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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. 2, February, 1856.

VOLUME IX.

Price 2s. 6d. per annum.

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

The Presbyterian.

THE CANADIAN PRESBYTERIAN.—We observe that "The Presbyterian," a Missionary and Religious Record of the Presbyterian Church of Canada, in connexion with the Church of Scotland, published by Mr. Lovell, Montreal, has reached volume 8th. We congratulate the able and respected conductors of this periodical on the success of their labours, and wish them all manner of prosperity in future. Were anything proceeding from us to have influence among our countrymen across the Atlantic, we would strenuously advise them to support the *Presbyterian*. As Christians, as Scotsmen, or descendants of Scotsmen, and as friends of the Church of Scotland, they could not have a periodical more faithful to its mission, more intelligent, and more fervent in the cause they have at heart. It will be gratifying to us to find a journal, so excellent, receiving the encouragement it so amply merits.
From the *Edinb. Evening Post*, of December 26th.

THE CHURCH IN CANADA.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

CONGREGATIONAL COLLECTIONS.

Darlington, per Rev. J. H. Mackenzie,	4	5	0
Cornwall, Rev. H. Urquhart,	15	10	0
Montreal, St. Andrew's, Rev. A. Mathie- son, D. D.,	53	0	0
Goderich, Rev. A. McKid,	5	15	0
Kitley, Rev. D. Evans,	1	10	0
Buckingham, Rev. Peter Lindsay,	5	1	9
Chatham, C. E., Rev. Wm. Nair,	1	10	9
Woolwich Rev. J. Thom.,	3	0	0
Guelph, Rev. C. Grigor,	5	0	0
Packenham, Rev. A. Mann,	3	0	0

Lachine, Rev. W. Simpson,	9	0	0
St. Louis de Gonzague, Rev. J. T. Paul,	2	10	0
New Richmond, Rev. J. Davidson,	3	0	0
Markham, Rev. Jas. Gordon,	3	1	3
Litchfield, Rev. John Lindsay,	3	10	0
Dundas, Rev. Ken. McLennan,	3	12	6
Three Rivers, Rev. Geo. D. Ferguson,	5	5	0
North & South Georgetown, Rev. J. C. Muir,	3	10	0
Fergus, A. D. Fordyce, Elder,	4	2	3
Martintown, Vacant,	4	10	0
Ottawa City, Rev. A. Spence,	8	0	0
Esquering & Milton, Rev. P. Ferguson,	3	15	0
Valcartier, Rev. D. Shanks,	1	10	0
Bayfield, Rev. A. MacKil,	3	9	8
Russelltown, Rev. F. P. Sym,	4	5	0
Perth, St. Andrew's, Rev. Wm. Bain,	5	6	2
Williamstown, Vacant, Rev. Thos. Mac- Pherson,	8	6	0
Saltfleet, Rev. Wm. Johnson,	1	15	0
Toronto, Rev. John Barclay, D. D.,	16	10	0
Vaughan,	4	0	0
Pickering,	3	0	0
Beauharnois, Rev. Thos. Haig,	4	5	0
Ormatown, Rev. Jas. Anderson,	3	0	0

JOHN GREENSHIELDS.

Treasurer.

All remittances are to be sent addressed as above to the Treasurer.

NATIONAL PATRIOTIC FUND.

Beckwith, Revd. D. Morrison,	£7	0	0
Omitted to be acknowledged in September.			
H. Ramsay.			
Montreal, Jany., 1856.			

QUEEN'S COLLEGE BUILDING FUND.

SUBSCRIPTIONS AND DONATIONS received for the past 2 months.			
Collected at Hawkesburgh Mills by A. Urquhart, Esq.,	22	0	0

Lanark Congregation,	21	5	0
Do Do	3	15	0
Mrs. Logie, Kingston, Donation,	10	0	0
Amt. subscribed by the late Hon. J. McGillivray,	10	0	0
Guelph Congregation Collection,	3	0	0
Valcartier Do	6	3	
Rev. D. Shanks, Valcartier, Donation,	10	0	
Hornby Congregation,	6	15	0
First Do Chingacousy,	6	5	0
Markham Do	21	5	0
Esquering and Milton Do	22	5	0
D. Cameron, Vaughan,	5	0	0
Mono Congregation,	2	15	0
Nelson and Waterdown Congregation,	15	0	0
Clarke Congregation,	5	0	0
Fergus Do	16	10	0
Vaughan Do	26	5	0
Chatham Do	8	0	0
Darlington Do	20	17	6
			226 13 9

Queen's College,
Kingston, 16th Dec, 1856.
John Paton, Secy. to Trustees.

It is with the utmost pain that we announce the removal by death of the Rev. Dr. McGill on the 4th inst.

Again the stroke has fallen upon our Church. May we be humbled under it.

As our paper is going to press, we have only time to insert the ensuing notices from our contemporaries.

DEATH OF THE REV. DR. MCGILL.—It is with deep and sincere regret we announce the sudden decease of this most estimable and universally respected divine. He had been ailing for some weeks past, but was not believed to be in any serious danger; and

his death, which occurred yesterday from congestion of the brain, comes upon us with startling unexpectedness. Dr. McGill has for many years back been the pastor of St. Paul's (Scotch Presbyterian) Church in this City. His loss will be irreparable to his family, in whose affliction not only the members of his Church and congregation but a large circle of friends of all denominations will warmly and sincerely sympathize:—

Ah! not alone around thy bier

Thy children's sighs unfeigned ascend:

The mourner Pity drops a tear,

And Virtue weeps a vanished friend!

Montreal Herald.

We learn that the Rev. Dr. McGill is no more. He died quietly at noon yesterday. Since midnight on the Saturday night he had been insensible, and was never conscious afterwards. He died the death of the righteous: may our last end be like his! Montreal may well mourn his loss, and mourn it sincerely. As a pious and exemplary Christian minister, his congregation will best know how to appreciate his merits: as one whose hand was open as the day to melting charity, the poor will mourn his loss. And the public in general will miss him, for, wherever there was a step to be gained in the march of social, physical or moral improvement, Dr. McGill was always ready to lend the movement a helping hand. To all our City institutions he was a large contributor; of some of them he was the support and guide; and, while we feel that our loss is his gain, we cannot but pay this passing tribute to the memory of a reverend minister and a good man.—*Montreal Transcript.*

THE LATE REV. DR. MCGILL.—We recorded yesterday the death of this excellent clergyman. There are few men who have more endeared themselves to all with whom they were brought in contact than Dr. M.—, few who will be more missed when called away. An earnest, patient and zealous pastor of his own flock, he was also foremost in promoting the welfare of the numerous general Protestant Charities in the City. All of them will miss in him an eloquent champion of their cause, an ever willing, wise and prudent counsellor.—*Montreal Gazette.*

The Rev. Robert McGill, D. D., of St. Paul's Church, Montreal, in connection with the Church of Scotland, died on Monday last after a pastorate here of 10½ years, much esteemed and deeply regretted not only by his own people but by a wide circle of friends connected with other denominations, to whom his public spirit and catholicity of heart had much endeared him. Dr. M.— has been a Minister of long and high standing in Canada, having resided for 19 years in Niagara before he accepted a call to Montreal. In the former place besides his pastoral duty he edited for some time, we believe, a Magazine in connection with the denomination to which he belonged; and in Montreal he has taken an interest in several of the Catholic Religious Societies, and in various movements for the extension and improvement of education and other philanthropic and religious objects. The disease, by which Dr. M.— was cut off in his 59th year, was congestion of the brain.

Montreal Witness.

The morning prayer-meeting held during the Anniversary week in behalf of our Catholic Religious Society was felt to be so interesting and profitable that it was resolved to keep it up on the first Monday morning of every month throughout the year, the place of meeting being the Lecture-Room of the American Church, and the hour for the present from 9 to 10 o'clock in the morning. The first of these meetings took place on Monday last, and was an occasion of deep and solemn religious feeling, rendered specially so by the announcement that Rev. Dr. McGill, a gentleman whose kindly and catholic spirit had induced him to join in several of our Religious Societies, was just about that time passing from time into eternity.

Ibid.

OBITUARY.

DIED, Dec. 12th, at South Georgetown, County of Beaubarnois, in the 60th year of his age, Robert Robertson, a native of Perthshire, Scotland. Mr. R. came to this country upwards of 30 years ago, and settled in Georgetown, where he opened a school, which he continued to teach till within a few weeks of his death. As he did not depend upon the emoluments of his school for the support of his family, he was not reduced to that half-vagrant condition, which forms the lot of most schoolmasters in this Province, but saw himself surrounded at the close of his labours by the children of those who had been his pupils at their commencement, and his authority and influence supported by the well earned confidence and grateful affection of two generations. While in other schools around we saw teachers come and pass away and be forgotten year by year. Mr. R.— continued steadfast at his post, gaining for himself a local position and influence resembling that of the most respected parish schoolmasters in Scotland, and leaving vacant by his death a place in the community which, all feel, cannot easily be filled up. Neither clergyman nor magistrate nor public man of any description in our neighbourhood was more generally known or more highly respected or will be more missed than Mr. R.—. In truth his services were largely and freely given to clergymen, magistrates, school commissioners and all who had anything to do with the transaction of our local affairs. Whether the meeting was about a church or a school or a road or the settlement of a dispute, Mr. R.— was sought out to record the proceedings of the meeting and write out any documents to which they gave rise. In more private family arrangements his pen and advice were equally at the service of all who needed them; such was his obliging disposition, and, as it was well known, so it was largely drawn upon.

Mr. R.— was an elder of the congregation in connection with the Church of Scotland, session-clerk and superintendent of our Sabbath school, and, while

faithfully and diligently performing the duties of these offices and teaching daily in his school, with all the other services he found time to render amongst us, such were his orderly habits and calm, equable temper that he was never in a hurry and never seemed weary in his well-doing. As his minister, the writer of this notice feels grateful to him for his valuable services in the congregation, and not less as the father of a family to the teacher of his children, for it was no small favour from God to have for their instructor a man who made them love both the school and its exercises, and who deserved and secured both my own and their affection and respect.

Comm.

CONGREGATION OF DUNDAS.

PRESENTATION.

On Thursday, the 16th January, the members of St. Andrew's Church waited upon their minister, and through Mr. Robert MacCulloch and Dr. Hamilton, two of their number, presented the Reverend gentleman with a handsome purse of money, and the Address which we give below.

Both the gentlemen in the act of presentation expressed their great pleasure in acting for the Congregation in this matter and at the same time giving utterance to their own feelings. After the Address was read by Dr. Hamilton, Mr. MacCulloch, with an emotion which eloquently expressed all he would have said, presented the purse in the name of the Session and Congregation. To the Address were appended the names of Mr. Robert MacCulloch and many other members of the Congregation.

The Address was as follows:

REVEREND AND DEAR SIR:—

We, the undersigned Members of St. Andrew's Church, Dundas, on the advent of a new year beg to offer you our hearty and sincere congratulations.

Although the sacred and important connection existing between us—as a pastor and people—has been of short duration, and may truly be said as yet but in its infancy, nevertheless we are full of hope for the future from the experience of the past. We pray God that you may long be spared to minister amongst us; that the testimony of the privilege we enjoy by your kind sympathies for every member of your congregation, your exemplary piety and Christian teachings, but above all your unwearied anxiety for our spiritual welfare—may be the means of adding many crowns unto you as the fruits of your labour.

Reverend and Dear Sir, while we beg your acceptance of the accompanying purse, small indeed yet it is, in token of our esteem and affection, our prayer is that the blessings of God may descend upon yourself and family.

We subjoin the Reverend gentleman's Reply to the foregoing:

To Mr. Robert MacCulloch, the Elders and Members of the Congregation of St. Andrew's Church, Dundas.

ESTEEMED BRETHREN.—I received with great satisfaction indeed the Address and accompanying purse, which you have done me the honour of presenting to me, and place upon this expression of your confidence and regard a value which I cannot adequately convey to you in words but I shall seek to prove by acts.

Your generous appreciation of my past humble efforts to promote your spiritual good, so pleasantly testified by the presentation now made, will serve as a delightful stimulus to more earnest and continued exertion towards the same end for the future. For I can claim, what you kindly attribute to me, a great anxiety to advance your spiritual interests, however feebly I may have hitherto displayed it; and the knowledge that you

have confidence in my purposes assures me of your cordial support in carrying them out.

I offer you my sincere thanks for your kind wishes for myself and family, and I pray God to enrich you with all temporal and spiritual mercies.

I am with affectionate regard
Your servant in the Lord.

K. MACLENNAN.

The above presented a delightful scene, which will not easily be forgotten by those acting a part in it.—The *Dundas Tribune* of January 24th.

CONGREGATION OF WOOLWICH PRESENTATION.

On the 12 Jany. the people of the congregation of St. Andrew's Church and neighbourhood presented their Pastor, the Rev. James Thom, with the following address, expressive of their sentiments of esteem. "We beg of you to accept of us a small moiety at our hands for the valuable services you have conferred on us as our spiritual guide." The above was accompanied with an elegant and substantial cutter with robes, &c. &c. In return the Pastor replied: "I accept this unexpected memorial of your kindness with grateful emotion. I shall ever esteem it as a testimony of your regard for the great truths of the Gospel of Christ, and, whilst my hands are strengthened, and my heart encouraged, by the prayerful, united exertions of an affectionate people in the work of our Divine Master, I humbly confide in Him for supplies of His grace to enable me faithfully to minister to your spiritual edification out of His abundant fulness. By such tokens of respect the bonds of brotherly love are continued in the Christian Church; whilst my earnest prayers are for the peace and prosperity of Zion, may the same blessing rest on you and yours, till at length we are called in the dispensations of Providence from our earthly labours in the Sanctuary below to celebrate His praises in that which is above during the ceaseless ages of eternity."

ANNUAL MEETING OF THE LAY ASSOCIATION.

The Annual Meeting was held in St. Andrew's Church on the evening of Thursday, January 17th. After Divine service, conducted by the Rev. Dr. Mathieson, who delivered an appropriate and eloquent discourse from 1 CORINTH. XIII. 4, the Hon. Peter McGill, President of the Association, took the Chair. After expressing regret that a larger audience had not availed themselves of the satisfaction of listening to the Rev. Chaplain's excellent discourse, and referring at some length to the special objects of the Association, he called upon the Recording Secretary to read the Report, which was to the following effect.

REPORT FOR 1855.

The Lay Association beg to submit the following summary of their proceedings during the year 1855:—

BURSARY FUND.

This Fund, which in by gone years has consid-

erably contributed towards aiding during their attendance at College meritorious students having a view to the ministry, has continued to receive attention and support, there being at present three Bursars of the Association prosecuting their studies at Queen's College. It is superfluous to reiterate here how desirable it is to have a Fund available for the object contemplated by this scheme of the Association; but, in order that our aids in this direction may be increased, it ought to be borne in mind that nearly twenty of our youthful pastors, labouring among flourishing congregations, and forming nearly one-fourth of the Synod Roll, were students of Queen's College, and that some of these during their curriculum there received aid from this Fund.

PUBLICATION FUND.

Early in January of 1854 our brethren in Halifax started a periodical, entitled the *Monthly Record*, with the view of accomplishing for Nova Scotia and the adjoining Provinces the objects contemplated by the publication of the *Presbyterian*. While the appearance of this monthly has had the effect, as we anticipated, of inducing the great majority of our supporters in the Lower Provinces to withdraw their names from our Subscription List, the additional subscribers in Canada during the year nearly counter-balance those that have been thus withdrawn. We sincerely wish for our fellow-labourer a wide circulation within its appropriate limits; we even hope that its moderate cost, *only a half dollar a year*, may ensure for it considerable support in this Province.

