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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. 10, October, 1861.

VOLUME XIV.

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

## The Presbyterian.

### NOW PUBLISHED.

The Synod Minutes for 1861, containing all the Acts and Proceedings of the last Session of Synod, and full Reports and Financial Statements of the various Schemes of the Church. Price 25 cents. Some time ago parcels were sent for free distribution among Members of Sessions, in so far as information possessed by the Synod Clerk permitted this to be done. The Clerk will correct mistakes, if apprised of any.

The Minutes of any preceding year can be had at the same price per copy, except those of the first six, (1831-36) which are reprinted and cost \$2, and of 1837 which are now out of print. Appended to the Minutes of 1860 is a valuable Report on Congregational Statistics, 29 pp., the only approximation to a full report the Synod has ever received. It can be had separately for 5 cents a copy, or in quantities at \$3 per hundred.

The principal Acts of Synod, collected by the late Clerk, down to 1850. Price 12½ cents.

Orders for the above will be attended to, if addressed post-paid to the Rev. W. Snodgrass, Synod Clerk, Montreal.

## THE CHURCH IN CANADA.

### HOME MISSION FUND.

In charge of Temporalities Board.

Pakenham, per Rev. Alex. Mann, (account, 1st remittance)..... \$59 33

J. W. COOK,

Sec.-Treas. Temp. Board.

Quebec, 25th Sept., 1861.

### QUEEN'S COLLEGE BURSARY FUND.

Aberdeen Missionary Association, £7 sterling,..... \$ 33 60

W. IRELAND,  
Secy. to Trustees.

Queen's College, Kingston,  
17th September, 1861.

### INDIAN ORPHANAGE AND JUVENILE MISSION SCHEME.

Already acknowledged..... \$63 15

St. Andrew's Church Sabbath School, Perth, to defray postage on their letters to Madras..... 1 00

St. Andrew's Church Sabbath School, Toronto, to purchase a present for Ruth Toronto..... 5 00

\$69 15

JOHN PATON,  
Treasurer.

Kingston, 24th Sept., 1861.

### JEWISH AND FOREIGN MISSION.

#### RECEIPTS.

Belleville, per Rev. A. Walker..... \$16 00

Ottawa, per Mr. W. Hamilton..... 39 00

Marintown, per Mr. P. W. Conroy..... 6 00

Middleville and Dalhousie, per Rev. W. C. Clarke..... 5 65

North Easthope, per Mr. Jas. McTavish, Clifton Sabbath School, per Rev. Geo. Bell..... 7 00

Niagara, per Rev. C. Campbell..... 9 50

Kitley, per Rev. D. Evans..... 32 00

Goderich, per Rev. A. McKid..... 3 00

Woolwich, per Rev. J. Thom..... 8 45

Chinguacousy, per Rev. T. Johnson..... 2 00

Chatham, G. W., per Rev. J. Rannie .. 3 00

Waterdown, per Mr. T. Cooper..... 5 75

Nelson, " " "..... 6 25

Donation, from Rev. J. Skinner, D.D.... 4 00

Hornby and Trafalgar, per Rev. W. Stewart..... 4 00

Valcartier, per Rev. D. Shanks..... 2 00

Scarborough, per Mr. Thos. Brown .... 25 19

Contents of Mission Box, per Mr. Thos. Brown..... 3 81

Matilda, per Rev. T. Scott..... 2 00

Mono and Orangerille, per Rev. J. S. Douglas..... 5 00

McNab and Horton, per Rev. G. Thomson..... 5 69

Brock, per Rev. J. Campbell..... 7 00

Williams, per Rev. R. Stevenson..... 4 00

Perth, per Rev. W. Bain..... 11 50

Bathurst, per Rev. W. Bain..... 6 00

Missionary Association, Perth, per Rev. W. Bain..... 8 60

Brockville, per Judge Malloch..... 24 20

Beekwith, per Rev. W. McHutchison... 9 00

Williamstown, per Mr. J. Dingwall... 7 00

Bayfield, per Mr. A. Cameron..... 4 00

Stirling, per Rev. A. Buchan..... 12 00

Hemmingford, per Rev. J. Patterson... 9 25

Toronto, per Rev. J. Barclay, D.D.... 18 40

Nottawasaga, per Rev. J. Campbell... 13 60

Mono, per Rev. A. Lewis..... 4 00

St. Andrew's, Montreal, per Mr. J. Goudie..... 53 00

Melbourne, per Rev. J. Sievwright... 19 00

Pakenham, per Rev. A. Mann..... 5 00

Brantford, per Rev. D. Stott..... 2 50

Presbytery of Pictou, Nova Scotia, per Mr. W. Gordon..... 81 00

St. Louis de Gonzague, per Rev. J. T. Paul..... 2 00

Osnabruck, per Rev. R. Dobie..... 19 50

Mission Station, per Rev. R. Dobie.... 2 50

ALEXANDER MORRIS,

Treasurer.

Montreal, 30th September, 1861.

## ARRIVAL OF A MISSIONARY.

The Rev. James Wilson, appointed by the Colonial Committee of the Church of Scotland to labour within the bounds of the Presbytery of Montreal, arrived last month and has entered upon his duties.

## INDUCTION AT CHATHAM, C. E.

The Rev. James Black, M.A., was inducted to the charge of Chatham, C. E., vacant by the death of the late Rev. William Mair, by the Presbytery of Montreal on the 4th ult. There was a large attendance of members of Presbytery on the interesting occasion, all of whom and many other friends were most kindly cared for under the hospitable roof of Lemuel Cushing, Esq. The Rev. W. Snodgrass officiated, and, after the service and formalities usually observed at Inductions, the intransit Minister received a hearty welcome from his people. The call was unanimous and we hope the best results will follow from this settlement. The handsome stone Church, beautifully situated on the north bank of the Ottawa, is a monument of the late Mr. Mair's diligence in the midst of difficulties, and we trust that little of the present incumbency has to run before the people will acquire a glebe and erect a manse, both of which items are essential to the completeness of a congregational establishment. Mr. Black has been labouring for a little more than a year at Pointe St. Charles, Montreal, where we hope a congregation will soon be organized. Mr. Wm. Darrach, Licentiate, is in the meantime doing duty there.

**QUEEN'S COLLEGE.**—In a few days this institution will be re-opened after the long summer vacation, and a large number of students are expected to be in attendance this winter. During the past few years Queen's College has been gaining ground and rising in public estimation. New chairs have been established in all the departments, which are filled by gentlemen eminently qualified to impart instruction of a very high order; and last winter the University was rendered complete by the commencement of a fourth faculty, that of law. We are glad to learn that private letters have been received from the Rev. Principal Leitch in Scotland announcing that he has commenced preparations for his immediate return to Canada. This is the more welcome to Dr. Leitch's many friends, as rumours had gained ground that he could not break the many ties which bound him to his native land, and that another appointment to the office of Principal would be necessary. The new observatory building in the Park is rapidly advancing and will be completed before winter. Dr. Leitch has purchased some very valuable astronomical instruments in Great Britain, which are now on their way out. The Kingston Observatory may therefore be expected to take up a position among similar institutions, and to render good service in promoting astronomical knowledge. The Botanical Society have commenced laying out a Botanical Garden, for which ample scope is afforded by the grounds in front of Queen's College. Near the new gateway on Arch Street the first ground was broken only a few days since, and already a large collection of speci-

men plants has been placed in the ground. We have been looking with some interest for the appointment of the University Commission, but of which nothing more is known than was contained in the election addresses of several Upper Canada members. The labors of this commission may be of great importance to Canada, and may lead to the affiliation of our various colleges to the Provincial University, which would elevate the standard of higher education, and render a Canadian degree known and respected in every part of the civilized world.—*Kingston News.*

## INDUCTION AT LOCHIEL.

The Presbytery of Glengary met according to appointment in the church of Lochiel on Wednesday, the 28th day of August, for the purpose of moderating in a call to a minister, on which occasion the following members were present:—Rev. John Davidson, Moderator, Messrs. Thomas MacPherson, Robert Dobie and Peter Watson, Ministers, and Messrs. F. B. MacLennan and John Fraser, Elders.

Mr. MacPherson conducted Divine service in the Gaelic language, preaching from the text, Proverbs viii, 34. "Blessed is man that heareth me, watching daily at my gates, waiting at the posts of my doors." After which the Moderator called on the Elders and heads of families, being communicants, to remain as parties concerned, and after prayer requested those present to subscribe a call in favor of some fit and qualified person to be their minister, whereupon 80 members of the congregation signed a call in favor of Rev. John Darroch, M.A., an ordained Minister of the Presbyterian Church of the United States, (Old School), received by Synod at its last meeting as a Minister of this Church. The trustees, 12 in number, at same time signed a bond for the payment of a stipend of \$700 to Mr. Darroch during his incumbency. A certificate of Mr. D. having qualified to government was also presented. Mr. D., being present, was asked by the Moderator whether he accepted the said call, which he verbally did. The Presbytery, having duly considered the call and relative papers, agreed to sustain the same, and resolved to proceed with the induction on the following day, of which intimation was made to the congregation.—Agreeably to this appointment the Presbytery met on the 29th August, when, in addition to the members present the previous day, there were the Rev. Hugh Urquhart, D.D., Messrs. James Mair and George D. Ferguson, Ministers. Objections to the life or doctrine of the presentee having been called for and none offered, Mr. Watson conducted Divine service in Gaelic, preaching from the text, II Cor. xii, 9.—"My grace is sufficient for thee." The Moderator also preached an English sermon from Heb. xiii, 17—"Obey them that have the rule over you and submit yourselves," &c., and afterwards stated the steps taken by the Presbytery towards Mr. Darroch's settlement.

The usual questions having been satis-

factorily answered and the Act of Spiritual Independence read, the Moderator did in the name of the Lord Jesus Christ, and by authority of the Presbytery, admit Mr. Darroch to the perpetual charge of the Congregation of Lochiel, and to all the rights and privileges belonging thereto, and the brethren present gave him the right hand of fellowship. Thereafter Mr. Ferguson addressed the Minister, and Mr. MacPherson the people on their respective duties.

The congregation, on leaving the church, gave a hearty welcome to their newly inducted minister.

The next ordinary meeting of this Presbytery takes place in St. John's Church, Cornwall, on the 2nd Wednesday of November.

ROBERT DOBIE,  
*Presb. Clerk.*

## FRENCH MISSION.

LETTER FROM REV. L. BARIDON.  
(Translation.)

MOEKS, CLINTON COUNTY,

20th Aug., 1861.

The month of August will, I hope, be the end of our sluggish season of our missionary work. I have made excursions in various directions, but without success. It is not unusual at this season to travel several miles of road with dwellings on each side without meeting a person. The gathering in of the harvest is the first consideration with the people. I do not wonder at it. The city population are not reduced to the same condition as those in the country here. There is always there a crowd who press on, and among that crowd are many without any direct individual pursuits. But, although I have not found many occasions to preach the Gospel during the month, I have not been idle. The different places inhabited by families connected with us have been visited, and I have preached in them in turn every Sabbath. I have continued to go to Sciota from time to time, where we had our meeting in the schoolhouse, half a mile from the chapel, which the Baptists now use exclusively. We preach there in turn with Mr. Ezrel, the Wesleyan preacher. The number usually present is about 50 persons.

As to the Roman Catholic families it is as before. If those of whom I have spoken to you inhabited some part of Canada, and were known by our Protestant friends who labour to enlighten the Romanists, they would be called converts. Last Sunday, as I returned homewards, I stayed at the house of a poor person to ask for a glass of water. On the table was a little catechism, printed at Troy, in English. I asked them if it was the priest who had given it to them. The answer was yes. I opened it and made them observe several falsehoods it contained in opposition to

the Bible. I took the English Bible which they had, and read to them a chapter in the Gospel of St. John. They were so touched that they followed me into another house where there was a sick woman, whom I visited sometimes. There were 10 or 12 persons gathered there in the little log-house around the bed of the sick woman. I read to them the Gospel and explained the portion we had read, showing them the necessity of making haste to repent. I prayed with them beside the sick and all knelt down. After I was done I asked the mother of the sick person, aged 85, if she had understood my prayer. Oh! yes, she said, it has done me good. Addressing myself to the sick woman, I asked her, if the Lord should call her away, was she ready to leave the world. She replied that she committed herself to God, that all would be well and she had no fear. Whether it be that these people are wanting in seriousness to look into the future, whether they do not know the gravity of sin, or whether they have an infantile trust in the loving kindness of God, it is the case that they go on without troubling themselves about their latter end, and one would suppose them reconciled to God. I have seen several instances of this kind, and this has surprised me the more that they have scarcely heard of the pardon which God accords to sinners in the love of His dear Son Jesus Christ our Lord. I am humbled at having so little to report. I will report hereafter my visits to the Roman Catholics more fully, and will hope to have something encouraging to place before the sight of the friends of our work among the Canadians.

