Venerable House, and its cordial wishes for its welfare and extension. The average number of Missionaries and Scripture readers in Edinburgh, previous to January last, was 12. Their services consisted in visiting the Roman Catholic population in Edinburgh and its neighbourhood, reading to them the Holy Scriptures, conversing with them on the primary doctrines of salvation, and, as opportunity occurred, enforcing the Word of God as the sole rule of faith, the finished work of our Lord as the only ground of a sinner's hope, and the intercession of our Lord as that which can alone be effectual, and that the elevation of any creature to the dignity of intercessor between God and man is derogatory to the all-sufficient and compassionate intercession which He is carrying on in Heaven. By the 12,529 visits of this kind which have been paid, it is fondly hoped that considerable good may have been done: indeed, the Committee are aware of many instances in which, as the results of these visits, Romanism has been abandoned; and of not a few in which they have been followed by a regular attendance of some of the parish churches in the city. The Committee, however, feel constrained to speak in general terms upon this part of their operations for the sake of the converts themselves. This remark will be better appreciated when they state that such is the annoyance, which those escaping from the tiradom of Popery have sometimes to encounter, that, like Nicodemus of old, they privately visit our Missionaries and Scripture-readers at their own dwellings, to receive further light and instruction. The Committee have established a mission in the parish of Maryhill, at the request of the minister

of that parish, the number of Roman Catholics in that quarter being very large. Application has also been made for the establishment of an Irish Missionary in a district where a number of Roman Catholics are employed at public works. The Committee are happy to add that a zealous friend of the Church has offered to defray the whole expense of that mission, when organized and superintended by your Committee. They also, at the request of some of the Clergy and zealous friends of the Church in Perth, assisted in a course of lectures, delivered during last winter in that city, upon some of the principal dogmas of the Romish heresy.

Such have been the Committee's operations, and such the machinery which they have sanctioned and supported. Even if they had not been privileged to see visible fruits of their efforts, they should have felt it to be their duty to sow the good seed, and implore the Divine blessing upon it; but it is cause of thankfulness to God that they have been able in some degree to realise that their labours have not been in vain. And, this being the case, it is fondly hoped that this Venerable House, so long the bulwark of Protestantism in the country, an organ of disseminating pure and undefiled religion throughout all its borders, and even now exerting itself to resist encroachment upon those nurseries of Protestant truth which our fathers established, and whose far-seeing wisdom, as well as sound principle in doing so, all experience confirms; it is fondly hoped that this Venerable House will approve of the Committee's operations, and authorise them to continue, and, if possible, extend them.

The history of our beloved Church, her unpromising protests against Romish error in ages gone by, and the recollection of her endurance while maintaining the unadulterated truths of the Gospel, are abundant guarantees that she will uphold her character as the surest bulwark of Protestantism in the land. In thus maintaining her fidelity, she may be frowned upon by some, and be made the object of bitter invective by combinations from whom sounder principles might have been expected; but the Lord, who is her gracious King and Head, will prove, as in times past, her strength and her help in the day of trouble.

It will not surprise the Assembly to learn that, considering the variety and amount of work which they undertook, and which they have shortly explained, the funds placed at their disposal were unable to meet their expenditure, that they have anticipated their income by about £290. This sum, however, the Committee will have little difficulty, under the sanction and advice of the General Assembly, of realising; and also of providing means for carrying on their own independent operations in a manner consistent with the duty which the Church owes to all parts of the country.

J. C. FOWLER, L L D., *Concener.*

CONCLUDING ADDRESS OF THE MODERATOR.

The Moderator then addressed the Assembly as follows:—Right Reverend and Right Honourable—The business of the Assembly has been brought to a close, and, I think, I may congratulate you on the successful and satisfactory termination of your labours. I thank God that the spirit of love, and of peace, and of Christian charity, has been greatly predominant; and that, even when differences of opinion have occurred, and the warmth of debate ensued, the contest, even then, was for the truth, and not for victory; for the defence of principle, and not for the prevalence of party. Yea, it is matter of heart-felt joy to every true follower of the Prince of Peace that this unseemly epithet has now little or no significance in the Courts of our Church, and neither name nor place in this venerable Assembly. It is well that thus in our warmest debates and in our keenest contests no man should seek his own, but that which is Jesus Christ's; that every one should hold his prejudices in abeyance, and his judgement open to conviction, prepared to let the Word of God and the mind of the Spirit pass like a ploughshare through his every pre-conceived opinion.

But, though peace does thus largely prevail with-

in the Church, it is a source of deep regret that there are those without who are endeavouring to sap her foundations, and to deprive her of her most valued prerogatives. Right Reverend and Right Honourable—What is our duty, and what the line of conduct we ought to pursue, in regard to these? Shall we succumb to them? No. That were unworthy the historic name of the Church of Scotland—unworthy the successors of the great and good, who, in past seasons of trouble and rebuke defended to the uttermost the bulwarks of our beloved Zion—and unworthy of men who are conscious that their cause is good, and that the object to be preserved or lost is indeed a pearl of great price! Contend we must. We are not at liberty to surrender even the outworks of our time-hallowed and divinely-constructed citadel. Shall we then contend with our opponents after their own manner? Shall we fight them with their own weapons? No. Let us ever remember that the weapons of our warfare are not carnal but spiritual. Let our sword be that of the Spirit; and let the same mind be in us which was in Christ Jesus, who, when He was reviled, reviled not again, and, when persecuted even unto death by His enemies, prayed for their forgiveness.