Although numerous parties, to whom a notice of arrears for several by-gone years has been twice transmitted during the past year, have paid up these arrears, as may have been observed by their monthly acknowledgment under the SUBSCRIPTIONS RECEIVED of the *Presbyterian*, we regret to state that nearly as many have disregarded the call; so that, although the receipts have been equivalent to the disbursements, there still remains a balance against the Fund, of about the usual amount, transmitted from former years. On the whole, however, should the remittances in the course of the current year be transmitted more generally *in advance* than during previous years, and should as large an amount of arrears be paid up during the present as during the past year, it is probable that the income hereafter from subscriptions and advertisements, the latter of which have been recently increased, may considerably exceed the current expenses of the periodical and gradually reduce the debt.

The Publication Committee embrace this opportunity of cordially acknowledging their indebtedness to the individuals of the Clergy and Laity who have in the course of the past year favoured them with original articles and with communications containing items of local intelligence interesting to the Church at large. The acceptableness and usefulness of the periodical have been greatly enhanced by such contributions; and they earnestly solicit an increase of these during the year on which we have entered. They desire at the same time to tender their acknowledgements of the very gratifying terms in which many subscribers have been pleased to express approval of their labours and sincere wishes for success to these.

In connection with this subject it is proper to state that the Association at its meeting on the 10th of September resolved to issue a *Juvenile Record*, to be entitled "The Child's Presbyterian," as early in the year as possible, should sufficient encouragement be extended to the enterprise. A prospectus has been issued, and some Clergymen and Superintendents of Sabbath Schools have ordered to the amount of upwards of 500. Literary aid in its management has been promised, and it seems proper to announce that it is likely that final arrangements for its publication at an early date may be entered into.

RELIEF FUND.

In the month of February the Association gifted

the sum of £12 10s. towards aiding the Congregation of St. Louis de Gonzague in the erection of a Manse; and in the month of September they voted £10 towards completing the Church at Beechridge. In both cases the Association required beforehand satisfactory proof that the deed of the property is such as to feud it to the Church of Canada in connection with the Church of Scotland, and a guarantee that the congregations would make suitable exertions.

In conclusion the Lay Association, while in reviewing the results of their labours during the past year they feel conscious that a far larger amount of good might have been effected by more earnest exertions on the part of the office-bearers and others, derive satisfaction from reflecting that the objects primarily contemplated by the formation of the Association have been to a considerable extent accomplished.

The whole respectfully submitted,

T. A. GIBSON,
Recording Secretary.

Thereafter the following Resolutions, introduced with appropriate remarks by the respective movers, were passed by the meeting:

Moved by Mr. MACK, seconded by Mr. G. D. WATSON—

And Resolved,—That the Report now read be received, adopted, and published in "The Presbyterian" for February.

Moved by Mr. HUGH ALLAN, seconded by Mr. JOHN SMITH—

And Resolved,—That in the now altered circumstances of our Church, consequent upon the secularization of the Clergy Reserves, it seems to this meeting most necessary that united exertions be put forth by all the well-wishers of our Zion in this Province towards the formation of Branch Associations, having for their chief end the promotion of the objects contemplated by this one, and that in order to the successful carrying-out of these objects a respectful application be made to the Supreme Court of our Church, soliciting their advice and direction in reference to the formation of a Society embracing within its agency the entire Province, and thus realizing the hopes of the founders of this Association.

Moved by Mr. JOHN GREENSHIELDS, seconded by Mr. J. M. ROSS—

And Resolved,—That the thanks of this meeting are due and they are hereby tendered to the Rev. Dr. Mathieson for his excellent discourse, and that he be requested to allow its publication in the *Presbyterian*.

Moved by Mr. G. D. WATSON, seconded by Mr. W. MACFARLAN—

And Resolved,—That the following gentlemen be appointed office-bearers of this Association during the present year. [1856]:—

PRESIDENT,

The Hon. PETER MCGILL.

VICE PRESIDENTS:

JOHN GREENSHIELDS, Esq., HUGH ALLAN, Esq.,
HEW RAMSAY, Esq., JAS. MITCHELL, Esq.

Treasurer—ALEXANDER MORRIS, Esq.

Recording Secretary—T. A. GIBSON, Esq.

Corresponding Secretary—J. S. HUNTER, Esq.
Committee of Management.—Wm. Edmondstone, J. M. Ross, Geo. Templeton, Wm. McNider, David Shaw, E. McLennan, James Goudie, John Armour, John Campbell, John Kingan, David Mair, and Wm. Ross.

Chaplains.—Rev. Alex. Mathieson, D. D., and Rev. Robert McGill, D. D.

A vote of thanks to the Office-Bearers for their services during the year having been unanimously carried, the meeting adjourned.

THE CALCUTTA ORPHANAGE.

The following Church Sabbath schools in Canada have assured the care of children in the Calcutta Orphanage.

St. Andrew's Church, Kingston.....	3 orphans.
Do Hamilton.....	1 "
Do Toronto.....	1 "
Do Fergus.....	1 "
Do Montreal.....	1 "

Letters or remittances in connection with the above to be addressed to the 'Editors of the Presbyterian' or to Mr. John Paton, Kingston.

THE LATE DANIEL WILKIE, L. L. D.—A monument, to be erected in Mount Hermon Cemetery to the memory of the late Rev. Daniel Wilkie, L. L. D., by his pupils, has arrived here from Scotland. It is of Aberdeen granite, an of pyramidal form. The cost will be upwards of £100. An application was made to the Government to admit the monument free of custom's dues, and, in consideration of the services which the late Dr. Wilkie had rendered to the Province in his capacity of Teacher, the Government has liberally remitted the duty, or in other words has contributed the sum of £17 to the Wilkie monument.—*Quebec Chronicle.*

THE CHURCH IN THE LOWER PROVINCES.

NOVA SCOTIA.

OPENING OF THE PROVINCIAL NORMAL SCHOOL.

—This Institution was opened in due form on the 14th inst. It is to be regretted that there was no newspaper reporter present to catch the "winged words" of the many eloquent and interesting addresses delivered on the occasion, and to give them publicity and permanence. It would also have required the artist's pencil to enable those absent to form any adequate idea of the occurrences of that day. To us, to whom occurrences of a similar kind have not been unusual, it was interesting in the extreme, and a journey of 160 miles over roads rough and miry, with a thorough drenching toward the termination of the journey, did not excite a single regret that it had been undertaken. We arrived at the Normal School about half an hour before the time appointed, and on entering the building we were surprised at the appearance of the interior. The modest and unpretending appearance of the outside of the building did not prepare us for the elegant internal arrangements of accommodation, furniture and apparatus; and our utmost expectations did not equal the interesting sight of 60 pupils, seated two by two at the elegant desks—the females occupying the front desks, and the males those in the rear. At about 12½ o'clock the proceedings of the day commenced. The audience of ladies and gentlemen was large and respectable. On the platform and in front of it were the Rev. Alex. Forrester, the Principal, in the chair; his colleagues, Messrs. Mulholland and Randall; the Hon's. the Attorney General, the Provincial Secretary, the Financial Secretary, and the Hon. Hugh Bell; Adams G. Archibald, M. P. P.; G. W. McLellan, M. P. P.; the Rev. Messrs. Leaver, McCulloch, Dymock, Roy, Honeyman, Waddell and Wyhe; A. Mackinlay, A. Carmichael, Robert Romans, Esquires, &c. The band in attendance opened with a prelude. The Rev. Alex. Forrester engaged in prayer. An apology was read from his Excellency the Lieut. Governor, expressing his deep interest in the Institution, and his extreme regret that he was prevented from being present on account of indisposition. Apologies were also read from Bishop Binney, Dr Cramp of Acadia College, Dr Evans of Sackville, and others. A. G. Archibald, Esq., then read the Report of the Directors of the Institution, giving an account of its origin and progress till its completion, in which honourable mention was made of the efforts of J.

W. Dawson Esq. (now Principal of McGill College, Montreal,) in its establishment, and of his counsels in the matters of design and arrangement.

The Principal then read an admirable paper, explaining the nature and objects of the Institution. Addresses were then delivered by the Attorney General, Provincial Secretary, Financial Secretary, Hon. H. Bell; A. Mackinlay, Esq., the Rev. Messrs. Roy, Honeyman, Waddell, Leaver, and Dymock, and G. W. McLellan, Esq. Many of the addresses were exceedingly eloquent. All were varied and interesting, and, although the meeting was protracted till 5½ o'clock, the audience exhibited no symptoms of impatience, but, on the contrary, of the deepest interest. The band then played the National Anthem. The Principal pronounced the Apostolical Benediction, and all parties separated highly gratified with the day's proceedings. It must have been very gratifying to Mr. Forrester to receive the oft repeated expressions of confidence and esteem made by the various speakers on the occasion, and it is matter of congratulation to the Province that there is a man of Mr. Forrester's known energy and ability at the head of the Institution, and that he has associated with him Messrs. Mulholland and Randall, who are well known as able and successful instructors. The Institution was hailed as the morning-star of a better day about to rise on Nova Scotia.—(*Communicated*) *Halifax Presbyterian.*

PRESBYTERY OF PICTOU.

STUDENTS IN THE UNIVERSITY OF GLASGOW.

WITH a view to provide a supply of Pastors for the Gaelic congregations in the Eastern parts of this Province, and at the same time afford encouragement to promising young men to qualify themselves for the office of the sacred ministry, it is well known that the Presbytery of Pictou sought out with much anxiety and care, and sent home to Scotland, several years ago, a number of hopeful scholars to prosecute their studies in the University of Glasgow, who on receiving license would return to Nova Scotia, to preach the Gospel to their fellow-countrymen.

The object is highly praiseworthy in present circumstances, when we have neither a Provincial University nor a Divinity Hall to afford the regular course of education for the Ministry prescribed by our Church.

The proposal, first made, we believe, by one of our Nova Scotian clergymen, who had himself studied in Scotland, has all along met with much encouragement; liberal sums have been subscribed in the different congregations to assist the young men in prosecuting their studies. Much interest is felt in the advancing progress of their literary and philosophical as well as theological education; and high expectations are entertained of their future success and usefulness as Ministers of the Gospel. They are all young men of most respectable talents and excellent character; they have all distinguished themselves in the classes through which they have already passed, and some of them, on the strictest test and on undoubted authority, are among the brightest scholars of the age. Nova Scotia has no reason to be ashamed of the attainments of her ingenuous youth, if they do justice to their talents, and find a sufficiently large and conspicuous sphere for their development. We have again and again had an opportunity of directing the attention of our friends to the proficiency of these students, when recording the rewards which were bestowed on them, and publishing extracts from their letters to their relatives and friends in this Province; and it affords us much satisfaction to lay before our readers another very pleasing

extract from a letter, addressed to the Rev. Allan Pollock, of New Glasgow, by one of these students from the East River of Pictou, who received, if we are rightly informed, last season one of the highest prizes in the Logic class. The letter was written some time ago; and long ere this he and his fellow-students have entered on the study of Moral Philosophy and other kindred branches, to enable them to complete their preparatory education for the Christian Ministry three or four years hence.

SOMERSET HOUSE, GARELOCH HEAD,
11th October, 1855.

Rev. and Dear Sir,—As long as we remained together, I did not feel that there was occasion that we should be writing individually, the one having nothing to communicate more than the other; I have been, accordingly, more in the habit of writing to Mr. McLean, while the others did so to some other member of Presbytery. But now that we are separated I think otherwise, and I know that the Presbytery have a right to know how we are engaged, that they severally have a claim upon each of us to an extent that we can never requite them for.

Although I have been long in writing, I certainly do think and believe that I am deeply indebted to you and the other members of Presbytery as well as to the people, my own dear countrymen, for their exertions on my behalf; and, when I speak for myself, I presume to do so for us all. I hope and I must say I am not indifferent to the many blessings that have been showered on and around me, mainly through your exertions. I owe you a debt which I feel to be a heavy burden; yet, methinks, in it I can trace the finger of God, as having opened up this channel, wherein His goodness might flow to me; and accordingly I am strengthened and enabled to look up to Him and thank Him for His unbounded goodness; and I trust that, ever deeply impressed with my responsibility to my God and my Country, I will be enabled to use every opportunity, that may present itself, to fit and prepare me for that arduous task and high calling, in which I profess to be engaged; and so returning, if God spares my life, to my native country in the fulness of the Gospel of Christ, I may testify in word and deed that the glory of God is the only motive that actuates my whole conduct.

All summer I was in a gentleman's family in this place. I was extremely glad to get the offer, as I had nothing to do in Glasgow, and wished very much to leave it in the hot weather, but did not know very well where to go. It was merely accident that brought me to this place, and I am sure I don't regret it in any way. Last session was a tremendous hard one. Logic and Middle Greek, I am told, taken together are the most difficult classes in College; if so, they are now past. I stood it, notwithstanding the toil and anxiety, very well, and was quite as healthy, when the session ended; as when it commenced; but not quite so strong. I did not study much in summer. I thought it advisable not to do so—better lay in a good store of health whereon to fall back in winter. I am now quite strong.—*Halifax Monthly Record* for January.

THE CHURCH OF SCOTLAND.

GLASGOW SCUTARI MISSION.

We publish portions of Mr. Fergusson's Journal, though of an odd date, in order that our readers may be able to realize the various interesting conditions of mind in which a chaplain finds our soldiers to be when laid on a sick-bed, and also to show what a blessing it is to have one to minister to their spiritual wants.

March 23d.—Heard yesterday from his medical attendant that one of my men could not get better. Resolved to endeavour to lead his mind to thoughts suitable to his position. The poor fellow has been lying wounded since Alma. I feared he might be clinging to life, but was glad to find him otherwise minded. He said he had been praying to be taken away; and that, if an angel from Heaven should give him the choice to live or die, he should prefer the latter. He was religiously impressed in early life. He told me he used, when about 12 years of age, to retire for prayer behind one of the trees on Glasgow Green at 5 o'clock in the summer mornings. But he learned to frequent the tavern, and then he gave up prayer; and from bad to worse he went on till no one would employ him, he was such a drunkard, then he was obliged to enlist. He appears sincere in his profession of attachment to Christ. Weeps inconsolably; says his sins have been so great that he cannot expect mercy. Was invited by a doctor to minister to a man apparently drawing near his end; he turned out to be an Irish Presbyterian whom I had not seen before. The poor man wept when I asked for him, and seemed truly thankful for my visit. There is scarcely a case but is full of interest. Took a pot of jam to a young man for whom I feel a strong affection; he is spoken of in report of 10th inst. A few seem so hardened that I can make nothing of them.

24th.—One young man awakened to a sense of his danger as a sinner by the perusal of Ryle's tract, "Do you pray?" He said he had been taught to read his Bible, and to say his prayers, but that he now felt he had never in reality prayed. He had read the tract three times over, and it had made a deep impression on his mind. Was apparently indifferent to all I said to him before; now the tears steal down his cheeks. Many are thus impressed when death seems approaching; but, what gives point to this case, the young man is getting better. Visited the Harem Hospital. Several inquirers there. One with tears asked me to come back soon. Several Roman Catholics begged for tracts, which I gave them.

25th, Sabbath.—The Harem Hospital at 11. A much smaller attendance than usual, in consequence of Mr. — having given a second service in the form of the Church of England last Sabbath after mine. Distributed 6 Bibles, and visited those Presbyterians in their respective wards who were unable to leave their beds. Afterwards visited special cases in General Hospital. Found the young man, mentioned in note of yesterday, reading with deep interest "James's Anxious Inquirer," which he received from me. J. M.G. still weeping over his sins. He says he has known to do right, but has done wrong. Was surprised to hear from —, alluded to in note of 23d, that he had thought of becoming a Roman Catholic. He had asked one of the orderlies to call a priest in the morning; but the medical men, getting notice of it, judged it proper to examine him to see whether he was capable of judging for himself, and they resolved to send for me. Meantime, having come uncalled, I found the patient very glad to see me. I learned from him that some time ago his nurse had advised him to pray to the Virgin, and that he had been thinking that some advantage might attend their ceremonies. His professed reliance upon Christ is, I fear, all pretence. After having spoken some time to him, and read a portion of Scripture and prayed with him, I was about to depart, when unsolicited he offered me his hand that he would

not join the Roman Catholics. I tried to convince him that his Protestantism would not save him, but loving Christ only; gave him a Bible, which he promised to read or get some one to read to him. Boniface House (Female Hospital) at halfpast 2, attentive hearers; and, again, at General Hospital at 4, — a small but attentive audience. After service visited — again. Found that the nurse had been with him, and had tried to prevail upon him to become a Romanist. He told me he had made up his mind to remain a Protestant. Must investigate this case.

