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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. 3, March, 1857.

VOLUME XI.

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 1857, *THE PRESBYTERIAN* being payable in advance.

## The Presbyterian.

### TO CORRESPONDENTS.

A Missionary Tour to the West has been received and shall have attention in our next issue, as shall also a notice of St. Andrew's Sabbath School, Hamilton. A review of "The Martyr of Sumatra," and a proposal for preaching on the Sabbath School work have also been received.

We would request our subscribers to notify us of any irregularity in the receipt of the *Presbyterian*. They are regularly transmitted from the office, but accidental detentions may occur. Any such will be promptly rectified.

We again earnestly urge Clerks of Presbyteries to prepare for us notices of the proceedings of their Presbyteries, even though merely routine.

### THE CHURCH IN CANADA.

#### MINISTERS' WIDOWS' AND ORPHANS' FUND.

##### CONGREGATIONAL COLLECTIONS.

Additional Collection from St. Paul's Church, Montreal, .....	1	5	0
Perth, Rev. W. Bain, .....	4	11	9
Niagara, " J. B. Mowat, .....	9	0	0
Fergus, " A. D. Fordyce, .....	5	0	0
Georgetown, Rev. J. C. Muir, .....	4	10	0
Goderich, " A. McKil, .....	4	5	6
Bayfield, " " .....	2	6	3
Seymour, " Robt. Neill, .....	7	0	0
Chinguacousy, " Thos. Johnson, .....	1	0	0
Romeay, " John McMorine, .....	3	0	0
Beckwith, per Mr. McArthur, .....	4	0	0

Woodstock, Rev. Jas. Stuart, .....	3	0	0
Renfrew " Geo. Thomson, .....	3	0	7
Russelltown, " F. B. Sym, .....	4	6	3
Beauharnois, " Thos. Haig, .....	3	0	0
Three Rivers, " G. D. Ferguson, .....	5	0	0

To 23 February, inclusive.

#### SUBSCRIPTIONS IN AID OF THE BUILDING FUND OF QUEEN'S COLLEGE.

Received since last acknowledgement.

Lanark Congregation, .....	£16	0	0
Pakenham Do .....	4	10	0
Niagara Do .....	17	15	0
Scott and Uxbridge Congregation, ..	14	0	0
Hornby Do .....	6	5	0
Ottawa Do .....	26	2	6
Martintown Do .....	5	0	0
Nelson and Waterdown Do .....	12	10	0
Perth Do .....	15	11	3
Geo. Neilson, Belleville Do .....	5	0	0

£122 13 9

QUEEN'S COLLEGE,  
Kingston, 18th Feb., 1857.

JOHN PATON,  
Secretary to the Trustees.

#### SUBSCRIPTIONS RECEIVED SINCE LAST ACKNOWLEDGEMENT FOR THE SUPPORT OF ORPHANS IN INDIA.

St. Andrew's Church Sabbath School, Montreal, for Catherine Mathieson, 2nd year, .....	£4	0	0
Sabbath School at Fergus for "Elizabeth Fergus," 2nd year, .....	4	0	0
Sabbath School at Niagara for "Jessie Mowat," 2nd year, .....	4	0	0

£12 0 0

The name of one of the orphans supported by the Sabbath School at Perth has been entered

as Sarah Christina, instead of Sarah *Christiana* Bain, but is now altered.

Kingston, 18th Feb., 1857.

JOHN PATON,  
Treasurer to the Synod.

#### THE NEW YEAR'S THANK OFFERING.

##### THE ORPHANAGE LIBRARIES.

Received from the Original Sabbath School, per Master Robert Bell £0 18 1½

Received from the South George, Town Sabbath School, per Rev. J. C. Muir, .....

1 0 0

St. Andrew's Church Sabbath School, Portsmouth, Kingston ...

0 15 0

St. Andrew's Church Sabbath School, Hamilton, .....

0 10 0

£3 3 1½

Montreal, February, 1857.

#### SAD NEWS FROM INDIA.

(For the *Presbyterian*.)

Our young readers will be grieved to learn that two of the orphan girls in India supported by our Sabbath Schools, and in whom we all feel so deep an interest, have been removed by death. A few days since sad news arrived that Catherine Mathieson, the protégée of St. Andrew's Church Sabbath School, Montreal, and Mary Hamilton, supported by St. Andrew's Church Sabbath School, Hamilton, had been cut off by small-pox.

We hope to have some particulars respecting these little girls to lay before our readers, but as yet nothing beyond the bare announcement of their death has reached us.

Let not events such as these lessen our interest in Missions, or in the children at the Orphanages. Rather let us redouble our efforts for the salvation of the millions of children in

India, thousands of whom die every year without ever hearing of Jesus or His salvation.

It needs not warnings such as this to teach us that young die as well as those more advanced in years. Were we to pass through a cemetery, we should see many little graves, some of them so small that infants must lie there, others which have boys and girls of every age for their tenants. Dear children, think of this. You too must die, and, if death comes upon you while yet unreconciled to God, while yet without the love of Christ in your hearts, you must be forever miserable. Jesus loves you. He is now inviting you to come to Him. He is promising you happiness in this life, and a mansion in the skies when you come to die. Will you not then love Him in return, and give your hearts to that Saviour who gave His life for you?

#### AN OFFER.—PRIZE QUESTIONS.

(From the *Juvenile Presbyterian* for March.)

We are authorized to offer three prizes to the three children from among our readers, under 16 years of age, who shall first send us correct answers to the following questions, the answers to be obtained without the help of others.

The prizes will be handsome Bibles, gilt-edged, with references and psalms in metre, and having inscribed on them the occasion of their presentation. If no one child can answer all the questions, the prizes will be given to the three who send answers to most of them.

Here then is an opportunity for Bible study. We hope we shall see many make the attempt. The answers to be addressed, postage paid, to the "Editor of the *Juvenile Presbyterian*," Montreal.

#### QUESTIONS.

1.—Describe, in the language of prophecy, three sins of an ancient city, which wrought its overthrow.

2.—What beautiful definition of Christianity, or the Gospel, did our Lord give to one of the Apostles in a personal conversation?

3.—Give a Divine diploma, conferred by Jehovah upon a good man;—and, by way of contrast, a distinguishing cognomen belonging to a wicked man.

4.—What singular phrase is employed by one of the sacred writers in reference to the remnant of the nation that returned from Babylon?

5.—The New Testament contains two Epistles to the Ephesians, and two to the Hebrews—refer to them.

6.—Describe in short, but significant, Scripture phraseology the last surviving heir of a family.

7.—Where have we a most magnificent description of a tempest which derives a sacred vitality and power from the presence of Jehovah?

8.—Refer to a beautiful sentiment expressed by an Old Testament writer, which, if we invert the members of the sentence, will convey a glorious truth, most heartily responded to by every redeemed sinner.

9.—Quote two declarations malevolently uttered by the enemies of our Lord, as derogatory to His character, which are essential truths, demanding unceasing gratitude from every child of Adam's fallen race.

10.—Give in few words, from 'the Book of the Lord,' an awful description of one who dies rejecting the Gospel.

11.—Quote two passages where a Scripture name is used by metonymy for the Pentateuch.

12.—Name the first person who dared to destroy any part of the written word of God:

state what signal punishment was pronounced on him, and what became of the writers of the destroyed portion?

Answers to all these Questions may be found in the Bible.

#### PRESBYTERY OF MONTREAL.

An ordinary meeting of this court was held at St. Andrew's Church, Montreal, on Wednesday the 4th ult., Rev. Thomas Haig, Beauharnois, Moderator. The minutes of the previous meeting having been read and sustained, it was found that all the appointments laid upon members were fulfilled according to instructions. It was certified that Mr. John Cameron had been duly to represent the Kirk Session of Dundee, and his name was added to the roll. The election of Mr. James Lang, in room of Robert H. Norval, Esq., lately deceased, to represent the Kirk Session of Beauharnois, was also reported and sustained and his name was added to the roll. Mr. Wm. MacHutchinson, Missionary, read a report of his labors since last ordinary meeting.

The Committee appointed at last meeting to confer with the Trustees of St. Gabriel Street Church and property gave in an interim report showing the steps that had been taken to maintain the rights of the church in the matter, which report was read and approved of and ordered to be kept *in retentis*.

The Presbytery then turned their attention to various matters of business arising out of the minutes of last annual meeting of Synod. Messrs Snodgrass and Ferguson were appointed a committee agreeably to the recommendation of Synod to collect statistical information of the public property of the church within the bounds of the Presbytery and ministers were enjoined to communicate to the said committee all facts bearing upon this matter without delay, in order that these might be reported to the central committee on church property.

Dr. Mathieson gave notice of a motion to be brought before next meeting for an overture to the Synod on the present state of the property of Queen's College, and Mr. Morris intimated his intention of moving for an overture on the subject of statistical returns. The consideration of several important matters was deferred till next meeting.

The Presbytery having resolved itself into a committee on the French Mission a sub-committee was appointed to take the whole matter into consideration and report to next meeting.

After appointing supplies for Dundee, Henningford, and Laprairie and making arrangements for collections in these places in behalf of the Ministers Widows and Orphans Fund, the Presbytery adjourned to meet in the same place on the first Wednesday of May next.

#### PRESENTATION TO REV. A. MACKID FROM THE CONGREGATION AT BAYFIELD.

We have pleasure in presenting the ensuing correspondence between the people of a new station opened at Bayfield and the Rev. Alexander MacKidd, and in doing so take the opportunity of noticing the locality and the mission work there.

The village of Bayfield is situated at the mouth of the River Bayfield, which flows through the Township of Stanley, one of the finest wheat-growing Townships in the western section of the Province. It is 12 miles from Goderich. As might be expected, the land is all fully occupied by a large and thriving population, a large proportion of whom are Presbyterians; there is a large congregation at Brucefield, belonging to the Free Church, and there is also a large congregation of the United Presbyterian body within two miles of Bayfield.

It is only about 18 months since a preaching-station at the village of Bayfield was opened in connexion with our Church. For six months the Rev. A. MacKidd preached once a month to a large and increasing congregation, and then found it advisable to preach there in the afternoon every alternate Sabbath. The number attending has increased beyond the most sanguine expectations of the friends of our Church.

A grant of a town lot has been obtained from the Hon. M. Cameron, and subscriptions to upwards of £200 have already been raised for building a new Church, which is intended to be begun early in spring.

Occasionally there is also preaching at the division line between the Townships of Stanley and Hay on Mondays; the distance is about 9 miles. Adjoining this place is a large settlement of *habitants*, located on the Lake shore on account of the fishing. There, we have been highly gratified to learn, are four families among them who profess Protestantism, and attend regularly the preaching.

In Christmas week the presentation of a Pulpit Bible was made by the people of the Bayfield station, and the ensuing correspondence will be found of an interesting character. It is pleasing to see such outposts erecting, and our Church expanding with the expansion of our population.

The Rev. Alex. MacKidd.

REV. AND DEAR SIR,—The Ladies of this congregation having honored me with the pleasing duty of presenting you with the accompanying Bible, as a mark of their esteem and regard for your services, it affords me the most heartfelt pleasure to accede to their wishes, and in doing so allow me to express our admiration of and thankfulness for the zeal you have displayed in organizing us into a congregation, and bringing us within the reach of those means of grace we have so long ardently wished for. The promptness with which

you responded to our call to take us under your pastoral care, we cannot be too thankful for, as also the regularity with which you have hitherto fulfilled your appointments amidst difficulties of no ordinary kind. We rejoice in the privileges we now enjoy under your faithful ministrations, and we earnestly pray that you may be long spared amongst us in health and strength to enjoy the blessings of Providence, to minister to the wants of your flock, and to continue your services here with the same faithfulness and regularity you have hitherto done.

I am, Rev. Sir,

Your most obed't servant

DONALD CAMERON, *Elder.*

To this Mr. MacKID returned the following answer:—

To Mr. D. Cameron.

DEAR SIR,—It is with feelings of gratitude and esteem I beg to acknowledge the receipt of your note, and the handsome Bible presented by the Ladies of Bayfield congregation.

The sentiments expressed, though most gratifying, I feel I do not deserve. It is my earnest desire and wish to do my duty to my God and to His people, but, alas! I feel I fall far short in the services I ought to render; and, therefore, no thanks are due to me for simply performing my duty as far as lies in my power. Being privileged in the good providence of God to gather and form this congregation, it is a matter of great rejoicing to see my flock increasing, while the tokens of love and respect shown by one and all have more than made up for any inconvenience I may have suffered from bad roads or such trivial difficulties. My earnest prayer to God, therefore, is, that we may be long spared to enjoy the privileges of worshipping Him here in His Sanctuary, and that His blessing, which maketh not ashamed, may rest on each one, and that, unworthily as I am, I may hope to deliver you all safely to Him in that day in which I give up my stewardship, and that you shall not be wanting in that day in which He maketh up His jewels.

I am,

Yours faithfully,  
ALEX MACKID.

#### SABBATH SCHOOL SOIREE AT FERGUS.

The Sabbath School Soiree in connection with St. Andrew's Church at Fergus, took place lately in the Temperance Hall, which was neatly fitted up for the occasion, decked with evergreens and other devices, and bearing the inscription. "Suffer little children to come unto me, and forbid them not." Over 300 guests, besides Sabbath School Scholars, were present. The Hall was crowded, and was found too small to contain the party comfortably.

Rev. Mr. Macdonnell took the chair. The meeting was opened by singing the

100th Psalm. A number of ministers were present, and several interesting addresses were delivered on appropriate subjects.

The audience were much indebted to Mr. McIntyre, the Precentor of St. Andrew's Church, and his youthful Choir of Sabbath Scholars, for the correct and pleasing manner in which they sung a variety of hymns.

The cordial thanks of the meeting were proposed by John Watt, Esq., and unanimously given to the speakers, for their kind, able, and christian addresses.

All felt that the season had been an interesting and profitable one. The warm, and brotherly kindness manifested by ministers of various denominations towards the minister, members, and especially the young people of St. Andrew's Church, was affecting, and was gratefully appreciated and acknowledged by the Chairman for himself and all whom he represented. The catholic and edifying spirit of the meeting was evident to all.

The Chairman took occasion to say that the meeting were altogether indebted to Mr. Todd, for having originated and carried through this Sabbath School gathering. That gentleman's persevering exertions had, together with the assistance of the female Teachers of the Sabbath School, led to the successful result of the evening. Such meetings have a beneficial effect. They bring the people together, excite an interest in the work of the Sabbath School and stimulate to exertions for their maintenance and extension.

#### CENTRAL COMMITTEE ON CHURCH PROPERTY.

The Central Committee on Church property request those who have not yet transmitted reports on the state of their Church property to do so, without delay in order that a complete report and a tabular statement of the whole may be laid before the Synod. Reports have been as yet only received from the following places; viz., Beauharnois, Bathurst, Chinguacousy, Chatham, C. E. Côte St. George, Cumberland, Camden, Darlington, Dalhousie Mills, Esquesing, Fergus, Finch, Hornby, Kingston, Kitley, Lancaster, Lanark, Litchfield, Mountain, Mono, Niagara, Nottawasaga, North Williamsburgh, North Eastbroke, Qsnabruk, Oxford, Orangeville, Perth, Pakenham, Perth, Simcoe, Stratford, South Gower, Vankleekhill, Woolwich, and Wawanosh, and the results of the answers have been condensed (in a Ledger prepared for the purpose) and arranged so as to present at a glance the position of the property. The questions to which answers are sought will be found underneath, and early attention is requested. Presbyteries are further requested to act under the instructions for the appointment of committees of their number to co-operate with the Central Committee. See Minutes of Synod for 1856.