I am, Sir,

Very sincerely yours,  
LOUIS BARON.

## THE CHURCH OF SCOTLAND.

**CLERICAL APPOINTMENT.**—The Revd. George Sturrock, missionary, North Parish, Aberdeen, who is a native of the parish of Kirkcubright, Forfarshire, has been unanimously appointed minister of the Established Church, Corsock, Dumfriesshire.

**MONUMENT IN MEMORY OF THE LATE PRINCIPAL MACFARLAN.**—A monument has just been erected in the Necropolis, a little to the south of John Knox's monument, to the memory of the late Rev. Principal Macfarlan. It has been erected by public subscription and is a very elegant structure in the old Scottish style. The design is richly ornate but chaste and effective, and the monument presents a fine appearance from its commanding position and the bold yet graceful outlines of its parts. It is composed of a beautiful white freestone of a very fine quality, which renders the edifice still more attractive. Its height from the surface of the ground to the top is 49 feet and the base is 11 feet square. It was designed by J. A. Bell, Esq., R.S.A., architect, Edinburgh, brother of Mr. Sheriff Bell of our city, and the workmanship was executed by Mr. James Shanks, sculptor, Glasgow, who has performed his part with uncommon merit. A bronze medallion portrait of the Principal in bas-relief, designed and executed by Wm. Brodie, Esq.,

R.S.A., Edinburgh, will be placed on the front of the pedestal, and beneath will be the following inscription in bronze letters,—"In Memory of the Very Rev. Duncan Macfarlan, D.D., born 1771, died 1857, succeeded his Father as Minister of Drymen in 1792, became Principal of Glasgow College in 1823, and became Minister of St. Mungo, the original parish of Glasgow, 1824. Erected 1861." The following inscription is cut in the stone on the east side:—"Principal Macfarlan, as a minister of the Gospel, was faithful and diligent; as a member of the Church of Scotland, his knowledge of its constitution and history, his zeal for its stability and extension, and his sound judgment and sagacious counsel in circumstances of difficulty, obtained for him the confidence and respect of his brethren and the singular honor of having twice filled the chair of the General Assembly. In the University he strenuously upheld its privileges and judiciously watched over its interests. He enjoyed the friendship of his colleagues and the respect of the students. In the management of the public institutions of the city his great sagacity and good sense, joined to an extensive experience and a singular aptitude for business, made his services valuable, while his firm adherence to principle and his dignified yet courteous demeanor secured for him the esteem of all who had intercourse with him. To erect this memorial of his honored and useful life all classes of the community cordially contributed."

[From the H. & F. Miss. Record for September.]

**BOMBAY.**—In connexion with the return of the Rev. James Sheriff to the field of his missionary labours in Bombay, we have great pleasure in intimating a special contribution by the friends and supporters of the Church of Scotland's Mission at that presidency, of Rs. 1000, to aid in defraying the expenses of outfit and passage for Mr. Sheriff and another missionary, should the Home Committee have felt themselves justified in appointing one to cooperate with Mr. Sheriff in his very important and arduous labours. The above contribution is stated to be "in addition to the ordinary missionary auxiliary annual subscriptions" in Bombay. It affords pleasing evidence both of the high estimation in which Mr. Sheriff is held in Bombay as a missionary and of the missionary zeal of the friends of the Church of Scotland at that presidency.

It is difficult for those who have not themselves resided in India to realize the value of the above noticed contribution from our friends and countrymen in Bombay; because they cannot well conceive the multitude of claims for religious and other purposes constantly pressing on the European communities at the Indian presidencies. In this point of view the liberality and zeal of our friends in Bombay will not, we trust, be without effect in stirring up the members of the Church at Home to liberality in the Mission cause. In Bombay the supporters of our Church's missionary operations have seldom exceeded the number of an ordinary town congregation in Scotland; yet, when the Assembly's Institution has been in operation there, the ordinary auxiliary annual contributions have generally ranged from L.150 to L.200 or L.250.—Communicated.

**CALCUTTA.**—It will be gratifying to the friends of the Indian Mission to peruse the following extracts from the Eighth Annual Report of the Missionary Association in connexion with St. Andrew's Church, Calcutta:—

The work of the Society has been very much the same as that of last year. The agent of the Association has laboured assiduously in the different departments of his work, and the Kirk-Session are satisfied of his diligence and zeal. He thus reports his own work:—

My dear Christian Friends.—Permit me to commence this brief statement by expressing my grateful thanksgiving to the Father of all mercies, who hath spared me to see the close of another session of our beloved Association.

My labours as your agent during the past year are very much the same as I have reported on former occasions. Every day I am engaged in the General Assembly's Institution from 10 till 4; three times every week I have preached in our own Mission Chapel; not unfrequently also in the Chapels of other denominations, and occasionally in the public streets.

On the first Lord's day of every month I have conducted Divine service in your Orphanage.

The editorship of the *Auroorodoy* is still in my hands. I trust that this paper is conducted in a satisfactory manner and that, through the Divine blessing, it may prove useful to its numerous readers.

The two enquirers whom I mentioned in my last report have, I grieve to say, both of them turned their backs to the Truth. One promised to come for baptism, and went away to bring his wife along with him; but he has never since shown his face to me. The other is a teacher in the Institution, and he changed his views at the death of his wife.

I do trust, however, that some of the pupils at present in the Institution are in a hopeful state.

I am happy to inform you that there is a young man, Kangali Churn Sing, who is now a candidate for baptism. He has been living for some months in our mission premises, and continues to give every satisfaction. I hope that in a short time he will be admitted a member of Christ's visible Church.

Oh! when will that day come when thousands and tens of thousands will come to Him who bore our iniquity and suffered on the cross to redeem us from everlasting death. Assuredly the day will come when "at the name of Jesus every knee shall bow and every tongue confess that Jesus Christ is Lord—to the glory of God the Father."

May God bless you all and prosper the labor of your hands. Pray for me; and pray for the conversion of this benighted land.—Your faithful servant in the Lord,

DIPRO CHURN CHUCKERBUTTY.

The Kirk-Session feel that the Association will sympathize with their agent, and, while they give thanks to God for him who is seeking the Lord, and is soon to be baptized into the holy name of the Father, Son and Holy Ghost, they hope that they will bear on their hearts the disappointments of their agent in regard to those who seemed to have turned their faces towards the Lord, but have since turned back again to their idolatry. It is our duty, shall we say rather our privilege, to share the sorrows as well as the joys of our agent, and to bear them to that ear to which they are never told in vain.

It will be remembered that in their last report the Kirk-Session stated that they contemplated in due time an extension of the operations of the Association by employing an agent to labour at Gyah under the superintendence of the Rev. Mr. Clark. They have accordingly communicated with Mr. Clark and authorized him to engage an agent. In reference to this Mr. Clark writes:—

I am truly delighted at the idea of being joined ere long by a native catechist; Dr. Craik is also hopeful that in a short time the Committee may be able to appoint a European colleague for me. Thus, I trust, we shall soon see an agency here somewhat commensurate with the extreme spiritual destitution of the place.

I need hardly say how grateful I feel to St.

Andrew's Missionary Association for this most seasonable aid, and that I shall do everything in my power to find an agent ready and willing to spend his strength in the Lord's vineyard. If you cannot find a suitable person in Calcutta, I fear there may be some difficulty in finding one here. I have reason to believe that none will be found at Patna or Muzzaferpore; but, as I propose making a visit to Benares after a few weeks, I shall make diligent enquiries on the matter. Well educated natives, willing to devote themselves to the work, are generally employed in connexion with their parent societies. But after all education is a secondary consideration; the first thing is to get really converted men, genuine disciples of Christ. Education makes many natives too proud to be really useful missionaries; we want men whose lives will be living epistles, known and read of all men.

I know just enough of the vernacular to converse freely with the people, and frequently muster courage to make a short address to a small meeting of 15 or 20 individuals. I shall endeavour ever to keep a watchful eye on the peculiar forms of argument and illustration which seem to come home to the minds of the people with most power; and shall consider it part of my duty to guard any catechist committed to my care against spending his strength in mere empty discussion, which passes away as barren as clouds without rain. My earnest desire, and I know it is yours also, is to see Christ's kingdom flourishing at Gyah.

The Kirk Session are in daily expectation of hearing from Mr. Clark further on this matter. They feel sure that the Association will join them in thankfulness for the ready interest which Mr. Clark has displayed in this matter, and they beg that they will bear this subject on their hearts to the Throne and pray the great Head of the Church to raise up a workman after His own heart to labour in His cause there. The Kirk-Session feel that they cannot let this occasion pass without expressing their sense of the debt of gratitude which the Association owes to the Rev. Mr. Ogilvie for the interest which he has ever taken in it, and for the readiness which he has ever shown to help it in every way.

#### SEALKOTE.

The following extract of a letter from the Rev. John Taylor, of date 29th June, contains the latest intelligence as to the labours of the Missionaries of that station. It will be seen that they are continuing to prosecute zealously, and in spite of many difficulties, the work assigned them:—

Let me now tell you what we are doing. The study of the language is our daily task, and I am glad to say that we are now able to say a little in the Bazaar. We are not yet able to go alone, as it is more difficult for us to understand the exact nature of objections made than to answer them. A catechist must constantly be with us for this purpose. We have rented a shop in the chief bazaar of the city, where we attend daily for two hours in the morning. The discussions, which are sometimes interesting, are carried on by the Mahomedans, whose great stumbling-block is the Incarnation. This circumstance is more astonishing when we consider the clear testimony which the Koran repeatedly gives to the Divinity of Jesus Christ. The account of our Lord's birth given in the 1st chapter of Luke is transcribed in the Koran almost verbatim. Jesus is distinctly spoken of as begotten by "Ruh-ul-Juddus"—"the Holy Ghost." He is designated the "Ruh Allah"—"the Spirit of God," and the "Kalimat Allah"—"the Word of God." The opposition of the people here is principally to be ascribed to their ignorance even of the Koran. For, although they all learn

to read it (every village having its monastic for teaching), yet they do not understand the meaning of a single word. The discussion with such a people is generally one of bigotry on their part, and frequently the absence of an apparent impression for good makes it a discouraging labour. Our efforts would be relaxed, were it not for the assurance that "Greater is He that is for us" than all "who can be against us," and that Christ shall yet reign supreme "over all nations and peoples and kindreds and tongues." And all these contentions and insults to the Truth (for these, too, are not rare) only cause us to feel the necessity for doubling our diligence and praying more earnestly for the blessing which can alone give efficacy to the Word. We take opportunities to disseminate portions of the Scriptures in Urdu, Hindi and Punjabi from our shop and hope that by the persual of these some may be led to inquire further regarding the way of salvation. We cannot say that we have at present any manifest tokens of success. The present is our sowing-time, and we trust that the rich promise will be fulfilled in our future experience—"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

When last we wrote to you, our school was not succeeding well. I am happy to say that we have now somewhat better accounts to render. We have over 60 on the roll. The greater number of these are Persian scholars. This language quite corresponds with the classics in Home schools. It is the *sine qua non* to advancement in the public offices. The English language is also looked upon by the natives as a great acquisition and a guarantee for preferment. We have about a dozen of English scholars, divided into 2 classes. The 1st class read the Fourth Collection and the New Testament. The Persian scholars of the 1st, 2d and 3d classes read the Gospel in Urdu daily, are questioned upon it and have it explained. We have not as yet introduced any other religious books into their classes, as they are extremely suspicious, and gave us some trouble in the introduction of the Scriptures. We have a few books, which came from Lodiana and Allahabad, which will be most suitable for imparting religious instruction—I refer to some of the works of Dr. Pfander of Peshawar, who writes so extensively and forcibly against Mohammedanism. Besides these Scripture lessons in their respective classes there is a chapter read and explained at the opening of the school in the morning.