26th.—Visited the whole of General Hospital. — quite resolved to die in the Protestant faith. M.G. better in health, and more cheerful in mind. When I gave him a Bible, he exulted as a child would at the reception of a toy. W. B. says he is able to say, "The will of the Lord be done." T. B. apparently dying amid true peace. When I began to repeat to him the XXIII psalm, he took it from me, and went on himself; but his emotions choked him, and he was unable to proceed. I helped him; and he repeated, amid a flood of tears and with joy unspeakable and full of glory, the last verse, —

"Goodness and mercy all my life
Shall surely follow me;
And in God's House for ever more
My dwelling-place shall be."

It is indeed a glorious sight to see the frail and feeble tabernacle of clay thus lost sight of, amid the glory of even the threshold of the home of many mansions.

27th.—Visited first the special cases; in the General Hospital, and then went with my bag, crammed full of books and tracts, to the Harem and Palace Hospitals. Several cases of great interest at both of these places. One man, recovering from fever, wished particularly to be instructed how he could be saved. He seems truly humble, and fears he has committed the sin against the Holy Ghost. While I addressed another, who is exceedingly fond of my visits, I observed his neighbour apparently suffering much and remarked that he was very poorly. "Yes," he replied, "but your words are precious." I replied that they were not my words, but the words of the Holy Spirit; and I took a Bible and read a portion. The whole ward listened with the most profound attention, Catholics as well as Protestants. I then kneeled down between the two men to whom I had specially addressed my remarks, and prayed for them and all present. Tears of gratitude flowed, and I was entreated to return soon. In the Palace Hospital I went into a small ward merely to inquire for the health of the patients. I knew none of my men were there. I had called twice before, and spoken a few words into the ear of a young man to all appearance dying. The second time I saw him he was able to speak a little. I said I hoped the chaplain had been calling upon him. He replied that he had never seen but one gentleman; he did not know it was he who now addressed him. As he appeared rather anxious to receive instruction, I spoke to him freely. To-day I found him still weak, but much better. There were only himself and a Roman Catholic, apparently asleep, in the room. After I had conversed with him for a few minutes, he requested me to shut the door, and fasten it, lest any one should disturb us. He then said, "I shall be very much obliged to you, Sir, if you will offer up a short prayer. I know there is some little difference between our church and yours, but I don't mind that." After prayer I gave him something suitable to read. This is a truly hopeful case. One of my men in another ward showed very great interest in the spiritual welfare of his neighbours, which makes me hope he may be himself one of the Lord's hidden ones. He took me to see another man of the Church of England ill of fever, whom I spoke to and prayed with. Another of my people I found very ill. He told me he was dying, and must prepare to leave this world; but that he was not fit to die, for he had been a great sinner. I tried to set before him the fulness and freeness of the Gospel offer. He was much moved, and showed his acquaintance with

the Scripture by saying, "Yes! Christ is the Way; for in the 14th chapter of John, He says, 'I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me.'" When I left him he gave me his hand with great satisfaction. These are only a few of the day's blessings in the course of my labours.

28th.—Visited the whole of General Hospital. — died yesterday. He had lain since Alma. The orderly, a Romanist, thinks he must have gone at once to Heaven, he suffered so much here! One man, who expected to embark for Home this week, has been taken very ill; but generally there is much improvement among the men in point of health. 140 new patients received to-day from the Crimea, only 6 of them dangerously ill.

29th.—Visited the whole of my field of labour — the General, the Harem, and the Palace Hospitals. Of the 140 fresh arrivals only 6 are Presbyterians. One, who expected daily to sail for England, died last night, another of the many fearful instances of the uncertainty of life.

30th.—Did some little things for D., then went to the Palace with a dozen Bibles, expecting to have too many, but found I had too few. It was very great pleasure indeed to distribute the Word of Life to such grateful recipients. Spent two hours in the wards of the Barrack Hospital in the evening with the medical officers, and witnessed the death of a poor fellow just come in from the Crimea.

31st.—Went to the wharf with a fatigue party, carrying two boxes of Bibles and a parcel of tracts, and saw them shipped for the Crimea. Afterwards visited the whole of the General Hospital. One of my people died about noon in great peace, apparently the peace of God. The rest of my men seem all getting better. There are many hardened cases, but some, I doubt not, will remember their vows. One, who has been brought up from the gate of death, wept when I reminded him of the Lord's goodness, and said, "I should not soon forget it." Another, after I had prayed at his request, said, "May the Lord bless you, Sir, with everything that can sweeten life; and, when you leave the world, may you be received into those mansions where there is fullness of joy and pleasures for evermore."

We rejoice to say that Mr. Fergusson's health is so re-established that he returns speedily to his old labours.

GLASGOW SCUTARI MISSION.

Mr. Macnair's Journal.

We beg to assure our readers that they may place the most perfect reliance upon the unadorned and unexaggerated truthfulness of every statement recorded by our Missionaries in these journals, as they are sensitively alive to the bare suspicion of their colouring their stories in the slightest degree by way of giving what is called "interest" to details, supposed possibly by some to be otherwise too prosaic and matter-of-fact. We cordially agree with them in thinking that a Missionary's journal loses all its "interest" unless above the suspicion of being "cooked" for the public, instead of being a plain, honest narrative of things as they really occurred.

July 1.—Sunday. Preached in Palace Hospital at 10. Attendance smaller than formerly, several of the men having been sent Home, and some having returned to duty during the past week. Preached for Mr. F. in the Barrack Hospital at 2 to an audience of about 20, and in the General Hospital at 4 to about the same number.

2.—Visited in General Hospital. Saw C. J., and had some interesting conversation with him. He speaks affectionately of his relatives at Home, seems to have been piously brought up, and says that, if spared to join the family circle again, his return will be hailed like that of the prodigal son. He is

busy revising the Shorter Catechism, which had been bound up with the Bible he received a few days ago. He wishes to prepare himself for joining the communion of the Church, should an opportunity occur. He is still very weak.

Saw also A. W. of the 42d., a man who had been in Prince Edward Island, and attended my church during the winter of 1851-2. He did not seem to recognise me at first, but was glad afterwards to talk over the past. What a day will that be when pastor and people will at last meet and be brought face to face! Oh, what need of grace to improve present opportunities!

3.—Visited Palace Hospital. Th. goes out to-day. T. getting better. Called afterwards at General Hospital, and left *Doddridge's Rise and Progress* with C. J., who had expressed a desire for a book of prayers.

4.—Visited lower wards of General Hospital. C. A. told me something of his history. Like many others he feels the want of a sufficient early education, but appears desirous to learn. Promised to get a Testament for him and, if possible, direct him to some one who would read with him, for which he expressed gratitude. Promised also to write for him to his former master.

5.—Visited in General Hospital, and found 6 new men from the Camp to add to my roll. Also F. W., after being a few days on duty, now sent back to Hospital. C. J. promised to read with C. A., said it would remind him of old times when he used to read verse about in the family circle. Hope this may be a means of stimulating both to greater diligence in heavenly things.

6.—At Pera—did not visit.

7.—Visited in General Hospital. Some more men to be in to-night.

8.—Sunday. Preached in Palace Hospital at 10. Audience 5, besides invalids in bed within hearing. Four new cases to add to my list, some of these in bed. Preached at General Hospital at 4. Audience 9 or 10. Was afterwards told by some who were not present that they mistook the bell. As it had formerly been rung at 3 for the English service, and did not ring to-day, they fancied that our bell, being the first, could not be for the Scotch service.

9.—Visited in Palace Hospital, and saw the men who came in on Saturday. None seem dangerously ill, though all are weak. Left some tracts and books.

10.—Visited in General Hospital. W. J., who came in last week, goes out to-day.

11.—Visited in Palace Hospital, and exchanged tracts and books. M. J., after being kept in suspense for some time as to whether he should be sent back to the Crimea, has received orders to embark to-day for Home. He has been 19 years in the service, and will not be required to leave Britain again. M. G. gave me an affecting account of the end of his brother. It seems that on the 18th May M. G. had been put into Hospital at the Camp, that his brother hearing of his illness had obtained a pass to see him, which he did on the 19th. That M. G. about three weeks later, hearing that his brother's regiment was in the neighbourhood of the Hospital, obtained leave to go and see him, and that on inquiry he was shocked to find that he had been dead for some time. He had died after a few hours' illness of cholera, which he may have caught in the Hospital during his visit to his brother. Even here how often do we find that saying of our Lord's fulfilled, "The one shall be taken and the

other left." How impressive the teaching which follows, "Watch, therefore, for ye know not in what hour your Lord doth come."

12.—Visited in General Hospital. Saw 1 or 2 Irish Presbyterians, who seemed grateful for a visit. Saw again C. J., who is going on with Doddridge, and says it is just the kind of book he wanted.

13.—Visited Palace Hospital. R. J. had read *Bunyan's Grace Abounding* since I last saw him, and was disposed to converse upon it. Called at General Hospital on my way home.

14.—Visited in General Hospital. Found 1 or 2 Irish Presbyterians in addition to those formerly seen.

15.—Preached in Palace Hospital at 10 to an audience of 5 besides 1 or 2 in bed. Also in General Hospital at 4 to an audience of 26, the largest I have as yet had. Some Episcopalians present, the hour of the English Church second service having been lately changed from 3 to 6½. The men were very attentive, and I felt the necessity of speaking plainly and earnestly to them, it being probable, as indeed is the case every week, that some were hearing me whom I should never have an opportunity of addressing again, at least from the pulpit.

16.—At Pera and Bayukdere—did not visit.

17.—Visited in General Hospital. Found several men displaying their kits before embarking on board for England. Hope to have an opportunity of seeing them to-morrow before they have gone out from Hospital. Received a letter to-day for F. A., who has gone Home.

18.—Visited in Palace and General Hospitals. T. G. leaves Palace Hospital to-day to go on board transport. S. J. went out yesterday to duty, but it seems doubtful if he will be able for it. Several men from the General Hospital go on board to-day. S. H. had been reading *Bunyan's Grace Abounding*, and expressed a desire to have the book. M. D. would write me when he got Home if he knew the address. After some time I found out that, though he had been in Hospital since my arrival, and I had seen him regularly, he did not know my name. I furnished him with the correct address, and hope by-and-by to have some account of him. In the afternoon went on board the *Great Britain*, the steamer which takes the invalids Home this time. The accommodation is both extensive and good.

19.—Visited in Palace Hospital. An orderly has been sick, but better. Few Presbyterians here.

20.—Visited in General Hospital. Considerable sensation in the wards, owing to a visit of the Duke of Newcastle, lately come out from England. Lord William Paulet accompanied his Grace. Had some conversation with C. J.

21.—In General Hospital found 10 new names to add to my list of men who came in yesterday from the Crimea, principally belonging to the 72d, the 79th, and 93d.

22.—Sunday. Preached in Barrack Hospital at 2. Audience about 16, including 3 officers, and 2 medical men. One of the latter has just come from the Mauritius, and is on his way to the Crimea. This movement was not of his seeking; but, being called in duty to go, he does so without any reluctance. Preached also in General Hospital. Audience 21 or 22.

23.—Visited in General Hospital, and saw again the men who came in the other day.

None of them seem very seriously ill, with the exception of one man of the 93d, who is suffering from weakness in the chest. He was grateful to me for reading and praying with him, and I promised to see him soon again. Several of the men are without Bibles, some entirely, others temporarily, these having been left behind with their knapsacks. Called in the evening at the Palace Hospital, and found that here there had also been a considerable accession to the number of men in hospital. Found one man on guard, who was discharged two days ago from the General Hospital, recovered. He seems afraid of a return of diarrhoea, his old complaint.

24.—Visited at Palace Hospital, and added 10 new names to my roll. A serjeant of the 72d, who came down from the Crimea on the 20th, goes out to duty to-day, so that I have had but one opportunity of seeing him in hospital. Fever and diarrhoea are the prevailing complaints.

25.—Visited General Hospital. H. D. very low with dysentery. Saw A. J. for the first time, though he has been ill some days. He is in a somewhat critical state. I must see him soon again. A young lad, to whom I had given *James' Anxious Inquirer* to read a few days ago, asked if I could let him have a catechism. He was afraid he had forgotten his questions. As I had been furnished by the Committee with an abundant supply of Catechisms, I was happily able easily to meet his want. I was also pleased to see that he did not return the book, but kept it for further perusal.

27.—Visited General and Palace Hospitals, and gave away some Bibles and Testaments to men who were not supplied. H. D. considerably better, and has now hopes of recovery. C. J. in great hopes of being able to go out next week. He expressed a strong desire to be able still to attend public worship, as he had done in hospital, and hoped he would not be on duty at this hour. Speaks very feelingly of the privileges he enjoyed at Montreal, and the interest taken in the troops by the Rev. Mr. Irving, whose ministry they attended.

29.—Sunday. Preached in Palace at 10½. Audience 13, besides several men in bed. One man got faint, and had to lie down during sermon. Saw afterwards R. J. for the first time. He had a book of Daily Scripture Readings by him, brought from Home. Asked me if I knew the Rev. Mr. Thomson, of Woolwich, and spoke highly of this gentleman. This is not the first man who has named Mr. Thomson as attentive to the troops.

30.—At the request of A. J., suffering from jaundice and fever, wrote to his father. Also to the mother of a soldier, who left lately for England, in answer to a letter of inquiry as to her son's welfare. Visited General Hospital.

31.—Visited the Palace Hospital, and found several men who had come in at the end of last week. Had some pleasing conversation with R. J.

We are glad to be able to inform our readers that the Rev. Mr. Fergusson has recovered his health, and is now on his way to Soutari. We hope to be able to announce his safe arrival in our next.

The Secretary has heard from Mr. Macnair of date, 5th Dec. He says: "The cholera, I am happy to say, has almost disappeared from us. God has been merciful." We are thankful to God that his own valuable life has been spared. (From the *Edinb. Christ. Mag.* for January.)

JEWISH MISSION.

It will afford sincere gratification, we doubt not, to all the friends of our Mission to learn that the Committee have been enabled to provide a successor to the late lamented Mr. Lehner in the station occupied by him at Darmstadt. Through Mr. Sutter's zealous exertions the services of the Rev. Mr. Kayser have been secured; and from the ample testimonials regarding him, which have been received, the Committee entertain the most pleasing hopes of his proving himself, in the fullest sense of the word, a messenger of peace to the house of Israel.

We have farther the satisfaction of announcing that an addition has been recently made to our missionary staff by acceptance of the services of the Rev. Abraham Benoliel, a native of Tangiers in the empire of Morocco, who was received into the Christian Church by baptism in 1847, and was ordained as a minister of the Gospel in 1852. He was recommended to the Committee by several of the Directors of the British Society for the Conversion of Israel, in whose service he laboured for some years, enjoying their esteem and confidence; and we trust that, when a suitable station shall be found for him, he will approve himself, by the grace of God, a faithful minister of the Word of life to his brethren of the family of Abraham.

He is engaged at present in the work of the Mission in London. The following brief account of a young man, to whom God has graciously blessed Mr. Benoliel's instructions some years ago, and with whom he has again met in London, will he read with interest.