In that very struggle in which we have been engaged for the maintenance, in all its strength and purity, of our time-honoured and world-honoured system of parochial education, we have seen the force of truth prevailing over the effort of (it may be mis-taken) misrepresentation, however boldly asserted. The unproved assumption of a vast educational destitution, and of a scandalously neglected Presbyterian superintendence, have been almost expunged from the alleged necessity for legislative interference. Our schools, our teachers, and their examiners, have all been rescued from the unmerited opprobrium that was cast upon them, not, on our part, by the weapons of a vindictive warfare, but by a calm statement of facts, by an honest manifestation of the truth, and by the unbiased testimony of a high-minded and unprejudiced aristocracy.

In this, Right Reverend and Right Honourable, we have a most useful lesson for the guidance of our future conduct, if this controversy is still to be maintained, that it is not by the weapons of an angry contention, not by any weapons whatever of a carnal temperament (for with such weapons in our hand we cannot expect the God of love to be upon our side); but that it is by an earnest pleading for God, and for God's cause in the midst of us, with a humble reliance on His mighty power and promised aid, that our own cause is to be defended, and our own institutions preserved. Let that spirit of meekness, therefore, which distinguished our great Exemplar, reign in our hearts, and beautify our conduct. Armed with prudence and meekness, armed with truth and righteousness, animated with love to God, and breathing forth love to man, we may look for Heaven's blessing, we may invoke Jehovah's aid, and we shall find that He, who is for us, is mightier far than all that can be against us. Let us not seek to enrich our own heritage by impoverishing that of others; let us not draw upon their resources for our own supplies; let us not be ambitious to build on another man's foundation; but let us go forth into the highways and hedges of the moral wilderness around us, reclaiming the prodigal and bringing back the wanderer until the House of God is full. Let us not be envious of a neighbour's prosperity, or of an opponent's success; but, if God's work be done, by whomsoever done, and if sinners be brought to Christ, by whomsoever brought, let us rejoice that God is thereby glorified, and that Heaven's treasury is thereby enriched.

There is an important fact in the history of this Assembly, to which, for a moment, I would direct your attention—namely, that, while not one case of discipline has claimed the exercise of our paternal chastisement, only one case of disputed settlement has been brought under our notice.

Fathers and Brethren—The public work of this Assembly being over, we are now about to return to our more private and peculiar labours. And, I

pray God that He would enable us to do so with a resolution of augmented zeal and of increased diligence. Let us remember that we are ambassadors for Christ, unto whom is entrusted the Word of reconciliation, even the oracles of the Living God. And, that we may with the more fidelity fulfil our mission for the good of others, let us give due place and prominence in our own minds, and in all our ministrations, to the great truths, promises and precepts of the Gospel. Let them not stand without in the ante-chamber of the understanding, or in listless inactivity, but let them be received into the hidden man of the heart. Holding them in the firm grasp of a matured intellect, let us proclaim them to the Church in the words of an unfaltering tongue, and let us exhibit them to the world in the universally understood language of an irreproachable life and conversation. Thus shall we become, not only the instructors of the people, whom the Great Head of the Church has committed to us, but their exemplars also in holy living. Thus shall we most effectually recommend our ministry to the acceptance of the friends of our Zion, and silence the reproaches of her enemies. By sound doctrine, by fervent prayer, by earnest preaching, and by holy living, we shall, by the grace of God, erect a strong bulwark in defence of our beloved Church; drawing down upon her, thereby, the blessing of God, and obtaining for her the esteem of all Christian men.

Will my younger brethren in the ministry bear with me while I offer to them a word of exhortation? To you, my beloved friends, do we, who have already borne the heat and burden of our day, look for upholding the credit, for promoting the prosperity, and increasing the usefulness of the Church of Scotland, when we shall be laid in the dust and summoned to our account. You have still, I hope, before you a long life of ministerial labour; but, let me earnestly intreat, that from the very beginning—that from this day forward—you bear habitually in your mind the close of it—the day when it shall be said to each of you, "Thou mayest be no longer steward: come and render an account of thy stewardship." Remember the awful responsibility under which you are laid to God and to man. Let me pray you to bear it continually in remembrance that your mission is to preach Christ, and Him crucified, to perishing, and even to ignorant, sinners. Be upon your guard, therefore, I beseech you, against a mode of preaching, which has lately, to some extent, crept in amongst us, which is more replete with the words of man's wisdom than with those of the Living God, and which has more the appearance, at least, of preaching ourselves than Him by whom we have been sent. I fear there are many sermons preached nowadays in which the very plainest doctrines of the Gospel are so wrapped up in the unknown tongue of an unwonted phraseology that even the learned can scarcely recognise them, and the unlearned are sent away empty. Oft times do we find the simplest Gospel truths, the smallest possible ideas of Divine things, so enveloped in a mass of apparently learned verbiage that their beautiful simplicity is lost, and they become, to the mind of many a hearer, hidden and incomprehensible mysteries. This may secure you the applause of some men, and it may excite the wonderment of others; but, oh! tremble when you think that these are results of your preaching, which terminate in yourselves, whereas the true end of your mission is to win souls to Christ. Be jealous, therefore, I beseech you, over your own aims and objects; be jealous of that popularity which is so powerful a stimulant to exertion; keep it ever in mind that it is not by the word of man's wisdom but by the Word of the Living God that the Lord the Spirit, works for the conversion of the sinner and for the perfecting of the saint.