#### QUERIES SUBMITTED BY THE COMMITTEE OF THE SYNOD ON CHURCH PROPERTY.

1st.—What is the designation of your Church or belongs to the congregation? For what purpose is it used—specifying the total number of acres and also the number applied to each purpose? What was the cost of said land? What is its present value? Is there any and what debt upon it? How was said land acquired—by gift or purchase?

2nd.—What are the names of the present Trustees who hold said property, and when and how were they appointed?

3rd.—Can you supply a copy of the title-deed or deeds of the Church, manse and glebe property, or of either of them? If so, please transmit them at your early convenience to the Secretary.

4th.—Of what material is your Church erected, and how many is it seated for? When was it built? What did it cost? Is there any and how much debt upon it? Is it in good condition?

5th.—Is there a manse for the accommodation of the Minister? When and of what materials was it built? What did it cost? Is there any debt?

6th.—Is there any and what Church property in your vicinity or within your Presbytery belonging to the Church not in possession of any congregation of the Church? If so, furnish such information as may be in your power with regard to it, and state in whose name it stands.

The Committee trust that answers will be generally returned to the foregoing queries, and with as little delay as possible. They are desirous of carrying out the commission entrusted to them by the Church, and are persuaded that, if cordially supported, they may be enabled to contribute to the advantage and benefit of the Church. They conceive that statistical information such as that sought for is very desirable, and they are fully persuaded that, could a full statement once be procured, the future record of the efforts for Church and Manse extension from time to time made would exhibit satisfactory evidence of steady and decided progress. Even now they are persuaded that in various localities liberal and judicious efforts in this direction are being made, the moral effect of which upon the whole Church is lost, owing to there having hitherto been no record of such exertions.

Communications to be addressed to John Greenshields, Esq.

Montreal, 19 February, 1856.

#### THE SYNOD FUND.

We would remind our readers that the collection for this Fund is appointed to be taken up on the first Sabbath of this month, March.

We are aware that in many congregations an assessment is substituted for a collection, but in the present circumstances of the Fund a collection might prove serviceable, and would we think be cheerfully contributed to. It must be borne in mind, that this Fund is now charged with the

expenses of the annual deputations to the Lower Provinces, and those who have read the deeply interesting narratives of the delegates of the year before last, which were presented to last Synod and appeared in our columns, will agree with us, that this important reciprocation of kindly sentiments between struggling branches of the same church, should not lightly be given up. Last year, one congregation, that of St. Andrew's, Montreal, by a private effort, contributed £35 to this fund, for this special purpose, but it is not to be supposed, that one congregation will continue to assume the burden. We therefore urgently counsel a judicious liberality towards this Fund, which besides, has to bear the printing of the Synod minutes and a variety of incidental expenses connected with the meeting of Synod. It should be cheerfully and liberally supported. The Treasurer is John Cameron Esq. Toronto.

#### THE ENDOWMENT SCHEME OF THE CHURCH OF SCOTLAND.

We have from time to time noticed this great scheme, and have steadily placed before our readers accounts of the system of meetings being held in Scotland for its furtherance, in the hope of exciting in the minds of some a desire to go and do likewise. No plan has of late years been crowned with such wide success as this has been. Originated by a master mind which has been spared to direct and guide it with consummate skill and untiring energy it has risen to colossal proportions, while the name of Dr. Robertson will be handed down to remote generations as a benefactor to his kind. At last General Assembly the subscriptions to the fund of this Scheme had risen to the princely sum of £194,211 sterling, of which £28,000 were subscribed during the previous year; and up to that time 38 new parishes had been erected. Not satisfied with this, and designing the erection of 150 new parishes, the committee propounded a new supplementary scheme embracing certain Provinces, in each of which it was proposed to erect groups of parish churches provided with endowments by contributions to each chapel of a group. Five Provinces were thus set apart, and the work has since the rising of the Assembly been going bravely on. In a recent address, Dr. Robertson states that for each of the first 20 chapels that shall be endowed in group first, upwards of £700 had been subscribed, or £16,000 in all; in group second, about £500, or in all £10,000; in group third about £1160, or a gross sum of fully £23,000; and in group fourth, much the same as in group second. In group five, the effort was only commencing, but in the last two months nearly £350, or in all a capital sum of £7000 had been subscribed. On the whole, Dr. Robertson stated "that he cherished the sanguine hope that they should be able to report to

next general assembly, the accomplishment of this part of their task of a gross subscription of £160,000 stg., or £2000 for each of 80 chapels."

Is not this subject for gratulation, and is it not pleasing to see the Church of our fathers putting forth such noble efforts to place the good tidings within the reach of the poor and needy in the land. We earnestly wish the Parent Church God speed in this wise and noble undertaking, and the while, we earnestly cherish the hope that some earnest large hearted man of vigorous thought and determined Christian energy may be raised up amongst us, to grapple with the scheme for an addition to the temporalities of our church, contemplated by our Synod.

The Presbytery of Toronto have already initiated the movement, and we believe are succeeding well.\* But a larger, more general and comprehensive movement is wanted, and we trust that when the fitting time has come, it will not come already, the effort may be made and carried to a successful issue. We believe that our church may be a blessing in this land. May pastors and people be pervaded with the spirit of their Master and be ever active in his work.

#### THE FRENCH MISSION.

This scheme of our church has lapsed into partial abeyance, we trust it will be revived to active life. Our church has a duty to perform in this matter. She has put her hand to the plough, she may not turn back. The French Canadian people are at our doors, living under the same government, united to us by many ties, they have strong claims upon our Christian sympathies. We notice that at the last meeting of the Presbytery of Montreal, a French Mission sub-committee was appointed, charged with the duty of watching over this effort of the church. Our Synod owns a valuable property in Montreal belonging to the French Mission and another in Sorel, on which there is a brick church. These should be made available. The main difficulty has been in getting labourers, yet these may be forthcoming in time. Our own College is likely to furnish a French Minister, and we believe one of our divinity students has some knowledge of the French Canadian dialect. Eventually a station might be opened at Sorel, round which there is a small Scottish population, and the two

\*A friend in a letter to one of the Editors writes in regard to this effort as follows:

"The Presbytery of Toronto are getting along hopefully in their efforts to initiate a Missionary temporalities Scheme. I was last week at two meetings, one of them at Markham and one at Scarborough. The audiences were good and subscribed very well for the year. Vaughan too though having no minister responded nobly." We should have been glad to have been in a position to place fuller details before our readers. Our people neglect too much to avail themselves of the influence of the Press.

missions might be combined. The whole subject merits earnest and prayerful consideration. Meanwhile we copy an extract from a report of the Rev. F. P. Sim, and Alex. Morris, Esq., Elder—a sub-committee of the Montreal Presbytery, who visited the former mission at Milton, and reported as to its position, in a report adopted by the Montreal Presbytery and by them transmitted to the Synod as their report. Owing to the marriage of the former missionary to his wife's sister, there was a difficulty as to his remaining in the employ of the church, and shortly before the visit of the committee to the Station, distant about 100 miles from Montreal, the French Protestant people of Milton and neighbourhood, formerly in connection with our body, had united with the Wesleyan Methodist Church. The committee, before narrating the incidents of their journey and the result of their visit and inquiries, throw out the following suggestion, viz:—

"Before explaining the present state of the Mission it may be remarked that there are two modes in which such a mission may be conducted, the one, that of carrying it on on a broad basis, proclaiming the cardinal doctrines of our holy religion, irrespective of denominational peculiarities, and the other, that of proclaiming these truths, but at the same time endeavoring to attach those brought under their influence to some particular method of church government.

The first method however captivating in theory, your Committee do not think adapted to the circumstances or views of our church. If it be adopted, a system of church government must eventually be observed, and the views of one or other of the sections of the great Protestant family must be adhered to, and in the interval, the members of the little church weaned from their former faith are liable to become unsettled in their views. Your committee therefore conceive, that the true policy of our church is to conduct its mission under its own supervision, preaching the great doctrines of the truth as it is in Jesus, but at the same time, attaching the people to the order of government and distinctive views of our church. \* \* \* \* \*

And then conclude as follows with some practical suggestions which we copy, as the subject requires consideration in the hope that the mission may yet be placed on a satisfactory footing.

But to conclude, with the loss of the mission station at Milton, the active operations of our church in the French mission field cease for the present.

Shall they do so entirely? We trust not; having put her hand to the plough, we trust the church will not draw back. The French people have strong claims upon us. We live in the same land. Their condition as regards intelligence, morality and religion, acts and reacts upon us; we may not therefore say "am I my brother's keeper"? No, the church must go forward, and learning from the past, we would suggest, that another station should be selected within the bounds of the Presbytery, but in some locality where the missionary would be under the constant supervision and easy access of the members of this court. In the first place, and until the church is in a position to render available the means collected for a mission Church in the city of Montreal, and to place in it a minister of standing from the Geneva or Vaudois church, let a person com-

bining the duties of a colporteur and catechist, be placed to labor in some such locality as we have indicated, and where no other society is operating, and let a school be organized in connection with it. A man of competent attainments for this position could be readily obtained at once and under the inspection of some one of our ministers, the work could go on, with some hope of its being steadily prosecuted and maintained permanently. We believe there are several openings for such work, but when a station is selected, it should be with the determination of persisting in it, *in that locality*. There is danger in fitful efforts. The work is an arduous one, the field is wide, there are many difficulties, but the duty is a plain one. Besides, we believe that the Canadian people, from their mild amiable character are peculiarly accessible to patient persevering efforts to teach them the truth, and we think that the mission if faithfully carried out and carefully watched over, will yet under the blessing of God be productive of good.

We do not believe that we should be discouraged by past difficulties and discouragements. There may have been little fruits, little perceptible returns, yet the bread cast upon the waters, will be found again, and some single seed may have been sown which may bring forth an abundant harvest.

Nay, if the plan we propose be adopted, and a mission school be opened in connection with the new station, we may yet be privileged to witness a native Canadian licentiate of our church trained in our theological hall, going forth to preach the words of life to his benighted countrymen.

We commend the whole subject to the earnest attention of the Presbytery, in the hope that their measures for the re-establishment of the mission may be overruled for good and that it may be placed on a sound and satisfactory basis.

The whole nevertheless respectfully submitted."

SERMON preached at the Annual Meeting of the Lay Association of Montreal on the evening of the 15th of January, 1857, by the REV. WILLIAM SNODGRASS, of St. Paul's Church, Montreal. Published in the PRESBYTERIAN by request of the Meeting.

Psalm, cxxii, v. 6.—They shall prosper that love thee.

There are two ways, my brethren, in which the certainty of an expected or predicted result becomes a settled conviction and exercises a permanent influence in shaping the conduct of men. The one way is to repeat an experiment or observation a sufficient number of times and to find that, the same conditions being fulfilled in the same circumstances, exactly the same effect is always produced. This is the method adopted in all those pursuits, success in which is dependent upon an accurate knowledge of the nature and application of such means as frequent use has proved to be the most suitable and proper for certain purposes. They who occupy themselves with the exact sciences and fine arts are guided by truths which are established in this way, whether in conducting new and independent investigations or in availing themselves of the labors of others. This course is even extensively adopted in the more common occupations of life, and you may generally predict the result to be a successful or unsuccessful one, according to the adher-

ence which is given, by men entering upon business, to those well known rules and maxims which govern commercial affairs and in a great measure decide the fortunes of merchants and traders. The world is not generally a deceitful master. More frequently than otherwise it gives all that is bargained for, when a compact is fairly and seriously entered into between it and its votaries. Men generally reap what they sow and according as they sow. Provided they have health and strength—conditions which, though they seem the most beyond our control, are nevertheless very much at our getting and keeping—success in business will be attained wherever there is a due exercise of caution, prudence and forethought, combined with a strict attention, an undeviating honesty and an unrelaxing diligence. From the numerous examples which are witnessed of this, the conviction is induced that to fulfil faithfully those conditions is the wisest and safest course to adopt; and, though there be no other motive at work than a regard for one's own interest, men for the most part enter upon the vocations of life with a determination to govern themselves accordingly; and of those whose dealings have been regulated by this determination the lists of the successful are chiefly composed.

The other way in which we may be led to entertain a conviction and to submit ourselves to its practical influence is the addressing to us of a truth by an authority which we cannot resist, because of certain indisputable and overwhelming claims to our respect and submission commanded by that authority. In this case, anterior to the enunciation of the truth of which we are convinced, we may have seen or felt no evidence of its certainty. Our experience may not have been large or prolonged enough to embrace it, and our observation of its effects upon others may, from a variety of causes, have been prevented. It is even possible that, though we receive it now with unquestioning complacency, we may have previously rejected it because of its reaching us by a different channel, or because of its being backed by a testimony which we deemed inadequate. But, the moment we discover on it the imprint of an authority, at whose instance we are prepared to receive any statement, no matter how strange or paradoxical it may seem, we feel there is no room left to dispute it nor any liberty to trifle with it. There can be no question that many beautiful examples of this are furnished by the ordinary relations and common occurrences of life, as when a dutiful and obedient son, unripened by observation and unschooled by experience, receives with implicit confidence the instructions of a wise and loving father, or when an attached and trusting pupil imbibes the lessons of his revered preceptor. But by far the most interesting and instructive illustrations are

supplied by the experience and the practice of Christians. In their hearts many a conviction finds a home for no other reason than this—that the truth to which it corresponds bears the solemn and determinate impress of Heaven's immaculate authority. Their subsequent experience can hardly be called a confirmation as if they need or propose to wait for any confirmation; for that experience, and no other, is but the result upon which they previously and surely reckoned. The Word of God is to them a sufficient voucher for any statement; and, in reference to matters the realization of which is carried forward in the future, because dependent upon their fulfilment of certain conditions and their use of certain means, the faith which they exercise in the attainment of promised results is the main-spring of that zeal and diligence which characterize their conduct. No matter how difficult those results may seem to be of a successful attainment, no matter how far distant the final and expected issue may seem to be removed, no matter how many the conditions to be fulfilled and the means to be used, no matter how long and arduous the journey that must be travelled before the appointed goal is reached, it is enough for them that God's word is pledged and God's authority given. They receive the truth announced. A corresponding conviction is produced. And in the belief of that truth and under the constant presence of that conviction they enter manfully upon the course prescribed, cheered and sustained by the projected light of God's promise and pressing forward to the beckoning prosperity of God's favor which certainly awaits them. I am surely right in asserting that to call a man a believer, in the Christian or Scriptural sense of the term, is to apply to him a downright misnomer, if he is not prepared to receive a statement, such as that contained in the text, simply because it is addressed to him on the authority of Him who cannot lie, or, what is the same thing, if he is not prepared to let that statement influence his affections in a particular direction and regulate his actions in a particular way to an extent and in a manner corresponding to the importance of the truth affirmed and the magnitude of the interests involved,—no matter what his experience may hitherto have been, and no matter what the difficulties with which the predicted result may seem to be beset. On the other hand it is the proper function and the very excellency of faith to qualify and enable us to receive, without a doubt or an objection, every promissory or prophetic intimation which comes to us accredited and stamped with the authority of God, and to stimulate throughout a period prior, it may be, long prior to the realization, to struggle nobly and wait patiently for the predicted consummation. In this case the love of the believer is not chilled by any real or

seeming opposition of circumstances, nor is his hope dejected by any temporary disappointment, nor is his activity relaxed on account of the obstacles he encounters. But, still loving in spite of the contradictions of the world, still hoping against hope, and still zealous notwithstanding the continued fruitlessness of his efforts, his eye and his affections remain fixed with glowing anticipations upon the coming manifestation of God's faithfulness to all that He hath promised.