It is extracted from Mr. Benoliel's report to the Convener, Nov. 30th, 1855:—

During a short stay at Malta in December, 1851, I met a wandering Israelite youth, Mr. H. R., from Moldavia. He had come to that island in quest of employment, but could not obtain any. He was in very distressing circumstances, a stranger in a strange land, unable to speak either English or Maltese, friendless, destitute and forlorn. I requested him to call on me at the hotel where I lodged, which he did, and for several days I had long interviews with him. He had been in the service of some missionary at Constantinople, but seemed at the time regardless of religion, and ignorant of the Truth as it is in Jesus.

By the blessing of God upon my feeble efforts he was made to feel his lost and hopeless condition as a sinner, and his great need of a Saviour to reconcile him to God. I presented him a copy of the New Testament and some tracts in Hebrew, and I soon had the satisfaction of seeing him alive to the realities of eternity. The light of Heaven began to break forth upon his darkened mind, and the little sympathy I was enabled to manifest on his behalf led him to express an earnest desire that he might be permitted to follow me to Gibraltar, the central station of my mission, whither I was on the eve of returning, and to continue to attend to my instructions. I thought I could find him employment there, and I accordingly complied with his wish. As he had no means himself to defray the expenses of the voyage thither, I recommended him for assistance to some of my Protestant friends in that island, and advised him among others to call on the Rev. W. H., the military chaplain. Mrs. H., who takes a lively interest in Israel's cause, became interested in his case and proposed to take him into her domestic service, with a view principally to his further instruc-

tion in our holy faith. We both felt truly thankful to God for such a providential opening. He gratefully accepted the appointment; and shortly after I embarked for Gibraltar, rejoicing in that I was made instrumental to place him in such a highly favourable situation. I had no intelligence respecting him till a short time since. He heard incidentally of my arrival in London, and soon found me out. The joy and gratitude that beamed on his countenance, when he came to visit me, was indeed gratifying to my feelings. He seemed at a loss for appropriate terms to give expression to the pleasure and thankfulness he felt at meeting with me again. It appears he remained only a few months at Malta, during which he was much benefited by the example set before him, and the instructions he received. From thence he came to London, and is now at the London Society's Operative Jewish Convert's Institution, learning the trade of binding. He has long since made an open profession of faith in our adorable Redeemer by baptism. On the 12th instant I went to the Institution to see him. He was delighted with my visit and with much complacency showed me the proofs of his industry and close attention to his work. The superintendent bore a very favourable testimony to his Christian character, to his general deportment, and to his indefatigable and assiduous exertions to master the trade he is learning. I felt highly pleased and encouraged, and Eccl. xi. I. came forcibly to my mind:—"Cast thy bread upon the waters, for thou shalt find it after many days."

H. & F. Missionary Record for January.

DONATION TO THE FUNDS.

We have great pleasure in announcing the munificent donation of £250 to the Funds of our Mission. This sum having been placed at the disposal of the Rev. Dr. Cumming, of London, by a gentleman who had been reading Dr. C.'s work with interest and profit, and who was thereby deeply impressed with his obligations to the Jews, has been kindly conferred by Dr. C. upon the Jewish Missions of the Church of Scotland.

The benevolent donor requests the sum to be entered as from "A Son of North Africa." *H. & F. Missionary Record.*

THE LATE REV. JAMES THOMSON. D. D.

The Rev. Dr. Thomson, minister of the parish of Eccles, whose death at the venerable age of 87 we announced on Saturday last, was the author of several works of merit. Besides the articles "Scripture," "Superstition," and others, which he contributed to the earlier editions of the *Encyclopedia Britannica*, he published within the last few years three volumes of lectures on St. Luke, and quite recently a volume of Lectures on the Acts of the Apostles. These works were noticed with commendation, as they appeared, in this journal. Like all Dr. T.'s writings, they are distinguished by their good sense, simple language, useful and practical tendency. Dr. T. was universally respected and beloved by all who knew him. He was an ardent student, particularly of the Scriptures, with which he had attained to a great acquaintance, and which he regarded with a profound veneration. In the same degree he felt a repugnance to all human dogmas, when set up as authorities in religion. Few men probably have studied the Sacred Volume with more earnestness or with greater candour or singleness of aim. Dr. T. had great powers of conversation, and was a delightful

companion even to the last. He retained much of that politeness which distinguished a bygone generation. He took great delight in witnessing the advancement of knowledge, particularly of Biblical knowledge; and he often expressed regret that he should not live to see the vast improvement which it would produce upon the minds and lives of men. But his most striking characteristics perhaps were the generous tolerance of his temper and the liberality of his sentiments. Nothing appeared to him more repugnant to Christianity than that bigotry and narrowminded dogmatism which have been so often claimed as genuine exhibitions of its spirit. On the whole there will be no difference of opinion among those who knew him—that Dr. T. was an able, and honest, and a good man. Such clergymen are the best ornaments and the strongest pillars of the Churches to which they belong.—*Scotsman.*

PRESBYTERY OF PERTH.

The Presbytery met in St. Stephen's (Gaelic) Church on Thursday last for the purpose of proceeding with the ordination of the Rev. Mungo McGilchrist as pastor to that charge. The Rev. George Davidson, Kinfauns, presided on the occasion, and delivered an able address from Deut. xxix., 29, and afterwards addressed suitable remarks to the young minister and congregation. A large number of the congregation were present during the solemn and interesting services; and, on Mr. M. being ordained, gave him a right hearty Highland welcome.

After the ordination the Presbytery and friends dined together in the Star Hotel. About 40 gentlemen sat down to dinner. Colonel Campbell ably filled the Chair, supported on the right by the Rev. M. McGilchrist and the Lord Provost, and on the left by the Rev. Mr. Davidson and Sheriff Barclay. The duties of erouper were discharged by the Rev. W. Liston. After the cloth was removed, the loyal and patriotic toasts were given and responded to. The Chairman then gave the toast of the evening, viz., "The health of the Rev. M. McGilchrist." In proposing the toast, the Chairman alluded to the peculiar circumstances under which the church was opened, and the success which had attended its opening, and to the untiring zeal of Mr. M. among his Highland brethren. Mr. M. replied in feeling terms, and thanked the gallant Colonel for the many acts of kindness he had received from him since he began his labours in Perth. Many appropriate toasts followed. A soiree was held in the church in the evening at 7 o'clock. The attendance was about 600. Around the pulpit we observed the Rev. Messrs McGilchrist, Falconer, Cumming, and Maxwell, Perth; Robertson, Tippermuir; Campbell, Dundee; also Colonel Campbell, Sheriff Barclay, John McLean, Esq., Dr. Henderson, &c., &c. The young minister was introduced to his congregation on Sabbath by Dr. McDonald, of Comrie, who congratulated them on having such an amiable and able preacher as Mr. McGilchrist.

PRESBYTERY OF SELKIRK.

MANAGEMENT OF THE SCHEMES OF THE CHURCH.

This *questio vexata* was again before the Presbytery of Selkirk at its meeting on the 18th instant, being introduced by Mr. Phin, of Galashiels, who said he had taken an active part in the Committee appointed by the last two General Assemblies to consider what means could be contrived for increasing the efficiency of the Schemes of the Church, and for securing greater economy in their management. After lengthened investigation the Committee ultimately divided upon a motion by himself for immediate concentration of management, and an amendment which was intended to accomplish the same and in a gradual manner. Having been defeated in the Committee by a majority of one, he had urged his plan in the General Assembly, but there also without success. Four of the 6 Schemes had complied with the recom-

mendations of the Assembly, the 2 exceptions being the Jewish and Colonial. The Committee of Management had remonstrated against the proceedings of the Colonial Committee, but its authority had been repudiated, and its interference disregarded. He (Mr. Phin) wished the opinion of his brethren as to how he should act at the approaching collection for the Jewish and Colonial Schemes, as he was inclined to withhold his aid from them till they implemented the instructions of the Assembly. After some discussion, in which the other members of Presbytery expressed their strong disapprobation of those transactions which Mr. Phin had detailed, but declined giving any sanction to his abstaining from collecting for the Jewish and Colonial Schemes, it was agreed, on the motion of Mr. Phin, that the Clerk should be instructed to write to the Secretaries of these Schemes, inquiring whether they had obeyed the injunctions of last General Assembly as to the concentration of management.—*Kelso Mail.*

UNIVERSITY AND KING'S COLLEGE, ABERDEEN.

On Tuesday last the session of study at this ancient seminary was opened in an unwonted but most commendable and imposing manner. The newly appointed Principal, followed by the whole staff of Professors in their robes, proceeded to the public School, in which was assembled an unusually large number of students, together with several clergymen and others, to witness the ceremony. After prayer Principal Campbell proceeded to deliver his inaugural address—which for vigour of thought, chasteness and force of style and appropriateness of counsel was both most apposite to the occasion and well justified his elevation to so distinguished a place in that University. Hearty and repeated bursts of applause interrupted the delivery of the address, at the close of which and after the benediction the students separated into their respective class-rooms to begin the business of the session. It was a gratifying sight to see the staff of Professors, again complete, about to enter on their respective duties with a vigour and talent nowhere surpassed, having at their head a Principal possessed of such powers of mind, enriched by such stores of liberal learning; and, as their junior, the newly appointed Professor of Greek, a young alumnus of their own, and of such surpassing promise, of whom any University might well be proud.—*Aberdeen Paper.*

COMMUNICATIONS.

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

THE YOUNG MAN'S REAL WISDOM.

[Continued from page 15.]

3. Another feature of wisdom in you as young men will be that you prosecute the work of self-education. You will be deeply aware that you have yet many things to learn, both for the better regulation of your life and the instruction and refinement of your mind. You will not, therefore, suppose that the work of self-education is over when you have left the school and the college, and that you ought to remain stationary at the point which you have reached, far less that you may without loss suffer yourself to fall into forgetfulness of the knowledge which you have once acquired. You will be sensible that you have yet much to learn both of duty and of knowledge, without which a young man cannot be thoroughly fitted for the discharge even of his daily occupation or of any impor-

tant office to which he may aspire. One marked distinction between man and the inferior animals is the capacity of the former for progression in knowledge. The narrow compass of mere animal intelligence has continued the same from time immemorial. The bee constructs its cell and the bird builds its nest as they did thousands of years ago. But man is capable of advancing in the career of knowledge, generation after generation, and from the first moment of his existence to the last; and this capacity therefore ought to be rightly exercised and improved. And what season more appropriate, or calls more for its exercise, than youth? What boyhood is to youth, the season of preparation and instruction, youth is to riper years. Youth is that tide in the affairs of this earthly life which, taken at its flood, and thus well employed, will bear you on to greater things, and carry you forward to a manhood of usefulness and honour. The good seed, duly sown in the spring-time of your course, will not fail to yield you a plentiful and joyous return, to encourage and reward you amid the toils and heat of the day, and to minister to your solace amid the infirmities of old age. And, even although some of the seeds of good may seem unfruitful for a time, yet, just as the tree is often late in bearing fruit, or the seed which has lain dormant for a while at last springs up and flourishes in fruitfulness and beauty, when the ground in which it lay has been stirred, and it has been exposed to the fructifying influences with which it is thus brought into contact, so may you trust that what you have added to your learning in youth will sooner or later be followed by a beneficial and happy result.

This progress in the work of instruction, in the education of the soul in its spiritual interests, in the education of the intellect and of the whole man, must now be carried on in a great measure through your own instrumentality; and this education ought to grow to greater maturity with growing years. Education cannot go on without your constantly adding to your knowledge, and there can be no education, properly so called, without religion,—without the education of the heart; for we are placed here not only to know and to learn but to act. You need therefore to be ever learners in the school of God's Word and of useful and advancing knowledge, taking the former to direct your motives and actions, and the latter to expand and exercise your mind, and fit you for taking advantage of its many and important applications to the various arts and affairs of men. The reading of standard authors, whose fame and merits each succeeding age has affirmed, and of new works of interest and instruction, and profitable conversation with others during a part of your leisure hours, will, among other means, be of great service in the promotion of your moral and intellectual culture. Possessing, with your Bible, a small collection of such works, and having access to a larger library, which, if you have not already, you should endeavour to obtain, you will have piety, genius, science and philanthropy to speak to you, and to delight you at the fireside; your mind will be furnished with useful information, your capacities will be roused and invigorated, your tastes elevated, and your characters formed in the best mould. Attention to the subject of which you are reading, or on which your thoughts are engaged, will lead you to enter more fully into its reasoning and spirit, and thus your memory will be aided and strengthened. And

the same strongly fixed attention will be, as Sir Isaac Newton has declared it to be, the great means of the successful exercise also of your inventive faculties.

We have not a few instances of those who, while faithfully discharging their ordinary avocations, have so employed their leisure hours as to become distinguished among their fellows, and gradually to rise, as by a natural transition, to the greatest eminence. Hugh Miller, while yet a stone-mason, made himself widely and intimately acquainted with English literature, and began his studies in geology. He was then appointed a clerk in a bank, and was afterwards selected to be the first editor of a newspaper just begun to be published in the metropolis of Scotland, which he has now for a long time conducted with great talent and success. He is also the author of several well known and most valuable works, and has become one of the first geologists of the day. To take an instance of a somewhat less recent date: Carey, who became a Missionary to India, and was afterwards appointed Professor of Oriental Languages at Calcutta, and was moreover an accomplished botanist, was originally a shoemaker at Hackleton in England, but even then so distinguished himself by his indefatigable diligence in the acquisition of learning that Dr. Thomas Scott, the commentator, a Clergyman of the Church of England, often stopped to converse with him; and was accustomed, many years after, to point out to his friends the house, where he once wrought at his trade and studied, as "Carey's College." And, to take one more instance from this side of the Atlantic: Elihu Burritt was for a long time a blacksmith, but spent in reading and study the intervals of relaxation from the labours of the anvil. He is said thus to have made himself acquainted with no less than seven or eight ancient and modern languages, and has become widely known and esteemed by his philanthropic efforts both in his own country and in Britain for the promotion of peace among men, and facilitating and increasing the communication by letter between the Old World and the New. We do not of course, after what has been said, adduce these instances to lead any to infer that the duties of your immediate calling may be in any degree neglected for extraneous pursuits, or that you are, like the quack or the sciolist, confidently to meddle or dogmatize in the business of other men, or arrogantly to debate on matters which the profoundest enquiry alone can determine. But, while your ordinary business is in no way overlooked, much may and ought to be done in your moments of rest from its toils to fit you for greater usefulness here, and for blessedness hereafter; and rare excellence in some things thus attained will force itself into notice amid every obstacle, and raise its possessor to well merited fame.

Besides the sources of instruction in that great fountain of the Word of God, and in the light of increasing knowledge to which it is the part of wisdom in you as young men to have recourse, the thoughtful observation of the Book of creation and the Book of the providence and the moral government of God, and the experience of yourselves and others, if rightly improved, will do much as a means to further the progress of your spiritual and mental training for the better service of God and greater usefulness among men. Our folly and our sin lie in no slight measure in not considering them, and learning from

them the lessons which they so impressively teach.

Learn from the Book of nature. Be not like those who, travelling onwards, are so wrapt up in their own wandering thoughts, or attracted by every trivial object by the wayside, as not to stop ever and anon to behold the grandeur and the beauty of the scene around them, and to contemplate it with devout admiration as the work of an almighty, wise and gracious hand. But often consider His infinite power and perfections in these His wondrous works. Behold His wisdom and goodness in the various faculties of your own intelligent and immortal spirits, and in the structure of your bodily frame, which He has fashioned and knit together, of the eye by which you are enabled to behold the objects of His creation, and of the ear through which the cheerful notes of earliest birds come to charm us from our slumbers after the repose of the night, and music, in all its varied moods, makes the soul to vibrate in unison with its sad or joyful strains. Behold even in the solitary flower in the remotest corner of the habitable globe, in the humble moss in the most dreary wild, as Mungo Park did, the token of His presence and the evidence of His perfections. Consider not only His goodness but His power even in the various agencies of visible nature only which He directs and controls, and what instruments of vengeance He could at a word let loose in all their united terrors—the earthquake which makes even the solid earth to tremble, the resistless hurricane, the lightning's fatal flash, the devastating hail, and the swelling flood. Often consider these, or such as these things, for they are but a faint illustration of some of the lessons of the Book of nature to which your attention may be profitably directed, and you will be led more and more to love and fear your God, and to adoring obedience and submission.