Right Honourable Friends and Brethren in the Eldership, to you the Church of Scotland owes a debt of deep and lasting gratitude. By your steadfast attachment, by your well-ordered life and conversation, and your prudent counsel, you have, at all times, done essential service to that good and

holy cause in which we are mutually engaged. In the midst of the flocks, of which the Holy Ghost hath given us the oversight, you have opportunities of detecting what is bad, of reproving what is wrong, and of encouraging what is good, which we, who are entrusted with the work of the Ministry, do not always possess. Let me therefore beseech you, for the good of our Church at large, and of the parishes and congregations to which you severally belong, to employ these opportunities of usefulness with all diligence, watchfulness and prayer—to occupy with all fidelity the talent thus committed to you, until the Lord shall come and bestow upon you the crown of life. Thus will your work of charity and your labour of love meet with its appropriate, and, through grace, eternal reward.

In the name and by authority of the Lord Jesus Christ, the only King and Head of His Church, I now dissolve this Assembly, and appoint the next meeting to be held on the 21st day of May, 1857.

GLASGOW MISSION TO SCUTARI HOSPITAL.

[Mr. McNair's Journal.]

[Continued from page 106.]

October.—As the time absorbed by the care of the sick has diminished, greater attention has been paid to the men on duty, and steps are being taken for their mental and moral as well as for their spiritual improvement. For some time past schools have been conducted by teachers who have undergone a regular system of training in Normal Schools at Home, and have been sent there on purpose. More recently Evening Lectures have been set on foot twice a week, which are numerously attended by the soldiers. Such questions as "Who live in the Crimea?" "Who was Mahomet?" "The Cross and the Crescent." "Plain facts and experiments in Chemistry." "Facts in Anatomy," &c., &c., have been the subjects of lectures already delivered by chaplains and medical officers. The spectacle may now be seen of men, who have met with Russians, Turks, Tartars and others, listening to discussions upon the origin and habits of those with whom they have measured swords, or upon the contrast between their own religious belief and that of their allies, their respective founders and books. The sight may now be witnessed of men, to whom the explosions of charcoal, sulphur and saltpetre have become familiar as the day, and who have themselves been active agents in rending the air not only with the thunder of artillery but also with the bursting of huge and deadly shells, intent upon explanations of the rationale of combustion, the nature and properties of substances, elementary and compound. Men who have narrowly escaped dislocations and fractures, many of whom have been witnesses to amputations and dressings of wounds, may now be seen drinking-in lectures upon the structure of those bodies which are so fearfully and wonderfully made. And, as the lectures do not ignore the agency of a great First Cause, but lead the thoughts of the men to Him who maketh wars, and causeth them to cease, who is at once the God of Nature and the God of Grace, let us hope that the manners which war is too prone to form may be softened, and that those who have drawn the sword may be equally ready to sheathe it when an amicable adjustment has been made.

November.—During the early part of this month the wards were very empty, and the number of Presbyterian patients had considerably diminished, so much that I considered this the most favorable time to apply for leave of absence, and, having arranged with Mr. Canan (who was rapidly becoming convalescent) and Mr. Johnson (Kululi) in regard to the conducting of the Sabbath services, I applied for and obtained leave to visit Smyrna. The "Calcutta," a steam-transport, being about to sail for England, to call en route at Smyrna, I took my passage in her on the 10th, and, having a Sabbath to spend on board, and being the only chaplain, I not only had an opportunity of seeing the invalids, and distributed among them some

books and tracts brought for the purpose, but also conducted service, first in the saloon, with the crew and cabin passengers, consisting principally of sick officers, and afterwards in one of the sickwards with the soldiers.

Being unable to learn beforehand the state of the Hospital at Smyrna, and remembering the expressed wish of the Committee that something should be done for this as well as for Scutari, I made up a box of Bibles, Testaments and other books and tracts before starting, and took this with me, as well as another box entrusted to my care, to be delivered to the English Chaplain. These were safely landed on the morning of the 13th. From the brief and somewhat hurried visit which I was enabled to pay to the Hospital, every thing seemed to be in good order; and great expense and care had been taken to fit it up for the convenience of patients. But at this time every one seemed uncertain as to the length of time during which the building might be occupied as an Hospital, and whether it might not in a few days be handed over to the Swiss Legion. When I left on the 15th, it was generally understood that all the patients, somewhere about 300 in number, were to be removed to the new Hospital at Renkioi.

This Hospital (Renkioi,) situated on the Asiatic side of the Dardanelles, and very near their western extremity, I had also an opportunity of visiting. It is beautifully situated on a little tongue of land stretching out into the Strait; and abundantly supplied with water brought in pipes from the neighbouring heights. For occupation in summer a more advantageous spot could scarcely have been selected, as the northern exposure secures an almost perpetual cooling breeze, which very much modifies the temperature of the otherwise scorching atmosphere. The buildings being all new, and fitted up under the direction of British engineers, have also a look of cleanliness and comfort which is by no means universal in Turkey. It remains to be seen whether these, with all their conveniences, will form as comfortable winter-quarters for invalids as the more substantial, solid and admirably contrived stone and lime buildings at Scutari, Kululi and Smyrna. When I visited Renkioi, there were between 100 and 200 patients in Hospital, but on the day I left 138 arrived from Smyrna, and another detachment was to be sent a few days later. There is accommodation at present for 700, to be increased so as to accommodate 1500, or upwards.

On my return to Scutari on the 24th I found that cholera had broken out, and carried off many victims in the course of a few days. The number of deaths in the Barrack Hospital had risen in a single day from 1 or 2 to 8, next day to 16, next to 25, and then gradually diminished. Separate wards had been set apart for the cholera patients. Some had been carried off after a few hours' illness; and several of the medical men in attendance had been among the victims. The mortality had been greatest in the German Legion and the (British) Osmanli Horse Artillery. Those who were on the spot all along tell me it was a truly solemn time, a time which ought to make men pause and consider. But, as one chaplain said to me, how little after all can we do on such occasions. In the first stage of the disease the subject of it is in intense agony and indisposed to listen to any spiritual counsel. In its second stage collapse and exhaustion render him unfit to profit by it. But this just shows how much greater need there is for improving the day of comparative health and strength.