It is not difficult to ascertain how such a man will receive the announcement of the text, nor is it difficult to determine the manner in which his conviction of its truth will influence his conduct. These words intimate, without any qualification or exception, but with absolute positiveness, the attainment of a certain good by all who are engaged in a certain way. It is affirmed that they who love the Church shall prosper. The assertion is a portion of the contents of that book in which nothing false is to be found; and, provided only we reverence aright the authority on which it is made, we cannot, in any circumstances, feel ourselves at liberty to question it, if we would preserve our character and retain our position as believers. In a case of this sort to question the declaration is to reject it; to hesitate in accepting it is to manifest an unwillingness to honor the obligations or discharge the duties which it suggests, and even to risk the utter disqualification of ourselves for undertaking anything worthy of a cause which claims our pious affection and earnest solicitude. You might as well deny, in the face of the most satisfying evidence to the contrary, that there is any church of Christ at all upon earth, as imagine or aver, in the face of this declaration, that the lover of Zion, who lives and labors in the Church's behalf, shall fail in the attainment of a prosperous issue to the love that inspires his soul and prompts the efforts that characterize his life. If then, my brethren, ye have faith to receive this saying of your Lord, if I am right in addressing you as believers, if ye are here assembled because ye love the Church and have a special attachment to that branch of the Church with which ye are more immediately connected—for I am confident that I can use this language without deserving the reproach of sectarianism—I implore you, as ye respect the authority of God, as ye value that spiritual institution of which He is the Head, as ye regard your own prosperity, take counsel and encouragement from the words of the text, even although in times past the result of your efforts may have been but small, and although at this moment ye should conceive—what I do not say—that the prospect is anything but promising. The cause ye have espoused is the cause of Truth and God. He will prosper them that love it.

There are two propositions contained in

this text which come to us with all the importance and solemnity that investment with God's authority throws around them. The one is implied—that the Church is a proper object for us to love. The other is distinctly asserted—that prosperity shall be attained and enjoyed by those who love the Church.

First,—The Church is a proper object for us to love. Although with reference to this truth, as with reference to any other addressed to us by the authority of God, the simple fact that it is an intimation of Scripture affords to the Christian abundant reason for receiving it, yet there are some considerations which are fitted to recommend the Church to our pious regards and affectionate solicitude. The Lord has the first claims upon our love and reverence, and we love Him aright only when we love Him supremely and subordinate every other object which commands our attachment to the place which we give and consecrate to Him in our affections. But there is a sense, and a very important sense, in which we love God aright only when we love the Church aright. The love of God is to a considerable extent identical with the love of the Church. You will very greatly fail in serving your Divine Master, you will come far short of the respect which is due to His authority if you do not adopt it as a firm and settled conviction that the Church is worthy of your love. Does not your Divine Master love the Church? He calls it His Church. In a most marvellous and peculiar manner He has made it His. He has prescribed laws for its government. He has instituted a variety of offices to secure an efficient and orderly management. He has provided means for its extension and security. It is for the sake of the Church that the world is preserved, and it is for the salvation of the world that the Church has been established. It is in and for the Church that the most luminous display of Jehovah's attributes has been exhibited, whether it be in respect of the wisdom which He has exercised in originating, organizing and extending it, or the power which he has put forth to defend and protect it, or the loving-kindness to which we are indebted for all the privileges and benefits of which it is the vehicle, or the faithfulness which He has vouchsafed to the exceeding rich and precious promises that mark and bless, by their fulfilment, every stage of its history. It was for the sake of the Church that Jesus came into the World and suffered in our nature upon the Cross; and the Church, so far as that term is expressive of those who believe in Jesus, is a body of living men of which He is the gracious Redeemer, the Divine Head, the great High Priest, the sovereign Lord, the reigning King. By all the authority of God's Word, by all the authority of Christ's example, by all the authority of divinely appointed institutions, we must therefore

feel that we are persuaded and bound to love the Church. Surely that is a proper object for us to love which Jesus loves so much, and surely, my brethren, we run little danger of estimating too highly, of loving too well, of supporting and extending too vigorously, an institution with which Christ is so intimately and immediately connected. And, though, my friends, you have associated yourselves together for the purpose of advancing the interests of what is only a section of the Church, yet you cannot too constantly remember that no attachment or devotedness to the distinctive principles to which you have committed yourselves needs ever interfere with the love which you bear to the Church at large. Nay rather, the very manliness and honesty with which you adhere to and support these principles, in subordination to the spiritual welfare of our members and adherents and to the quiet yet vigorous extension of the borders of our Zion, should be a pleasing and convincing testimony that you do love the Church of Christ in no sectarian or restricted sense. If there are points of distinction and peculiarities of opinion which we deem it important to maintain, we are neither called upon to sacrifice these in order that our love to the Church may have a fuller and broader channel in which to run, nor required to shrink from their defence should the weapons of hostility and opposition assail us. Convinced that ye are of the Church of Christ, see that your attachment and zeal be such that ye may give no occasion to any man to dispute or disallow your claim to a participation in the blessings which God has promised to them that love the Church.

But the text distinctly enunciates the proposition that prosperity shall be attained and enjoyed by those who love the Church. It is a prevailing characteristic of that faith which works by love that the believing recipient of God's truth identifies very much the interest which he takes in himself with the interest which he sees others taking in it, especially when he is the favored and honored instrument of inducing their interest, and that he rates the advantage which he is enabled to insure for his own personal enjoyment very much by the extent to which his fellow-men participate in his prosperity. And I am aware that, both as regards a man's own individual stake in the matter and as regards the bearing which, in his estimation, his personal or associated efforts may have upon the welfare of his fellow-men, very much might be made of the circumstance to which I have referred in the way of illustrating the prosperity which attends his honest and persevering endeavours to love the Church—whether in reference to his character and reputation as a professing disciple of the Lord Jesus and his spiritual enjoyments springing from enlarged capacities and exalted aims, from a growing

strength of union with the Divine Head of the Church, and from brightening anticipations of heavenly felicity when his work on earth shall be done, or in reference to the effect of his benevolent enterprises in instructing the ignorant, in rousing the indifferent, in reclaiming the ungodly, in converting sinners, and generally in promoting the happiness of neighbours both for time and eternity. But I refrain from dwelling upon this part of the subject and confine myself to the simple fact that, upon the highest and most indisputable warrant, I am authorized to declare that prosperity shall not fail to be enjoyed by those who love the Church, inasmuch as a successful issue shall crown their diligence and zeal, if they be only true to themselves and to the cause they have espoused. In this instance no man goes out into the warfare upon his own charges. They are undertaken and borne by Him whose word is the pledge of success. As sure as there is a God in Heaven and a Church on Earth for which He cares, the promise of the text shall be realized by all who cherish for Zion a sincere and earnest love, a fond and constant attachment. And let me but know, my Brethren, that our beloved Zion, endeared to us by all that she has been in history, and valued by us for all that she is still—with the glory of her triumphs encircling her yet, and the strength of her puberty still unspent, and the tokens of her usefulness increasing even now, age and with the marks of many a weary and wasting conflict thick and deep upon her—let me but know that the Church of our fathers, whose gravestones on many a hill and in many a glen record in quaint and simple phrase the privations and sufferings they endured for Christ and His cause—is enthroned in your affections, incites your zeal, calls forth your liberality, and commands your prayers—let me but know that the work to be undertaken here, the destitution to be met, the ministers to be educated, the churches to be built, the pulpits to be filled, is a work which you are desirous to see performed and in which you are determined to assist with pure love and abounding zeal—and, with the word of the Lord God Omnipotent, who is King of Zion, for my voucher, it is my privilege and happiness to tell you that ye will prosper in that whereunto ye have put your hands and applied your hearts.

God has done His part in directing you to the Church as worthy of your love, and in giving His promise that you who love the Church shall prosper; and what remaineth for Him to perform in bringing His word to pass shall not fail to be accomplished. Your part is to fulfil to the utmost of your ability the condition on which the realization of the Divine promise is made to depend. That condition is, that your love be pure, permanent, deep—and that it stimulate you to becoming activity and zeal in the devising of such

schemes and the adopting of such measures as may be needful or proper according to the circumstances in which you may be placed. Opportunities will occur, and the present occasion furnishes one, calling upon you to review the past and consider the future.

If you find that you have not prospered at all or to the extent anticipated, let your want of success be attributed to your neglect or failure in honoring the condition to be observed. Let not a whisper be raised or a doubt entertained that God is this day less concerned about the welfare of His Church or the fulfilment of His promise than He ever was. If you have accomplished anything for the good of the Church, however little, despise not the day of small things, yet rest not satisfied with it. Renewed exertions and repeated efforts, while they will afford an evidence that you have not forsaken your love, will issue in the attainment of greater good. If the prospect before you appear uninviting and discouraging, if there be a work which you would almost shrink from undertaking, if there be difficulties and discouragements which would almost tempt you to desist, remember that He is faithful who hath promised, and that, amid all the doubts and darkness which seem to contradict the fact, "the Lord God Omnipotent is King of Zion." He shall arise and save His people; He shall bless His inheritance; He shall feed them also and lift them up for ever.—*Amen.*

#### LAY ASSOCIATION OF MONTREAL, AND LAY ASSOCIATIONS GENERALLY.

#### CIRCULATION OF *THE PRESBYTERIAN*;

We believe it is the intention of those who have undertaken this important work for the present year to call immediately upon the friends of the Church in Montreal, and especially those interested in the Lay Association, for subscriptions to the funds of that Institution. We placed before our readers, in the number of *The Presbyterian* for February, the Report read at the Annual Meeting held in the previous month. That report is satisfactory, as compared with previous years. We cannot but think, however, that a little more management on the part of the collectors and a little more liberality on the part of the subscribers would place matters in a much more gratifying position. We are aware it is not the most pleasant occupation in the world to be a collector for a religious or charitable institution. But, if it to be done at all, it must be done thoroughly to be done well. In the present instance the collectors have a right to assume that those, whose names are on the list of subscribers, are really interested in giving of their means for the advancement of our Church, and that those who give are under obligation to those who call for donations. It is the duty of those, who intend to give, to

reflect that upon the support which they provide depends, in a great measure, the efficiency and expansion of that institution, which the Christian regards as the highest and best of all institutions—the Church of Christ. The annual subscriptions constitute a very important source of revenue to the funds of the Association. According as they increase or diminish, so in proportion will the Association fulfil the end of its being. We confidently reckon this year upon many new subscriptions, and a large increase upon the old ones. We commend to the cordial imitation of not a few the generous intention of one subscriber, as expressed by himself at the Annual Meeting, to double his subscription.

At present this Association is the only thing of the kind in Canada. We have often put the question, and heard the question put—Why is this? The only answer we have received is the very answer we are most unwilling to record. It cannot be that there is no room for other similar Associations, no work for them to do, no men to do the work, no means with which to do it. No room! Québec, Ottawa, Kingston, Toronto, Hamilton, London are each the frontier City of an extensive, densely peopled country. In each there are men and means sufficient to organize a Lay Association similar to the one already existing in Montreal. Suppose a few earnest, warmhearted friends of our Church were to meet in each of these places, and organize themselves into an Association with a few simple objects to be attained and a few simple arrangements for attaining them; and suppose each Association thus formed raised enough to institute one respectable bursary in Queen's College, and twenty or thirty pounds a year to aid one weak, struggling Congregation, and undertook the circulation of two or three hundred copies of *The Presbyterian*, either by getting new subscribers or distributing copies gratis—all this might not be worthy either of Québec, Ottawa, Kingston, Toronto, Hamilton, or London, still it would be vastly better than nothing. But why should not each of these Cities, and Montreal also, have a Central Association, with an Association in each Village, Town, or even Congregation in the adjacent county as auxiliaries—an organization similar to the Auxiliary Bible Societies—with their branches? We have watched with interest the establishment and progress of Parochial Associations in Scotland during the past few years. They were begun for the purpose of increasing the collections appointed by the General Assembly for the various Schemes. Both as a means and an end, they circulate papers and periodicals of a religious and ecclesiastical description. Our spirits have often been gladdened by the very valuable aid these Associations have rendered to the Schemes and to the temporal and spiritual welfare of the inhabitants of many a parish. We do not wonder at the decided approval



which the Parent Church has given of them, accompanied as that approval has been with a strong recommendation that they be continued and extended. Nothing would gratify us more than to see a similar work begun and carried on in this Country. It would be a most effective method, not only of developing the means and ability of our membership throughout the Province, but also of drawing out and concentrating the affections of our people and of extending the borders and increasing the efficiency of our Church. We earnestly commend this matter to the serious consideration of every friend and wellwisher of our Zion. We invoke the assistance and co-operation of the Church courts. Our Church needs the sympathy and aid of every member, and a work like that referred to is one humble, simple way of securing it to some extent. Every one might do something, God gives the opportunity, and the opportunity suggests the responsibility. The Head of the Church has so constituted the Divine organization over which He presides that there is within its pale a post of honour and reward to the poor man as well as the rich, to the weak as well as the strong, to the unlettered as the educated. All may not preach, but all may pray. Some may not be able to give as much as they would like, but they may persuade and induce others to give. If you cannot write articles to *The Presbyterian*, you can read the articles written by others, or give copies of the paper to those who will. If you cannot make a fine, rousing, eloquent speech at an Annual Meeting, you can collect money or information to form a theme for some one else. In the meantime we shall be most happy to acknowledge subscriptions from friends at a distance to the funds of the only Lay Association of our Church in Canada.

More especially with reference to the circulation of *The Presbyterian* we have a few words to say. The only paper which contains ecclesiastical intelligence with reference to the Church at Home and the Church in the Colonies, issued with the special view of communicating that intelligence to the inhabitants of this Province, has a circulation, in and out of the Country, of 2200 in all. If that number of subscriptions were good and regularly returned, the paper would pay and leave a surplus to be added to the funds of the Lay Association of Montreal. But is that number anything like what it ought to be? Surely not. We are often surprised and vexed at this small circulation. The sole desire of the editors of this periodical has been and is to do good, not to profit pecuniarily. If these remarks should meet the eye of any reader who has not been informed of the fact before, we beg him distinctly to understand that the profits of the paper, whenever there shall be any, are to be thrown into the funds of the Lay Association to aid in carrying out the other objects for which the Association exists. Now, with this fact

before us, we think we have a right to appeal to the Church at large, and we think we have a strong argument with which to enforce our appeal in behalf of an increased circulation. The Lay Association of Montreal, if they had the means, are most anxious not only to increase the amount of the bursaries already given but also to increase their number. Who will benefit by the ministrations of the young men, who are thus enabled to attend College, when they become licentiates? The inhabitants of the Province at large. Well, if they benefit in this way, is it a great thing to ask them now to take and circulate *The Presbyterian*, seeing they will get full value for their half dollars, at the same time that a portion of each half dollar spent in this profitable way will go to the education of ministers or to the aiding of the congregations over which they are destined to preside? We appeal to all who have already benefitted in this way, and we ask them to shew a little consideration and gratitude. If *The Presbyterian* were so much brown paper every purchaser would still have the satisfaction knowing that his money would be well spent. Now that it is paying its own expenses, let every new subscriber understand that his subscription is so far a payment into the funds of the Lay Association—a help to the education of ministers, or to the aiding of weak congregations. We hope that in view of these things many a member of our Church will undertake the work of increasing the circulation in right good earnest. Those who can might take a number of copies to distribute among the poor or to send to their friends at a distance. A few young men in every congregation might canvass the families in their neighbourhood. Sessions might order a number of copies for distribution. Ministers who ought to feel interested might give their countenance to all this, and many of them might also do much to render our paper more attractive by writing a short article now and again on some instructive, useful subject, or by communicating interesting intelligence as it transpires in their neighbourhood. We believe we are not ever the mark when we state that the circulation of *The Presbyterian* ought to be at least three or four times the present number. Subscribers may rely upon it that every effort is made to have it regularly sent to the addresses received. In the dispatching of a large number of copies mistakes will now and then occur, but any notice to that effect will meet with immediate attention. It need hardly be added that all that has been said in reference to *The Presbyterian* is strictly applicable to *The Juvenile Presbyterian*.