Since the arrival of the 71st Regiment we have been dependent for the support of school and catechist upon subscriptions. Our kind friend, the Rev. W. Ferguson, came to our rescue when other helps failed at the time that the Government allowance ceased. Your Committee will be delighted to hear that he gave us Rs. 100 a month for two months, and is now subscribing Rs. 50 a month. This sum with a few other subscriptions which we are getting is sufficient to defray our expenses. I am happy to say that, through correspondence with the Revd. J. C. Herdman of Calcutta, St. Andrew's Missionary Association have kindly undertaken the support of my catechist, Fazal Masih (Rs. 25 a month.)

We shall always exert ourselves amongst our friends here to raise as much money as defray our school catechist's expenses, and not add to the burden upon your already limited funds.

As the cold weather will soon draw on, we are obliged to renew our representation regarding tents. A couple of convenient hill-tents could be had for Rs. 400. These are indispensable for itineration, and to this we look as our main work. We shall pay the travelling ex-

penses, such as the hire of camels for the transit of tentage, and such extra servants' fees as are necessary; but we think that it is only fair that tents be supplied. Missionaries of all denominations receive them from their societies, and Government furnishes tents for its officers when they are called to visit the district.

The last matter to be referred to is the question of Mission premises. It was not from any oversight that we have not long ago written to you about this matter, but simply from the desire that it should come before you as the recommendation of the Board. I may however now state in a sentence or two the necessity which exists for Mission premises. The houses in cantonments are subject to military regulation, so that a non-military person is bound to turn out whenever there is a deficiency of houses, which may occur at the change of the troops at the end of each year. This circumstance frequently raises the rent of a house to an exorbitant sum. At present a comfortable house cannot be obtained for less than Rs. 60 a month; whereas, if your committee were either to purchase or build premises, and charge 10 per cent. on the price, the rental would not exceed Rs. 30, or at most Rs. 40 a month. The house which belongs to the Lawrence Military Asylum is beyond the boundary of cantonments, and so free from the disability referred to. It is in the civil lines, and was formerly the residence of the deputy commissioner. It has about 60 acres of land attached to it, is large and commodious, and equidistant from the city and cantonments. It was built 12 or 14 years ago by the deputy commissioner of that time at a cost of Rs. 18,000. It was sold previous to the mutiny for Rs. 8000, and after that disaster it was presented to the Lawrence Military Asylum. It could now be purchased for Rs. 5000. The house is in good condition, the out-houses or servants' houses have gone out of repair, but the materials are so good and abundant that with little outlay they can be put in good order. I shall bring this matter before the Board, and shall ask the executive engineer to give his opinion of the value of the property, and the recommendation shall come before you in the way requested in your letter.

#### CORRESPONDENCE.

[We do not hold ourselves responsible for the opinions expressed by our correspondents.]

#### NARRATIVE OF TRAVELS IN EGYPT AND PALESTINE.

It had rained heavily during the night and the air this morning was damp and chilly, but the sun rising with even more than usual splendor over the eastern hills dispersed the few hanging clouds and gave promise of a fine day. It was a sweet scene, every blade of the green sward around our tent glistened in the morning sun, and the gentle flowers raised their tiny heads after a night of shower and storm to welcome the happy sunshine, and in gratitude sweetened the morning air with their delicious fragrance.

Nature seems here to teach its lessons with peculiar beauty and earnestness, and the mind of the traveller free and unoccupied, yet solemnized with sacred associations, takes delight in so holy a pupilage.

Lessons sweet of Spring returning,  
Welcome to the thoughtful heart!

May I call ye sense or learning,  
Instinct pure or heaven-taught art?  
Be your title what it may,  
Sweet the lengthening April day,  
White with you the soul is free,  
Ranging wild o'er hill and lea.

Soft as Memnon's harp at morn'ing  
To the inward ear derout,  
Touch'd by light with heavenly warning,  
Your transporting chords ring out.  
Every leaf in every nook,  
Every wave in every brook,  
Chanting with a solemn voice,  
Minds us of our better choice.

The road after leaving Birch passes for the first hour over a dreary tract, but presently we enter one of those glens which are so fertile and so exceedingly picturesque; groves of the sombre olive fill its bed, or mix with the more lovely green of the fig-trees, which grow up the sides, scarcely hiding the sharp angles of their rugged slopes.

The broken and bleak ridges of Judah and Benjamin with their deep ravines, through which the torrents rush in the spring, but which at other seasons are dry and produce but a parched vegetation, now give place to the scarcely less lofty but fertile mountains of Ephraim, with their sweet glens opening out into rich plains, watered by constant streams. Benjamin surrounded by its frontier heights and intricate mountain-passes, occupied an almost inaccessible position. Ephraim however for long maintained the supremacy, and it was not till after the government of the judges had ceased that God "refused the tabernacle of Joseph and chose not the tribe of Ephraim, but chose the tribe of Judah, the Mount Zion that He loved;"\* yet it afterwards assumed the presidency of the 10 tribes. The tract of Ephraim was emphatically the "good land," and it realized the blessing, pronounced by Moses, "for the precious things of heaven, for the dew and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, let the blessing come upon the head of Joseph and upon the top of the head of him that was separated from his brethren."†

Wending our way through some of the finest scenery in Palestine by lovely vineyards and extensive orchards, we passed the modern village of Ainbybrud, which crowns the crest of an isolated peak rising in terraces from the wooded glen. A rich plateau extends for some two miles beyond and then the road again dives into another glen, which, if more confined than the last, is not less fertile and picturesque. The trees with their gnarled trunks grow out

of the rents and holes all the way up the grey cliffs, which are here occasionally pierced with rock tombs.

In the deepest recess of this ravine there is a little way-side spring, called Ain-el-Aramiyeh or the Robbers' Fountain; the water trickles down the cliff into some small basins below, or moistens the beautiful green sward at its foot. The spot is wild and lonely and the dragoon and muleteer, though timid, yet delight to relate the tales of blood of which year after year this has been the scene, but there was now no one to molest us, nor was there any sound except of our own voices and the tramp of our horses to break the deep silence of the place.

Shortly beyond this we leave the direct path and take that to the right, which leads to Shiloh. The site of this city is only identified by the exact description of its position that is given in the book of Judges,\* and the similarity of the modern name Seilan, for no ruins of any ancient date can be satisfactorily distinguished. It is possible that it may never have been a place of any size, though its history is interesting and important. Here was the tabernacle of the Lord first permanently set in Canaan,‡ and remained for many centuries, but we gather from Jeremiah that Shiloh was afterwards entirely destroyed.† Its situation is uninteresting, and the country in the immediate vicinity is bleak and desolate.

Returning to the great central road which conducts to Nablous, now leading down picturesque glens or over small but fertile plains, and then over broken ridges. We leave on our left the village of Lebounah with its rained khan and its grey cliffs dotted with tombs, and then shortly scramble up the rocky acclivity to the summit of the opposite ridge, which commands an extensive view of the country to the north. At our feet lay the beautiful plain of El-Muknah, completely shut in by mountains, which throw out their low spurs like undulations in the plateau: towards the north-east rise Gerizim and Ebal, and between the two is the opening valley of Nablous, the ancient Shechem. A ride of an hour and a half brought us to Jacob's Well.

This well is now completely choked by the ruins which have fallen into it. There appears to have been once a carefully vaulted chamber built over its mouth, and this chamber with the well itself to the depth of 75 feet were some years ago cleared out; but they are again so filled with debris that it is now quite impossible to effect an entrance.

This is one of the few spots in Palestine the identity of which is undisputed, and Christians and Mahomedans, Jews and Samaritans alike recognize it.

As it was yet early in the afternoon, we sat for some time on the loose stones at the mouth of the well, giving our minds to the associations connected with this interesting spot. These carried us back to the very dawn of Jewish history, the age of the patriarchs, when Jacob, having bought "a parcel of ground of the sons of Hamor, the father of Shechem," digged a well there, because the spring and water courses which abound in the valley behind were then the possession of others, and from this well "he drank and his children and his cattle."

This too is one of the localities in our Saviour's life which is specially marked. Here, as He passed along the great central road by which He "must needs go" when "He left Judea and departed into Galilee," He sat on the well at

"The weary hour of noon."

His disciples had gone up through the valley to the city "about half an hour distant," and down that same valley came the woman to draw water, and, as she approached the well, our Saviour said unto her, "Give me to drink," and this led to the conversation recorded by the evangelist. Behind them rose Gerizim crowned with its temple, vestiges of which may still be seen amid the ruins which now cover the height, where the Samaritan fathers said "men ought to worship," and to which their descendants still turn as the most sacred spot in the universe in face of the declaration that all local worship should cease.

The fields, covering the expanse of the plain, now "whitened," were then verdant with young crops, for it yet wanted "four months to the harvest;" and, as Christ looked on them, He thought of the harvest of the Gentile world, the first-fruits of which were, it may be said, about to be gathered in the Samaritans who were coming out of the city to him."

We read the 4th chapter of John and were enabled vividly to realize the interview between Christ and the Samaritan woman or His disciples, and were much struck with the correctness of the topographical allusions.

A short distance north of the Well is pointed out the Tomb of Joseph, covered by a Mohammedan wely; this spot is by no means as clearly identified, though Joseph's grave, we know, must be somewhere very near, for it is written, "And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem in a parcel of ground which Jacob bought of the sons of Hamor, the father of Shechem." A ride of half an hour brought us to the town of Nablous, the Shechem of the Old Testament and the Sychar of the New. The road leads up the centre of the valley, which is generally not more than 200 yards in breadth, but verdant with groves of fig, olive and mulberry, and sparkling with fountains and innumerable rills. We rode through the town, the streets of which are as narrow as

\* Psalm lxxviii. 67, 68.

† Deuteronomy xxxiii. 13, 16.

\* Judges xxi. 19.

† Joshua xviii.

‡ Jer. vii. 12.



in most eastern towns and quite as filthy. The inhabitants of both Shechem and Samaria are noted for their turbulent disposition, and they were the only places in Palestine where any insults were offered to us. A large body of soldiers was stationed here, as only shortly previous to our visit the inhabitants had risen against the few Christians in the city, and put a family to death. We encamped on the north-western side of the city amid luxuriant groves of orange and lemon, mulberry and pomegranate, while a little stream gurgled past our door.

Our tents were scarcely pitched before the British consul, who was a Samaritan, paid us a visit. He was obliging and ready to give us any information regarding his own people, and, as it was the hour of evening prayer, we visited under his guidance the synagogue of the Samaritans. There were only some 8 or 10 persons present, and the services had little semblance of devotion. They were conducted by the priest and 2 young men, (his cousins, we were told), and the people accompanied, vociferating at the utmost pitch of their voice and prostrating themselves on the ground, with their faces turned towards the sanctuary in the direction of Mount Gerizim.

The priest received us kindly and showed us the treasures of the synagogue, and especially the famous roll of the Pentateuch, which they maintain is upwards of 3000 years old; but, though much torn and patched, its appearance scarcely betokens so great an age.

The Samaritans do not now number more than about 100 souls, and, though the number has varied little for some years, it is probable that the sect will soon die out. They are more cleanly than their Mohammedan fellow-citizens, and seem comfortable, though not possessed of any wealth.

We assigned an early hour the next morning for ascending Gerizim, and, bidding our kind guide good night, we retired to our tents to partake of our evening meal, and to talk over the interesting scenes of the day.

April 28th.—The sun was only tinting the heights of Ebal as we rose this morning, yet we had scarcely completed our preparations for the day and mounted our horses before the consul was at our camp, and we immediately set out under his guidance to climb Mount Gerizim. The road is winding and gradual yet very rugged, and from some points we get views of the valley with its groves presenting every variety of foliage and its often well-grouped houses.