Learn also from the Book of His providence and moral government, more especially with reference to your own experience, and that of your fellowmen. The providence of God extends to all ranks, and to all the circumstances of life, to the supply of our daily wants, to our freedom and safety from danger, our health and prosperity, to the fruitfulness of our fields and the increase of our cattle, to the upholding of the prince upon his throne, and maintaining the cause of the poor and needy. Even the pains and afflictions of this life are sent by Him for the punishment of our sins and the trial of our faith. Mark then, as you advance in the journey of life, with a more observant eye the events of your own lot and that of others, and recognise in them the dispensations of His good and holy providence, and you will learn more and more in your prosperity to be not high-minded but to fear, and in your adversity to humble yourselves and consider wherefore you have been afflicted, you will be led to a deeper sense of the evil and evil consequences of sin, a more genuine repentance, a more heartfelt gratitude, and a more constant dependence upon God in prayer for all things needful both for the soul and for the body.

But, not to dwell farther here on these sources of instruction, second in importance only to the Book of God's Word, learn from the observation and experience of others of the world, and from your own. Learn what the world is beforehand from its history, and from the lives of others, that you may not leave lessons of the utmost moment to be

learned, if learned at all, only by your own bitter realization of their truth. Some in their youth are apt to think that they will by self-experiment, in their own larger intercourse with the world, be taught better how to live, and some are too fondly credulous and unsuspecting, to dread exposure to its trials and temptations. But in too many instances they, who have learned in the school only of their own experience, have learned only to their own misery. A month of study of past experience of the world by others is worth that of years simply of your own, and is attended with no loss or self-reproach. With all this, however, your own experience may well be combined. But he who is forewarned is fore-armed. Learn then now, and more and more, what all past experience teaches, that in the world you will be exposed to many temptations to beguile and allure you from the path of duty, under many specious pleas of, for example, falsely called goodfellowship or pleasure, against which you cannot too jealously be on your guard, that you will there find, to the sad surprise of your generous enthusiasm, much selfish and eager striving after personal aggrandizement and interest, without any very scrupulous consideration of the means or regard to the interests of others, which you will best meet by honesty and activity in all your dealings, that the spirit of party of some will seek to drag you blindly along at its wheels, while the interests of righteousness and charity and truth are suffered to hold but a secondary place, and that you may expect in others to meet with much fair and reasonable difference of opinion and opposition upon points on which your own judgement is formed, and your own heart is set.

To prepare yourselves for these things you have need of vigilance, independence and integrity, and of candour as well as steadfastness in conscientiously maintaining what you believe to be the right. Learn a lesson of instruction from the obloquy and contempt with which even the world visits the follies and vices of its members, and the involuntary homage which it pays to the man of uprightness and honourable dealing. If failure has been accompanied by dishonesty, it brands it with its odium and reproach, but it reckons it no dishonour if a man has been unfortunate in business through no want of diligence and no fault of his own. I have heard an anecdote of two merchants in Britain equally honourable to both: in one of those crises which sometimes occur in the commercial world the one who had been involved in heavy losses by the failure of several houses with which he was connected, but was well known for his personal integrity and attention to the duties of his occupation, was met one day on the street by the other, with whom, for some reason or other, he had before not been on friendly terms. To the surprise of the former the latter warmly grasped him by the hand, expressed the kindest sympathy with him in his misfortune, and at once placed £10,000 at his disposal, to free him from his difficulties, and enable him to continue his business as before. But, had there been any dishonesty in the transactions of him whom he thus accosted, it would have excited his utter scorn and aversion, and he would have suffered him to pass by without notice.

4. As it has been our object in the present lecture to notice only what appear to be the leading characteristics of wisdom in the young man, the only other feature of it to

which we shall at present advert is care in the formation of habits. Let it be your earnest endeavour that the consideration of the best ends and the best means, and of the measure in which each is to be pursued and employed,—the diligent discharge of the duties of your calling,—and progress in the training and instruction of both heart and mind, as you grow in years, and so long as this life lasts, may become habitual. You are all in some measure aware of the force of habit. By its influence the ship-boy, even when rocked on the giddy mast, sinks into repose, and the soldier slumbers all unheeding of the cannon's roar. Habit and practice greatly contribute to form the skilful artizan, and are to an astonishing degree capable of strengthening and quickening all the powers of the body and all the faculties of the mind. Nor will their effects be less powerful on your religious and moral culture. The practice of truth, justice, benevolence and kindness, and of the use of those means of improvement which God has given you, will make each successive exercise of them more easy and pleasant, and, while much sin and imperfection will still cleave to you, such habit will add almost the force of instinct to your tendencies towards good and your performance of duty. On the other hand every distraction and interruption in your labours and your mental progress will lead to less ability to apply to practice, and even to forgetfulness of the skill and knowledge which you may have acquired. Every departure from the path of rectitude will tend to weaken your resistance to evil, and facilitate the descent from virtue. If you neglect in any degree attendance on the house of God, and your daily prayers for God's grace and blessing are interrupted, you will feel less inclination to resort to the one and have recourse to the other. The waggon in motion may be kept so with comparative ease, but, when it has once been stopped, a much greater force is required to set it in movement again, and overcome the friction and inertia of the mass at rest, in addition to its weight and the unevenness of the road.

You see, then, the importance of attending to single acts, for from single acts are formed the habits whether of good or of evil. The force of habit in its accumulated strength springs from the tendency which arises even after the first step which has been taken in its formation,—even after the very first act from which it grew, to reproduction and repetition, and the longer the series of similar acts the more powerful it becomes. Each action has a certain influence on the formation of your character and the whole tenor of your lives. Let any deviation from truth however small, any indulgence in causeless resentment however slight, or any thing sinful or vicious to which you may be tempted, be regarded not only in itself but in its bearings on habit. Resist the very first beginnings of evil, and seek to cherish and confirm by practice the very first emotions of good.

And now, my young friends, to conclude, take that wisdom, the leading features of which we have endeavoured to set before you, as the guide and ruling principle of your lives. Seek to embody it in your own future career. Then, however humble your worldly sphere may be, you will be wiser far than many whom the world may deem wise, and you will know in your own experience the truth of the declaration, that "Wisdom's ways are ways of pleasantness, and all her

paths are peace." And in the higher walks of life it will confer on you a dignity and felicity which no earthly advantages of station or of wealth can give.

DO ORGANS BEAUTIFY OR RENDER
PUBLIC WORSHIP MORE ACCEPTABLE
TO CHRIST!

To the Editor of "The Presbyterian."

SIR,

As there appears a strong desire on the part of many members, perhaps a majority, to introduce Organs into our City Churches, St. Paul's and St. Andrew's, the above question has often suggested itself to my mind and, I may add, has as often been decided in the negative.

I hold then that, in offering praise to the Almighty, organs are not only not essential but positively injurious to our simple form of worship. In the form devised by our ancestors under Christ its simplicity is its beauty and strength. Who shall be the first to undermine the noble structure? Who the first to disfigure it with organs and such like? It is to be regretted that the Ministers of the above mentioned Churches are generally understood to favour this innovation, an appendage which was not thought necessary at the time of the Reformation, and which has never been attempted except by vain, wealthy City Congregations.

For one, I desire to adhere as closely as possible to the simple form adopted at the formation of our Church by the General Assembly, believing that their judgement in such matters accords more with Christ's example than that of some of our modern Divines and their people.

Is there any authority in the New Testament for organs? The disciples sang a hymn: perhaps the choirs of the 19th century would smile at their discord or manner of singing, but it may be presumed there was sympathy in Heaven with the act, so simple, sincere and spiritual.

Did the founders of our Church ever dream of any such folly, and has it not existed creditably for three centuries without the aid of organs, and why introduce them now to create ill-will and produce division?

Organs and choirs do not, as a general thing, inculcate a taste for singing among the congregation: the very reverse is the result, as we find it in the majority of our City Churches. Let the doubtful satisfy themselves by attending occasionally at those Churches where organs and choirs are brought to perfection, and then go into congregations where the good old plan of a Precentor is observed.

In the former the choir perform to elicit the admiration of men: in the latter the bulk of the worshipers praise their Redeemer with the natural voice, and probably receive the approval of Angels. Generally speaking, the most difficult pieces are selected: consequently very few

are able to join in this part of public worship. Choirs then become censurable and sinful, and resemble the preacher who would use an unknown tongue. They are blamable for discouraging and extinguishing congregational singing. In certain churches, if a devout worshiper attempted to join the choir in performing their piece, he would be regarded as a curiosity, and perhaps frowned upon for disturbing the harmony of the music.

I would humbly suggest that we hold fast to the practice of catechising, giving Biblical instruction to the young, and requiring them to have a thorough acquaintance with that body of Divinity, the Shorter Catechism, sadly neglected in our day, and dispense with organs. The last only pleases and soothes the feelings, while the others educate the mind and prepare the soul for eternity; a poor exchange indeed, and which, if persisted in, will disfigure our Presbyterianism, and make it very unlike the original picture.

Away then with organs and the like, and give us back but a tithé of the spirit and piety of our forefathers.

A PRESBYTERIAN.

Montreal, 21st Jany, 1856.

SABBATH SCHOOL MISSIONARY
EFFORTS.

There is no more encouraging sign of life and activity in a Sabbath School than when the interest and attention of the children are directed towards the extension of Christ's kingdom, whether at home or abroad; and we have great hope that the boy or girl who is deeply interested in this will become an active and liberal Christian hereafter, if spared to years of maturity. Why is it that our Church is so far behind what she ought to be in respect of Missionary zeal, and why is it that her Schemes languish for want of support? We believe that one great reason may be found in the fact, that her members have never been trained to liberality. We send our children to school, there to learn many a useful branch of knowledge. We teach them in the Sabbath-school much of that wisdom which cometh from above; but do we ever take pains to place before them, as it ought, the plain scriptural duty of using the talents committed to them for the glory of God and the extension of His kingdom? Have we succeeded in impressing upon the minds of the young that the wealth of the Christian, if he is more than a Christian in name alone, is not his own, but has been consecrated to his Master's service. In Scotland much has to be done before this can be made the case in our Church, before the people can be trained to give. They have not, like other denominations, to support their Church by voluntary offerings, and yet the Church of Scotland is far behind in the amount raised for Foreign Missions. In Canada, assisted though we are by the Clergy Reserves, our Church

has not kept pace with other bodies of Christians in efforts for the spread of the Gospel. Foreign Missions may be aided by congregations in a few instances, but are neglected as far as the Church at large is concerned. Home Missions are represented by an effort among the French Canadians, but this also is almost without support. Even the Widows' Fund of our Church, a scheme which should call forth the warmest sympathies as well as the enlarged liberality of every Scottish Churchman in Canada, can only afford a mere pittance where a comfortable support should be given.

Much may be done in our Sabbath schools to improve this state of matters, for in these schools are now to be found the future strength of our Church when the present generation shall have passed away. Early impressions are strong and lasting in their effects. The lessons of the Sabbath school are as seed sown in a fruitful soil, which, though for a time it may seem dead and give no signs of life, will yet by the Divine blessing be brought to an abundant harvest. The child's penny, thrown into the Sabbath school Mission-box, is doubly useful. It may be blessed to the poor Heathen in a distant land, it may also be blessed to the youthful giver, adding to his interest in Missions, and beginning early the habit of giving in their support.

Wherever Sabbath schools are brought to a high state of efficiency, they are active in Missionary efforts. The children of Britain have a Mission-ship, purchased by their united offerings. Many schools in America support Missionaries, either at home or abroad. In Canada the plan is fast gaining support, and will, we trust, be adopted in every congregation and by every Sabbath school.

"A S. S. Teacher."

An Address, delivered by Mr. Peter Watson, to the Students' Missionary Association, Queens' College, 12th January, 1856.

GENTLEMEN,—Before making a few practical observations in the form of an address, allow me to thank you for the honour of being elected by you President of this Association. The grand object of this Society, as you all are aware, is the promotion of Divine truth. It is evident that the most effectual way in which this great end can be advanced by us is by the cultivation of a missionary zeal in our devotional exercises, in the reading and hearing of essays, &c. at our general and committee meetings, and by the sending out from our number of Divinity Students in the capacity of catechists or missionaries, to labour in such localities in connection with our Church as are destitute of the ordinances of Religion. That the labours of our catechists hitherto have not been in vain, but on the other hand have been productive of much good, we have every reason to be-

lieve.—You have heard the satisfactory reports of the two sent out by you last summer. Let us be glad that through their instrumentality some of the waste places of our Zion have been made to rejoice with the sound of the Gospel. That Divine truth will ultimately prevail we need not despair. Christ said that the Gospel must be preached as a witness to all nations. God however works by means. Hence our Saviour at first chose twelve Apostles to be with Him during His sojourn here, in order that, being made acquainted in part at least with the object of His mission, they might be prepared after His ascension, and the descent of the Holy Ghost upon them, to unfurl the glorious banner of the Cross and proclaim the glad tidings of the Gospel of peace to a perishing world. And such indeed was their Divine commission. For we read that, when about personally to leave His disciples and ascend into Heaven, to sit down at the right hand of God the Father, the great Redeemer, in language the most simple yet the most sublime, said to them: "Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway even unto the end of the world." The Gospel therefore, before the consummation of all things, will be, through the instrumentality of man, preached to all people of every nation, kindred and tongue. The truth of this declaration is to a great extent fulfilled in the amazing progress which the religion of Jesus has already made notwithstanding the most determined opposition with which it had to contend in almost every age. Soon after the ascension of our Lord persecution commenced. Some of the first heralds of the Cross were by the Jews seized, scourged, cast into prison, compelled at length to flee their country, to suffer every privation, exposed to every danger. Witness also the early persecution of the Christian Church by that monster of cruelty, the Emperor Nero, especially on that night in which so many of the followers of Jesus, falsely accused of setting fire to Rome, were ordered to be wrapt in combustible materials, then set fire to, and thus made to serve the purposes of torch-light in order that the merciless tyrant might have full opportunity of gratifying his cruel rage at the woeful spectacle. Others were torn in pieces by dogs and wild beasts. And who has not read or heard of the massacre of St. Bartholomew, the inquisition, also the bloody persecutions which took place in France, Spain, Holland, England, Scotland, Ireland, and other Countries in years gone-by? Under all these sufferings however Christians, like the children of Israel in Egypt, the more they were oppressed, the more multiplied and grew, and the blood of the martyrs, instead of quenching the zeal, became the seed of the Church. When again the powerful artil-

lery of Hume, Voltaire and other infidel writers was brought to bear against our religion—when materials were sought for from some of the sciences to disprove the authenticity of the Bible and so destroy our hope—still Christianity against all these assaults, like a rock amidst the waves, stood impregnable: and the sciences, instead of being the enemies, are found to be the handmaids of Religion. Has not the Gospel in this our day reached the frozen shores of Greenland, the plains of India, the villages of China, many scattered isles of the Ocean, and been proclaimed almost throughout the length and breadth of the great Continent on which we dwell. Great however as has been the success of the Gospel, need I tell you that there are yet millions of our race living in gross heathenism, going down to the grave in midnight moral darkness, without the light of Divine truth and the bright hope of a glorious immortality to irradiate and cheer the gloom. Should not then Christians be up and doing while it is called day, ere the night come when no man can work. Let not these remarks be thought irrelevant; the state of the Heathen is surely an argument for the cultivation of missionary zeal, at least on our part: and who knows but from our number in after years some one or ones may not go forth as missionaries of the Cross to far distant lands?