WHAT PRAYER IS.—The heart alone makes prayer, and prayer makes holy any place, and builds the oratory, and consecrates any where a Church, a true Church of the Lord Jesus Christ.—*Dr. Cumming.*

## THE CHURCH IN THE LOWER PROVINCES.

Owing to pressure on our columns and the late period at which we received the *Halifax Record* for last month, we condense the following items from its pages.

### NEW BRUNSWICK.

MONCTON.—The subscriptions towards the erection of a church by this energetic but struggling congregation were proceeding successfully. A liberal remittance had been received from Richibucto. The Pastor, the Rev. W. Murray, states that the frame of the church is erected. It will cost £1000.

### TABUSINTAG AND BURNTCHURCH.

In last issue we published an appeal from the Presbytery of Miramichi to the Colonial Committee in favor of this long vacant congregation, and with the utmost promptness that committee have already appointed the Rev. Adam Gibb, of Aberdeen, to the vacant charge. Such attention is encouraging and renders the prospects of our Colonial Church most hopeful.

### NOVA SCOTIA.

The Presbytery of Pictou have remitted to the Colonial Committee £67 18s. for missionary services. Should not our Presbyteries imitate this example, so well set?

The Rev. Thomas Jardine was to leave Liverpool for Nova Scotia on the 31st of January, and has no doubt ere this arrived.

ST. MATTHEW'S CHURCH, HALIFAX.—Upwards of £4000 having been subscribed to rebuild this church, recently destroyed by fire, a site was about being procured and "arrangements made for the erection of one of the largest, most commodious and handsome edifices in the Province."—The *Record* reviews Dr. George's Address on Moral Courage, and deservedly passes a high eulogium upon it.

## THE CHURCH OF SCOTLAND.

[From the *H. and F. M. R.* for January.]

### BOMBAY.

The following letter, from Mr Sheriff, contains gratifying accounts of his success. The severe illness of Mr. D'Almeida, and the temporary loss of his services, are to be deeply regretted, but it is to be hoped that a change of residence for a few weeks, may, with the blessing of God, be instrumental in restoring him to health.

All the details respecting the baptism of the two converts will be carefully perused, evincing as they do the marvellous power of Divine truth, and the zeal with which every effort is made to win souls to Christ.

The remarks of Mr. Sheriff, as to the prospects of the mission, demand the best attention of all who are interested in the work,

while the account which he gives of the "bold defender of Hindooism," show how various are the difficulties with which Christianity must contend.

Letter from Rev. J. Sheriff to the Convener, dated Bombay, Nov. 1, 1856:—

"Of Mr. Hunter's departure for the Punjab, and of the reasons of it, you have already received a full statement; therefore, I need only express my deep regret that his zealous labours in the cause of Christ should have been so soon lost to Bombay. May He, whom he serves so devotedly, grant him strength to labour long in that important field, whither He has transferred him, and bless his labours with abundant success.

"Another trial has befallen us, in the severe illness of Mr. D'Almeida. On the 16th ult. he became unwell, and the disease soon manifested the symptoms of cholera. For five days his life was despaired of, but, thanks to Divine mercy, he is now recovering. So extreme is the weakness to which this terrible disease has reduced him—a weakness the greater because his health is naturally feeble—that for a considerable time the mission will be deprived of the valuable assistance his experience and his devoted love to his Master enabled him to render us.

"There has been much, since I last wrote you which you will rejoice to learn, and which is well fitted to impart faith and courage, and to call fervent gratitude to him whom we serve. Mr. Hunter informed you of the interesting circumstance connected with the baptism of Mahomet Ismail, our third convert. I have since had the happiness of admitting two young men into the visible church of the Redeemer. The first was a Parsi, named Homusji Behramji, aged 21 years, employed formerly as workman in the engineer department of the Government Dockyards, and afterwards on board the Acbar. He had been seeking spiritual light and peace for several months before he came to the mission for instruction. For about three months he attended as regularly as possible in the evenings. As he had acquired a considerable amount of religious knowledge, and as he appeared to be sincere in his avowed belief in Jesus, as the true and only Saviour, he was, in accordance with his earnest often repeated wishes baptised, after the usual morning services in the institution, on the 31st of August. As neither his attainments nor his abilities are such as to render him likely to be useful as teacher, he has not been admitted into the institution as an inmate, but he continues to follow his own occupation as before. It will be seen that his position is one of great difficulty. He is hated by the followers of the faith he has forsaken; without long established principles to guide, or firmly rooted habits to support him, and surrounded by many and powerful temptations. I am not unprepared to suffer much anxiety and pain on his account. My duty is, to strive to keep him in the narrow way, by instruction, advice, encouragement, or warning, according as he may need; and I shall endeavour to discharge that duty in the spirit of love, and with fervent prayer. Knowing that greater is He that is for us than all that can be against us, and that with God all things are possible, I hope that he will be preserved, soul and body, unto life everlasting.

"The other convert is a Mussulman, aged 26 years, named Abdoolleh Sheh. There are several interesting circumstances in his case. When the Mohametsans made such

a bold and resolute attempt to carry off by force our first convert, Abdoolleh was among the most active of the band. Having learned that I came from Madras, he seemed to think that his knowledge of the Tamil language entitled him to take great liberties with me during the struggle that ensued. He clung to me most closely and pertinaciously, and seriously impeded my efforts to frustrate their daring design. Such was the mischievous commencement of our acquaintance with each other. A short time after that event he expressed his desire of coming to the institution to receive religious instruction; and as soon as it appeared that he was really in earnest, every facility was, of course, afforded him. Few nights passed without a visit from him, and he frequently stayed with Nusseroola till near midnight, discussing the question which he felt to be repeatedly momentous, 'What shall I do to be saved?' Even amidst the fierce licence which prevails during the Mohurram, when the danger was evidently so great in the excited state in which the Mussulmans were, with regard to our institution, that I felt it to be my duty to advise him to abstain from coming for a few days, he ventured to slip in, and managed to do so unperceived. As he had previously a considerable amount of Scriptural knowledge, he was not long in perceiving, and confessing that salvation is to be found in Christ Jesus alone. He consequently applied to me to admit him into the mission; but I wished to extend his probation a little, in order that I might obtain fuller proof of the reality of his faith,—the certainty of his convictions. On the 16th ult. however, he came to the institution in much alarm. Another Mohametan, a Syed like himself, was going to the Free Church institution, and as Abdoolleh's visits to us, and his leaning towards Christianity were more than suspected, he feared that he would be maltreated by his furious countryman. As his fears were evidently well founded, I could not choose but afford him the asylum he craved and needed. I immediately wrote to Mr. Fojett, superintendent of police, informing him of the circumstances, and, with that prompt kindness which he has manifested in all our difficulties of a similar nature, he sent the force needed for our protection. The Mussulmans, however, made no attempt at creating disturbance, they contented themselves with sending, in reply to Abdoolleh's letters announcing his resolution to abandon Islamism, a challenge to a public disputation in the Mosque; a challenge which it would have been as imprudent and dangerous as unprofitable to accept. He was baptised on the 26th ult., after the morning service, as usual.

"He is a native of Mysore, and was employed there as a teacher in a Missionary School, which accounts for his Scriptural knowledge. About a year ago he came to Bombay with some Mussulman merchants to teach Persian in their families, in which duty he was engaged until he joined the mission. His acquaintance with eastern tongues is extensive. He is qualified to teach Persian, Hindustani, Canarese, and Monratti; he can speak, but cannot read, Tamil and Malayalim, and he can read a little Sanscrit. He has commenced the study of English, and, from his evident aptitude for the acquisition of languages, there can be little doubt that he will soon acquire it too. Meantime his knowledge of Monratti, and of the Scriptures, will enable him to be of great assistance to me in the lower classes.

I may add that he is a quiet, unassuming man, and, I believe, a sincere follower of Him whose name he has publicly confessed.

Of our five converts, one, Mahomet Ismail, has accompanied Mr. Hunter, to whom, we trust, he will prove an able assistant; three, Nusseroola, Dinaneth, Razunathjee and Abdoolleh Shah, are engaged part of the day in teaching, and the remainder of it in prosecuting their studies, and preparing for higher duties and more extensive usefulness. May God keep them, and bless them with all needful knowledge and grace, that they may more and more become living epistles of the Lord Jesus, known and read of all men.

It may naturally be asked what the results of these conversions and of the consequent excitement have been as regards the number of our pupils. In this respect, also, there is reason for fervent gratitude to the Disposer of all events. It is true that we have sustained a considerable loss, but that loss is not nearly so great as there was reason to fear would be. All the Mussulmans have left us, which was to be expected. The number of pupils admitted during the six weeks previous to the end of July was 36; the number enrolled during the ten weeks which followed was only 13. The daily attendance was, in July,—maximum, 293, minimum, 244; in October,—maximum, 250, minimum, 212.

It may also be asked what our prospects at present are with regard to conversions. Without entering into details, I may say that they continue to be very encouraging. There is another Mussulman receiving instruction preparatory to baptism, and there are some other hopeful cases; so that I trust to be enabled to inform you soon that our little band of converts has received further accession.

#### SCOTTISH LADIES' ASSOCIATION FOR FEMALE EDUCATION IN INDIA.

THE Secretary has received from Miss Hebron, the superintendent of the Orphanage, Calcutta, an interesting letter on the subject of a *Normal Class* for girls. It is dated 6th October, 1856. From it we extract the following particulars:

"You ask whether we could not have a normal class. The girls in the first class are being taught so as to enable them to go out as teachers. If these girls are married to teachers or catechists, they will be quite capable of conducting a school, or going to teach in Baboos' houses. They are taught both English and Bengali, and take their weekly turn in teaching the lower classes. One of the elder girls, named Diljohn, married the teacher of the Kidderpore school, and she conducts it beautifully. It is quite a pleasure to visit them.

"I have procured a Bengali Bible for 'Ruth Iona.' She is a tall girl, and came to school late. She is taught Bengali only and sends her acknowledgements in that language, with a translation by one of the other girls."

"Ruth Iona" is the protégée of the children attending the St. Andrew's Church Sabbath school, Portsmouth, near Kingston, Canada West.—*Ibid.*

#### TURKEY.

We most earnestly trust that the favourable accounts which continue to be received from our missionaries in this promising field of labour may prove, through the blessing of God, the means of inducing some of our pious licentiates or students of Divinity to offer themselves for service in it,—

at least for a time. Surely we are not always to have to seek for our missionaries elsewhere. The harvest truly is plenteous, but the labourers are few. May the Lord of the harvest send forth many labourers into His harvest.

Mr. Marcus-ohn has sent a pious Armenian layman to reside in Cassandra, and to attend meantime to the spiritual wants of these inquirers. May the Holy Spirit guide and teach him, and abundantly bless his humble efforts. Mr. Marcus-ohn then proceeds to give the following deeply interesting account of the progress of the work at SALONICA.

"It is with feelings not to be uttered in words that I now turn to communicate to you what the Lord is doing in Salonica. A few days since we were startled by the intelligence that a Jewish Rabbi had confessed himself in the presence of the chief Rabbi to be a Protestant. The immediate cause of this open profession may be briefly stated as follows. The said Jewish Rabbi, Mr. Mercadi, considered one of the most learned among the Jews, had for several years back been interested in religion, and was in the habit of reasoning with the Jews from the Scriptures. He openly avowed his belief in the Messiah, and not infrequently confounded the Jews by arguments drawn from the Scriptures. But still fear of persecution, and an imperfect experience of the power of true religion, kept him back from making an open profession, by baptism, of his faith in Christ. When I arrived in Salonica, Mr. Rosenberg pointed him out to me as one of whom we might hope that, through the grace of God, he would separate himself from the world and take up the cross of Christ and follow Him. Hence, though he was then still belonging to the Jewish community, he was yet known among the Jews as one who was leaning to Protestantism, and therefore drew upon himself the hatred of the Rabbies. This Mercadi, like most of the Jews, is a merchant, and, as the business of the Jews here lies in the hand of the chief Rabbi to whom all the Jews go to settle their affairs, he also came in contact with the chief Rabbi through a matter of business he had with another Jew. It being known to the chief Rabbi what sentiments this Mercadi entertained, he designedly protracted the business, and finally adjusted that Mercadi should receive 8,000 piastres from the said Jew who owed him 80,000 piastres. But Mr. Mercadi, seeing that the Jew was about to run away without paying even these 8,000 piastres, went to the Pasha and took a Cavass in order to prevent the escape of the Jew. This act so enraged the chief Rabbi that he called him, and began to heap upon him epithets of dishonour, so that, finally, Mr. Mercadi in justifying himself was compelled openly to profess himself a Protestant. No sooner had this confession escaped his lips than the chief Rabbi, in ungovernable rage, commanded him to leave the premises, and threatened him with immediate imprisonment. The poor man, frightened, came to us for counsel, and Mr. Rosenberg immediately went to the English Consul to intercede for him. Finding that he would not be persuaded to lend us a helping hand in this matter, and knowing perfectly well that the Rabbies would use every means, "per fas aut nefas," to persecute this poor man merely because he wished to become a Protestant, we applied to the Pasha and asked for justice. The Pasha received us most kindly, and promised us, in case the chief Rabbi should persist in persecuting the man, that he would call him before himself and endeavour to give a just sentence. But, before the case came before the Pasha, we endeavoured still further to fulfil our duty as Christians by requesting the chief Rabbi, in a very polite and respectful letter, to desist from persecuting the man, or else we would be obliged to appeal to the representatives of the Protestant nations to protect Protestants. But, as we might have foreseen, this letter produced no great effect on the mind of the chief Rabbi, and the day before yesterday we went up with the man to the Pasha, that we might hear his sentence. The

Pasha received us very kindly, and then questioned Mr. Mercadi with regard to his interview with the Rabbi. Mr. Mercadi, in simple words, told the Pasha the facts of the case, that the chief Rabbi was enraged because he confessed himself to be a Protestant, and that that was the cause of his persecution, and that he in no respect spoke disrespectfully to the Rabbi. To test the truth of Mr. Mercadi's statements, the Pasha called in the Cavass, who was present at the time when Mr. Mercadi made his profession of Protestantism before the chief Rabbi, and asked whether he heard any disrespectful words spoken by Mr. Mercadi against the Rabbi. The Cavass, in his simplicity, said straightway that he heard Mr. Mercadi speak no disrespectful word against the Rabbi, but that the Rabbi drove him out in a rage. This simple testimony, bearing the truth on its face, was sufficient to show to the Pasha the whole state of the case, and he immediately spoken encouragingly to Mr. Mercadi, and commanded his inferior officers at all times to give all lawful aid to the Protestants, and to protect them from persecution.