At the summit of the first ridge a plateau of 3 or 4 acres in extent is the spot where the Samaritans pitch their tents during the ceremony of the Passover, and within an enclosure, once marked by a stone wall, the foundation of which still remains, is a small excavation where the paschal lamb is roasted, and near this is the

trench where its bones are afterwards burnt. They still in their strict adherence to the letter of the law eat the flesh "in haste, with their loins girded, their shoes on their feet and their staves in their hand."\*

A continued ascent of another half mile brings us to the top of the mountain, which is literally covered with ruins. It is almost impossible to tell with any certainty the age of these remains. We learn that Justinian built a fortress here, and the large rectangular building may have formed a portion of it, but the stones seem to show marks of having belonged to a more ancient structure; very probably to the ancient Samaritan temple. The rock is in many places perforated with vaulted chambers and deep cisterns, which from the accumulation of rubbish cannot now be entered. It is to be expected that Samaritan tradition should invest many of these ruins with a fictitious glory, and, when 12 stones are pointed out as those which were brought up out of the Jordan,\* it is rather too great a tax upon one's faith; still there is no doubt that some of these ruins do belong to a very great antiquity. But Gerizim is not only interesting from its associations and the ruins which crown its summit, but also from the glorious view which it commands; again we look down on the plain of El-Mukna with its luxuriant corn-fields, and its villages clustering under the mountains, or on the valley of Shechem with its groves and picturesque houses. To the north is Ebal within almost speaking distance, and beyond stretch the mountains of Ephraim, and Hermon with its "hoary head" is only hid by the morning mist. A line of mountains also stretches to the east, only broken by the ravines leading down to the Jordan, and on the west we look out over the plain of Sharon into the Mediterranean.

Descending the mountain we fall into the main road, which winds along the valley, and then skirts the north-western shoulder of Ebal. It is one of the best in Palestine, and, as it crosses hill and dale at every turn, we get a glimpse of some fine scenery, and after a ride of 3 hours we reach Sebaste or Samaria, which is built on the side of a hill that rises over the centre of a small plain. This city, which was built by Omri king of Israel, continued long the capital of the kingdom. But all remains of its once splendid palaces and temples are gone, and the ruins which are now found belong to the city as it was rebuilt by Herod, or mark the site of early Christian churches. Some magnificent columns of the Corinthian order still standing are supposed to form part of a colonnade, which, as in the cities of Palmyra and Damascus, once ornamented the principal street of the Israelitish capital.

Leaving Samaria, we reached Jenin at the entrance of the plain of Esdraelon

\* Ex. xii. 11.  
\* Joshua iv.

early the same morning and encamped for the night.

## MISCELLANEOUS.

### MISSIONARY AND RELIGIOUS.

**POSTURE DURING WORSHIP.**—The other Sabbath the Rev. Adam Lind, of the Moss Street U. P. Church, Elgin, called the attention of his congregation to the propriety of kneeling during prayer and standing while singing.

The Queen has heartily and practically responded to the desire of those journeymen in the fish, poultry, meat, vegetable and ice trades at the west end of the town, who have lately formed an association to abolish Sunday trading. For the future no provision of any kind is to be brought into the Palace on the Lord's Day. No doubt the royal example will be generally imitated by the nobility and higher classes.

A public meeting has been held in Edinburgh to express sympathy with the American missionaries in India and elsewhere, suffering from the present crisis in the United States. The Lord Provost presided, and Mr Morrison, of the Lodiana Mission, gave a sad account of the effects of the American troubles on the missions in India. Two or three stations have already been given up, and others are gradually breaking up for want of support. As a practical issue of the proceedings of the meeting, a subscription was set on foot, to be divided between the stations at Lodiana and Ahmednuggur.

**CHRISTIANITY AMONG THE PACIFIC ISLANDS.**—Twenty-five years Samoa, one of the Navigators' Islands, was covered with the intensest darkness of heathenism. It numbered 40,000 souls. Six missionaries landed there to try the power of the Gospel upon this most unpropitious field. As the result—heathenism has been entirely renounced, a written language has been provided for the people, the whole Bible translated and printed with a large number of valuable religious and other books; many flourishing Christian Churches have been formed; large congregations assemble every Sabbath for Divine worship; multitudes of children and youth are brought under religious instruction; native teachers and preachers have been trained up and set to work, and liberal offerings are made by the people for the support of the missionaries. In short the wilderness has been made to bud and blossom as the rose, and the world is presented with another beautiful and affecting specimen of the power of the Gospel to raise men from the deepest degradation of heathenism, blessing them for the world that now is and that which is to come.

James Douglas, Esq., of Cavers, died at his seat in Roxburghshire on the 17th instant in the 71st year of his age. Mr. Douglas was honoured among his countrymen as the descendant of a noble family, who have occupied a prominent place in Scottish history, but earned for himself the still higher respect due to a virtuous and useful life. In his earlier years he was chiefly known as a sportsman, but in his maturer life he became the subject of deep religious impressions, and his future career bore ample testimony to the sincerity and earnestness of his Christian profession. Mr. Douglas was an attached member of the Congregationalist denomination; but he belonged more to the Church catholic than to any of its sections. Among his numerous publications some are of a controversial character; but even these are for the most written in defence of those truths which are most surely believed by evan-

gical Christians. His chief works are his "Advancement of Society in Knowledge and Religion," "Popery and Infidelity," "Errors regarding Religion," "The Philosophy of the Mind," and "The Structure of Prophecy." His productions owe something of their acceptance to the position of the author; but have also intrinsic value, arising from originality of thought and pure taste, employed upon the abundant material furnished by a life of experimental religion.—*News of the Churches for August, 1861.*

The Rev. Henry Wight, a well-known and highly esteemed Edinburgh minister, died on the 28th June at Hamburg in Germany, whither he had gone for the benefit of his health. Mr. W. was for 24 years minister of Richmond Place Congregational Chapel with the exception of 2 or 3 years, during which he was pastor of a congregation in Carlisle. He occupied a high social position, and, like many Scottish gentlemen, qualified as a member of the Faculty of Advocates without troubling himself to obtain professional occupation. A great change in his religious character led him to devote his whole time and talents to the work of an evangelist. In this work he was greatly blessed, and, along with the congregation he had gathered, he was ultimately received into connexion with the Congregational Union of Scotland. Mr. W. was one of the few Scotch ministers who, between 20 and 30 years ago, carried on open-air preaching systematically. Mr. W. was a model street preacher, possessed a commanding yet prepossessing person, great frankness and geniality of manner, deep earnestness of purpose and singleness of aim, with perfect simplicity and directness in his appeals to his hearers. These qualities instrumentally acquired for him considerable influence among the careless mass of the community, as well as among Christian people; and there were many evidences during his lifetime that his labour was not in vain in the Lord. Mr. W. was appointed secretary to the Congregational Union of Scotland, when his health two years ago compelled him to resign the active duties of the pastorate. He died at the age of 60 years.—*Ibid.*

During the present month large open-air religious meetings have been held in many parts of Scotland. The largest gatherings were at Huntly and at Edinburgh. Her Grace the Duchess of Gordon has the honour, we believe, of inaugurating last year these open-air revival meetings, which have now become as much an institution in Scotland as our annual fairs. The assembly in the Castle Park, Huntly, was estimated to number upwards of 10,000 souls, who came by rail, on foot and by every description of vehicle from all parts of the county, and from even beyond the county. The principal laymen who addressed the meetings were General Anderson, Colonel Davidson, Mr. D. Mathieson and Robert Cunningham, known as "the Briggate (Glasgow) fletcher." The services continued for 2 days and were marked by great earnestness on the part of the speakers and impression on the part of the audience.—In Edinburgh the attendance was greatly beyond that of last year, partly owing to the more favourable weather. Mr. Cowper, of H. M. Board of Works, had obligingly given permission to erect platforms on an excellent site near Holyrood Palace. The rising ground where the principal platform stood was so favorably placed for admitting a large audience within earshot that, though there were sometimes as many as 20,000 persons present, the speakers were quite well heard to the very outskirts of the congregation. The services continued for 3 days and were so much appreciated that it was found very difficult to bring them to a close even at night-fall. There was

generally a large attendance of inquirers, and a good deal of emotion in the churches opened for personal dealing with those who desired it. As at Huntly, there were reverend speakers of all evangelical denominations, and the following laymen among others took part in conducting the services:—Colonel Davidson, Richard Weaver, Robert Cunningham, Duncan Mathieson, Mr. Gall and Mr. Jenkinson of the Carrubb r's Close Mission, and Mr. Naylor.—*Ibid.*

THE WORSHIP OF GENERAL NICHOLSON.—*The Friend of India* gives a particular account of the oft-repeated story of the worship of General Nicholson, who died at the siege of Delhi, and of the effects of this in leading some of the natives to Christianity:—

"The fact has not yet been forgotten, first made public in Mr. Raikes's *Notes on the Revolt*, that a brotherhood of faqueers at Hurriore abandoned all forms of Asiatic monachism and devoted themselves to the worship of Nicholson as a god. It was only in such a way that their blinded minds, struggling with a great idea, could body forth the mingled love and reverence which they felt for the man who had inspired them with terror when he fought on the bloody field of Chilianwallah, and who had since gone in and out among them as a father, a protector, a judge. The subsequent history of the sect is not generally known and is full of interest. Nicholson left the district in 1850 for England, and then the sect was founded. They looked to him, as the Sikhs to Nanuk, as their gooroo, and called themselves by his name, Nikkul Seynees. They wore saffron-coloured garments and round black hats as their distinguishing garb. Their worship consisted in singing a kind of dirge, every verse of which echoed the refrain 'Gooroo Nikkul Seyu.' They were a quiet inoffensive people and lived in the enjoyment of their faith till 1856. Then their gooroo arrived in person on his way to Cashmere, and great were the rejoicings of his disciples. They hastened to offer him homage, but, when they persisted, he ordered some of them to be flogged. This only increased their reverence. They insisted that they deserved the flogging, that they, having led unholy lives, naturally incurred the wrath of their god. The result was that they practised increased austerities and manifested more devoted zeal. When Nicholson fell gloriously before Delhi and the news reached his devotees, the effect was remarkable. Their leader declared he could not remain in a world where there was no Nikkul Seyn, and, going to his hut, destroyed himself cutting his throat from ear to ear. Another followed his example. A third said he would go to Nicholson's God, started off to Peshawar, waited on the missionaries, was received as an inquirer and in course of time was baptized. He may now be seen engaged as a teacher in the mission school. Another imitated his example and is now under Christian instruction.

THE PRESENT ASPECT OF DAMASCUS.—"W. H. B." writes to the *Times* respecting the state of Damascus, whence he has lately returned:—

"Entering, as most travellers do, by the western gate, we passed first through the Mussulman quarter of the city, where the bazaars were thronged by natives of every Eastern nation under heaven. Proceeding down the street which was called 'Straight,' we turned into Demetri's hotel. Issuing forth again into the same street, we continued a short distance on our way till we were stopped by a Turkish sentinel, stationed to prevent any one passing into the Christian quarter. We however managed to get by him, and then a scene met our eyes which it will be impossible ever to forget. As far as the eye could reach it fell upon a heap of blackened ruins. We walked for a mile with charred skeletons of houses on either side of us; then, turning into side streets, the

same utter ruin met our gaze. We saw not a soul except here and there a lazy Arab driving his donkey before him, laden with the *débris* of the fallen houses. This is what the Turks call rebuilding the quarter! Throughout the length and breadth of what but a year ago was far the handsomest part of the city not one single house is now standing. Greek, Latin, Syrian churches and convents, European Consulates, &c., were mingled in one common destruction. . . . The only life moving here and there is a solitary crow or a dog stealing away with a bit of refuse. Many bodies still lie buried under the ruins. Altogether the aspect of the place reminded us strangely of Pompeii. There were the same narrow streets, the same noiseless courtyards, the same stillness that might be felt, the same evidence that the inhabitants had been surprised in the midst of their daily avocations. And where are the inhabitants? Out of some 20,000, between 3000 and 4000 were massacred in cold blood; the rest fled to the mountains, only the most fortunate reached the sea-coast. Some found protection in a Mussulman quarter of Damascus, where, owing to the energy of the Governor, no Christians were molested. None have returned to their homes, and no wonder! though near a year has elapsed since the massacres. We had an interview with Abd-el-Kader, who showed us the orders he had received from different European powers in recognition of his services in saving Christians. He added, 'I suppose the English did not approve what I did by sending me nothing;' and yet he furnished a guard of his Algerians, which saved the British Consulate from destruction."