But, Gentlemen, the special object of this Association is the promotion of Truth in Canada in those localities, as I have already observed, in connection with our Church that are destitute of the ordinances of Religion, and where the people in many instances, as might naturally be expected, are becoming careless and woefully indifferent to Religion. At present any one of our Presbyteries could give employment to as many catechists as we could send them. Canada too is destined to become a great and populous country, and to occupy a very high position in the scale of nations. But never in the proper sense of the word will she become a great nation unless distinguished for pure religion and moral worth, like that land of heath-clad hills, sequestered glens and warbling streams whence some of us have come. The French Revolution, the reign of Terror, the late convulsions of some of the Kingdoms of Europe, especially France, with that scepticism and infidelity which prevail throughout many parts of the land, and, may I not add, that fearful struggle in which our nation with her brave allies is now engaged, show the great necessity of the Christian religion and Christian morality keeping pace with a nation's physical, intellectual and scientific improvement. Seeing then the urgent call for labourers in our Lord's Vineyard, let us pray to God that in our preparation for the work we may be actuated by pure motives and by somewhat of that burning love which incites the faithful missionary to bid farewell to his weeping friends and native shores with all their sweet and sacred as-

sociations, to cross the wide Ocean, an labour among the poor benighted heathen, perhaps in the end to die beneath the scorching rays of a burning sun, without a mother or sister to ease the dying posture or wipe the cold and clammy sweat of death from off his brow. Ah, were Protestant churches, associations and individuals, more deeply imbued with this spirit, then and not till then might we expect the speedy downfall of Popery, the extirpation of atheism and infidelity, and the evangelization of the whole heathen world; then too might we look for the ushering-in of that happy time when there shall be no more war, when men shall convert their swords into plough shares and their spears into pruning-hooks, when righteousness and peace shall dwell in the whole land, when Christ shall reign with His saints a thousand years upon the Earth. We have shown that Truth does and will prevail. Should we not then esteem it a very high honour and privilege in being called upon to act a part in this great drama. Should we not vie with each other in advancing the cause and promoting the glory of our Divine Redeemer? Let us strive to do so now. *Time flies silently but swiftly*, and is both short and uncertain. We have been spared to see the opening and close of the last year. How many are they, who have seen its commencement, that are now in eternity! Two of our number, students of this University, members of this Association, studying too with the view of entering upon the sacred ministry, have been—during the year that has just rolled by, in the bloom and vigour of youth—forever taken away from amongst us. Let us hope that they were ready when their Master called them, and that they are now much happier than if left in this vale of tears. "Oh! that we were wise, that we understood this, that we would consider our latter end." Let us so live and act as if this year were our last in time, let us watch as those who wait for the coming of the Lord, and so be ready for the midnight cry, "Behold the Bridegroom cometh, go ye out to meet Him."

List of OFFICE BEARERS:

President, Peter Watson, A. B.
 Vice Pres., W. C. Clarke, A. B.
 Corr. Secy., John Livingston.
 Rec. Secy., Joseph Evans, A. B.
 Treasurer, Donald Ross.
 Librarian, William Bell, A. B.
 Committee of Management:
 Messrs. D. J. McLean, A. B., W. A. McKay, R. Campbell, D. Camelon, and D. B. McLennan.

MISCELLANEOUS.

NARROW ESCAPE OF THE REV. DR. DUFF.—We understand that the Convener of the Foreign Mission Committee has received letters from Dr. Duff—one written in the harbour of Corfu, and another at Alexandria—describing the narrow escape from shipwreck of the steamer in which that eminent missionary sailed from Trieste. ▲

tempest suddenly arose in the Mediterranean, though at the time of sailing the weather was unusually serene. The vessel was obliged to abandon or was driven from the usual track. The fires on board were extinguished by the waves breaking in, and the steamer was rendered comparatively unmanageable among the islands of the Levant. At last, however, it reached Alexandria, though four days behind the appointed time, and the passengers from Southampton for India had been obliged to proceed a day before the arrival of the Trieste steamer. It was questionable whether Dr. Duff would not lose his passage from Suez, though every effort was being made on the 5th, when he wrote, to hasten him and his friends forward in time. This is at least the fourth narrow escape which Dr. Duff has made at sea. In concluding his letter, he says:—"We have had an awful passage. But God's good and gracious, and, contrary to expectation, we are still in the land of the living to praise Him." *Edinburgh Witness*, November 18.—

DR. DUFF'S ARRIVAL IN INDIA.—In a letter, announcing this fact, Dr. Duff says; "My health continues much the same, with occasional disagreeable nervous twitches in the head, but on the whole I am hopeful. On Monday last (26th November) I was privileged once more to set my feet on these Indian shores."

THE SUSTENTATION FUND.

DR ROBERT BUCHANAN read a statement with reference to that fund. The amount received during the half-year ending 16th November, 1855, was £48,386, 17s 4d; during the corresponding period of the previous year, £43,417, 7s; increase, £4,939, 10s 4d. From the associations during the same period of the current year there had been received £47,265; in the corresponding period of the previous year, £42,554 increase, £4,710. The donations during the six months of the current year amounted to £1121, 6s 6d; during the corresponding half-year of 1854, £892, 10s 8d; increase, £228, 15s 10d.

A LIBERAL COLLECTION.—The N. Y. Commercial Advertiser states that a few weeks ago a deputation from the Irish Wesleyan Church arrived in N. Y. On Sunday evening Mr. Arthur, one of the deputation, preached in the Methodist Church, Mulberry street, to a crowded congregation. At the close of a most interesting and eloquent discourse the reverend gentleman stated the object of the visit of the delegation to the U. S.—to present the present condition and prospects of Ireland in regard to the progress of the Protestant religion in that country. Extraordinary efforts had, he said, been recently made, yet with all the efforts at Home it had been judged expedient to make an appeal to the Protestants of the U. S. A collection was afterwards taken up, and a subscription made, which together amounted to the very liberal sum of over \$7000. Episcopalians, Presbyterians and representatives of other denominations were present. An eminent N. Y. merchant subscribed \$500.

STATISTICS OF PROTESTANT MISSIONS.

I.—SOCIETIES.

* * * The total number of missionaries, assistants, and stations, as given below, may be taken as nearly complete. But the number of communicants is necessarily quite incomplete; it may, however, be stated in round numbers at 300,000 at the lowest estimate.

Societies.	Missionaries.	Assistants.	Stations.	Communicants.	Scholars.
Gospel Propagation	355				
Eng. Bap. Miss.	54	324	194	5,008	4,276
Gen. Bap. Miss.	8	10	7	185	106
London Miss.	171	700	108	*9,808	*17,000
Church Miss.	147	1579	106	18,551	*82,288

Eng. Wesleyan Mission	427	781	824	105,894	78,548
Glasgow Miss.					
Scot. Ch. Miss.	14	7	8		2,131
Scot. Free Ch.	37	57	22		6,000
Scot. Sec. Ch.	33		9		
Irish Pres. Ch.	*6	*2	*3		
Eng. Pres. Ch.	*1	sev.	*1		
French Miss.	10	4	10	1,340	350
Rhenish Miss.	43		25	*1,400	*500
Basle Miss.	29		20		*1,967
Unit. Brethren Miss.	282		69	†70,000	
Berlin Miss.	*11		7		
Gosner's Miss.	19		2		
Dresden Miss.	*4		2		
Leipsc Miss.	*6		3	*137	1,000
Hamburg Miss.	6		2	5	
Stockholm Miss.					
Stavanger Miss.	*4				
Norway Miss.					
Netherl. Miss.	*8	*4	*3	*180	
Am. Board	157	360	134	25,875	22,824
Am. Bap. Un.	56	250	155	12,500	2,772
Presb. Board Miss.	55	43	28	282	1,709
Epis. Board Miss.	10	*9	8	96	656
Method. Miss.	34	sev.	8	1,611	
Am. Miss. As.	12	31	10	380	
Lutheran Miss.	5		2		263
As. Pres. Ch.	5		2		
M. E. Ch. South	5		2		
Bap. Ch. South	12	24	12		320
Bap. Free Miss.	2	5	2		
Free-Will Bap.	3	7	2		130
Seventh-Day Bap.	2		1		

38 2083 4208 1280 *247,867 172,720

*Returns incomplete.

†Including all under religious instruction.

NOTICE OF PUBLICATIONS.

RELIGION IN COMMON LIFE.

WE have been favoured with an early copy of this able and eloquent discourse, preached by the Rev. Mr Caird, M. A., Minister at Errol, at Craithie Church, on the 14th of October last, before her Majesty and the Prince Consort, and which is now published by the Queen's command. At this season we are sure that no inconsiderable portion of our readers will thank us for devoting a share of our columns to one or two extracts from this excellent publication.

Our first extract conveys a luminous exposition of Religion in its bearing on the work of common life:—

"Religion may be viewed in two aspects. It is a science, and it is an art; in other words a system of doctrines to be believed, and a system of duties to be done. View it in either light, and the point we are insisting on may without difficulty be made good. View it as a science—as truth to be understood and believed. If religious truth were, like many kinds of secular truth, hard, intricate, abstruse, demanding for its study not only the highest order of intellect but all the resources of education, books, learned leisure, then indeed to most men the blending of religion with the necessary avocations of life would be an impossibility. In that case it would be sufficient excuse for irreligion to plead, 'My lot in life is inevitably one of incessant care and toil, of busy, anxious thought and wearing work. Inextricably involved every day and hour, as I am, in the world's business, how is it possible for me to devote myself to

this high and abstract science?' If religion were thus, like the higher mathematics or metaphysics, a science based on the most recondite and elaborate reasonings, capable of being mastered only by the acutest minds after years of study and laborious investigation, then might it well be urged by many an unlettered man of toil, 'I am no scholar—I have no head to comprehend these hard dogmas and doctrines. Learning and religion are, no doubt, fine things; but they are not for humble and hard-wrought folk like me!' In this case indeed the Gospel would be no Gospel at all, no good news of Heavenly love and mercy to the whole sin-ridden race of man, but only a Gospel for scholars—a religion, like the ancient philosophies, for a scanty minority, clever enough to grasp its principles, and set free from active business to devote themselves to the development and discussion of its doctrines.

"But the Gospel is no such system of high and abstract truth. The salvation it offers is not the prize of a lofty intellect, but of a lowly heart. The mirror in which its grand truths are reflected is not a mind of calm and philosophic abstraction but a heart of earnest purity. Its light shines best and fullest, not on a life undisturbed by business but on a soul, unstained by sin. The religion of Christ, whilst it affords scope for the loftiest intellect in the contemplation and development of its glorious truths, is yet, in the exquisite simplicity of its essential facts and principles, patent to the simplest mind. Rude, untutored, toil-worn you may be, but if you have wit enough to guide you in the commonest round of daily toil, you have wit enough to learn the way to be saved. The truth as it is in Jesus, whilst, in one view of it, so profound that the highest archangel's intellect may be lost in the contemplation of its mysterious depths, is yet, in another, so simple that the lisping babe at a mother's knee may learn its meaning.

"Again; view Religion as an art, and, in this light too, its compatibility with a busy and active life in the world it will not be difficult to perceive. For religion as an art differs from secular arts in this respect, that it may be practised simultaneously with other arts—with all other work and occupation in which we may be engaged. A man cannot be studying architecture and law at the same time. The medical practitioner cannot be engaged with his patients, and at the same time planning houses or building bridges, practising, in other words, both medicine and engineering at one and the same moment. The practise of one secular art excludes for the time the practice of other secular arts. But not so with the art of religion. This is the universal art, the common, all-embracing profession. It belongs to no one set of functionaries, to no special class of men. Statesman, soldier, lawyer, physician, poet, painter, tradesman, farmer—men of every craft and calling in life—may, while in the actual discharge of the duties of their varied avocations, be yet at the same moment discharging the duties of a higher and nobler vocation—practising the art of a Christian. Secular arts in most cases demand of him, who would attain to eminence in any one of them, an almost exclusive devotion of time and thought and toil. The most versatile genius can seldom be master of more than one art; and for the great majority the only calling must be that by which they earn their daily bread. Demand of the poor tradesman or peasant, whose every hour is absorbed in the struggle

to earn a competency for himself and his family, that he shall be also a thorough proficient in the art of the physician, or lawyer, or sculptor, and you demand an impossibility. If religion were an art such as these, few indeed could learn it. The two admonitions, "Be diligent in business," and "Be fervent in spirit, serving the Lord," would be reciprocally destructive.

But religion is no such art; for it is the art of being and of doing good; to be an adept in it is to become just, truthful, sincere, self-denied, gentle, forbearing, pure in word and thought and deed. And the school for learning this art is not the closet but the world,—not some hallowed spot, where religion is taught, and proficients, when duly trained, are sent forth into the world,—but the world itself—the coarse, profane, common world with its cares and temptations, its rivalries and competitions, its hourly, ever-recurring trials of temper and character. This is therefore an art which all can practise, and for which every profession and calling, the busiest and most absorbing, afford scope and discipline."

The eloquent preacher presses home the following practical conclusions:—

"Carry religious principle into everyday life. Principle elevates whatever it touches. Facts lose all their littleness to the mind which brings principle and law to bear upon them. The chemist's or geologist's soiled hands are no sign of base work; the coarsest operations of the laboratory, the breaking of stones with a hammer, cease to be mechanical when intellectual thought and principle govern the mind and guide the hands. And religious principle is the noblest of all. Bring it to bear on common actions and coarse cares, and infinitely nobler even than the philosophic or scientific becomes the Christian life. Live for Christ in common things, and all your work will become priestly work. As in the Temple of old it was holy work to hew wood or mix oil, because it was done for the altar-sacrifice or the sacred lamps, so all your coarse and common work will receive a consecration, when done for God's glory by one who is a true priest to His temple.

"Carry religion into common life, and your life will be rendered useful as well as noble. There are many men who listen incredulously to the high-toned exhortations of the pulpit; the religious life there depicted is much too seraphic, they think, for this plain and prosaic world of ours. Show these men that the picture is not a fancy one. Make it a reality. Bring religion down from the clouds. Apply to it the infallible test of experiment; and, by suffusing your daily actions with holy principles, prove that love to God, superiority to worldly pleasure, spirituality, holiness, heavenly mindedness are something more than the stock ideas of sermons.

"Carry religious principle into common life, and common life will lose its transitoriness. "The world passeth away!" The things that are seen are temporal. Soon business with all its cares and anxieties—the whole, "unprofitable stir and fever of the world"—will be to us a thing of the past. But religion does something better than sigh and muse over the perishableness of earthly things; it finds, in them the seed of immortality. No work done for Christ perishes. No action that helps to mould the deathless mind of a saint of God is ever lost. Live for Christ in the world, and you carry out with you into eternity all of the results of the world's business that are worth life keeping. The river of life sweeps on, but the gold grains it held in solution are left be-

hind, deposited in the holy heart. "The world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever." Every other result of our diligence in business will soon be gone. You cannot invent any mode of exchange between the visible and invisible worlds, so that the balance at your credit in the one can be transferred, when you migrate from it, to your account in the other. Worldly sharpness, acuteness, versatility are not the qualities in request in the world to come. The capacious intellect, stored with knowledge, and disciplined into admirable perspicacity, tact, worldly wisdom by a lifetime devoted to politics or business, is not by such attainments fitted to take a higher place among the sons of immortality. The honour, fame, respect, obsequious homage, that attend worldly greatness up to the grave's brink, will not follow it one step beyond. These advantages are not to be despised; but, if these be all that by the toil of our hand or the sweat of our brow we have gained, the hour is fast coming when we shall discover that we have laboured in vain and spent our strength for nought."