"The above is a simple statement of the naked facts, but the influence the affair has already exercised, and will exercise on our work here, is immense. In the first place, the Rabbies have seen themselves, in the very outset of persecution, frustrated in their plans, and brought by painful experience to know that the law will protect the Protestants. Secondly, many Jews, who have lived heretofore in constant dread of the Rabbies, and only clandestinely came 'by night' to drink at the fountain of life, are now emboldened to set themselves earnestly to search after the Truth. Thirdly, many Jews, who looked up to Mr. Mercadi as one of their most learned Rabbies, and who often said to the missionaries, 'If such a man as Mercadi become a Protestant, then we will believe you,' will doubtless now be brought to a candid consideration of the claims of our blessed Redeemer, and through the grace of God we may hope that many of them will be led to own His claims and profess themselves His people. Fourthly, the whole progress of the affair, in which a poor helpless man, having to contend against the combined forces of the Rabbies, and the most wealthy Jews, in a country where bribery has not yet lost its powerful influence, has come off victorious by the unsophisticated statement of a poor Cavass, bears on its face so much the interference of a merciful Providence that the Jews are struck with astonishment, and are led to confess, in spite of their disappointment, that the Lord reigneth and doeth righteously. And, finally, Mercadi himself sees in the whole affair such a special providence that he is led more assiduously than ever to search and try his own heart and seek to make his peace with God. He thanks God that he has led him in such a mysterious way openly to confess Christ Jesus our Lord, and is earnestly desirous to be more thoroughly instructed in the truths of Christianity, that he may by baptism seal his profession. Mr. Rosenberg and myself intend to give him systematic religious instructions and, as soon as he gives satisfactory evidence of a real change of heart, I shall administer to him the rite of baptism. Truly we have great reason to thank God, and take courage. "This is His doing, and it is marvellous in our eyes."—*Ibid.*

#### PRESBYTERY OF DUNFERMLINE.

This reverend court met on Wednesday. Mr. Roddick, presentee to the parish of Aberdeen, was appointed to preach there on the 18th and 19th current, and the moderation of his call to take place on the 29th current. Mr. Currie moved, that "The Presbytery, having now had their attention called to the Provincial Endowment Scheme, feel highly gratified that so much progress has been already made in the attainment of an end so Christian and patriotic, resolve—That their

respective parishes be made acquainted with the provincial plan, entertaining no doubt that the members and friends of the Church of Scotland will subscribe to it voluntarily, and as far as God hath prospered them; and they farther recommend that a report of the subscriptions in each parish be given in to the meeting of Presbytery in April next," which was agreed to.

#### PRESBYTERY OF EDINBURGH.

The Presbytery of Edinburgh met on Wednesday—the Rev. Dr. Simpson, Kirknewton, Moderator.

##### TRINITY COLLEGE CHURCH.

Dr. Barclay gave notice that at next meeting of Presbytery he would submit a resolution on the subject of the Trinity College Church, the object of which was to obtain, without further delay, the erection of a suitable church for that parish, leaving it to the Town-Council to fulfil their statutory obligation, by re-erecting the ancient edifice on any site that may be deemed suitable.

##### THE ENDOWMENT SCHEME—THE PROVINCIAL PLAN OF OPERATIONS.

A letter was read from Dr. Robertson, Convener of the Endowment Scheme Committee, to Dr. Veitch, stating that he was exceedingly anxious to call the attention of the Presbyteries about this time to this Scheme, in order to reawaken interest in the plan of provincial subscriptions, the practicability of which plan had been fully demonstrated by the measure of success with which it had been already prosecuted. In this province, he stated, more than one-half of the work had been accomplished, and he had no doubt that, if the remainder of the task were undertaken with adequate diligence, the work would soon be accomplished.

Dr. Veitch, in introducing his motion, said—In calling your attention to the Endowment Scheme, I need not detain you with any lengthened statement as to its important object. It is, as you well know, designed to meet the spiritual wants of our country, for which, through the rapid increase of its population, the existing parochial arrangements are quite inadequate.

True, we have our parochial economy, as that was arranged for our country with half its present population; we have our parochial economy in name, but of what practical advantage as concerns parishes, some of which are populous as counties; how shall pastoral oversight extend to every family—how shall the Gospel be pressed on every individual in parishes which contain ten, or twenty, or fifty, or, as St. Cutbert's, eighty-two thousand inhabitants? In such cases, indeed, congregational ministrations may largely maintain the cause of Truth, and demonstrate the power of the Gospel, by preventing society from altogether sinking into a moral waste; but these are only as light irregularly scattered amid the darkness—and what masses of darkness are there into which scarcely a ray of light ever penetrates! That the Gospel may be brought fully to bear on these districts, they must be divided into parishes, so small as to enable the ministers to know the state and character of every inhabitant, and, in private as well as public, address the Gospel of salvation to the conscience of every individual. Let this be done, and we have no fears as to the result. We are persuaded that, as of old, the Gospel will show itself the wisdom of God and the power of God—the grand source of social improvement and national prosperity—the word of eternal salvation to the multitudes of old and young, who, in this land of high profession and wonderful privilege, are living spiritually neglected, who are without God in the world, who are perishing for lack of knowledge. But, granting the soundness of the principles on which it pro-

ceeds, from such a task as that undertaken through the Endowment Scheme many have been ready to shrink in despair, regarding it either as altogether impracticable, or a thing to be deferred to future and more convenient time than the present. It has been with us as it was with the Jews after their return from Babylon, who, after having laid the foundation of the Temple, yet, under the discouragement of the time, for many years delayed to proceed with the work, saying—"The time is not come, the time that the Lord's House should be built." The foundation of the House we had laid in the Home Mission Scheme, but the completion of the work we were delaying, when the Endowment Scheme broke in upon us with the words of the prophet—"Is it a time for you, O ye, to dwell in your ceiled houses and this House lie waste? Now therefore thus saith the Lord of Hosts—Consider your ways." The work from which we were apt to shrink, the Endowment Scheme, especially through the provincial plan, presents itself to us as a practicable work, and a present work which concerns each of us, and is no longer to be delayed—a work to which we are bound alike by the prosperity that demands our gratitude and by the adversity that demands fruits meet for repentance. According to the provincial plan, so clearly explained in the circular issued by the Committee, the work is allotted to all, according to their several ability; and, if all will but do their own particular portion, the accomplishment of a large instalment of the work is certain and what most of us may live to see. The large contributions of the wealthy are earnestly solicited, and will be thankfully acknowledged, but the success of the Scheme mainly rests on the multiplication of small sums, which all, except the very poorest, have it in their power to contribute, and for which they are bound, neither as regards time nor as regards amount, beyond their own willingness and ability. That according to this provincial plan—a plan so reasonable, so practicable—we have the prospect of seeing in a few years so many as one hundred new parishes added to the Church—how should this inspire us with resolution to unite in the great cause heartily and zealously: willing for every labour, and grudging no sacrifice! Think of the inestimable benefits necessarily implied in so large an extension of the parochial economy, by which the means of grace are most efficiently applied; and think, besides, of the Home Mission relieved in consequence from its present engagements to explore the untrodden wastes of society, to visit the unvisited, to recover the lost sheep, to invite the wanderers on the highways, and compel them to come in. What new life to the Church! what blessings on the whole land! Nor are we encouraged merely by the grandeur of the enterprise in itself, for how greatly and far beyond all expectation has the work already progressed, as though the arm of the Lord were revealed in it, assuring us of complete success. In the founder of this Scheme, who, with devoted piety, so remarkably combines strength of intellect and indomitable energy of purpose, we may recognize one of those great men whom, in times of emergency, the Lord raises up to do His own glorious work, to rebuke men's unbelief and despondency, to rekindle their decaying ardour, and to teach them that His arm is not shortened, and that the power of His grace has not passed away. Think out of what small beginnings, and in spite of obstacles, which to most men would have proved insurmountable, this Christian patriot—winning for himself a name and a place among the noblest worthies of his country, but ever forgetting himself that his Divine Master may be honoured—has advanced the building of the Lord's House amid the desolations of the land, until it commands general attention, astonishes the sceptical, and conciliates the admiring interest even of those who thought that the walls of our Zion were hopelessly sinking into

ruin. Since the commencement of this Scheme no fewer than forty-four new parishes have either already been added to the Establishment, or are in the course of being added—contributions have been received or subscribed to the amount of upwards of £240,000; and behold in all this what God hath wrought: He hath not forsaken His inheritance: He is declaring to us, as though by the audible voice of one of the ancient prophets—"I am with you, saith the Lord." And how shall we more appropriately express our thankfulness than by our ready co-operation in the work to which God is so distinctly calling us? The success of the provincial plan depends on the extent of the interest excited, and on the drawing forth of the liberality of all classes of the Christian people in every parish, and this, therefore, demands the attention and the efforts of every minister, however small his parish—however humble in rank the members of his congregation. Fully one-half of the amount necessary for the endowment of 100 churches has been subscribed; and how certainly would the whole sum be realised if all, according to their ability, would but follow the example of the parishes that have already made proof of their liberality. If the work is to be done, it must be done without delay, and this must be my apology for formally pressing it on the notice of the Presbytery: In regard to such a work there surely can be among us no difference of opinion, and, if comparatively few of the parishes within our bounds have as yet responded to the appeal of the Committee, I am persuaded it is not through unwillingness, but simply because there has been indefinite obligation as to the period of making the returns. Whether we have already subscribed or not, let us all be resolved that on our part no effort shall be wanting to hasten on the great work to its completion. In soliciting the freewill offerings of our people, we seek their highest good; and their contributions will, as the Apostle designated those of the Corinthians, be emphatically a blessing—a blessing both as regards the advancement of this great cause, and as regards the spiritual well-being of those whose hearts the Lord enlarges to this liberality. I therefore beg leave to submit the following motion:—"The Presbytery, having had their attention directed to the Endowment Scheme and particularly to the state of the subscriptions to the provincial plan within their bounds, rejoice at the liberality with which in some parishes the plan has been supported, but regret that from so many there is no return. And, impressed with the importance of widely extended subscriptions as necessary to its success, they therefore, whilst recommending renewed exertions to all, especially urge the kirk-sessions of the parishes in which subscriptions have not hitherto been made, to take measures for procuring them without delay; and they direct the clerk to transmit an extract of this minute to all the kirk-sessions within their bounds, hereby requiring each to report what has been done in the parish for this important object to the Presbytery at their ordinary meeting in March."

Dr. Fowler, Ratho, said they were not now called on to apologise for past neglect, or for their having more devoted their efforts in other directions; but what they were now called upon to do was to engage as one man in taking energetic steps to further this great work; and what he liked particularly about the motion was that it recommended to them something more practicable and tangible than the general Scheme—namely, the plan of dividing the work into provincial groups. He did not doubt that they would all cordially unite in advancing the cause, and thus encourage that man of such lofty intellect and sound judgement, who had originated and conducted the Scheme, in the work which he had so nobly prosecuted.

Dr. Paul said there were great masses in his own parish who never would be looked after

till some such scheme as that of Dr. Robertson was brought into operation, and he was quite sure that ministers and kirk-sessions needed only to have their attention turned to the subject to induce them to put forth vigorous efforts. He quite agreed with what had been said as to the manifestation of God's providence in raising up a man for the work like Dr. Robertson. He was evidently an instrument in the hand of God to do much good both as to the furtherance of the Gospel and in promoting the best interests of the Established Church. There was nothing that damped his zeal in the great cause; for, notwithstanding the many disappointments he had met with, his mind had risen above them all, and he had always cherished the fondest anticipations of success in the cause which he so ably promoted. He trusted that the result of what had that day taken place would be seen in evoking a very large measure of liberality in behalf of the Scheme.

After some further remarks, to the effect that this was no new effort in promotion of the Scheme within this Presbytery, but merely a recommencement of efforts that had been successful before, the motion was unanimously agreed to.

Leave of absence for six months was granted to the Rev. R. H. Stevenson on account of the state of his health, for the restoration of which his physicians certified that it would be necessary for him to proceed again to a warmer climate.

The Presbytery soon afterwards adjourned.

#### PRESBYTERY OF GLASGOW.

An ordinary meeting of this Presbytery was held on Wednesday 7th of January, Mr Park, of Cumbernauld, Moderator.

Mr. John M'Murtie, a licentiate of the Presbytery of Ayr, preached a discourse, and was admitted a probationer within the bounds.

Mr. Bain delivered three trial discourses and was licensed to preach the Gospel.

#### LECTURES ON POPERY.

Mr HENDERSON intimated that arrangements had been completed for the delivery of a course of lectures on Sabbath evenings in Glasgow and Edinburgh by ministers of the Church of Scotland belonging to both cities. The Edinburgh ministers are to lecture in Glasgow, and the Glasgow ministers in Edinburgh. The first of the course was delivered in Edinburgh last Sabbath, and the course will commence in Glasgow on the evening of Sabbath first by Mr. Robertson, of Greyfriars. He trusted that the ministers would give information from their pulpits, and that the liberality of their Christian people would be extended, as it was proposed to establish a special mission for the Roman Catholics from the surplus funds in this city.

Dr. HILL said they must all regard the delivery of these lectures with much satisfaction, and he trusted that much good would result from them. He had no hesitation in saying that the members of the Church should give them every support in their power.

#### DR. SMITH'S BEQUEST.

Dr. SMITH moved that a committee be appointed to consider as to the best means of carrying out the will of the late Dr. Smith of Crutheland. The Presbytery were aware that that gentleman had left £500 to be disposed of in the establishing of bursaries in Glasgow University. The money could be easily invested. It would be for the Committee to consider how many bursaries should be established, and in whom the patronage should be invested. For his

own part, he was of opinion that there should be three bursaries of £8, each and that the patronage should be vested in the committee ont he first, second, and third year's students.

A committee was appointed in terms of Dr. Smith's suggestion.

#### PRESBYTERY OF PERTH.

The ordinary meeting of this Presbytery was held on Wednesday—the Rev. Dr. Crombie, Moderator.

##### THE ENDOWMENT SCHEME.

Thomas Duncan, Esq., read a short correspondence that had taken place between himself and Dr. Robertson, Convener of the Endowment Committee of the General Assembly, in reference to the affairs of St. Leonard's Chapel. It appeared from the correspondence that, if the sum of £88 were remitted by the Endowment Committee, everything in connection with the chapel would be right; and Dr. Robertson had requested the Presbytery to put their shoulders to the wheel in the Endowment Scheme, and the affairs of the chapel would be satisfactorily settled.

#### PRESBYTERY OF SELKIRK.

This Presbytery met at Selkirk on Tuesday last.