THEATRE SUNDAY SERVICES.—A most interesting meeting in connexion with these services was held on Friday evening last at the Young Men's Christian Association Rooms, Aldersgate-street. In accordance with an invitation which had been issued by the committee 80 of the working men who had assisted as stewards during the past winter in the proper conduct of the large assemblages which have been brought together in the Sunday afternoons and evenings, with 20 of their wives, sat down together to a social tea. At the conclusion of the very ample repast which had been provided the company adjourned to the theatre of the institution, when under the presidency of the Earl of Shaftesbury the committee invited the stewards to express their views in respect to the benefits of these services, and also as to the desirableness of re-opening the four theatres which had been engaged by the committee for a third course of services. Among numerous other testimonies borne to the value of the services the following may be given:—One of the stewards stated that for 22 years he had been a deist, and except for marriages he had never entered a place of public worship. He had heard the Gospel for the first time in Sadler's Wells' theatre. He is now a member of a Christian church, and in the open air and in his private house preaches the Truth he had once despised. Another steward told of a man who had alone brought to the Pavilion Theatre 18 to 20 families who had never been in the habit of attending a place of worship. A policeman testified to one of the stewards that he had gone into the gallery of the Pavilion on one occasion, and there he saw a number of low thieves and loose women, and the rest seemed to be made up of the "swell" order, and yet all were most orderly and attentive. The policeman has been 23 years in the City force. The unanimous opinion of the stewards seemed to be that the service should be renewed for another series, as, although many of those who had attended the Theatre services were now attending church and chapel, yet the great



bulk of them were still reluctant to do so. "You might as well have written over that church door," said a working-man to one of the stewards, "No working-man admitted here!", the universal feeling prevalent among the poor being that they are only "in the way" of richer folk who frequent such places. We have been given to understand that the committee purpose during next winter to make appeal to the Christian public to enable them to erect circuses or tents in such parts of the metropolis where suitable buildings cannot be had. During last winter 165 services were held, attended by 267,700 people, and with the exception of about £50 the whole of the expenses have been met.—*Record*.

The death of the excellent Bishop Villiers has excited a feeling of deep sorrow among all the friends of evangelical religion both in the Established Church and among Dissenters. His elevation to the see of Carlisle and recently to the more important bishopric of Durham was regarded with unusual interest as giving promise of a career of long usefulness and of great benefit to the Church at large. None even of the evangelical bishops was so generally popular as he. On exchanging the responsible charge of a London parish—where he was long known as the friend of the poor and as the indefatigable parish minister—for the duties of his bishopric he forsook none of his old friends but co-operated with them in his new position as heartily as ever. His liberal sentiments and evangelical views brought down upon him the wrath of the High-Church party and of the sceptical representatives of Broad-Churchism, who never missed an opportunity of assailing him, and who have had the bad grace, in the *Guardian* and *Saturday Review* respectively, to attack his memory, when now he is laid low in the grave. To the deep antipathy of the enemies of his liberal evangelism we may attribute the scandalous assaults made upon him by a large portion of the press only last year. The appointment of Mr. Cheese, his son-in-law, to the living of Haughton-le-Skerne, may have been unfortunate, though no one who knows Bishop Villiers's character can doubt that it was made from the purest motives, but such an appointment by an ordinary bishop would have attracted no attention whatever. No sooner, however, had the Bishop of Durham made this slip, if such it can be called, than the dogs of war were let loose, and a ruthless attempt was made to tear his good name to pieces. Many of the more moderate papers, glad to get a good opportunity to ridicule a bishop, joined thoughtlessly in the public outcry. The Bishop of Durham must have been deeply wounded by this assault on the most tender point to an earnest Christian man, and must have felt especially the disgrace which it appeared to reflect on the cause of his Master, to which he had zealously devoted his life. Whether this had anything to do with his last illness or not, we do not envy the feelings of those who indulged in the persecution of one of the best and most disinterested men that has ever sat on the bench. His death at so early an age for a bishop leaves a great blank in the Church, and destroys at once many anticipations of good to be produced in future years. He has fortunately been succeeded by the Bishop of Gloucester and Bristol (Bishop Baring), a man of kindred views and sentiments. The *Record* thus notices his last moments:—

"The dying Bishop's last thoughts were cheered by the prospects of a brighter world, and his last words breathed of Heaven. He had spoken to his family as one who was resigned to the will of God and believed that all things would work for good to them that loved God. But, as if solemnized by the actual vision

of the general assembly and church of the firstborn, in whose anthems of praise he was about to join, he stopped short and uttered two emphatic words, 'Hush! Heaven!' In the one word he took leave of earth, and in the other he expressed his sense of the happiness which awaited him, when in laying aside his earthly mitre he was about to join the spirits of just men made perfect, to grasp the crown of righteousness, and cast it at the feet of Him who had loved him and washed him in His blood, kept him 'in the faith' and made him 'a king and a priest unto God.'"

The Rev. Dr. Thomson, author of a well-known little metaphysical volume, the *Outlines of Thought*, has been appointed to the bishopric of Gloucester and Bristol, made vacant by the transference of Dr. Baring. He has not allied himself distinctly to any party in the Church.—*News of the Churches* for September.

(From the *Canadian Independent* for September.

#### TRANS-ATLANTIC RETROSPECT.

Nearly 200 hundred years ago there was born in Southampton one whose name has become inseparably connected with Christian Worship, who did more than any other man before or since to give a proper basis for the "Service of Song" in the house of God by writing those sublime psalms and hymns which, as the Earl of Shaftesbury said, in all lands where the English language is spoken when they performed any act of worship and sat down to an open Bible, were called in to aid the work of devotion. The name of Isaac Watts is musical with the tones of the tens of thousands who have trod the heavenly road singing the "Psalms and Hymns and Spiritual Songs" which God enabled him to write for the benefit and blessing of His Church to all time. And now at this long interval, 123 years after his death, a period which the writings of one man out of a hundred do not survive, the admiration and love for Watts have culminated in a noble statue to his memory, which his native city has done itself the honour to erect in its public park. Churchmen and Dissenters joined together and vied with each other in celebrating the service rendered to the Christian Church by a nonconformist Minister; the old lines of demarcation had faded out, and Christian men looking back upon the great poet of the Sanctuary could see only the Christian man. The Earl of Shaftesbury accepted the invitation to inaugurate the statue and the whole ceremony appears to have been interesting and imposing. The *Hampshire Independent* says—

It was meet and proper that such a benefactor of his race should have a statue in this his native town, and there was an additional appropriateness in having the good and benevolent Earl of Shaftesbury to take the chief part in the inaugural ceremony. No man could have been more in his proper place than he was in Wednesday's proceedings. We congratulate our fellow-townsmen of all classes, from our worthy and esteemed Mayor downwards, on the signal success which attended the inauguration of this noble work and for their hearty co-operation in carrying out all the details. It was a most gratifying event to see men of various opinions in religion and politics uniting cordially together to celebrate the services rendered to the world by a Nonconformist minister, and we chronicle the fact with more than ordinary pleasure. The speeches were all to the purpose, and the interesting festivities at the Mayor's residence at Woolston will long be remembered. Of the Committee we need only say that they have every reason to feel proud of their labours. They have by the aid

of a generous public and the sculptor's genius erected a monument worthy of the man and the town, and we trust it may remain undimmed from age to age a perpetual proof that the works of the great, the wise, and the good shall be held in everlasting remembrance.

The statue thus inaugurated has been erected in the western public park, and forms a beautiful ornament to that picturesque part of the town. The whole monument is rather over 19ft. high and is of the finest white Silician marble. There are 3 basso-relievos, also in Silician marble, on 3 sides of the shaft of the pedestal. The pedestal itself is of the finest polished grey Aberdeen granite, and has been executed by Messrs. Macdonald & Co., of Aberdeen. The statue and basso-relievos are by Mr. R. C. Lucas, an artist residing at Chilworth, a few miles from the town. The statue is an expressive likeness of Dr. Watts, obtained from the most authentic sources, and represents him in the attitude of a preacher of the Gospel proclaiming its Divine truths. The monument is erected at a total cost of about 850l., raised by voluntary contributions from the inhabitants of Southampton and other parts of the kingdom.

The following is the inscription on the statue:—

A.D. 1861

Erected by voluntary contributions  
IN MEMORY OF ISAAC WATTS,  
D. D.,  
A Native of Southampton.  
Born 1647; Died 1748.

An example of the talents of a large and liberal mind wholly devoted to the promotion of Piety, Virtue and Literature. A name honoured for his Sacred Hymns wherever the English language extends. Especially the friend of children and of youth, for whose best welfare he laboured well and wisely without thought of fame or gain.

"From all that dwell below the skies  
Let the Creator's praise arise;  
Let the Redeemer's name be sung  
Through every land by every tongue."—WATTS.

A purse of £5 was offered for the best poem in connection with the event; 21 were sent in, but, if we may judge of the remaining 20 from the one which obtained the prize, we fear that the mantle of Watts has not fallen upon any of the aspirants. We cannot refrain from quoting a short estimate of the poetry of Dr. Watts, also from the *Hampshire Independent*.

"The writings of this sweet and gentle poet were not for an age but for all time, and it is impossible to exaggerate their effect in leading the youth of our land into the paths of piety and virtue. Coming into the world just as the mighty Puritan bard of the Common wealth was about to pass out of it, we may say that the mantle of the author of "Paradise Lost" was left behind with Watts, whose special mission it was to popularise in sweet-flowing numbers the grand theme of man's disobedience and redemption, which had been sung in more majestic measure by his glorious predecessor. We do not claim for this noblest of Southampton's sons to have been a poet of as high an order as Spenser, Shakespeare or Milton. The verse of these great master-minds will continue to flow like some noble river down the course of time, exciting the wonder and admiration of future ages, while the psalms and hymns of Dr. Watts will be like the refreshing spring that came gushing forth from the rock of Horeb when touched with the wand of Moses to cool the parched lips of a multitude ready to perish. One touch of nature makes the whole world kin, and the Divine songs of

the sweet "Poet of the Sanctuary" will ever be popular, because, while proclaiming the blessed future that awaits the just in another and better world than this, he is always true to nature. In those "sweet fields beyond the swelling flood" he tells us in language that comes home to every heart alike, and that is drawn from the pure well of English undefiled, that the true and faithful Christian shall be rewarded far beyond all our ideas of earthly bliss, "when suns shall rise and set no more!" We go to the poetry of Watts for hope and consolation, as a weary traveller is delighted to discover in the desert a pure and life-sustaining spring where all around is barren."

## POETRY.

## THE SYMPATHY OF JESUS.

"For we have not a high priest that cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."  
—HEB. iv. 15.

As oft with worn and weary feet

We tread earth's rugged valley o'er,  
The thought, how comforting and sweet!  
Christ trod this weary path before;  
Our wants and weaknesses He knows  
From life's first dawning to its close.

Does sickness, febleness or pain  
Or sorrow in our path appear?  
The recollection will remain,  
More deeply did He suffer here.  
His life, how truly sad and brief!  
Filled up with suffering and with grief!

If Satan tempt our hearts to stray  
And whisper evil things within,  
So did he in the desert way  
Asail our Lord with thoughts of sin;  
When worn and in a feeble hour,  
The Tempter came with all his power.

Just such as I, this earth He trod,  
With every human ill but sin;  
And, though indeed the very God,  
As I am now, so He has been.  
My God, my Saviour, look on me,  
With pity, love and sympathy.

WILBERFORCE.

## NIGHT MUSINGS.

[This hymn was found in a chest in an English cottage,—author's name unknown.]

In the still silence of the voiceless night,  
When, chased by airy dreams, the slumbers flee,  
Whom in the darkness doth my spirit seek,  
O God, but Thee?

And, if there be a weight upon my breast,  
Some vague impression of the day foregone,  
Scarce knowing what it is, I fly to Thee  
And lay it down.

Or, if it be the heaviness that comes  
In token of anticipated ill,  
My bosom takes no heed of what it is,  
Since 'tis Thy will.

For, oh! in spite of past and present care  
Or anything beside, how joyfully  
Passes that almost solitary hour,  
My God, with Thee.

More tranquil than the stillness of the night,  
More peaceful than the silence of that hour,  
More blest than anything, my spirit lies  
Beneath Thy power.

For what is there on Earth that I desire  
Of all that it can give or take from me,  
Or whom in Heaven doth my spirit seek,  
O God, but Thee?

## DIES IRÆ (DAY OF WRATH).

God takes our dearest,—ever so;  
The reason why, we cannot know;  
Helpless He leaves us, crushed with woe.