Since returning to Smyrna, and in the course of several visits, I have found between 50 and 60 Presbyterians in Hospital. Many of these belong to the cavalry regiments, and of these the greater proportion will probably consist in future, as Scutari is now being made the principal cavalry depot for the winter months.

One of the most interesting cases with which I have met for some time is that of a young Englishman, with whom I have had several conversations. His friends belong to the Calvinistic Baptists. On one occasion he heard a clergyman speak slightly of them, and of Calvinists generally, and he was tempted to think the Bible a delu-

sion altogether, when it could be so variously constructed. Besides conversing with him, I have put several books in his way, among others James's *Anxious Inquirer*, which he has read with evident attention, and I trust with some degree of profit. He confesses that he sees his error, and is, I trust, seeking for guidance from Him who is able to impart it. Oh! for a larger number of instances such as this, inspiring a chaplain to feel that he is speaking to men who are alive to what is said, and interested in the welfare of their souls.

The Journal of a chaplain is perhaps not the place to dilate upon the purely natural features of a country. But, a visit to the two above mentioned Hospitals (Smyrna and Renkioi) having brought me into contact with scenes possessing so many classical, ecclesiastical and biblical associations, a passing remark or two may be permitted. Half-an-hour's climb, or little more, from the former brings you to the top of Mount Pagus, from which a most perfect diorama is beheld; or rather, in passing a few yards from one side to the other, a most diversified succession of pictures, equal to any series of dissolving views, presents itself to the eye.

On the summit of the hill there are extensive remains of the walls of an old castle, and, taking your stand within these, every object beyond is shut out, and you seem brought into contact only with the past. Here is the Stadium, where Polycarp was martyred. An opening at one place leads to a vault, conducting into a subterranean building, in which it is supposed the wild beasts may have been kept before being brought out to the amphitheatre. Of this building the pillars, supporting at least 30 domes, remain entire. Coming out again to the fresh air, and advancing to one side, Smyrna (*Ismir*, the Queen of Anatolia), the Paris of the East, stretches at your feet, its further side washed by the beautiful basin or gulf, affording ample and excellent shelter for any number of ships, and whose edges, all round, are graced by gently sloping and finely wooded hills. You cross the woods and take your stand a few yards further back, and it is almost as if you had passed from life to death. The busy mart of *Ismir* is exchanged for the barren and uncultivated wild of a far-stretching valley. There are links to connect with the past in that solitary arch spanning the Meles, the supposed river of Homer, (blind Melesigenes), which sweeps round the foot of the hill, and that solitary cypress which marks the spot where stood the Church of Polycarp, the disciple of the beloved apostle. There are links to connect with the present in that solitary house which, in the distance, rises to view, and that solitary string of camels, which is seen winding its way through the valley. But, as far as appears, you might imagine yourself 50 miles in the interior, and as far from any considerable town, instead of being within a stone's throw of the spot from which you look down upon a city peopled by 150,000 souls, and a bay visited by ships from whose mast-heads float the flags of almost every nation that owns a fleet.

The land in the neighborhood of Renkioi has the appearance of a succession of terraces rising like a flight of steps, as though the water had at successive intervals retired, and left its old sea-marks dry, finding time after time a narrower and lower channel in which to flow. From the Hospital an easy morning's ride conducts to the plains of Troy, and the supposed site of the ancient and far-famed city of the same name. Here and there, as at Sheblac and Hallil Elly, you light upon whole fields, having in the distance the appearance of grave-yards, but which a nearer inspection shows to be covered with the ruins of what once, no doubt, were splendid buildings. Fragments of columns, some cylindrical and some beautifully fluted, some of solid marble, and some of harder granite; fragments consisting of single stones, measuring from 4 to 6 feet and upwards in length, lie strown upon these fields, while here and there stray stones, which may once have held their place in some gorgeous temple, have, from their greater proximity to human dwellings, been put to meaner uses. I was particularly struck with observing, in passing

through Hallil Elly, a section of one of these fluted columns, standing in an open space with a basin-shaped cavity hollowed out of the top, and seemingly intended to serve the purpose of a temporary manger. On the tops of several of the hills skirting the plain conical-shaped heights, which one might denominate *cairns* on a large scale, are pointed out as the *tumuli* of Ajax, Agamemnon, Hector and others. Hector's I climbed. It commands an extensive view, but with nothing particularly attractive in the prospect, apart from the feeling that on this plain "Troy was." But, in passing at the further side of this eminence to the next ridge, you come all at once upon a most refreshing view of the Mendere, supposed to be the ancient Simois, wending its way through a most beautiful valley, that valley, like so many others in Turkey, not surrounded by gently sloping banks, communicating with the higher grounds on either side, and making it impossible to say where is the boundary-line between hill and dale, but itself a dead level, upon which you look down a steep and precipitous crag. Not far from this spot are the 40 springs, the sources of the river Boumarbashe, which is generally identified with the ancient Scamander. Here I had the satisfaction not only of tasting these waters but of doing so from a gourd carried by a descendant of the prophet, as his green turban indicated, and who was passing at the time with his ass. What a satire does all this seem to read of human greatness and earth-born fame! The scene of deeds so long celebrated in the immortal strains of the Grecian bard, now become common to the savage Turk and barbarous Briton,—a descendant of Mahomet serving a Christian dog from a heathen river, at least a river celebrated as pointing out the site of that renowned city which was supposed to have witnessed so many contests of the gods on behalf of their respective protegés?