##### ENDOWMENT SCHEME.

Mr Phin of Galashiels called attention to the present position of the provincial subscription for the Endowment Scheme, entering into the merits of the plan, and expressing his regret that it was not more generally and vigorously prosecuted in this district. As illustrations of what might be done, he referred to the cases of Lauder and Gordon, and to his own parish, in which, without personal solicitation, he had received, in answer to appeals from the pulpit, 110 schedules, containing subscriptions to the amount of L.425, in sums varying from a family subscription of L.3 to 3d, for each of the first twenty churches. His patron and principal heritor had added the very handsome donation of L.100. From his own observation and experience he was satisfied that there was no parish within their bounds in which a great deal might not be done, provided the people were earnestly appealed to; and he was sure that an appeal could not be made to them for a more worthy object. He had reason to believe that, if the Scheme were heartily taken up in those parishes which had as yet done little or nothing, the Committee would be able to report to next General Assembly that sufficient funds had been provided for ensuring the endowment of twenty new churches in this province. He moved, that the Presbytery, while rejoicing in the general amount of the subscriptions to the Provincial Endowment Scheme already received, express their regret that no returns have been made from some of the parishes within their bounds, earnestly press on ministers of these parishes the duty of bringing the matter before their people, instruct them to report the result to next meeting, and direct the clerk to send an extract of this deliberance to absent members.

Mr Murray of Melrose cordially seconded Mr Phin's motion. He was quite persuaded that, if ministers would strenuously support this all important Scheme, their people would not fail to do their part. It would be seen that, in the parishes to which Mr Phin had referred, there were not only large individual subscriptions, but a number of smaller

ones, forming a great whole; and he was confident that they had only to explain the Scheme to the humbler class of their parishioners, to secure their contributions.

Other members expressed their concurrence in the motion, which was unanimously adopted.

##### SCOTTISH EPISCOPACY.

Mr Phin gave notice that, in the event of a measure being introduced into Parliament to incorporate the Scottish Episcopal Church of England, he would move at next meeting that the Presbytery petition against it, and overture the General Assembly to resist it by all the means in their power. There could be no doubt, he said, that such a measure was contemplated; but he fervently hoped that not merely their Church, but all the other Protestant Churches in Scotland, would unite in offering it determined opposition. No where could the movement better begin than in this district, where the Scottish Episcopalians had thrown aside their veil, and exhibited themselves as Romanists in all save the name. It should be remembered that the "disabilities," as they styled them, of which the Scottish Episcopalians complained, were not peculiar to their sect; since no minister licensed by an English Presbytery could be inducted into a living in the Church of Scotland, any more than a minister ordained by a Scottish Bishop could be inducted into a living in the Church of England. The truth was, that the parties originating the intended measure were either English Tractarians, who were anxious to weaken the Protestant interest in the Church of England by an infusion of Scottish Romanizers, or Scottish Episcopalians, who wished to establish a foundation for what they often at present falsely asserted, but with too much success among the ignorant and unwary, that their Church was identical with that of England. He had ventured to make these remarks, trusting that, if his motion should become necessary, he would not only be supported by his brethren, but would find all the Protestant denominations of Scotland acting upon the advice tendered to them by the great and good Thomas Boston of Etrick, who, in 1714, made the following appeal, which seemed as appropriate for 1857:

"Are not our present divisions an infatuation? Must Presbyterians be worrying one another, while the common enemy is at our doors that will make no difference betwixt us? Must we be breaking with one another, while we are in such hazard to be all broken together? Are we not altogether weak enough for our enemies? Must one party stand at a side till they have devoured one another. Herod and Pontius Pilate are become friends. The Mass and the English service are contributing joint endeavours to ruin the Church of Scotland. Papists and malignants agree together against us; and some of them will tell you, that they would rather be Papists than Presbyterians. Some of them acknowledge the Church of Rome a true Church, but not the Church of Scotland. They will have us to be no ministers, because we want Episcopal ordination, and you no Christians, because ye are unbaptised in their account, as not being baptised by ministers having such ordination. And yet we must be breaking more and more among ourselves! Learn from the beasts in the ark to lay by your antipathies. I am not bidding you quit or deny any truth for peace; only do not think that it will absolve you from

what is required, that ye cannot get others racked your length who agree with you in the main."

##### LADHOPE CHURCH.

Mr Smith, of Ladhope, gave in the annual financial statement of the Trustees of the Church, which was highly satisfactory. The Presbytery meeting in behalf of the Schemes of the Church was appointed to be held in Ladhope this year.

#### ECCLESIASTICAL INTELLIGENCE.

**THE SCHEMES OF THE CHURCH.**—We have great pleasure in reporting the munificent donation of L.100 by "A Colonist," to the Colonial Mission, and of L.300 by "An Economist" to the Home Mission of the Church of Scotland, per the Rev. Dr. Fowler of Ratho.

**DALMELLINGTON.**—The Rev. David Stirling, son of the Rev. Dr. Stirling, and at present assistant to Principal Macfarlan, High Church, Glasgow, has been presented with the church and parish of Dalmeilington, vacant by the death of the Rev. Mr Gilchrist.

**ENDOWMENT SCHEME, ELGIN.**—The subscriptions already reported from residents in the town and parish of Elgin to this Scheme of the Church of Scotland amount to the handsome sum of L.606, 10s. 6d. This is consequent on the great meeting at Elgin in September last.

**TRANENT COALS FOR THE POOR.**—A Collection was made for this benevolent object in the parish Church on Sabbath last, when the very handsome sum of L.15, 15s. was contributed. This sum, along with kind donations from several of the heritors, will enable the Kirk Session to give a large supply of coals to many necessitous families. The tenantry have agreed, with their usual kindness, to drive them free of charge.

**CANONGATE—POPULAR LECTURES.**—A course of popular lectures has been commenced in the Canongate. The first of the series was delivered on the evening of Wednesday last by the Rev. Mr Gillespie, Mission Church, Chalmers' Close, the subject being—"Cairo and the Desert." The chair was occupied by Councillor Girle, and a numerous and deeply interested audience assembled in the Canongate Sessional School. The next lecture of this series will be delivered by Dr. Stevenson Macadam on "The Chemistry of Water."

**PRESENTATION.**—On Wednesday the 7th inst. a deputation from the members of the Established Church of the parish of Douglas waited upon the Rev. Mr Smith, who has for two years officiated as assistant to the Rev. Dr. Stewart, and presented him with a purse of sixty sovereigns, and an elegant piece of silver plate with an inscription, bearing that it was a token of the high regard which they entertained for the talent, energy and eloquence evinced by him as a preacher of the Gospel, and also in consideration of the zeal manifested by him in the faithful discharge of various other duties affecting the spiritual welfare of the parish.

**NEW GREYFRIARS' SCHOOL.**—We think it proper to recur to one or two circumstances in connection with the entertainment of this interesting school. On Thursday the children present, numbering upwards of two hundred, were, after praise and prayer, addressed by the Rev. Mr Robertson, the minister of the parish, in a very suitable manner, not forgetting the parents. Several members of the kirk-session were present, also Dr. Bedford, of George Heriot's Hospital, and many members of the Congregation, besides a great number of the parents of the poor children. Mr Tawse, W. S., also addressed them; they sung several songs to the delight of all present, and really sung them well, and afterwards got their New-Year's repast.

**CHURCH ENDOWMENT SCHEME.**—A meeting of this Scheme took place on Monday last week in Kinross at twelve o'clock noon, when there were a good many friends, both lay and clerical, of the Church of Scotland present. The Rev. Mr Burt opened the meeting with prayer, after which Mr. Adam spoke briefly on the subject of the meeting in an able, liberal, and enlightened manner, and was followed by the Rev. Professor Robertson, who spoke for upwards of an hour, and whose speech was, as usual, characterised by deep earnestness and powerful appeals to the subject in hand. Mr Sheriff Tait moved a resolution, which was seconded by Mr Williamson, and the sum of L. 120 was afterwards subscribed to the Scheme.—*Kinross Advertiser.*

**CARTSDYKE CHURCH.**—The introduction of the Rev. James Stewart to the pastoral charge of Carsdyke Church took place on Sabbath. The Rev. Dr. McCulloch, who introduced Mr Stewart, performed the agreeable duty with his usual tact and ability. He paid a high compliment to the learning, zeal, and talents of the young minister, and referred to the circumstances of the congregation in words breathing that enlarged charity and catholic sympathy which so eminently distinguish him. Mr Stewart preached in the afternoon, and in the application of his sermon appealed to the continued sympathy and co-operation of his people in the great work he had undertaken with a hopefulness and trust that showed the confidence which he had in their attachment, and the value he set upon their services, and we think that minister, office-bearers and people have now a long career of usefulness before them which they will not fail to improve. Mr Duncan, of Abbots hall, preached in the evening; he is a young man of great promise; and we were sorry that, from the inclemency of the weather, there were not a greater number privileged to hear him.

**DEATH OF DR. CALVERT, MONTROSS.**—It is our melancholy duty to-day to record the death of our venerable townsman, Dr. James Calvert, who for nearly half-a-century held the high position of Rector of our Academy, on which he shed a lustre by his distinguished talents, and his fame as an instructor of youth. Dr. Calvert had reached the patriarchal age of eighty-two years. He retired from the duties of the office a few years ago, and for some time past has been chiefly confined to the house, and to short walks in the garden. Toward the end of last week he began gradually to sink, and expired at his residence on Tuesday last. Mr. Calvert was highly esteemed by all who knew him, and his demise is deplored by a wide circle of friends.

#### THE LATE REV. PETER DALE OF HOUSTON AND KILALLAN.

By the demise of Mr Dale, which took place at Houston Manse on the evening of Thursday, the 11th of the present month, the united parishes of Houston and Kilallan have again become vacant. It is noticeable that Houston and the adjoining parish of Kilmalcolm should again be vacant together. They were so in 1843, by the death of their respective incumbents—the Rev. Dr. Monteath and the Rev. Mr Cameron—who died within a short time of each other. These vacancies were both filled in 1843, a year when vacancies and settlements were rife throughout Scotland; and now, at the end of thirteen years, they both require to be filled again.

Mr Dale's induction as minister of Houston took place on the 5th September, 1843. He was translated thither from the *quoad sacra* church of Milngavie in the Presbytery of Dumbarton, where he had officiated for about two years. He was presented by the late Mr Fleming of Barochan, as patron of the parish for the time being—the patronage being exercised alternately by the two principal heritors, Fleming of Barochan and Speirs of Elderslie. Mr Dale was very acceptable as a preacher; and he had the character of being an affectionate and dutiful pastor, and was kind to the poor. His health had been broken and precarious for some time, but his

death was sudden and unexpected. He died comparatively a young man, in the sixteenth year of his ministry. He was buried within the old church of Kilallan on Wednesday, the 18th inst. A large company of people, ministers from the Presbytery of Paisley and other Presbyteries, parishioners, and others, although the day was very unfavourable, met in the parish church of Houston, drawn together by respect to the departed, and to assist in performing the last sad duties to his remains.

The funeral services in the church were conducted by the Rev. Dr. Lockhart of Inchinnan, and on the Sabbath following the Rev. Mr McKie of Erskine preached a funeral sermon to a crowded audience from Job xix, 25, first clause, "For I know that my Redeemer liveth." The services were both solemn and appropriate.

#### DEATH OF THE REV. DR CLARK.

It is with feelings of deep regret that we announce the death of the Rev. Dr Thomas Clark, one of the ministers of St Andrew's Church and parish, which took place at his house in Queen Street on Sunday morning. Dr. Clark had been in declining health for some time past, and was latterly confined to bed, but his demise was unexpectedly sudden, and came upon his relatives and the public as an afflicting surprise. The Rev. Doctor, we believe, had been suffering for some months from an affection of the heart. The melancholy event was made known to most of the city ministers, and solemn and affecting allusion was made to it by the clergy in the different services of the day.

At a somewhat later period of life than usual the late Dr Clark entered upon the office of the ministry, having been ordained in the year 1824. For sixteen years he was minister of the church and parish of Methven in Perthshire. In 1841 he was elected by a large majority of the Town-Council of Edinburgh as minister of the Old Church, which had been rendered vacant by the appointment of the Rev. Dr John Lee as Principal of our University. Shortly after the Free Secession he was transferred to the collegiate parish of St Andrew's, where he spent the last twelve or thirteen years of his life, in conjunction with his esteemed colleague, the Rev. Dr Crawford. The congregation, under their joint ministrations, is one of the most numerous and respectable in the city. In the business of the Church Dr. Clark took an active part. He held for several years the office of Vice-Convenor of the Colonial Scheme (the founder, the venerable Principal Macfarlan, being nominally at its head) and, from his zeal and business habits, he was able to render eminent service to the Church and to the Colonies. In the Presbytery of Edinburgh he took part in the discussion of most of the ecclesiastical questions that came before it; and his candid and temperate expression of opinion was always heard with respect. He took a deep interest in the Society for Promoting Christian Knowledge in Scotland, and was of much use in the way of inspecting and examining its schools in the Highlands. It is impossible to speak too highly of his devotedness to the private visitation of his people, particularly of the sick and poor, and of the interest he took in Heriot's Hospital, the Craigcrook Fund, the Indigent Gentlewomen's Fund, and, in short, all our charities.

"The Rev. Doctor," says the *Courant*, "was a man of clear and vigorous intellect. In his pulpit ministrations he was earnest and practical; his discourses being regarded as models of condensed thought and expression. Dr. Clark was of a tolerant and liberal spirit and he did not mix himself up with the platform controversies of the day. Some of the public institutions of the city, however, had the benefit of his wise counsels and practical sagacity. In his parish labours he was regular and devoted, and his easy and familiar manner made him accessible to every class. The attachment of his congregation, from the unaffected simplicity of his character and the warm inter-

est he took in the welfare of ever yone, was deep and affectionate. Indeed his sudden and lamented decease is felt by the members of St. Andrew's as a household calamity of no common kind."

**RAGGED CHURCH, GRASSMARKET.**—Some time back the Rev. William Robertson, of New Greyfriars' parish, and his session resolved to take measures for building a small place of worship in the Grassmarket, to be devoted exclusively to the very poor whose state of attire might preclude them from going to the neighbouring churches. Long ago we took occasion to explain that this privation tends to keep persons, otherwise willing, from attending religious ordinances. The efforts made by this clergyman and his coadjutors were so far successful that the erection of the building was set about. It is near Heriot Bridge, on the north side of the Grassmarket, in a very central part of this poor and decayed part of ancient Edinburgh. The design is neat, though, as should be the case, homely; only the windows are of an ornamental character, and something peculiar in design. The church is not on the ground-floor, but above; and the lower part may be used for a purpose connected with the scheme, or otherwise, as the managers may see fit. The hall will, we should think, seat from 200 to 300 persons. At present the roof is being slated in, and several ventilators erected. It is probable that in a few weeks the church will be opened for Divine service. We feel assured that every means will be used to render this mission station an instrumentality for good to the neighbourhood, and ardent wishes for the entire success of the project may be cherished in the community.

#### NOTICES OF BOOKS.

##### MORAL COURAGE.

[Dr. George's Annual Address; concluded from page 30.]

And yet, when this is done, how grand and beautiful does it appear as a moral act. Is it not grand to hear a man humbly yet boldly and fearlessly confess his ignorance, errors, uncharitableness, or false conclusions? He, that can do this honestly and meekly, is no ordinary man. When ye have witnessed it, does not the remembrance of it stick to you? With what admiration would you regard that youth, who with moistened eye and tremulous limbs would go up to the companion whom he had misapprehended and misrepresented, and frankly confess his error and his fault. If you should ever, in some trying hour, specially need the help of a friend, cleave, if you can, to the arm of that man. He that is not afraid thus to go back on self, to correct what is wrong, will not be afraid to go forward with you in what is right. It is a pity that this form of moral courage should awaken so much of wonder from its mere rarity, for truly occasions are not wanting for it. And, my young friends, I beseech you, by all that is noble in sentiment, generous in feeling, and sacred in conscience, cherish the manly, honest and Christian integrity, which will enable you to confess frankly any fault in conduct or error of opinion. Truly, I think, if you have any conscience or honour, the applause of the world for going forward, when your secret thoughts tell you that you should turn back, and lead others back, must be a kind of irony peculiarly bitter. It were amusing and in many ways not a little instructive to know, what some men in their hours of retirement have thought of the applause, which greeted them in public, for moral courage to which they knew they had no claim. It must be curious to see how these persons look at their laurels in their bed-room of a morning.