"Oh, Father! anything but this;  
Oh! blot not out life's sole bliss,"—  
So cry we; yet we pray amiss.

For answer comes not to the prayer,—  
No word, no comfort anywhere;  
And we lie struck with mute despair.

To see our dearest pass away;  
To know we cannot bid him stay;  
To feel our loss grow day by day;—

Oh! 'tis the sharpest pang of pain  
That He to mortals doth ordain;  
The bitterest cup our lips must drain.

Ne'er was nor shall be human heart  
But it must bear that bitter smart,—  
Must with its own, its dearest, part.

The idol set up on the throne  
Where God should be, and God alone,—  
The idol must be overthrown.

"Father," from out the depth doth rise,  
"Ask of me other sacrifice,—  
This thing is dearest in my eyes."

He seems as if He heard thee not,  
Yet is no child by Him forgot,  
No loneliness where He is not.

Yet is He Father, and would bind  
The nearer to Him heart and mind;  
His chastisements are ever kind.

Thy Dies Iræ, dark and drear,  
Shall open out in sunlight clear,—  
Though cloud-veiled, still the sun is near.

Thy love so true may meet with scorn;  
Thy friend may leave thy heart forlorn;  
Thy darling from thy home be borne;—

Yet love in every day of dread  
Is shining, sun-like, over-head;—  
Thou shalt have blessing from thy dead!

Church of England Sunday School Quarterly.

## SELECTIONS.

WILBERFORCE AND CHALMERS.—It is well known that Wilberforce by the beauty of his Christian life and religious consistency in the Senate chamber and in social life exerted a powerful influence in the higher circles of English society. It had been fashionable to ridicule religion, but that fashion was extinct before his death. It may not be so well known that his work on Practical Christianity was blessed to the conversion of Dr. Chalmers and through him exerted a vast influence on evangelical piety in the ministry and churches of Scotland. We find the following in the *Sabbath at Home*.

Fourteen years after Wilberforce's book was published, a Scottish clergyman sat in his quiet parsonage, brooding over his spiritual state, seeking comfort and finding none. He was a man of mighty eloquence and high literary ambition. Hitherto he had preached a Gospel which contained little more than was adapted to man's condition than what Seneca and other heathen moralists had taught. But death had visited his father's house and the hand of God was on his own person. Eternity had now acquired a befitting importance in his esteem and he set himself manfully to prepare for its awful realities; but he knew not how. There was a certain class of doctrines which

were very precious to a venerable father and had given much comfort to a dying brother and sister. These doctrines however had often been denounced from his pulpit as visionary and fanatical. The awakened clergyman set himself to work out a righteousness of his own. He attempted in an agony of soul to "scale the heights of perfection, to quell the remonstrances of a challenging and not yet appeased commandment," but it was "like the laborious ascent of him who, having so wasted his strength that he can do no more, finds that some precipice still remains to be overcome, some mountain brow that scorns his enterprise and threatens to overwhelm him." He tried to mix the merit of Christ with the sincerity of his repentance and the painstaking of his obedience; yet his soul knew no solid peace. In his father's house he found Wilberforce's "Practical View," and in his own humble manse he pored over its pages with an interest which such books had never awakened before. As he read, "he felt himself on the eve of a great revolution in all his opinions about Christianity," and by the grace of God this revolution was happily consummated. The Gospel which he had before despised now gave peace and life to his own soul; and Thomas Chalmers became the spiritual son of William Wilberforce. There is no name with which the revival of evangelical religion in Scotland is more closely associated than that of Chalmers; and, if Mr. Wilberforce's book had been the means of no other conversion than his, its publication would have been an event of historical importance.

## A SOLEMN QUESTION.

[From "Good Words" for September.]

"And Barzillai said unto the king, How long have I to live?"—2 Sam. xix. 34.

David was now on his way back to Jerusalem after the suppression of Absalom's rebellion. Barzillai, an old Gileadite chief, came down from his fastnesses with a body of retainers to do homage to the king and give him his patriot welcome and blessing. Nor was David forgetful of the disinterested loyalty this aged man had lately manifested. In a spirit of equally noble generosity and gratitude he urged him to join the triumphal cavalcade, to come and have a home in his palace in Jerusalem and a place and seat at his royal table.

Few would have resisted the golden bribe. But Barzillai remembered that fourscore years had whitened his head. A brief time at the best he could still have in the world. He had outlived the age when he could enjoy its pageantries and honours. "And Barzillai said unto the king, How long have I to live, that I should go up with the king unto Jerusalem? I am this day fourscore years old; and can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear the voice of singing-men and singing-women? wherefore then should thy servant be yet a burden unto my lord the king? Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward? Let thy servant, I pray thee, turn back again that I may die in mine own city and be buried by the grave of my father and of my mother." As if he had said, "Tempt me not, The day was when I might have grasped at the munificent honour. The day was when this heart would have beat with pride at the thought of being a lordly retainer of the Hebrew king—a guest at his table. But these things have lost their relish for me now. The whirl and excitement,

\* 2 Sam. xvii. 27-29.

the glitter and pageantry of a courtier's life have no charm. The festive rejoicings on the return of the king would be too much for this aged frame. 'I am this day fourscore years old.' This head, once covered with raven locks, is now white with the snows of winter. These hands, that once dealt and parried the warrior's blow, have now tremblingly to grasp the pilgrim's staff. These limbs, that once could mumbly chase the gazelle up the craggy heights of Gilead, now totter underneath me. These eyes, 'the windows of the house,' are beginning to be darkened; they look out on a dimmed and murky landscape; I could not see the glories of the king's palace at Jerusalem even were I there. These ears, once the inlets of enjoyment, which once loved to hear the dulcet tones of my own mountain-pipe, would listen with unavailing effort to the choristers of Zion or to tabret and lute and harp of sweetest Hebrew minstrelsy. I should be but a poor accession to the royal table—a poor guest in the palace of Judah. Had me not go thither! Suffer me rather to say farewell on the banks of the frontier river. Return! thou monarch, beloved of thy Lord! return to thy capital, and may the acclamations of a grateful people greet thy restoration. For myself permit me quietly to abide in my own highland-home—these my native rugged mountains. Their sepulchres hold dust that is sacred to me. This is now my only unfulfilled wish that 'I may die in mine own city and be buried by the grave of my father and mother.'

We cannot positively pronounce on Barzilai's *piety*. The respect and personal kindness he manifested for David—"the man after God's own heart"—combined with his loyalty, disinterestedness, unselfishness and total devotion, would lead us to draw favourable conclusions regarding his religious character. At all events we cannot think of him as a mere sated voluptuary, his bones full of the sin of his youth,—with debilitated frame and shattered nerve, breathing out the fretful soliloquy of a peevish old age. We would accept these words of his rather as the apostrophic of a good and venerable old man, who takes the grand view of life as a prelude to another, and who wishes to be tempted by nothing that would dissipate his thoughts and unfit him for solemn preparation for his great change. "Do not allure me," he says, "with what might divert my thoughts from more solemn and urgent verities. Let me enjoy a quiet evening before the great night journey. Let me go and set my house in order before I die!"

And it is to this we must all come!

Life is now before most of us with its bright plans and phantom-visions—its rainbow-hues and air-castles. Many have no eyes to see the end of that glowing perspective—the close of the avenue, which at present is overarched with the green boughs of hope. But, as we go on, the distance steadily diminishes, our consciousness becomes more and more vivid that the end is nighing, and we feel that we are passing, like the millions that have preceded us, to the "long home."

"How long," said Barzilai, "have I to live?" "How long have I to live?"—what a solemn question for us all amid the daily-occurring proofs of our frailty and mortality. Oh, what a motto to bear about with us continually amid the tear and wear of life!

Young men! with the flush of young hope in thine eye—existence extending in interminable vista before thee—patience ever and anon on the enchanted highway and put the solemn question, "How long have I to live?"

Men of business! in availing yourself of new openings in trade, accepting new responsibilities and anxieties, involving yourself in new

entanglements, have you stopped at the threshold and probed yourself with the question, "How long have I to live?"

*Child of pleasure!* plunging into the midst of dissipating excitement,—the whirl of intoxicating gaiety—have you ever, in returning, jaded and weary and worn, from the heated ball-room, flung yourself prayerless on your pillow and sunk into a feverish dream with the question haunting you, "How long have I to live?"

*Fruitless professor!* who with the form of godliness art yet destitute of every practical, active, Christian virtue; who hast never known what it is to relieve the needy or succour the poor or whisper the word of unselfish kindness or help the languishing mission cause. Thou who hast lived a useless life—who in the retrospect cannot not point to one good or generous or self-sacrificing deed. Amid abounding opportunities, perhaps with full coffers at thy side and the bar of God before thine eyes, hast thou ever seriously pondered the question—how soon the opportunity may be past and gone!—"How long have I to live?"

How long have I? A short time almost all of us. And those who are past life's mid-day, on whom the glow of sunset is stealing; those who have crossed the grand climacteric,—passed over the mountain-top, and are beginning to descend the shady side to the grave in the valley,—let them especially listen to the warning. Let them imitate the example of the aged chief—seek leisure from over-much and over-many cares to prepare for death. It is strange that old age is as disinclined as youth to listen to the voice of wisdom in this. You imagine that you can take on new worldly burdens and reach heaven safe enough notwithstanding! Ah! these burdens too often weigh hopelessly down. Like the bee that has wandered from its garden-hive or its hole in the rock in search of honeyed treasure, but which, in winging its way back, drops exhausted and never reaches home. Old Barzilai was a noble exception to this. With courtier's grace and a sublime moral fortitude he declined the regal request, "Come thou over with me?" A question which does not always get a negative from old age, when *Pleasure*, shaking in her hands her chaplets of variegated flowers, cries, "Come over with me?" and *Mammon*, clinking his bags of gold, cries, "Come over with me!" and *Ambition*, pointing to the hazy mountain-top and her coveted temple glistening in the sun, cries, "Come over with me!"

Be it ours to reply, "I have a nobler heritage now to care for, a nobler temple for which to prepare. The day will come when these things will yield me no pleasure,—when they shall be seen in their true light as the empty haubles of an hour." Oh, what though you may have all that now ministers to the pride of life,—affluence, prosperity, success in business—"gaining the whole world," if you imperil or impoverish your immortal soul? What though life's morning and mid-day be bright and sunny, if you have made no provision for the wet drizzling rain of its afternoon, and find creeping upon you the joylessness of a godless old age? Take God for your portion now, and then you will be independent of all that the world can either give or take away. "Heart and flesh may faint and fail," but He will be "the strength of your heart and your portion for ever." Let us pondering of the question, "How long have I to live?" prompt the earnest prayer, "So teach us to number our days that we may apply our hearts unto wisdom."

J. R. MacCARTY.

(From "Good Words" for September.)

### FIRE IN THE WOODS.

I can conceive of nothing in this world more awful than one of those fires which have frequently rushed through forests in North America with more fearful rapidity and destructive fury than any lava-stream that ever poured from the fiercest volcano. The first time I ever saw the traces of a conflagration was in Nova Scotia between Halifax and Truro on the road to Pictou. The driver of the stage—and a better or metier never mounted a box or guided a team through mud and over corduroy—pointed me out the spot in which he and his charge had a most narrow escape. While pursuing his journey along one of these forest roads, ramparted on each side by tall trees that show but a narrow strip of blue sky overhead, he found himself involved in volumes of smoke bursting from the woods. It did not require the experience of an inhabitant of the great Western Continent to reveal to him instantly his terrible position. The woods were on fire! But whether the fire was far off or near he could not tell. If far off, he knew it was making to wards him with the speed of a race-horse; if near, a few minutes must involve him in the conflagration. Suddenly the fire burst before him! It was crossing the road and forming a canopy overhead; sending long tongues of flame with wreaths of smoke from one tree-top to another; crackling and roaring as it sped upon its devouring path; licking up the tufted heads of the pines, while the wind whirled them onwards to extend the conflagration. What was to be done? To retreat was useless. Miles of forest were behind ready to be consumed. There was one hope only of escape. Nathan had heard in the morning a report that a mill had been burnt. The spot where it had stood was about 600 yards ahead. He argued that the fire, having been there and consumed everything, could not again have visited the same place. He determined to make a desperate rush through fire and smoke to reach the clearance. The conflagration was as yet above him like a glowing arch, though it had partially extended to the ground on either side. He had 6 horses to be sure, tried animals, who knew his voice, and whom he seemed to love as friends; but such a coach!—lumbering and springless, and full of passengers too, chiefly ladies; and such roads!—a combination of trunks of trees buried in thick mud. But on he must go or perish. Bending his head down, blind, hardly able to breathe, lashing his horses and shouting to the trembling, terrified creatures, and while the ladies screamed in agony of fear, Nathan went plunging and tossing through the terrific scene! A few minutes more and there is no hope, for the coach is scorched and about to take fire, and the horses are getting unmanageable! Another desperate rush—he has reached the clearance, and there is the mill, a mass of charred earth;—the fire has passed, and Nathan is safe! "Oh! sir," he said, "it was frightful! Think only if a horse had stumbled or fallen! or had the fire caught us farther back!—Five minutes more would have done it, sir!" That same fire consumed a space of forest 10 miles long and 3 broad!