We warmly recommend this beautiful and thoroughly practical discourse to every class of readers.—*Ed. Ev. Post for Dec.*

THE MEDICAL SPECIALIST.—This is the name of a beautifully printed monthly periodical, intended to treat upon pulmonary diseases and their incident maladies, thus rendering these complaints a speciality in medical literature. We have perused its pages with pleasure at the lucid and truly familiar manner in which Dr. Hunter handles the subject of the virulent diseases which decimate our population under the popular name of Consumption. The importance of the subject should insure an extensive circulation for the paper.—*The Montreal Transcript.*

POETRY.

A FATHER'S PRAYER.

BY THE REV. DR. WITHERINGTON.

At this hushed hour, when all my children sleep,
Here in Thy presence, gracious God, I kneel;
And, while the tears of gratitude I weep,
Would pour the prayer which gratitude must feel;
Parental Love! O, set Thy holy seal
On these soft hearts which Thou to me hast sent,
Repel temptation, guard their better weal;
Be Thy pure Spirit to their frailty lent,
And lead them in the path their infant Saviour went.

I ask not for them eminence or wealth,
For these in Wisdom's view are trifling toys,
But occupation, competence and health,
Thy love, Thy presence, and the lasting joys
That flow therefrom; the passion which employs
The breasts of holy men; and thus to be
From all that taints, or darkens, or destroys
The strength of principles, for ever free;
This is the better boon, O God, I ask of Thee.
This world, I know, is but a narrow bridge,
And treacherous waters roar and foam below;
With feeble feet walk the wooden ridge,
Which creaks and shakes beneath us as we go.

Some fall by accident, and thousands throw
Their bodies headlong in the hungry stream;
Some sink by secret means and never know
The hand which struck them from their transient dream,
Till wisdom wakes in death, and in despair
they scream.
If these soft feet, which now these feathers press,
Are doomed the path of ruin soon to tread;
If vice, concealed in her unspotted dress,

Is soon to turn to her polluted bed;
If thy foreseeing eye discerns a thread
Of sable guilt, impelling on their doom,
Oh! spare them not, in mercy strike them dead;
Prepare for them an early, welcome tomb,
Nor for eternal blight let my false blossoms bloom.

But, if some useful path before them lie,
Where they may walk obedient to the laws,
Though never basking in ambition's eye,
And pampered never with the world's applause;
Active, yet humble, virtuous too, the cause
Of virtue in the dwellings where they dwell,
Still following where Thy perfect Spirit draws,
Releasing others from the bands of hell—
If this be life, then let them longer live, 'tis well.

And teach me, Power Supreme, in their green days
With meekest skill Thy lessons to impart—
To shun the harlot, and to show the maze
Through which her honeyed accents reach the heart.

Help them to learn, without the bitter smart
Of bad experience, vices to decline:
From treachery, falsehood, knavery, may they start
As from a hidden snake; from woman, wine,
From all the guilty pangs with which such scenes combine.

How soft they sleep, what innocent repose
Rests on their eyes, from older sorrows free!
Sweet babes, the curtain I would not unclose.
Which wraps the future from your minds and me.

But Heavenly Father, leaving them with Thee,
Whether or high or low may be their lot,
Or early death or life await them—be
Their Guardian, Saviour, Guide, and bless the spot

Where they shall live or die; till death forsake them not.

Though persecution's arches o'er them spread,
Or sickness undermine, consuming slow;
Though they should lead the life their Saviour led,

And His deep poverty be doomed to know,
Wherever Thou shalt order, let them go;
I give them up to Thee, they are not mine;
And I could call the swiftest winds that blow
To bear them from me to the Pole or Line
In distant lands to plant the Gospel's bleeding shrine.

When as a scroll these heavens shall pass away,
When the cold grave shall offer up its trust,
When seas shall burn, and the last dreadful day,
Restore the spirit to its scattered dust,
Then, Thou most merciful as well as just,
Let not my eye, when elements are tossed
In wild confusion, see the darkest, worst
Of painful sights that ever parent crossed;
Hear my sad, earnest prayer, AND LET NOT
MINE BE LOST,

SELECTIONS.

BANQUET IN GLASGOW IN HONOUR OF THE CRIMEAN VICTORIES.

A grand banquet in honour of the last great victory of the allied forces in the Crimea took place on Friday night in the City Hall, Glasgow. The Hall was richly decorated.

The company, which quite filled the Hall, sat down to dinner at 6 o'clock, and at 7 the ladies were admitted to the galleries. A large number of Crimean veterans, non-commissioned officers and privates, were accommodated at the tables below the galleries.

His Grace the Duke of Hamilton occupied the Chair, supported by the Duke of Montrose, the Duc De Coigny, Lord Belhaven, Sir James Ferguson, M. P.; Sir M. S. Stewart, M. P.; Sir Wm. Milliken Napier, Sir Jas. Anderson, M. P.; Capt. Blair, William Lockhart, Esq., M. P.; John McGregor, Esq. M. P. Sir Archibald Alison officiated as croupier. The Very Rev. Principal Macfarlan asked the blessing, and the Rev. N. Macleod returned thanks.

After the usual loyal and other toasts,

The Rev. NORMAN MACLEOD, who was warmly received, said, I understand that some of our friends here have questioned the propriety of this banquet on the ground of its being too premature. But surely it is not premature but full time for this capital of the West to declare in some form or other its hearty concurrence in the objects of this great war; to declare that—before God I say it solemnly—we began it without any hostile feelings towards our old ally Russia, any love of territorial aggrandisement, far less of Mahomedan delusions, but were almost forced into it by what honestly appeared to us to be the stern necessities of political justice. We are determined not to be forced out of it by any power in courts or cabinets, or by any want of cordial support on our part, but rather to pay our last shilling and give our last soldier before we accept a peace which does not confess the continued supremacy of the West, and secure the liberties of the East. (Hear, hear.) The ravages of war are terrible, but the reign of unrighteousness is infinitely more so. Now is it premature in us to acknowledge as we have never yet done, and in a form sanctioned by the usages of all ages, our deep sense of gratitude to officers and men of both services, who have so long and so nobly maintained the honour of our national flag “amid summer’s heat and winter’s cold,” amidst battle and victory, in trench and battery, on the open field and in the deadly ramparts over which were pouring “the current of the heavy fight?” And at all events it is not premature in us “to think of those who sleep,” whose battle is over, whose gallant hearts beat no more, and to remember in silence befitting their memories those who have fallen in the Crimea! Those who have fallen! Alas, my Lord Duke, how many do those words include!

How many have fallen since the day that splendid army poured itself, like a great western wave, along the shores of Eupatoria, and dashed up the heights of the Alma; and, breaking over the embattled ridge, with a loud roar of defiance swept onward to destroy the mighty fortress, no power on earth being able as yet to say: Hitherto shall thou come but no farther?—(Cheers.) Those who have fallen were gathered, as no troops ever were before, from different regions of the Earth. The soldier from the banks of the Nile and Jordan sleeps beside those from the Po and the Seine, the Tay and the Tummel, and from a circumference which sweeps from the deserts of the East to the forests of the Far West—from Australia to the North Sea, more than ten thousand times ten thousand mourners turn their weeping eyes to one common centre dear to them all—the teeming grave-yard around Sebastopol—where beloved ones lie interred, “in one red burial sheet.” Among the fallen are men of almost every age and rank. Veterans are there who had grown grey in the service of their country; whose names were familiar in the history of the last war; who might have lived and died with honour unstained amidst the sweet scenes and domestic quiet of their happy homes, but who, with that splendid chivalry which never beat higher than it now does among our military men, went abroad at the call of duty, braved the dangers and the sufferings of the campaign with their comrades, meekly bore many a hard speech uttered against them with the quiet dignity of conscientious integrity and the self-respect that will not explain itself to injustice—until at last some, like Cathcart or Strangways, were killed in the midst of battle; others died from their wounds, or, like the noble Raglan, exhausted in body and mind, yielded to the fierce assault of disease. The young, too, are among the fallen—the pride of many a home—their ardent enthusiasm, their brilliant courage, and bright hopes and honourable distinction suddenly arrested by the cruel cannon-ball: most attractive young spirits, like one who came to me to remember the Lord, who died for him, ere he went himself to die, clasping his colours to his breast on the field of Alma.

Christian men are among the fallen, good soldiers of Jesus Christ, who were not ashamed of the Cross while they grasped the sword, but who,

in keeping their own spirits as they did, were even greater than those who take a city. Oh, my Lord Duke, from being Secretary of a Society here for supporting Missionaries in the Hospitals, reading all their journals sent to me, and also from being the Minister of the largest parish in Scotland, I have many sad opportunities of realising the breaches which have been made by war in the homes of the humble, of whose losses, however, the busy world hears little. During the last few days only I can recall a widow bowed down with grief for a most kind husband, who had survived the campaign till the last terrible assault,—and a sister, who had there, also, lost her only support,—and a mother, who had always brought me with pride her son’s letters, but who now, with sobs of agony, gave me one to read, written by a warm-hearted comrade, who told her how her son died beside him near the Redan, and who heard him say with his latest breath, “Oh, my poor mother!” I mention these things because I know that you intend the humblest soldier among the fallen to be remembered to-night as well as the most distinguished officer. (Cheers.) And can we, my Lord Duke, let me ask in conclusion, for one moment believe that those men have died in vain, and that the best blood of Europe has been poured out like water on the ground, never in any form to be gathered up again? It cannot be. I think it would be inconsistent with our faith in the wisdom and goodness of the universal Governor of the World. History itself contradicts so hopeless a view of the future, and connects too closely with righteous wars such enlarged measures of good obtained by the human race, to make us doubt for one moment that the blood of the army as well as that of martyrs, will prove to be the seeds of the Church. And it is because I believe this, because I believe that this great war, whether it ends soon or after many years, will be overruled by the Prince of Peace for advancing that “kingdom which cannot be moved,” the kingdom of righteousness, peace and joy. It is because I believe that the very justice with which we have treated Turkey, and fought for her, will but more clearly demonstrate the fall of Islam to be from circumstances of the most disinterested character on our part; because I believe that the deaths of the thousands who have perished, and whose graves may be typical of more beautiful spots in the moral wilderness, and may ultimately prove the life of thousands, and hundreds of thousands of the human race in coming generations.—That as a Christian pastor and a Christian patriot, I can propose with cheerfulness a toast to the memory of those who have fallen in the Crimea. The toast was received with loud applause.

Sir JAMES ANDERSON proposed “the Clergy of Scotland.”

Principal MACFARLAN, in reply to the toast, said—We are ministers of the Gospel of peace, but we are no advocates of that pusillanimous peace which would rest contented without resistance, and sympathy for sufferers under tyranny and oppression, and which would not oppose every aggression on our civil and religious liberty. (Cheers.) The clergy of the Church to which I belong, I know, look back with something of conscientious satisfaction on the painful and difficult progress by which their own civil and religious liberty was established. They retain a recollection of that period when the men of Scotland, the great body of inhabitants, were forced, in order to serve their God and enjoy freedom of conscience, to betake themselves to the hill-side, the heath, and the glen, having for their companions the Bible and the broadsword. Their resistance was successful, but still they retain the same spirit of sympathy for the freedom of others, and of independence which they demand for themselves. (Cheers.) I can assure our brave defenders in arms that amid all their struggles, and all their efforts, and now in sympathy with their triumphs, they have enjoyed the prayers of the clergy of Scotland, and they still call forth their warmest interest and earnest good wishes for continued success and still more splendid achievements. (Cheers.)

GLEANINGS FROM THE WAR.

I. A CHRISTIAN HERO.—COLONEL SHADFORTH, 57TH REGIMENT.

We have no detailed record of the career of this gallant and lamented Christian officer. We cannot, however, refrain from inserting the following letter as we find it in the newspapers:

CAMP BEFORE SEBASTOPOL,
June 17, Nine P. M.

“MY OWN BELOVED WIFE AND DEARLY BELOVED CHILDREN.—At one o’clock to-morrow morning I head the 57th to storm the Redan. It is, as I feel, an awfully perilous moment to me, but I place myself in the hands of our gracious God, without whose will a sparrow cannot fall to the ground. I place my whole trust in Him. Should I fall in the performance of my duty, I fully rely in the precious blood of our Saviour, shed for sinners, that I may be saved through Him. Pardon and forgive me, my beloved ones, for anything I may have said or done to cause you one moment’s unhappiness. Unto God I commend my body and soul, which are His; and, should it be His will that I fall in the performance of my duty, in the defence of my queen and country, I most humbly say, ‘They will be done.’ God bless you and protect you; and my last prayer will be, that He, of His infinite goodness, may preserve me to you. God ever bless you, my beloved Eliza, and my dearest children; and, if we meet not again in this world, may we all meet in the mansion of our Heavenly Father, through Jesus Christ. God bless and protect you, and ever believe me, your affectionate husband and loving father,

“THOMAS SHADFORTH.”

Her Majesty, with that anxious consideration for those who have suffered in her service which has always distinguished her, has already signed a warrant, granting a pension of £200 a-year to Mrs. Shadforth, and has intimated that she will take advantage of any future opportunity which may occur to manifest her appreciation of Colonel Shadforth’s services. Colonel Shadforth had an hereditary connexion with the 57th, his father, who was severely wounded at Albuera, having served in it for thirty-two years, and two of his brothers being also officers in the same regiment.

II. FRUITS OF FRENCH EVANGELISATION IN THE CHINESE ARMY.

The following letter, which has recently appeared in the Swiss paper, *La Ecuille Religieuse du Canton de Faud*, affords a most interesting and encouraging proof of how the living blessing often rests on those humble and unpretending labours in which the pious and earnest Protestants of France are accustomed to engage:—

“In June, 1853, in the south of France, while a pious young woman was gathering mulberry leaves for silk-worms, her attention was drawn to a troop of soldiers passing, two of whom, (Joseph M.—and James N.—) apparently overcome by heat and fatigue, stopped a moment and entered into conversation with her. One of them having inquired whether she was a Protestant, she answered, ‘I am, and a Christian too,’ which was the beginning of a religious conversation. ‘We are too young,’ said Joseph, ‘to think of these things; it will be time to do so when we get old.’ And how do you know whether you will ever be old?’ said the woman. She then asked whether they ever read the Bible, and, upon their answer in the negative, offered them two religious tracts which she had in her pocket, not, however, without requiring a positive promise that they would read them. They took leave and followed their corps.

“Eighteen months had passed away, when, in the course of last winter, two young soldiers knocked at the door of the young woman’s cottage, where she was sitting alone; and, finding that she did not recognise them, one of them said, ‘You will at least recognise these little books,’ and handed over to her the two tracts. The sight of them explained all, and her eyes filled with tears. ‘It was our ardent wish,’ pur-

qued the soldier. 'not to sail for the Crimea without having seen and thanked you. As our corps was to follow this route, we expected to meet with no difficulty in the accomplishment of our object. when it was suddenly decided that the corps should take another direction. We had reason to fear that our captain would not allow us to go out of our way and come here; but we prayed, and the Lord so inclined the captain's heart that he granted our request at once, without even a question or a remark. We might also not have found out your house or not have met you at home, but God has answered every one of our petitions.'

"Then came the account of their conversion; how they had read the two tracts over and over again; had lent them to many of their comrades; had bought New Testaments, the perusal of which had accomplished the work of grace in their hearts; and how notwithstanding the opposition and mockery of many, there were now eight of their comrades in the habit of meeting to read and pray together. The pious joy of the woman, the happiness of their short intercourse, the seriousness of the last farewell, after having knelt down together before God, can be better imagined than described.

"The next time the young woman heard about them, it was by a letter received, not from themselves, but from one of their friends, whom they had brought to the knowledge of Christ. That letter is so interesting that I send you a translation of it, only a few sentences being omitted:—

"CRIMEA, February 9, 1855.