I am very sure, in what I have said, I have not overrated the importance of moral courage. Tried by results, it is hardly possible to over-estimate its value. I appeal to your knowledge of history, if I am not right when I say that this has been a prominent feature in the character of every man who has done much to establish truth and enlarge the boundaries of human liberty and happiness. Many of those who have done nobly in the warfare of right against wrong wanted many things, the possession of which would have added not a little to the beauty and completeness of their character. *But not one of them wanted moral courage; they all excelled in this.* It was, indeed, by means of this "that they waxed valiant in fight,—turned to flight the armies of the aliens"—"wrought righteousness, quenched the violence of fire, and stopped the mouths of lions."

But, whatever may have been the field of action of moral heroes, they should be held in lasting remembrance. That they did not seek earthly fame is no reason why they should not have the admiration and love of all men. Due admiration for such has the happiest effects on your own minds. No rightly constituted mind can think of the toils, self-denial and sufferings of the great Apostle of the Gentiles, while striving to deliver the world from deadly errors, and lead men to a knowledge of the Truth, without being elevated and delighted by the majesty of his character. The same emotions, although in a lower degree, are experienced whenever you contemplate a mind of like qualities labouring for the same god-like ends. There are no portraits from history so pregnant with instruction for the young as the representations of those patriots, who, forgetful of self, bravely sacrificed their personal interests for the good of their country; or of those Christian martyrs "who counted not their life dear" if they could give a full testimony to the truth of the Gospel. When the Roman people crowded, as they often did, to the amphitheatre, to see the early Christians die a cruel death rather than utter one word against the Truth, they understood but little of what they saw; but, least of all, could they understand the courage of these men. No veteran that ever followed the standards of Rome possessed a courage like to that which Christianity gave as a new thing to the world. For those soldiers of the Cross had not only learned how to die bravely, but in the midst of hatred and scorn to die meekly, and with love to their enemies burning in their bosoms. This was moral courage in one of its grandest forms, and those who have thus witnessed for the Truth, in what land or under what circumstances soever, were assuredly true moral heroes. Nor were they defeated as their enemies thought. Such men with their cause and their leader could not be defeated. They triumphed. Yes, and their triumphal chariot, often one of fire, and kindled by wicked hands, was watched over by angels until they reached that world where crowns of glory and palms of victory awaited them.

And yet of moral courage men can judge but imperfectly. So much depends on motives, which we but partially comprehend, and then, not seldom its sorest labours have been performed, and its greatest triumphs won, in those obscure corners of life of which history says nothing. We may safely conclude that in the present life we know but little of many of the wonderful victories of moral courage. Hence not till the muster-roll is made up in Heaven will it be known for certain, who were the bravest for the glory of God, and who toiled with the greatest patience, perseverance, self-denial and purity of motives in the path of duty. In this that saying may have peculiar meaning—"The last shall be first, and the first last."

But, in urging on you the importance of moral courage, you will miss the main lesson that I wish to teach if you fancy it is only required for great occasions and high places. There are, no doubt, situations in which it is peculiarly useful, as in these the moral coward is sure to do unspeakable mischief. No tongue can utter the mischief which must spring from moral cowardice in statesmen, high judicial persons, or in ministers of religion.

The wisest cannot weigh with accuracy the effects of moral cowardice. Yet it may be fairly questioned whether open villainy has done greater harm to the best interests of society than moral cowardice, when it has played falsely with the weighty claims of great trusts. For instance, how often have persons, utterly incompetent, been appointed to the most responsible situations, rather than displease friends or offend partisans? History records instances of thousands perishing, and even great nations brought to the brink of destruction by the appointment of incompetent persons to places of great trust. Now this evil is not less dreadful, although not so apparent in its immediate results, when the incompetent are appointed to be the moral and spiritual guides of their fellow-men. Large communities have in this way, for generations, been grievously injured. We see but dimly the connection here betwixt cause and effect, or to what extent the cause may reach in producing its effects. Yet no one can fail to see that there is heinous wickedness in appointing to such a post a man with neither intellectual nor spiritual fitness for the task. Let me be understood. A man applies for ecclesiastical qualification, or for induction into the work of the Gospel ministry. Now, if those, in whose hands the power of judging is placed, see his unfitness, yet declare him competent,—how fearfully do they trifle with a most solemn duty. These men do not act in opposition to their understanding but to their conscience. Plainly they ought to have set aside the applicant. They needed not "the power of discerning spirits" to know that the man was unfit to have the care of immortal souls. But, then, to have been honest would have hurt the feelings of the young man, displeased his friends, or exposed themselves to some loss or uneasiness, and, on the whole, they concluded it best to give their assent. Well, in this way their work was done. But who can tell when the no-work of the incompetent man shall be done? He went into the vineyard not to work but to destroy the work of others, and to be a pitiable trifler with the spiritual and eternal interests of men. It do not affirm that in such cases direct wickedness is intended. The claims of duty are simply disregarded from some base, selfish motive, or possibly from a mere softness of disposition, which shrinks from displeasing a friend, or the friends of a friend. Men call this kindness. Alas! if the whole business were fairly looked at, it would be seen to be on all hands the height of cruelty. All kindness, that works at cross purposes with justice, is cruelty in disguise, and withal a very terrible sort of it.

But now the cure for this and much evil of a like sort is simply a higher order of moral courage. Let there be such a profound regard for what is right, as God declares it to you through conscience, that neither the fear of man, nor the favor of man, shall drive you one hair's breadth from the path of duty. Would it not, indeed, be a changed world if all men, or even a goodly number, were to act thus. Pray to God for an increase of moral courage in all, but especially in those in whose hands are placed the great civil and religious interests of the world.

It is quite probable that not a few of you, may, in future, have divers of these high trusts committed to you. I implore you to employ these talents, which may be put into your hands, with a stern regard to the simple claims of justice, conscience and duty.

If law is to be your vocation, and the social and civil affairs of men the objects that are to engage your attention in future life, let such a high moral honesty characterize your whole deportment as shall give form and complexion to all your acts. That country were indeed blessed, that could boast a race of moral heroes in its statesmen and lawyers.

Nor should it be supposed that moral courage is of small moment to the Medical man. Often, indeed, must he courageously adhere to the path of duty, even when his own life is in peril. Still oftener must he stick determinedly to what is duty in spite of whim, ignorance, or caprice, or he will put the life of his patient in peril. If the Medical man must always be tender, it must be

tenderness of a bold fearless man. Nor dare I omit to state, although but in a hint, that his moral courage as well as his prudence may be sorely tried when he finds it is duty to tell his patient that he has no farther help to give, and that the great Physician of souls must now be looked to for healing.

After what has been said, it is scarceful needful to add that a Minister of the Gospel without moral courage is a very despicable and dangerous man. He that cannot be bold for the Truth, bold for the honour of his Master, and in "lucking brands from the burning," is very unfit for the sacred office. He may have learning to command respect, and refinement to please persons of taste; but, if he does not possess moral courage to proclaim fearlessly the danger of sinners, and to announce fully the whole Truth of God, be it ever so offensive to men, he will sadly fail in his work. He is, indeed, a workman that should be ashamed "who handles the Word of God deceitfully," and who, through unfaithfulness, leaves souls in "the bonds of iniquity."

Yet it is not merely in these high places of peculiar responsibility that moral courage is required. No man in the lowest station can be safe without it. The peasant and mechanic, not less than the Statesman or Clergyman, must possess a profound reverence for truth and the claims of duty; or, from the temptations to which they are daily exposed, they will fall into sin. I assume, what no one will deny, that much base equivocation, as well as direct lying, may be traced to moral cowardice. Were men bold for the simple truth, and did they give a ready ear to the slightest whisper of conscience, their yea would emphatically be yea, and their nay, nay. What tongue can utter the dreadful consequences of moral cowardice in the witness box, or still more in the jury box. It is plain, if either witnesses or jurors think more of personal consequences from what they are to say than of what truth and law require at their hands, the most horrible injustice may be done to individuals or society. For the support of our civil and judicial institutions, much is necessary; but men are apt to forget, in thinking of other requisites, that an unbending honesty is the foundation of the whole. Apart from the guilt brought on his own soul, the cowardly equivocator little thinks how fatal his conduct would be to the most sacred institutions of the land, were it to become general. He that is a moral coward is in special danger of becoming a liar. But the liar is not only the basest but the most pernicious of men.

But there is another view of our subject which has a peculiar claim on your attention. If you are to carry moral courage with you into active life, you must cultivate it now. I do not presume to say what the grace of God and the discipline of circumstances may in future do for a lad who is passing through College with the well-marked traits of moral cowardice deepening in his character; yet surely the promise is not great for his future course. It ought, assuredly, to be our aim, not merely to make you scholars but to educate you thoroughly. But we would feel that we were doing this very imperfectly, were we not to labor with our whole heart to train you to be morally brave. For it is fixed in my soul that without moral courage no amount of learning or intellectual improvement can ever make you great or useful in the world. The learning, that but sharpens the wits of an unprincipled man, only makes him more wicked, or more mischievous.

But, my young friends, you need moral courage for immediate use. Many of you have lately left the parental roof. Not a few, I trust, have carried thence much godly counsel, and have been sent forth with many earnest prayers. These are, indeed, precious means for future well-being. Yet I entreat you to beware lest these and other means may be all neutralized by the influence of godless companions. I do not know that there are any vicious young men attending this institution; yet, where so many are together, it is not uncharitable to suppose that there may be some whose example it would be dangerous to imitate. If there be such, let the virtuous be upon their guard against this ill

influence. Friendships formed at College have much to do in giving colour to a man's future life.—

I need not say, if good companionship be unspeakably beneficial, wicked companionship is exceedingly injurious.—This, indeed, may insidiously gain such an influence over even a youth of virtuous principles as gradually to undermine them. In most cases this is not done suddenly, nor without frequent resistance. The well-instructed youth sees danger in the allurements to vicious courses, and for a time struggles against them. He cannot at once, forget the counsels and prayers of the parental hearth. He shudders at the thought of doing what would grieve kind hearts, and blast the pure and lofty hopes of friends. But then he has daily to encounter the vitiating influence of some wicked companion, aided, it may be, by the fascination of manners and the charms of friendship. He trembles, he loathes, he hates,—does all things but one,—he does not utter the emphatic no when tempted. He dreads the temptation, fears the sin, but fears still more to offend the tempter. He cannot say no, or cannot say it with that boldness of front and firmness of conscience which the occasion demands. Ah me! how many noble souls have been ruined just for want of the stern no at the right moment. Yes, it is true that the soul that falls before temptation from a wicked companion may lack much needful to strengthen it, and may be sadly biased by much corruption within; yet it cannot be questioned that the want of moral courage to resist the first allurements to evil was the most grievous want of all.

Young gentlemen, bear me,—as you value your peace, honor, usefulness and eternal welfare,—hear me; at once and with unshrinking boldness resist every allurements that would draw you aside from the path of duty. In a moment break the connection of any companionship that has but the appearance of drawing you into sin. Friends,—no, it is a delusion and a lie, they are not your friends who would break up the friendship betwixt God and your soul. This friendship of the world is death. Resolutely set your face against being ensnared by it. “Resist the devil and he will flee from you.” But then to be laughed at and sneered at,—“Aye, there's the rub.” For how many have been cowed by a laugh into sin, and turned from the path of duty by a sneer? He who is such a coward—and coward he is,—as to tremble at the snarl of wicked companions, is liable to be beguiled into any evil course. When vicious persons of energy and cunning discover this weakness, they can play with their victim as they choose. Nor should it be matter of little regret that men of amiable complacency and sweetness of disposition, even with good principles, are peculiarly exposed to the arts of such seducers. To meet these, I would not have you cherish mulish stubbornness but conscientious firmness of principle. Many a disastrous career of vice, could it be traced to its source, would be found to have sprung from the want of moral courage at the critical moment. What begins in moral cowardice may end in deep criminality. What begins in treason to God may end in open rebellion against Him.

But here it is specially needful that I guard you against *mishmaring things*. This is, indeed, a sore evil, and very common in our times. To call hellish vices by the names of heavenly virtues cannot but lead to the most frightful confusion of ideas, and the most ruinous effects on conduct.

A barefaced impudence is occasionally mistaken for moral courage. That the man who will boldly say anything without any consideration of time or circumstances, should fancy himself bold for the truth needs be no matter of wonder, inasmuch as he is generally as deficient in prudence and common sense as in delicacy of feeling. He recklessly utters whatsoever the prevailing passion prompts, with as little regard to the feelings of others as to the interests of truth. Such a man is not the resolute champion of truth and right, but is in fact the slave of pride and ill-temper. Like all braggarts, he is bold where there is no danger, but the most afraid coward where there

is. Such a man is far enough from being a moral hero. True moral courage deals not in loud pretences, but is modest in its professions, and ever sensitively delicate to the feelings of others. “It never boasteth of itself.” It is true, in denouncing complacent wickedness or inveterate folly, it may have “to speak roundly” but there will be no bluster about self.—As educated men, with some refinement of manners, you are not likely to fall into this vicious folly, or mistake it for moral courage. It has neither its wisdom, dignity nor calmness.

But self-conceit, calm, circumspect, prim, and even bland, is much more likely to be mistaken for moral courage, and is far more pernicious to its possessor than the bold folly which I have been censuring. To have a true appreciation of your own talents is no small qualification for usefulness in life. The false modesty, that underates attainments, may paralyze very excellent powers. Yet the opposite extreme of overrating is far more common and far more hurtful. An oppressive modesty is apt to see too much greatness in others; overweening conceit sees nothing great out of self. The self-conceited man cannot advance, for he never looks up; never looks above himself,—never sees anything to admire or love but what is in self, or a reflection of self. If this be adverse to intellect in its higher developments it is still more adverse to the moral health of the bosom. The intense vanity from which this springs deeply viciates all that is pure, noble and generous in the heart and conscience. The self-conceited person has seldom intellectual greatness to command respect, and never those qualities of heart that secure love and esteem. In the eyes of all right-thinking men he is an exceedingly poor creature, and, whenever he happens to possess any power, is to the last degree troublesome and mischievous. He is, indeed, the one “who is wiser in his own conceit, than seven men that can render a reason.” Now, although the elements of moral courage are wholly wanting in the self-conceited, yet he is almost sure to fancy himself possessed in no ordinary degree of the thing: His readiness to assume any undertaking, his pertinacious adherence to his own opinion in opposition to the reasoning of wise men, and his entire complacency in his own conclusions on the most difficult subjects, not to speak of his supreme contempt for the judgement of others, must have a natural tendency to beget in him the notion that he is possessed of singular decision of character, of great firmness of purpose and of unbending adherence to the dictates of conscience. The self-conceited man is in his own eyes a hero; and, when he happens to suffer for his conceit, he fancies himself a martyr. Would to God that such men would condescend to ask whether the path, which they pertinaciously pursue, be that of duty, or merely their own way which blind self-will chooses to take; whether their adherence to what they call great principles be not the adherence of a vain mind to its own fancies; and if their firmness for what they call conviction be ought else than the stubbornness of pride. Like many others, the self-conceited man, if he would mend, must begin by throwing away much; and, first of all, he should throw away the notion that he is a man of moral courage. On the whole not much can be made of him. But surely it were a vain attempt to try to make a moral hero out of a piece of foolish presumption and stubborn conceit. No, verily, this is not the greatness that can save the world. Young men, be not deceived, he that goes to the devil for qualities to make him great is nearly as far from the mark as if he went for lessons to make him good. Conceit gives strength to nothing that is valuable, and, assuredly, affords no strength to moral courage, nor should it be mistaken for it. In the mishmaring of things it is hardly possible to conceive any form of the mischief greater than that which is sometimes seen in the matter to which I have referred.