But what was such a fire to the memorable one which devastated Miramichi in New Brunswick about 25 years ago? That terrific conflagration is unparalleled in the history of con-sumed forests. It broke out on the 7th October, 1825, about 60 miles above the town of Newcastle at 1 in the afternoon, and before 10 the same night it had reached 20 miles beyond, thus traversing in 9 hours a distance of 80 miles of forest with a breadth of about 25. Over this great tract of country everything was destroyed; 160 persons perished;

Lord, Then alone canst guide aright  
Through death to life, through faith to sight.

not a tree was left; the very fish in the streams were scorched and found lying afterwards dead in heaps.

The morning of that dreadful day was calm and sultry; but in an instant smoke swept over the town of Newcastle (situated on the river Miramichi) which turned day into night. The darkness was so unexpected—so sudden—so profound—that many cried that the Judgement had come. But soon the true cause was suspected. Suspicions were speedily followed by certainty, as the flames were seen bursting through the gloom. Every one made for the river; some got into boats moored near the beach, some on rafts of timber, while others stood in the water. Terrified mothers with their families, decrepit old men and women, and, worse than all, the sick and dying were hurried in despairing crowds to the stream to escape the flames which were already devouring their houses and making a bonfire of the thriving town. Each succeeding hour added some new horror to the scene. The rarefaction and exhaustion of the air by the intense heat over so great a space caused, as was supposed, such a rush of cold air from the ocean that a hurricane rushed in fury along the river, tearing burning trees up by the roots, hurling flaming branches through the air for 5 or 6 miles (which set fire to the shipping and to the woods on the other side of the broad stream), causing at the same time such a rolling sea up the river as threatened to swamp the boats and sweep the miserable refugees from the rafts! It seems incredible, but we believe there is no doubt as to the fact, that the ashes of the fire fell thick on the streets of Halifax, St. John's, Newfoundland, and Quebec; and that some was carried as far as the Bermudas, while the smoke darkened the air hundreds of miles off! That terrible night is fresh in the memory of all who endured its horrors. One of my informants speaking of it said, "No language can describe it! I do not think I shall see anything like it again in this world, or until the last day. I was in a druggist's shop getting medicine for my wife, who was confined to bed with fever. The druggist was pouring a few drops into a phial, when literally in a twinkling of an eye it became so dark that he could not see to drop the medicine and I could not see his face! 'The last day has come!' we both exclaimed. I left the shop to go home; but it was so pitch dark that I could not see the road and had to walk in the ditch which bordered it. Guided by the jaling and assisted by a friend, I got my wife and children to the river and placed them on a raft; and what a scene!—what weeping and crying of those whose relations lived in the settlements farther back and for whom they knew there was now no escape! But there is no use talking about it. No tongue can find words to picture that night! Fire and smoke, wind and water, all spending their utmost fury; the children crying—the timid screaming—the sick in misery—the brave at their wit's end—and all knowing, too, that we had lost many friends and all our property. I shudder to think of it."

That fire has left singular traces of its journey. The road from Newcastle to Bathurst near the Bay of Chaleur passes for 5 or 6 miles through a district called The Barrens. The scene which meets the eye of the traveller is perhaps unequalled. Far as the eye can reach upon every side there is nothing but desolation. The forest extends, as it has done for ages, across plains and vanishes over the undulating hills which bound the distant horizon. But, while all the trees with most of their branches remain, spring extracts no bud from them nor does summer clothe even a twig with foliage. All is a barren waste! The trees are not black

now, but white and bleached by sun and rain; and far to the horizon, round and round, nothing is discerned but one vast and apparently boundless forest of the white skeleton trunks of dead leafless trees! That immense tract is doomed to remain barren perhaps for ever,—at least for many long years to come. It is avoided by the emigrant—nay, the very birds and wild beasts seem to have for ever deserted it. The trees would not in a country of forest pay the expense of cutting them down for firewood, even were the chopping process of half-burnt trunks less difficult and disagreeable than it is; while the land has become so scourged by the exuberant crop of various plants which grow up in such soil, when cleared by a fire, as to be comparatively useless in a colony of countless acres yet untouched by the plough of the settler.

Though no such fire as that which devastated Miramichi ever visited any of our colonies before or since, yet partial fires are very common. I saw a very respectable Scotch emigrant in Prince Edward's Island, whose house was suddenly caught by one of these dreadful visitations, and two interesting daughters were burnt alive before their father, who escaped, could warn them of their danger.

It is impossible to dwell upon such scenes without the thought being suggested to the mind of that last conflagration which is to destroy the world (and thereby perhaps to usher in a new heaven and a new earth,) even as the old world was destroyed by water. This fact in the future history of our world is very clearly revealed: "The world that then was, being overflowed with water, perished; but the heavens and the earth which are now by the same word are kept in store, reserved unto fire against the day of judgement and perdition of ungodly men." And again, "The day of the Lord will come as a thief in the night: in the which the heavens will pass away with a great noise and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burnt up." Many people scoff at this. The coming fire is disbelieved now as much as the coming flood was disbelieved in the days of Noah; and so St. Peter foretold when he said, "There shall come scoffers in the last days, walking after their own lusts and saying, where is the promise of His coming?" or "where is His promised coming?" But God kept His word to the old world and all perished save one family. And equally certain is it that "the heavens and the earth by the same word are kept in store for the perdition of ungodly men." It is true that centuries may pass without any signs of so awful a judgement and unbelievers begin to think that God "hath forgotten." But "a day with the Lord is as a thousand years!" and "the Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." Let us take advantage of our Lord's goodness! If we repent not, it shall be with us as with the old world,—"we shall all likewise perish." How dreadful is a hoarse on fire!—but we may escape to the house of a neighbour. How dreadful is a city on fire!—but we may see from it to the mountains and be safe. How dreadful is a whole country on fire!—but some river or the ocean may show a place of safety. But a world on fire! the elements melting with fervent heat! the earth and the works therein burned up!—whither shall the impenitent and unbelieving fly? To God? Hear, O sinner, His warnings in time!—"When your fear cometh as a desolation and your destruction cometh as a whirlwind; when distress and anguish cometh upon you; then shall they call upon me, but I will not answer; they shall seek me

early, but they shall not find me: for that they hated knowledge and did not choose the fear of the Lord: they would none of my counsel; they despised all my reproof: therefore they shall eat the fruit of their own way and be filled with their own devices!" (Prov. i. 27-31.) Shall they fly to Jesus? He also tells them what must be His sentence: "I know you not; depart from me, ye that work iniquity!"

There can be no hope for the impenitent then, but there is hope now. "Now is the accepted time, now is the day of salvation!" "Today, if ye will hear His voice, harden not your hearts!" Beware of giving your hearts to what cannot last or be your life when time shall be no more. What can "the lust of the flesh, the lust of the eye or the pride of life" do for you on that day? But, seeing all these things are to be dissolved, what manner of persons ought ye to be in all holy conversation and godliness? Yet those who know and love Jesus may rejoice. "The world," indeed, "passes away and the lust thereof." Let it pass; who will mourn over its funeral pile? But all that is worth keeping will be preserved. "He who doeth the will of God abideth for ever!" While this world is kept in store for the perdition of the ungodly, a better world is reserved for the godly: "Nevertheless we according to His promise, look for new heavens and a new earth wherein dwelleth righteousness." Wherefore, believers, "seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot and blameless; and account that the long-suffering of our God is salvation!" And again, "But ye, brethren, are not in darkness that that day should overtake you as a thief. Ye are all the children of light and the children of the day: we are not of the night nor of darkness. Therefore let us not sleep, as do others, but let us watch and be sober. For they that sleep sleep in the night: and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love and for a helmet the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us that, whether we wake or sleep, we should live together with Him."

NORMAN MACLEOD.

## REVIEW.

*The Life and Letters of John Angell James; including an unfinished Autobiography.* Edited by R. W. Dale, M.A., his Colleague and Successor. Second Edition. London: James Nisbet and Co. 1861.

There are two kinds of biographies: some are valuable in themselves, others relate to valuable men. The former are interesting and important to all. The latter only to those to whom the subject has been known personally or to fame. This book belongs rather to the latter class. It is not an eminent biography, but it is the biography of an eminent or at least a valuable man.

Eminent men are doomed to biography; and Mr. James's life could not escape narration. It might have done so without much loss to the world, but the history was necessary to satisfy the love and respect of thousands now living and thousands who are yet to live, and so, as the life had to be written, it has been done well. The whole of this big book will be exceedingly interesting to those who personally knew Mr. James or his congregation, great part of it will be interesting to those who read it merely for what is of general or historical importance. But, if it is intended to be a book to live among the permanently valuable bio-

graphies, it must be cut down, compressed or re-written.

John Angell James was the son of a draper in the quiet town of Blandford Forum in Dorsetshire. His father and mother were ordinary people as to intellect, the latter amiable and pious. At school he learned little, and played and fought much, and at thirteen was apprenticed to his father's business in the town of Poole. "About a year after I had been in Poole, I began to be a little more thoughtful occasionally about religion, which I knew I did not possess, and after which I felt a vague kind of desire. Sometimes on a Sunday I would go by myself and pray." While in this state of mind, he was much impressed by seeing a new apprentice kneeling down and praying before going to bed. He commenced daily prayer himself, and was introduced by his new friend to a Calvinist cobbler in the neighbourhood,—a happy and pious old man, who instructed him in the way of God more perfectly, and with whom, and one or two others, he met for frequent prayer. So he commenced his religious life. Yet "my religion during its earliest stages at Poole was strangely imperfect. I now see that it partook of an error very common, I mean an error of defect in the range and sphere of its operation: it was too much a religion of the imagination and the feelings. I courted and not unfrequently enjoyed the luxury of weeping under sermons.

The mellifluous tones of Mr. Durant's musical voice, like the breath of Heaven passing over the strings of an Eolian harp, swept over the chords of my excitable heart and set them all in motion; but I was not sufficiently aware of the functions of conscience, that religion is a *universal thing*, dictating how everything is to be done, and following us with its commands, constraints and warnings into every department of action. My judgement was not sufficiently enlightened as to the motives and extent of duty, nor my conscience sufficiently tender as to its performance. I did many things which I now see to be wrong, and left undone many things which I now see to be right."

In the congregation of the Rev. Mr. Durant here referred to he began to teach a Sabbath-school, and to think of preparing for the ministry, which he carried out by studying under Dr. Hogue at Gosport. The first thing Dr. Hogue set him to was to study Edwards on *The Freedom of the Will*. "To those who are acquainted with that extraordinary piece of theological logic, it will be no surprise that to a youth just leaving the cradle, with no previous habits of study, who had gone through no process of mental training, such a volume should prove a most vexatious and discouraging commencement: it was indeed a *poena aeternum* to my untutored brain, which, to tell the truth, I did not and could not pass over, so I tumbled over the side of the bridge into the water, and, narrowly escaping drowning, scrambled up the bank and got into the road again with the rest of the train a little farther on." Notwithstanding this mishap he persevered, and in two years became, if not a scholar, a telling and popular preacher, and in the beginning of 1805, he became minister of the independent congregation in Birmigham, with which he was so long connected.