The country, in another direction from Renkioi, is not without its points of interest. Some 12 or 13 miles further up the Dardanelles is Abydos, where is still pointed out Byron's house, and also that of the Bride of Abydos, now occupied as quarters by our British officers stationed here. Behind this is Xerxes' Hill, commanding a magnificent view extending from one extremity of the Dardanelles to the other, and embracing the openings of the Sea of Marmora on the one hand and the Mediterranean on the other. From the top of this hill the Persian monarch is said to have viewed his vast army, reaching from one continent to another across the Strait, and to have wept at the thought of the ravages which time would make in it. And it is scarce possible now to feast the eye on the beauties of nature in this quarter without reflecting that the waters which are now ploughed by the fleets of Britain and France have borne on their bosoms other fleets and other armies, which have not only themselves long since perished, but which represented dynasties and empires that are now numbered among the things that were. May our countrymen not be found trusting in an arm of flesh, but making the Lord their stay! May their visit to these Eastern waters be the prelude of happier times, because times more pervaded by Gospel light, to these lands for which the great ones of Earth have so often struggled! Physically and spiritually may that cultivation speedily be given which alone seems necessary that this region may become fruitful as the garden of the Lord!

JEWISH MISSION.

THE General Assembly's Committee for the Conversion of the Jews beg to direct special attention to the advertisement contained in this Number of the *Record* in regard to Missions in Turkey, and earnestly to commend to the favourable consideration of all who love the Truth the mission which they have just commenced, and which they hope soon to be able greatly to extend both in European and Asiatic Turkey. The Committee, while having special regard in the choice of their stations to the "lost sheep of the house of Israel," are most anxious to improve to the utmost the favourable opening now presented for the spread of the

Gospel amongst the various nationalities of these Eastern lands, and they earnestly call on their fellow-countrymen, who have proved their interest in these people by the sacrifices they have made to secure to them the blessing of civil freedom, to give practical proof of their subjection to Gospel, and of their gratitude for the privileges it confers, by aiding in this good work, and extending to these benighted nations the knowledge of that truth which indeed maketh free, and which, by the moral renovation it effects, affords the best guarantee for civil liberty and social amelioration. The Committee have already secured for this mission the services of the Rev. Messrs. Benoliel and Marchesson, of Mr. Rosenberg, and of several subordinate agents, who are to act as teachers and colporteurs, and they hope soon to be able to report an addition to their staff of missionaries from among the licentiates of the Church. Mr. Benoliel, who for some time past has been at Salonica, gives the following interesting account of his efforts to establish a weekly service for the benefit of British residents.

Mr. Rosenberg before his departure informed me that for some little time past he had held a short service in his rooms every Lord's-day morning. In visiting the few Protestants or English-speaking residents on the 2d and 3d of May, I told them the service would be continued, and they promised to attend it. I had also met some English captains, and hearing from them that there were seven or eight British ships in the anchorage, I proposed to go on board in the afternoon, if any of them would get the ship cleared for Divine worship, and invite the captains and crews of the others to attend. One of them, the son of pious parents, very readily offered his ship, and said he had a Bethel flag to hoist. On Saturday I went in search of them, to make arrangements for the purpose. I met two, and they told me that most of the vessels had already sailed, or would put to sea the next day, and there would remain only two or three—that they could not attend, as their crews would be at work. This disappointed me much; and I fear the statement was not quite correct, for I have been informed that a Bethel flag was seen floating from the mast of one of the vessels next day. The evening was spent by Mrs. B. myself, and our female domestic, exercising ourselves in the tones of the Psalms to be sung the next morning. At the appointed hour, 11, all was in regular order, but not one soul appeared. A day or two previously a British sea-frigate had arrived for the purpose of ascertaining if the country was tranquil, and it turned out that most of the people had availed themselves of the opportunity to accompany the British Consul on board to attend the service. There are here an officer and twelve workmen of the Commissariat. I had conversed with some of them, and they had promised to attend. I found that three or four of them had intended fulfilling their promise, but could not find the lodgings. I therefore decided to hold the service at the house of an English lady, whose son is married to a native, as her house is well known and she had kindly offered the requisite accommodation. I moreover told the workmen I would send my servant to show them the way. Accordingly the service has been held there the last three Sabbaths, May 11th, 18th, and 25th. The two former were attended by almost all, the last by few, in consequence of a Jewish wedding, which attracted some of the most respectable. At the first service there were present about 20 persons. . . . We want sadly a few copies of the Psalms in metre, and tune-books, as the people here have none. Services without song are somewhat lifeless. May the Lord's blessing rest upon this effort. It will operate favourably upon the Jewish mind. They will observe the purity of the form, and, it is to be hoped, more life and religion amongst the few Protestants here. They will also perceive that we preach to all one and the same Gospel, and offer them salvation on precisely the same terms as we do to the favoured sons of Albion. Should a mission be permanently established in Salonica, the British and Foreign

Sailors' Society, to whose Secretary I am personally known, might supply the requisite materials, flags, library, suitable tracts, &c.—for the benefit of British and foreign seamen frequenting this port; and arrangements might be made to have Divine worship afloat every Lord's-day, or whenever there were as many English ships in the anchorage as there were lately. The missionary, or missionaries, will find it perfectly compatible with their duties to the lost sheep of the house of Israel to seek the welfare of seamen also. At present they spend the Sabbath on shore, sometimes committing excesses, and generally in the taverns, drinking powerful raki, &c. To care for their souls would be an important part of the Mission's labours.