But I must have done. Our hope is, that you will acquire within these walls such lessons and training as may make you morally brave in fighting the battles of right against wrong, and may enable you manfully to overcome the difficulties

with which you may meet in life. A College education should aim at giving such a thorough intellectual training and moral culture as may in the best sense qualify young men for discharging with ability and fidelity the important duties to which they may be appointed. But without moral courage you will find yourselves but ill prepared for any duty, and for some trusts to the last degree incompetent. For at the important duties in life you will require energy of character, vigor of intellect, purity of conscience, singleness of aim, and great boldness for truth. Endeavor now to cultivate all these qualities. Dread everything morally base. “Abhor that which is evil; cleave to that which is good.” Never breathe the slightest falsehood, and under no pretence utter the least equivocation. And, oh! never play those tricks with conscience which will make you blush on your pillow; but which, if indulged in, will sear conscience, and harden you beyond shame. Be every way brave, open and ingenuous. Fear God greatly, for this will keep you from that sinful fear that causeth a snare. And never forget that the basest of men, and the man often exposed to the greatest dangers and crimes, is the MORAL COWARD.

And, in fine, when you see that you are about to enter on the performance of any duty, or about to be called to encounter any trial which may require a more than ordinary share of moral courage, go to that God for strength “who giveth liberally and upbraideth not.” The grand cause of innumerable disastrous failures is trusting to our own strength. Men of the greatest mental vigour, when they do this, need not wonder that they fail. It is in your closet, wrestling with God on your knees, where you may expect to have that promise fulfilled:—“As thy day is, so shall thy strength be.” Without the grace of God you will be sure to fall in the hour of severe trial. But with the grace of God, and the aids of His Divine Spirit, you will be enabled to do valiantly. Go forward, then with this kind of bravery in your hearts, determined ever to stand firmly on the side of right against wrong, and to perform your part in life so that an enlightened conscience will ever commend and the God of justice and goodness ever approve.

THOUGHTS OF HOME; a Sermon preached on St. Andrew's Day, 1856, before the St. Andrew's Society of Montreal, by the Rev. W. TAYLOR, D. D., one of the Chaplains of the Society, in the United Presbyterian Church.

This is a fair specimen of what we think an anniversary sermon ought to be. It is brief but to the purpose; simple, but very suggestive of improving reflections. The preacher very judiciously confines himself to a few “Thoughts of Home,” bearing upon some of the more prominent characteristics of Scotland and Scotchmen, and he throws these thoughts together in a way eminently fitted to inspire proper feelings and to prompt the manifestation of becoming conduct. We give the following extract.

“It may be doubted whether the cause of the Reformation would have been able to maintain its ground, if it had not been early taken under the protection of the civil power. For whatever opinion may be entertained, in the present condition of Society, of the lawfulness or expediency of any connection between the Church and the State, yet in those times, when all questions were decided by an appeal to the sword, we cannot see how the ark of our liberties could have been preserved without it. We must ascribe, therefore, very great importance to the part which the Church of Scotland acted in those times of trouble; when, in the warmth and virgin purity of her first love, she lifted up her testimony for Christ's cause, and the Covenant of Scotland. Nor must we forget to men-



tion with almost equal praise, the powerful auxiliary which the Church raised up, in the early establishment of Parochial Schools. These gave permanence to the work of Reformation; these gave a bodyment to the doctrines of the Reformation, in the minds of the Scottish youth, so firm as to bid defiance to all attempts to displace them. Yes, it is one of the peculiar privileges of Scotland, that there is a school in every parish, and the Bible and the catechism in every school. With these, the whole youth of Scotland are made familiar at an early age; under these influences they grow up, and their characters are formed and fixed for life. And if there is any religious element in the Scottish character, any power of appreciating what is good and true, or steadfastness in adhering to it—which we think all impartial judges will allow—we hesitate not to ascribe them, under God, to the school system of Scotland, in which the Bible and the catechism occupy a most conspicuous place. Looking back to that country from this land in which we now do well, I see nothing there which I envy more, or which I am more desirous to see transplanted to these shores than her Parochial School—system.

*Bible Revision and Translation: An Argument for holding fast what we have.* By The Rev. John Cumming, D.D., F.R.S.E., &c. London: Arthur, Hall, Virtue & Co.

We heartily thank Dr. Cumming for his well-timed and ably reasoned pamphlet in vindication of the authorised version of the Holy Scriptures, recently assailed by a few innovating and conceited pedants. As the Rev. Dr. states in his preface, it is his design to deepen the conviction of plain Christians that they have Holy Scripture in all its first purity by clearing away much of mystical phraseology, and setting forth the claims of the original text, and the inconsistencies and disputes of those who have tried to improve it, and also by comparing recent versions with our own, and thereby establishing its excellence and beauty and faithfulness. The brochure opens with an interesting and complete history of the *textus receptus*. He shows forcibly the inconsistencies and conflicting opinions of the principal revisionists. Dr. Cumming next ably reviews and analyses the various readings which have been suggested, and makes them knock each other's brains out most felicitously and effectually. We will only add that this is a matter which admits of no compromise, no middle course—we should keep fast hold of what we have.

P. S.—The Annual Address to the *Queen's College Missionary Association*, though in type, has been necessarily crowded out.—The same applies to our *PORTRAITS* and *SELECTIONS*.

SUBSCRIPTIONS RECEIVED SINCE OUR LAST PUBLICATION.

John Learmont, Lachine,.....	1856	0	2	6
Rev. J. C. Muir, North Georgetown,.....	1856	3	0	0
John McRae, Williamstown,.....	1857	0	2	6
Donald Campbell,.....	"	0	2	6
Dun. McLennan, Williamstown,.....	1857	0	2	6
Mrs. McLaurin, Williamstown,.....	"	0	2	6
Mr. Matthews, Montreal,.....	"	0	2	6
C. McDonald,.....	"	0	2	6
C. McPhee, St. Jaques Chrysonom,.....	1857	0	2	6
W. J. Morris, Perth,.....	"	0	2	6
Wm. Cockburn, Three Rivers,.....	1856	0	2	6
S. McClung,.....	"	0	2	6
Thomas Allan, Lachine,.....	1857	0	5	0
Georges Boyd, Goderich,.....	1854-1857	0	10	0
Mrs. Stein, Lachine,.....	"	0	2	6
Miss Blackwood, Lachine,.....	"	0	2	6
Mrs. Easton,.....	"	0	2	6
Mrs. Moodie, Newton,.....	"	0	2	6

Wm. Hamilton, Uxbridge,.....	"	0	2	6
Thomas Murray,.....	"	0	2	6
Robert Mitchell, Quebec, 1856-7	"	0	5	0
James Blair, Arnprior,.....	"	0	5	0
Wm. Christie, Montreal,.....	"	0	2	6
David Ward, Carleton Place,.....	"	0	2	6
Rev. G. Thomson, Renfrew,.....	"	0	2	6
Robt. Stuart,.....	"	0	2	6
Rev. J. McDonald, Beechridge, 1856-7	"	0	5	0
Mr. England, Lachine,.....	1857	0	2	6
Murdo McPherson, Lancaster, 1855-7	"	0	7	6
Charles Tough, Bayfield, 1856-7	"	0	5	0
Wm. Bell, Gananoque,.....	"	0	2	6
Robert Ker, Montreal,.....	"	0	2	6
Wm. Cowan, Vittoria,.....	1856-7	0	5	0
A. E. McLean, Côte St. George,.....	"	2	0	0
Mrs. A. McLean,.....	1857	0	2	6
D. J. McLean, Brantford,.....	"	0	2	6
Jas. Fenwick, Crosby's Corners,.....	"	0	2	6
Arch. Fenwick,.....	"	0	2	6
John McLeod,.....	"	0	2	6
A. S. Thomson,.....	"	0	2	6
A. Alexander,.....	"	0	2	6
Dun. Carmichael, Portage du Fort,.....	"	0	2	6
D. F. McLean,.....	"	0	2	6
J. Gordon,.....	"	0	2	6
Rev. J. Lindsay, Litchfield,.....	"	0	2	6
John Stuart,.....	"	0	2	6
Duncan McKenzie, London, C. W. (Township),.....	1855-7	0	7	6
Duncan Forbes, London, C. W.,.....	"	0	2	6
Augt. Blair, West Flamborough, '55, '56, '57 '58	"	0	10	0
A. Young, Colborne,.....	1856-7	0	5	0
J. Scarth, Hamilton,.....	1857-8	0	5	0
James Gay,.....	1857	0	2	6
James Gay, Mechanic's Institute,.....	"	0	2	6
Matthew McKendrick, Kincardine,.....	1855-6	0	5	0
Rev. W. Bain, Perth,.....	1857	0	2	6
Arthur Meighen,.....	"	0	2	6
H. Shillington,.....	"	0	2	6
Wm. Thompson,.....	"	0	2	6
Chas. Meighen,.....	"	0	2	6
George Gardiner, Perth,.....	"	0	2	6
John McIntyre,.....	"	0	2	6
Wm. Fraser,.....	"	0	2	6
John Jamieson,.....	"	0	2	6
James Smart,.....	"	0	2	6
Dr. Wilson,.....	"	0	2	6
Wm. Mair,.....	"	0	2	6
Dun. McDonald,.....	"	0	2	6
Peter McFarlane,.....	"	0	2	6
John Murray,.....	"	0	2	6
John Spalding, Elmsley, Perth,.....	"	0	2	6
James Waddle,.....	"	0	2	6
Wm. McPherson,.....	"	0	2	6
Wm. Croskerry,.....	"	0	2	6
Peter Stuart, Bathurst, C. W.,.....	"	0	2	6
Wm. Weir,.....	"	0	2	6
James Spalding,.....	"	0	2	6
James Clark,.....	"	0	2	6
William Spalding,.....	"	0	2	6
Francis Spalding,.....	"	0	2	6
John Robertson,.....	"	0	2	6
John McNee,.....	"	0	2	6
Peter Thompson, Drummond, C. W.,.....	1857	0	2	6
Peter McPhail, Drummond C. W.,.....	"	0	2	6
Wm. Allan,.....	"	0	2	6
Don. McPhail,.....	"	0	2	6
James Cameron, Burgess,.....	"	0	2	6
Thos. Johnson, Norval,.....	1856	0	10	0
Rev. W. McEwan, London, C. W.,.....	"	0	10	0
Rev. Wm. Christie, Chippawa, 1856-7	"	0	5	0
F. Bickerton, Kingston,.....	"	0	2	6
Hon. J. Hamilton,.....	"	0	2	6
Hon. R. Rollo,.....	"	0	2	6
W. C. Clarke,.....	"	0	2	6
Jas. Galloway, Scott, C. W.,.....	"	0	2	6
Jas. Johnson, Stouffville,.....	"	0	2	6
D. McDougall, Lancaster,.....	1856-7	0	5	0
Peter Grant,.....	'54, '55, '56, '57	0	10	0
James Hamilton, Brockville,.....	1856-7	0	5	0
Malcolm McTaggart, Clinton,.....	"	0	5	0
George Muir, Grimsby,.....	1857-8	0	5	0

Rev. James Gordon, Markham,.....	1857	0	2	6
Arcl. McKinnon,.....	1858	0	2	6
Wm. Jardine,.....	1857	0	2	6
Wm. McLean,.....	"	0	2	6
James McClure, Kitley, '53, '54, '55, '56	"	0	10	0
Rev. T. Fraser, Lanark,.....	1857	1	5	0
Mrs. Kennedy, Belleville,.....	1856-7	0	5	0
Hugh Dickson, Pakenham,.....	1856-7	0	5	0
John Greig, Woodstock, '54, '55, '56, '57	"	0	10	0
Neil McTaggart, Beachville, '55, '56, '57	"	0	7	6
Alex. McGregor, Port Sarnia,.....	1857	0	2	6
Peter McGregor,.....	"	0	2	6
H. Glass,.....	1858	0	2	6
Adam McKay, Toronto,.....	1857	0	2	6
John Mathers,.....	"	0	2	6
James A. Thomson, Scarborough,.....	"	4	5	0
Donald Cameron, Luskey,.....	"	0	2	6
W. Mathieson, Rupert,.....	"	0	2	6
Rev. J. Campbell, Brock, Prince Albert,.....	1857	0	2	6
Rev. J. Brown, Newmarket,.....	"	0	2	6
Arch. Fyfe,.....	"	0	2	6
James Allan,.....	"	0	2	6
Mrs. George Farquhar, Queensville, East Gwillimburg,.....	1857	0	2	6
James Greig, Queensville, East Gwillimburg,.....	1857	0	2	6
Samuel Douglas, Queensville, East Gwillimburg,.....	1857	0	2	6
A. Dickson, Holland Landing,.....	"	0	2	6
Jacob Wells, Aurora,.....	1857	0	2	6
William Roberts, Bradford,.....	1856	0	2	6
A. Elliott, Toronto Townships,.....	1857	0	2	6
T. Elliott, Silvan, WestWilliams,.....	1857	0	2	6
A. Elliott,.....	1857	0	2	6
Robert Hay, Toronto,.....	1855	0	2	6
Mrs. Jacques,.....	1857	0	2	6
E. W. Thomson,.....	1857	0	2	6
W. Mitchell,.....	1857-8	0	5	0
Arch. Brown, Bradford,.....	1857	0	2	6
John Paterson, Innesfil,.....	1857	0	2	6
John McDonald, Goderich,.....	1856-7	0	5	0
Thomas Brown, Queensville,.....	1857	0	2	6
Miss Wilson, Toronto,.....	1857	0	2	6
Andrew H. Armour, Toronto,.....	1857	0	2	6
Wm. Skalek, Montreal,.....	1856	0	5	0
G. Dempster,.....	"	0	2	6
E. Bowie,.....	1857	0	2	6
J. Greenshields,.....	1856-7	0	5	0
Wm. Greenshields,.....	1856-7	0	5	0
Wm. Maxwell,.....	1856	0	2	6
E. Birrell, Pickering, C. W.,.....	1856-7	0	5	0
A. D. Fordyce, Fergus, C. W.,.....	5	0	0	0

N. B.—Several remittances, received after going to press, will be acknowledged in the April number.

COUNTY OF GREY GRAMMAR SCHOOL.

OWEN SOUND.

WANTED for the County of Grey Grammar School a QUALIFIED TEACHER. He will be required to enter upon his duties on the 1st of May. Salary about £200 per annum. Candidates will please send their testimonials to the undersigned on or before the 28th day of March, if by post, to be *pre-paid*.  
A. H. R. MULHOLLAND,  
Chairman of the Board of Trustees.  
Owen Sound, Feb. 18, 1857. 161-4i

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