"What do you think of our long silence? Can you believe we have forgotten you? No, certainly, that is impossible; but we have had so much to go through that we could not find a moment's respite to write. This very day I am sitting on the ground to write my letter, to be alone; and I have no other table than the hymn-book that I have inherited. I am so cold that I can hardly hold my pen; but I will do my best that you may be able to read.

"I have sad news to give you; I say sad for me, for, as regards my friends, they are rather joyful. And they will also give you sorrow to hear; for I judge of your affliction by the marks of your charity towards my friends, who are now enjoying the rest prepared for the people of God. "Here they rest from their labours, and their works do follow them." Joseph M.—died on the 3d of February of dysentery; James N— was obliged to stay out on so cold a night that he died frozen, four days after his friend.

"I think you will read with interest some details of their death. You have, no doubt, remarked in Joseph's language his zeal for the Truth. During the voyage he said, "I hear a voice within me telling me to speak to these friends." When we came to Versailles the weather was very bad. We remained there two days; and, as we went on board, priests came to distribute medals to us. Joseph refused to take one, whereupon the other soldiers blamed him. "No," said he, "we must be faithful in little things as well as in great ones; therefore, when his turn came, he answered the priest: "Thank you, sir, I have one." "But, even if you have one already, it does not matter; it was not given to you with the same intention." "I beg your pardon, sir, mine can do for all the circumstances of life," and in saying this he took out of his pocket a New Testament. "Ah!" said the priest, "so you are a heretic? With men like you little would be done in Russia?" Our officer, attracted by the priest's words, came towards us, and, having inquired what was the matter, he told Joseph he would make him take the medal. "He has," said the priest, "a dangerous book about him." "I know not if the Word of God is dangerous," immediately answered Joseph; but one thing I know, that my eyes were shut, and it has opened them, and given me peace." The priest then went off, smiling with pity; and, seeing that he could answer nothing, the officer remained near us. "But," said he, "is it true you will not have the medal?" "No," said Joseph, "they give everything here except

the one thing needful." "Well," said the officer, "after all we are capable of judging in some things. Lend me the book that has so much alarmed him." Joseph gave him his book with pleasure, saying, "May God delgn to bless the reading of it to you, as He has done to me." I hope the Lord will answer us, for our officer still reads the Gospel attentively, and he has forbidden the soldiers who are under his orders to insult us.

"A short time after our arrival here Joseph fell ill, and his illness only lasted three days. He had dreadful sufferings to undergo. I could only visit him occasionally for a few moments, and that even by protection.

"The short time I remained near him I was always edified by his patience and resignation. He spoke of those new heavens and of that new earth where righteousness will dwell. The night before his death he called me louder than he had done before, and said, "I think I am going to die; God's will be done. You must write to my poor mother. How afflicted she will be! But the Lord will comfort her. I ask it with all my heart. Tell her from me I die happy. Oh! I also wished I could have returned to B. that fine country, where for the first time I heard about the good news that is to-day my joy and my happiness! But I am going to see a country more beautiful still. The Lord bless this dear sister and her family! I wish you knew her. I always fancy I see her speaking to us. You must write to her, won't you?" and I promised him to do it. He was exhausted by what he had said; he seemed to rest for a moment, and then added, "How I wish I could see my mother!"

I was obliged to leave him about eleven o'clock in the morning on the day of his death. When I came back later into the tent, he seemed to enjoy the presence of his Saviour, but could speak no more; however he warmly pressed my hand, and a few minutes after his soul went to meet his God.

"In the midst of all these afflictions we still have to give thanks to God, that He has put it into the hearts of devoted Christians to leave their own country, their relatives and friends, to come and be witnesses of His mercy and of His forgiveness. The hardest hearts are touched by it. When one hears them read the Bible, they seem to be angels come down from Heaven to snatch souls from eternal condemnation.

"I had not the satisfaction of seeing James N.; but another friend was beside him when he died, and told me he had expressed his joy at going to meet his friend. Since they are gone, it seems to me as if I were soon going to meet them as well. May the Lord prepare me for a death like theirs! Oh, do not forget to pray for this great army; recommend us to the prayers of your dear pastor, and ask him to recommend us to the prayers of his flock.

"Adieu! I have still two years of military service before me; but, if ever I get leave to go home, I will go and see you. The Lord bless you and keep you!"—*News of the Churches.*

P. S.—The following was omitted at page 24.

We understand that the University of Glasgow has conferred the degree of D. D. on the Rev. James George, Vice Principal of Queen's College, Kingston; and that the University of Edinburgh has conferred the same on Principal Campbell, of King's College, Aberdeen.

AULDBAR.—The chapel rebuilt with so much taste by the late P. Chalmers, Esq., in the romantic glen of Auldbar, was used as a Protestant place of worship for the first time on the evening of Sabbath week. The Rev. Peter Myles, minister of the united parishes of Auldbar and Aberleona, conducted the service.

We are authorized to state that the Rev. Dr. John Crombie, of Seone, will be proposed Moderator of the ensuing General Assembly.—*Edinburgh Evening Post.*

We believe that His Grace the Duke of Roxburgh has manifested his interest in the Endow-

ment Scheme by contributing towards it the munificent sum of £600.

ECCLIESIASTICAL INTELLIGENCE.

The Queen has appointed the Rev. David Rose, to the Church and Parish of Ferry-Port-on-Craig, in the Presbytery of St. Andrews.

The Presbytery of Kirkcaldy met at Leven, on Thursday last, and inducted the Rev. Mr. Brown, late of St. Bernard's, Edinburgh, to the church and parish of Scoonie.

The Rev. G. U. Mackintosh, of Unst, in the Presbytery of Olmafirih, has received a presentation to the charge of the parish of Holm, vacant by the death of the Rev. Mr. Smith.

ACIDFIELD CHURCH, PULLOKSHAW.—On the evening of Sabbath the 16th inst., the Rev. Geo. Campbell, of Eastwood, delivered an able and eloquent discourse in this church from St. Matthew, iv, 11, to a very large and attentive audience, when a collection was made in behalf of the Sabbath School and Libraty, which amounted to nearly £7.

SUBSCRIPTIONS RECEIVED SINCE OUR LAST PUBLICATION.

Rev. J. T. Paul, St. Louis de Gonzague, 1855-56	0	5	0
Dun. McMillan, "	1855	0	6
Wm. Thompson, "	1855	0	6
Nicol Forteous, "	1855	0	6
Edward Thompson, "	1855	0	6
Gilbert Cook, "	1855	0	6
Wm. Paton, "	1855	0	6
Mrs. Kinghorn, "	1855	0	6
Thomas Thomson, "	1855	0	6
Archd. McGill, "	1855	0	6
Wm. Smith, "	1855	0	6
Rev. Wm. Brown, Perth, Scotland,	1855	0	6
R. Johnson, Braithorn,	1856	0	6
Mrs. Kello, Montreal,	1856	0	6
Mr. Learmont, Lachine,	1856	0	6
Miss Blackwood,	1857	0	6
James Goudie, Montreal,	1856	0	6
Mrs. Lamont, New York,	1855	0	6
D. C. Gen. Thompson, St. Johns,	1856	0	6
Mrs. McMartin, Lachine,	1855-56	0	6
Wm. Sinclair, Scott, C. W.,	1856	0	6
Thos. Gibson, "	1856	0	6
Wm. Smith, "	1856	0	6
Wm. Nelson, "	1856	0	6
Wm. Kidd, Lxbridge, "	1856	0	6
Wm. Hardy, "	1856	0	6
Robt. Hardy, "	1856	0	6
John Smith, "	1856	0	6
Geo. Smith, "	1856	0	6
Robt. Hoeg, "	1856	0	6
Miss Barrett, Montreal,	1856	0	6
Robt. McLeod, Lachine,	1856	0	6
Thos. Paton, Montreal,	1855	0	6
J. Greenshield, "	1855	0	6
W. Greenshield, "	1855	0	6
E. Bowie, "	1856	0	6
Margaret Babbie, "	1855	0	6
J. Rose, "	1855	0	6
W. Carter, "	1855	0	6
Jas. Gilmore, "	1855	0	6
W. Watson, "	1855-5	0	6
Jas. Moore, "	1856	0	6
J. Campbell, "	1855	0	6
J. Mitchell, "	1854-55-56	0	6
Mrs. W. Kerr, "	1855	0	6
G. Davidson, Seymour East,	1855	0	6
Jno. Morrison, "	1856	0	6
Thos. Arthur, "	1856	0	6
D. Meiklejohn, Seymour West,	1856	0	6
Rev. Robt. Neill, Seymour East,	1856	0	6
A. D. Forsyce, Frensh,	1856	4	0
Mrs. Dr. Mair, Saratoga, N. Y.,	1856	0	6
Finlay McLean, Halifax, N. S.,	1856	0	6
Jas. Mackray, Kingston,	1856	0	6
Robt. Forbes,	1856	0	6
Judge Malloch, Perth,	1856-56	0	6
Rev. J. B. Mowat, Niagara,	1856	0	6
John McNeill, sen., "	1856	0	6
Wm. Blain, "	1856	0	6
Peter Yates, "	1856	0	6
W. D. Miller, "	1856	0	6
Andrew Heron, "	1856	0	6
Philip S. Cathline, "	1856	0	6
Geo. Dawson, "	1854	0	6
Andrew Barnea, "	1856	0	6
Thos. Elliot, "	1854	0	6
Jas. Carmichael, "	1855	0	6
Lachlan Currie, "	1855	0	6
Wm. Strachan, "	1856	0	6
John McWhorter, Queenston,	1854	0	6
Gilbert McEicken, Niagara,	1856	0	6
Benj. Dawson, "	1856	0	6
Jas. Lockhart, "	1856	0	6
John Rodgers, "	1856	0	6
Mrs. Wynn, "	1856	0	6
Dr. Campbell, "	1854	0	6

Wm. Waddell, Niagara,	1850	0	2	6
Wm. Barr, "	1851	0	2	6
Jas. McKenzie, "	1852	0	2	6
Jas. Whiteford, "	1853	0	2	6
John McFarland, "	1854	0	2	6
W. E. Chittenden, "	1855	1	2	6
Mrs. Wagstaff, "	1856	0	2	6
R. Shaw, Quebec,	1854-55	0	5	0
Rev. C. Grigor, Guelph,	1856	2	10	0
Rev. D. Mackenzie, St. Thomas, C. W.,	1856	0	2	6
Duncan McPherson, "	1856	0	2	6
Mrs. Jno. Ferguson, Perth,	1856	0	2	6
Mrs. Jno. Haggart, "	1856	0	2	6
Rev. Wm. Bell, "	1856	0	5	0
T. McLean, Quebec,	1849-55	0	17	6
Thos. Craig, "	1851-55	0	12	6
Wm. Gunn, "	1849-55	0	17	6
N. N. Ross, "	1853-54-55	0	7	6
Danl. McGie, "	1851-55	0	12	6
Wm. Paterson, "	1852-55	0	10	0
Rev. T. H. McKerras, Darlington,	1856	0	2	6
Mrs. Danl. Galbraith, "	1856	0	2	6
Mr. Malcolm Galbraith, "	1856	0	2	6
James Armour, "	1856	0	2	6
Rev. Jas. Steven, Campbellton, N. B.,	1856	0	2	6
Geo. Dickson, Campbellton, C. E.,	1855-56	0	5	0
Thos. Dow, Whitby, C. W.,	1856	0	2	6
John Dow, "	1856	0	2	6
Wm. McIvor, Kingston,	1856	0	2	6
Miss Jane McIvor, Stornoway, Scotland,	1856	0	2	6
John Fisher, McNab, "	1854-57	0	10	0
Rev. John Lindsay, Litchfield,	1856	0	2	6
John Stewart, Esq., "	1856	0	2	6
David Bell, Bell's Corners,	1854-57	0	10	0
Jas. Webster, Guelph, "	1856	0	2	6
T. W. Valentine, "	1856	0	2	6
Peter McDuffy, Kingston,	1854-55	0	5	0
Danl. McNaughton, Vaughan,	1854-55	0	5	0
Arth. McNeil, "	1855-56	0	5	0
Peter Mustard, Markham,	1855	0	5	0
James Cowie, "	1855-56	0	5	0
Hon. Justice McLean, Toronto,	1853-54-55	1	10	0
A. W. Jameson, "	1856	0	2	6
Jno. McDonald, Goderich,	1853-4-5	0	7	6
W. G. Cassels, Toronto,	1853-4-5	0	7	6
Adam McKay, "	1856	0	2	6
Alex. Scott, Martin Town,	1856	0	2	6
Angus Grant, "	1856	0	2	6
Alex. Robinson, "	1856	0	2	6
Wm. Urquhart, "	1856	0	2	6
John Robinson, "	1856	0	2	6
Donald McDougall, "	1853	0	6	6
Benj. Lamb, Montreal,	1855	0	6	6
John McFie, Russelltown,	1855	0	6	6
Colin McFie, St. Jean Chrysostome,	1856	0	6	6
James Saugster, Ormstown,	1855-6	0	0	0
G. Hollo, Seymour,	1855-6	0	0	0
Rev. Peter McKay, "	1856	0	6	6
Thos. Masson, Kingston,	1856	0	6	6
George McCroby, "	1855	0	6	6
Robert Dawson, "	1855	0	6	6
Robert Carroll, "	1855	0	6	6
John Craig, "	1855	0	6	6
Hon. Jas. Morris, Brockville,	1851-5	0	12	6
John McKay, Picton, N. S.,	1855	0	6	6
Hector McLean, "	1855	0	6	6
Wm. Gunn, Jr., "	1855	0	6	6
James Fraser, "	1855	0	6	6
Don. Douglas, "	1855	0	6	6
Wm. Gordon, "	1856	0	6	6
Rev. Wm. Cleland, Uxbridge,	1856	0	6	6
Wm. Hamilton, "	1856	0	6	6
Henry Medall, "	1856	0	6	6
Wm. McClinton, Scott.,	1856	0	6	6
Jos. Bascom, Uxbridge,	1856	0	6	6
Thos. Murray, "	1856	0	6	6
John Bowman, Toronto,	1852-6	0	12	6
James A. Thompson, Scarborough,	1856	4	5	0
Hugh McNeil, Toronto,	1853-4-5-6	0	10	0
Mrs. Farquhar, East Gwillimbury,	1856	0	6	6
Don. Cameron, "	1856	0	6	6
Kingan & Kinloch, Montreal,	1853	0	6	6
James Logan, "	1853	0	6	6
Geo. Hutchison, Brockville,	1855-6	0	6	6
Jas. Gillespie, Quebec,	1852-3-4-5	0	10	0
Jas. Desai, "	1852-3-4-5	0	10	0
John McMartin, Beauharnois,	1852-6	0	6	6
Rev. W. Bain, Perth,	1856	0	6	6
Geo. Gardner, "	1856	0	6	6
John "ny, "	1856	0	6	6
Wm. "ny, "	1856	0	6	6
John "ny, "	1856	0	6	6
Thos. McDonald, Perth,	1856	0	6	6
Dr. Wilson, "	1856	0	6	6
Wm. Fraser, "	1856	0	6	6
Wm. Marr, "	1856	0	6	6
James Stuart, "	1856	0	6	6
Arthur Meigher, "	1856	0	6	6
Wm. McPherson, Elmsley,	1856	0	6	6
Wm. Crookery, "	1856	0	6	6
John Spalding, "	1856	0	6	6
Donald Robertson, "	1856	0	6	6
Wm. Spalding, "	1856	0	6	6
John Dolie, "	1856	0	6	6
James Waddle, "	1856	0	6	6
John McInaghian, Drummond,	1856	0	6	6
Wm. Allan, "	1856	0	6	6
Peter McNeil, "	1856	0	6	6
James McDonald, "	1856	0	6	6
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John Jameson, Bathurst,	1856	0	2	6
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Peter McIntyre, "	1856	0	2	6
James Cameron, Burgess,	1856	0	2	6
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