CORRESPONDENCE.

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

(To the Editor of the Presbyterian.)

How are the Presbyterians of Canada to be supplied with Gospel Ordinances?

SIR,—When the vastness of this country, its inexhaustible resources, its capability of sustaining many millions of a population, the alluring prospects which are now being held out for the immigration of industrious settlers, and already our rapidly increasing population, are duly considered, the above question is one which will occupy every truly benevolent Christian. The members of the Presbyterian Church of Canada in connection with the Church of Scotland ought especially to ask themselves this question, since a great proportion of the settlers in Upper Canada were brought up in the bosom of the Parent Church, and have taught their sons to revere and adhere to that Church for the establishment and independence of which the blood of their fathers had stained the heather on their native hills and rivers. Enterprising, industrious and independent sons of Scotia have left the shores of their beloved land, and attracted to this country by the fruitfulness of the soil, the salubrity of the climate, and numerous other inducements, have settled in it, some of them in the more advanced parts of it and others in the back woods. They compose, in many sections of the country, the most respectable part of the community, and still fondly cherish their affection and love for their national institutions, and especially for the Church in which they were reared. Shall we then who dwell in a land of light and in a valley of vision, who are in the full enjoyment of all the Ordinances of the Sanctuary, selfishly lull ourselves asleep over our privileges, and say, "soul, take your ease?" Shall we not rather make a movement for the relief of our brethren, and bestir ourselves to promote the interests of our beloved Zion? As man is prone to degenerate, if we do not make some efforts in their behalf, the ardour of our brothers' attachment to our Church will soon wane, they will connect themselves with other religious bodies, will keep aloof altogether from religious observances, and so become practical heathens. Upon whom will the

responsibility then rest? Surely we are not free from blame in this matter, for, had we been as anxious as we have been able, we might have done much more for the extension of our Church in this country. Many admit, and professedly lament, that a great portion of Canada is a barren moral waste, destitute of the means of grace, and the people perishing for lack of knowledge; but, say they, What can we do to relieve them? This is the point on which we desire particularly to dwell, viz:—

What has been done, what can be done, and what ought to be done, for the extension of our Church in Canada?

Frequent appeals were from year to year made by our Synod to the Parent Church to send out ministers who would act as missionaries in the new settlements of this vast country. These appeals were but partially responded to, not from any neglect or want of sympathy on the part of the Colonial Committee, but from the fact that there were comparatively few ministers who were enterprising or adventurous enough to undertake the hardships of pioneering the Canadian forests. The Synod reiterated its appeals with like results until all parties are convinced that an efficient supply of ministers for Canada for all our wants needs not be looked for from Scotland. A resolution was accordingly passed by the ministers in Synod assembled, which, had it been carried out by each individual member of the Synod, would have placed our Church on a more prosperous basis. They resolved to seek out and encourage young men of good natural parts and Christian principles to fit themselves for the work of the ministry by a previous course of study in Queen's College. This was a step in the right direction, for it is evident, considering the status and remuneration allowed ministers in this country, as compared with wealthy parishes at Home, and other respectable employments, that few men of really respectable abilities would be so impelled by a love of adventure, or even by a desire for the good of souls, as to be willing to break-up the associations of home and kindred, to fore go the enjoyments of wished society, and to undergo the numerous privations and hardships incident to the performance of a minister's duties in the new settlements of Canada. It is only those who from their birth have been accustomed to these difficulties, and, above all, who have themselves been made to feel, it may be, the want of a Christian ministry, that are willing and best fitted to go into the rough places of this land. But what has been the conduct of those who had been entrusted with the carrying-out of those schemes. I mean the ministers! Have they all exerted themselves, as they ought, in the circumstances, to have done, to induce parents to set apart the choice of their flocks, and, like Hannah, to give them unto

the Lord all the days of their lives? Have they encouraged by word and deed, as they were in all duty bound, promising and pious young men to dedicate themselves to the sacred work. True, some of them have been faithful to their charge, and, by establishing bursaries, and by contributing to the Educational Fund for the support of deserving young men while studying at College, have succeeded in drawing forth a few students. It is a remarkable fact that the majority of the Students have been furnished by two or three country parishes, and that none at all have been supplied by the large towns or cities. This confirms our former statement that we must look for a supply of students for the Church mainly from those sections of the country which feel their destitution. While a few have made noble efforts, many of our ministers have, I fear, not only neglected their duty in this respect, but have, as is known of some of them, even discouraged young men, who had it in view to study for the Church, by representing the difficulties which they would have to encounter not only in their work of preparation but also their pecuniary embarrassments in after life.

As regards, however, their present position, the number of students is yearly increasing. The number of Divinity students however is scarcely adequate to fill the vacancies occasioned by death in the ranks of our ministers, so that at present nothing can be done towards supplying with settled pastors those vast tracts of country where churches have not yet been organized. It is hoped that ministers will see to it that our College be supplied with active young men from their congregations, and then the wilderness and the solitary places of this country shall rejoice and blossom as the rose, when the crooked places of this land shall be made straight, and the rough places smooth. Well, seeing that we cannot as yet furnish a standing ministry, can we do nothing? Shall we not have Catechists?

By these we mean young students in course of training at College who, if encouraged, might be willing to visit the back settlements during the vacation, and exercise themselves in doing good as they best could. We think that this is at present the only possible scheme by which we can benefit those destitute localities. Were young men countenanced and encouraged by their senior brethren in the work to go forth with the ardent buoyancy and conscientiousness of youthful, renewed hearts, they might be very instrumental in forming a nucleus around which a large congregation might be gathered, and a church organized; and, unless otherwise provided for, he who had succeeded in planting the standards of our Church might afterwards become its settled pastor, and others become identified with it. But, as already hinted at, a young man, having completed his collegiate course, is naturally

on the look-out for the most eligible situation, so that, unless they visit these communities during their course of preparation, they are not likely generally to do it afterwards.

But some one may say that it would be an act without precedent, a violation of constituted government, and a lowering of the dignity of our standing ministry, to introduce such a scheme in our times. Our Clergy must be protected and their privileges secured to them. We answer, necessity has no law,—it is only circumstances that should suggest the mode of government, and all forms should bend to meet the demands of circumstances. Another may say, Such a plan is not Presbyterian. We reply, This custom has not been allowed of late years in the Church of Scotland, and for very good reasons. There is now in that country more than an adequate supply of regularly licensed ministers, so that whenever a vacancy occurs, these supernumeraries are in abundance to assume the charge. We admit that, whenever a stated ministry can be secured, then the service of Catechists may be dispensed with, although on some accounts they might even in that case, under their supervision, be profitably employed. In the time of the reformers it was found indispensable to the vigor and extension of the then growing Church to employ Bible-Readers. Also, when the articles of our Confession of Faith were compiled, it was permitted licentiates or catechists to occupy vacant pulpits, provided they received permission from the Presbyteries within which they were situated, so that it may satisfy those who are sticklers for form to know that all that is necessary to render the custom Presbyterian is that the Presbyteries should formally sanction it. This has already been done by most of our Presbyteries, as well as by the Synod. With strange inconsistency, however, one of the Presbyteries has of late evinced hostility to that scheme, which it was among the first to formally sanction. We hope that our brethren in that Presbytery will reconsider their decision; that they will reflect upon the damaging effect which such a decision of the teachers of Christianity must have upon the minds of young men who are glowing with missionary zeal and with ardor for their Master's cause. The consequences must be disastrous in the extreme. The young man, anxious to obey our Lord's injunction, "Go ye forth, and preach the Gospel to every creature," is damped by such an action of those who profess to be seeking the good of souls, and is disposed to fall back in despondency or quit the field altogether.

But, before we put any such into the missionary arena, we must have a guarantee that they have a fitness for performing the duties which they undertake. Most assuredly, and this is the first thing to be considered. Have they gained a respectable acquaintance with the elements of science and literature? Have

they an extensive acquaintance with the Bible, the fountain of Truth, and with the articles of our faith as derived therefrom? but above all have they an experimental acquaintance with the power of Divine grace? It ought to be a man's acquaintance with these subjects, and not the time during which he has been studying them, that should entitle him to be considered a fit person for making known the Truth of God. Here we would desire to notice a grand delusion which prevails among some classes in this country. Many persons sneer contemptuously, especially those who have been educated in the Scottish Universities, when allusion is made to the course of instruction which is imparted in our College at Kingston, as much as to say "How can anything great come out of Nazareth"? They say, It is mere school-boy drilling that is there pursued; that the students are hurried through the College irrespective of their real attainments. We admit that the course at Queen's College is short and somewhat hurried, but we deny that in that account the students issuing from it are at all inferior to the ordinary students either of Edinburgh or Aberdeen. On the contrary from our own knowledge of the case we maintain that the average of those who go forth from the halls of Queen's College can favorably compare with the average of those who issue from either of the Colleges above alluded to. And reasonably enough so, for it is not the standing of the University or the length of time it has been in existence that gives information to the student's mind; it is his own industry and perseverance, incited by enthusiastic, earnest and intellectual teachers, that contribute to make a student distinguished, and these advantages are enjoyed at Kingston in no ordinary degree. Such being the case, our students may be expected to possess the necessary qualifications for being useful in the capacity of Catechists, so that there is more plausibility than strength in that argument, sometimes advanced against employing them, viz: that in almost all the districts of Canada are to be found those who in their native land sat under the preaching of Doctors of Divinity, men of the highest order of mind, and who would therefore be likely to turn away with disgust from the insipid services of inexperienced youths. Those who are the most enlightened, and who have been most benefited by the preaching of the Gospel, will, we are convinced, be the last to signify any contempt for the devoted though humble services of the youthful missionary. They will rather encourage him in his endeavours, they will lift up the hands that hang down and the feeble knees.

Having thus endeavoured to answer such objections as are likely to be raised to the employment of young men in this capacity, we shall for a moment consider the advantages which will flow to the student himself from being engaged in this

way. While the earnest and active young man is engaged in labouring for the improvement of his fellowmen, the good which

ults is not all on one side, for not only will the people among whom he works be benefited, but there will be a reflex influence for good on his own mind. Those display great ignorance of the human mind and its resources, who maintain that young men ought not to go out in this capacity until they have acquired a full store of knowledge and are fully equipped for the ministerial station. It is a first principle in Mental Philosophy that all the powers of the mind are invigorated and strengthened by exercise, so that the mind by every repeated act gains strength instead of losing its elasticity as some contend. On the contrary such employment would relieve and relax the mind which has been taxed for a period of six months by the oppressive monotony of learning languages, by the pursuit of science, and other exercises which tend to wither the heart and dry up the fountains of the soul. An additional reason why this scheme should be countenanced in this country is that ministers are hurried from the halls of the College immediately into the bustle and activity of settled pastors. If during their Collegiate course they had exercise and experience as Catechists, they would be in a measure fitted for assuming the duties and responsibilities of the overseers of God's heritage.

It is hoped that this Home Mission Scheme will be approved of generally and supported, that new churches will be planted, that young and energetic pastors will fill them; and then our languishing Church will have life imparted to it, then Zion will awake and put on her beautiful garments and shall shine forth as the sun in his strength, and as the moon in her brightness. Those who are now sitting in darkness in the waste places of the country will be visited with the Light of Life, and God's name will become glorious in our land.

A VOICE FROM THE WEST.

ECCLESIASTICAL ITEMS.

PRESENTATIONS.—Robert Dundas, Esq. of Arniston, has presented the Rev. James Reid, minister of the West Parish, Dalkeith, to the church and parish of Borthwick.

The Rev. William Law, minister of Auldfield Chapel, in the Presbytery of Paisley, has been presented to the church and parish of Kilmalcolm, in the Presbytery of Greenock and county of Renfrew.

THE SERVICES ON SABBATH BEFORE THE ASSEMBLY.

In the forenoon the Rev. Mr Wilson, of Forganenny, lectured from 1 Peter i. 9 and following verses;—"Receiving the end of your faith, even the salvation of your souls." He afterwards preached an eloquent and appropriate discourse from Matt. xxvii. 50:—"Jesus, when He had cried again with a loud voice, yielded up the ghost." In the afternoon the services were ably conducted by the Rev. Mr. Mitchell, of Peterhead, who

selected his text from Exodus xvi. 15:—"This is the bread which the Lord hath given you to eat."

At both diets the church was filled in every part with a deeply attentive audience: while hundreds who could not obtain admission had to crowd into the two adjoining churches.

On the afternoon of Sabbath last the Rev. Dr. Cumming, of London, preached an eloquent sermon from Proverbs xiv. 34, to a crowded congregation in St George's Church. The church was filled to the doors, hundreds of people having had to leave, disappointed at not gaining an entrance. At the close of the sermon an appeal was made in behalf of the Caledonian Hospital in London for orphans and poor children; among the present inmates of which are the children rendered fatherless by the havoc made in the regiment of Scotch Fusilier Guards during the late War. The collection amounted to nearly L.40.

Edinburgh Paper.

TO CORRESPONDENTS.

ECCLESIASTICAL INTELLIGENCE.—We again respectfully request the friends and members of the Church to forward to us whatever information they may think calculated to promote her interests and welfare; we need scarcely add, that such communications will at all times receive every attention at our hands.

POSTAL IRREGULARITIES.—We earnestly request our subscribers to favour us with immediate notice of any irregularities in the delivery of the paper, in order that we may take the necessary steps to prevent their recurrence.

P. S.—Several communications, unavoidably crowded out of this number, will appear in our next.

SUBSCRIPTIONS RECEIVED SINCE OUR LAST PUBLICATION.

Alex. Williams, Dundas,	1856	0	2	6
Dugald Ferguson, "	1856	0	2	6
John Black, "	1854-5	0	5	0
Col. D. McPherson, Williamstown,	1856	0	2	6
James Urquhart, Martintown,	1856	0	2	6
James Dingwall, Williamstown,	1854	0	2	6
D. Martin, Guelph,	1856	0	2	6
Judge Alex. Logie, Hamilton,	1853-4-5-6	0	10	0
Arch. McDonnell,	1857	0	2	6
D. McNaughton, St. Andrews	1856	0	2	6
John Morrison, Lachine,	1854-5-6	0	7	6
James McLennan, Kingston,	1856	0	2	6
Rod. McLennan, Lancaster,	1857	0	2	6
David Black, St. Jean Chrysostome,	1857	0	2	6
Wm. Cleghorn, Laprairie,	1854-5-6	0	7	6
Miss Muller Zimmerman,	1856	0	2	6
William Ireland, Kingston,	1856	0	2	6
Rev. W. Mair, Chatham, C. E.	1856-7	0	5	0
Wm. Douglas,	1856-7	0	5	0
M. McPherson, Kincardine,	1856	0	2	6
Neil Mall y, Rupert	1856	0	2	6
John McKee, Nottawasaga	1856-7	0	5	0
John Campbell,	1856-7	0	5	0
Ar. h. McDermid, "	1856	0	2	6
Dun. McDonnell Toronto	1853-4-5-6	0	10	0
Justice McLean, "	1856	0	10	0
Isaac C. Gilmour, "	1853-4-5-6	1	0	0

TO STUDENTS AT QUEEN'S COLLEGE.

Intimation is hereby given to young men of good promise, having a view to the Ministry, that "a few Bursaries, in the gift of the Lay Association, are vacant, and that application be made to the Bursary Committee." T. A. GIBSON, Convener. MONTREAL, August 30th, 1856.

SCHOOL BOOKS, STATIONARY, RELIGIOUS & CHILDREN'S BOOKS, in great variety; Sabbath-School Libraries, Bibles, Prayers, Psalm and Hymn Books. Merchants are respectfully invited to call and examine the stock.

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Applications, accompanied by testimonials, to be sent before the 15th August to

JOHN PATON,

Secretary to Trustees.

Kingston, July 16, 1856.

CARD.

MR. BORTHWICK, Principal, Queen's College Preparatory School, King-ton, begs to intimate to Students, not fully prepared for entering College next session, that he will open a class, during the months of August and September, for the purpose of reviewing with them their matriculation subjects.

On the 1st October Prox. he will open an Academy for instruction in all the branches of an English, Classical and Commercial Education. Full particulars in a future advertisement.

The Presbyterian

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