It appears that Mr. James's ministerial life, though pervaded then as well as afterwards by very great earnestness, "commenced with seven years of apparent failure," or at least of no singular success, and one of the causes is stated to have been want of study and too careless preparation for the pulpit. He felt the failure very keenly, and his energies being at last stung into activity, he commenced correspondence and study on questions of theology and biblical criticism, and, providential accident, as so often happens, conspiring with the

inward preparation) his preaching for a short time in another building than his own church brought him into sudden and enduring popularity. About this time, too, he became well known for his fluent and brilliant speaking at missionary and other societies. His earlier public efforts were full of much false taste, but redeemed by the earnestness and fervour which at all times distinguished him, and which, full forty years ago, carried his name over all England. So great was his power and popularity as a preacher that it might have been felt as dangerous to his own inward life, were it not for two helps, which his biographer points out. One of these was domestic influence. Of his first wife Mr. James says,—"To her gentleness and prudence, to her meekness and good sense, to her sobriety of judgement and instinctive propriety, I owe in great measure the formation of my own character, and my fair and good start in the ministerial career." And of his second wife Mr. Dale remarks that "a few years after his marriage, her influence over his whole character became very powerful. She was a woman of unusual moral vigour... Her earnest devotion to the people could not have been without its effect in maintaining and strengthening in her husband's mind a conviction of the worthlessness of mere transient excitement and popular applause, and of the transcendent spiritual value of his quiet labours among his own congregation." Nor was Mr. James left without a thorn in the flesh, lest the successful preacher should be exalted above measure. "For many years he scarcely slept on a Saturday night, so uncontrollable were the apprehensions with which he looked forward to the services of the Sunday." After a time this began to prey upon his constitution; any special public engagement haunted and terrified him till it was over. His nervous anxieties soon became intolerable: and, as these chiefly arose in the prospect of preaching to strangers, he was obliged to confine himself strictly to his own pulpit. "The restless, hurrying life of the popular preacher was exchanged for the more quiet life of the faithful pastor; and during these years of concentrated activity his growth in all the highest elements of wisdom and power was both sure and rapid." This curious nervous condition, which only preachers can understand, continued down to a very late period. "So late as 1849 his engagement to preach at Sarrey Chapel in connection with the jubilee of the London Missionary Society, greatly agitated him. One Saturday afternoon, about ten days before the sermon was to be delivered, two or three of the Spring-Hill students were at his table, and he happened to say that he intended to read his discourse. 'Isn't that a pity, sir?', said one of the students. 'Your sermons are a great deal more impressive when you speak freely than when you read.' 'Well, sir,' was the reply, 'there's something in that, but I'll tell you how it is; if I read, I shall be uncomfortable for the hour and a half that I shall be preaching, but I shall be tolerably comfortable till I am in the pulpit; if I don't read, I shall be quite comfortable while I am preaching, but I shall have no sleep from now till it is all over.'"

One chapter is devoted to Mr. James's controversy on behalf of Nonconformity with the *Bristol Review*; another to the history of the formation of the Congregational Union; and two others to the vast variety of books, sermons, and pamphlets which he published from year to year. The two former have an important historical interest; the latter are not of so much consequence as the chapter on the "Anxious Inquirer." This wonderfully useful and powerful little book was originally written as a manual for the inquirers in Mr. James's own congregation about the year 1832, and this is interesting, as partly explaining the

book's marvellous effectiveness. It was published in 1834; a sixth edition was out in 1835; and in 1839 the Tract Society had already issued 200,000 copies. It has been translated into Gaelic, Welsh, German, French, Swedish, Dutch, Singalese, Malagasy and one of the East Indian dialects. Mr. Dale's analysis of the book, admirable in itself, will be interesting to many readers as following the statement, that "between seventeen and eighteen years have passed by since, on my knees and in keen distress about my personal salvation, I first read through the "Anxious Inquirer." Night after night I waited with eager impatience for the house to become still, that in undisturbed solitude I might agonize over the book which had taught so many to trust in God. It is with a feeling approaching reverence and fear that I now attempt an estimate of the chief contents of the little volume which is so intimately associated with some of the most sacred passages of my personal history."

The chapters on Spring-Hill College, the Evangelical Alliance and the China Mission have a public interest; those on the co-pastorate and on Mr. James's pastoral Jubilee have a more personal reference, but are very interesting. As his long ministry began to draw to a close, and the friends of his manhood to drop from around him, his physical weakness also increased. In 1840 he wrote a letter, to be delivered to his church after his death, commencing as follows:—"Having a strong persuasion from certain symptoms in my constitution, which it might not be possible nor important to describe, that I am approaching the conclusion not only of my labours but also of my life, and deeming it probable that my last illness may be of such a nature as to give me little opportunity to express my views and hopes and counsels in prospect of dissolution, I have determined thus to commit them to paper, in order that they might be read to you after my decease, when the circumstances of my removal to the eternal world, united to the calmness with which I now give utterance to my dying testimony, will tend, by the blessing of God, deeply to impress your minds." He was spared, however, for twenty years more; and, when he preached his last sermon in September, 1859, on a favourite text, "The common salvation," his hearers could not think that before the following Sabbath he would be taken from among them. On Wednesday, two days before his death, Mr. Dale entered his study and "found him sitting at the table with one of his little granddaughters on each knee, bending over a book of pictures, and talking to them with great cheerfulness about the wonderful things at which they were looking. The gray head and furrowed but happy countenance between those two childish eager faces made a picture that will never be effaced from my memory. When the little children had kissed him and run away, he began talking solemnly but not sadly about his consciousness of increasing weakness. Gradually his thoughts moved towards the highest regions of satiate contemplation; and I was so impressed with the unusual glow and brightness of his faith and hope that I said to him, 'Mr. James, you have an extraordinary measure of happiness and joy in God to-day; I remember that, when I first came to college, your sermons seemed to indicate that you were almost permanently under the shadow of religious despondency; and I cannot help thinking of the contrast.' He smiled and said, 'Yes, I used to be clouded sometimes, and now I am afraid that my joy only rises from the hope and prospect of release, I want to slip away and be gone.'"

There is a chapter on Mr. James's "Home Life," written by his son, at the end of this volume, which is one of the most genuine and



excellent bits of biographical annotation that we have seen—wanting nothing but order and arrangement.

"My father was so simple and unpretending that I have no doubt servants or persons of inferior perception might have lived a long time in his house without discovering anything else remarkable in him; but I am sure they would have been struck with the love he bore to every one about him; and, if they had any sense of religion, they would have seen and felt that he lived in habitual communion with God. For my own part, on recalling all I knew of him, I find no act of his unworthy or inconsistent....

"When he talked about religion, it was chiefly in reference to the events of the day, and a minister has ever on his heart some scene of death, sickness, misfortune or affliction. His remarks were short and almost ejaculatory, and never uttered as matters of form or of course. Religious business he always transacted as business without religious phrases; for cant of all kinds he avoided himself and checked in others.

He was naturally of a very gentle, loving and winning disposition; yet without impetuous, impatient and combative in self-defence. But so far had he disciplined himself that I used to think it cost him less than any other man to practise forbearance and forgiveness; and I never saw in him a trace of any malignant feeling whatever.....

It is necessary to a complete delineation of his character, and it may explain his conduct on one or two occasions, to mention that he laboured under the defect of indecision, not as to his opinions or his objects, but in choosing between different plans or methods of operation. This, I think, arose from his propensity to look on the dark side of future events and to pre-empt every possible evil without regarding the probabilities of the case. The slightest risk seemed to interfere with his power of judgment and tended to make him waver even after a decision. Yet I have never noticed him vacillating in his conduct, because he took the best method of avoiding mistakes, for he sought counsel in every difficulty, generally from one person only, and, if he received positive advice, he followed it.

"In matters of right and wrong he was always governed by abstract notions, and habitually endeavoured to bring everything to first principles; and he suffered neither expediency, habit or custom to weigh with him. But his opinions on matters indifferent in point of religion and morals were adopted from authors or friends in whom he had confidence, and in great part taken on trust; and I always thought that in matters of mere taste he judged by a conventional standard, admiring what was generally admired. In those particulars he was willing to be guided by general opinion, and he was provoked by any one setting up his own notions in opposition to it. Hence his feelings and predilections were those of his position. Though anything but a formalist or a priest, he was entirely a man of his profession, and looked at all things from the point of view and through the medium proper and peculiar to an English Nonconformist minister.

"But within the limits within which he allowed his imagination to operate he was entirely governed by it. Anything heroic in private life, and particularly any great historical incident, carried him away as completely as it could a child."

These remarks are more than ordinarily intelligent and discriminative; and the following is still more important:—

"I must also state, as necessary to the understanding of my father's character, that, though so amiable, tender and loving, he was

entirely deficient in sympathy for any feelings unless he himself had experienced them. He could not enter into joys and sorrows which he thought unreal, puerile or unworthy. He could not understand seductions and temptations which had no power over him. He could not patiently listen to vain hopes and groundless fears which he had never himself known; and he never seemed to me to understand exactly the state of mind and soul produced by error, sin, doubt or disbelief. He was accustomed to address men and women in masses with arguments which he knew ought to prevail with them, and he could not enter into each particular case, and adapt his reasoning to it. When he succeeded, it was by exhibiting fairly the Gospel of God, itself suitable to all cases and sufficient for all emergencies. He believed it himself, declared it in love and tenderness, and left it to act for itself; and each mind he addressed received it and appropriated it for itself.

"Hence he was not generally appreciated by young persons, particularly not by educated young men, who needed and wished to have brought before them some special view of Divine truth adapted to their usual habits of thought and feeling; and, this not being done, they felt that they were not understood by him, lost all interest in his conversation, and could not speak before him. It was in fact only matured and experienced Christians, with views and tastes in unison with his own, with whom he really had a fellow-feeling, and who on their part were at home with him. He preached often specially to the young, and such sermons were often very interesting, but not to the young more so than to grown-up people. The number of young persons who attended the chapel was very small in proportion to the congregation; and the young men in the church, unless in the lower ranks of the community, were very few. My father at one particular period noticed with dismay that no deacon had a son a member of the church."

Of Mr. James as a preacher his son says:—  
"He seemed to me to be by nature an orator; for he was always able to divide what was suited to his audience, to adapt himself to their opinions and tastes, and to gain their confidence and sympathy, and establish an interchange of feeling with them; and he could make subservient to his purpose the occasion, all associations of the time and the place, the accidents of the meeting, and the statements and phrases of the above speakers. His mind was sufficiently logical to carry his hearers with him from one point to another with conviction and delight; he had powers of imagination and description which enabled him to inspire them with pity, admiration or reverence, the master-feelings of the soul; he was himself at once ardent and susceptible, and evidently felt all he uttered; he had a countenance of great flexibility, and a voice of unusual power, sweetness and compass; and with these endowments and the advantage of the sacred themes on which he dwelt he could lead the minds and hearts of men at his pleasure."

The following statement contains an admirable hint:—

"He was a very fair expositor of Scripture; he did not take advantage of his speaking with no one to contradict him; he chose to understand the meaning of his text rather than to strain it; his hearers felt that he was dealing fairly by their understandings; and, their reason being satisfied, the truths he conveyed went direct upon their consciences."

In noticing this book, we have confined ourselves wholly to Mr. James; and enough has been said to show that this is, if not a first-rate, at least an excellent biography. But it is also a valuable book in a historical point of view, as

the record of the fifty years' ministry of a public man, written in a candid, catholic and earnest manner, ought to be. Let us now take our last glimpse of Mr. James from his colleague's introduction to the volume:—

"Let the reader imagine himself in a square room of moderate dimensions, comfortably furnished but without ostentation, a blazing fire on the hearth, the dark heavy curtains drawn and candles lit for an evening's work. The wall on your left covered with engravings of well-known ministers.... Facing you are two large oil-paintings, one on each side of the fireplace; that on the right is an early portrait of Mr. James, the other of his second wife, who has been dead now for seventeen years. Two or three other faces are dear to the old man writing at the table, looking down upon him from the above mantle-piece; and on a bracket fastened to the opposite wall stands the bust of his tutor, Dr. Hogue.

"There is a couch on one side of the fire, and on it lies one whose sufferings, protracted through many weary years, have had much to do with her father's sanctity. Now and then as he looks up from his writing to speak a kind word to his child, you see in his countenance a massive strength and a winning gentleness, the simplicity of childhood blended with manly shrewdness and nobility. The mouth was made for eloquence; the broad and ample chest below is what you like to see in a popular orator. His eyes are of the light blue, so uncommon now in England, and brighter as he speaks till they shed a passive illumination over his face. But the light passes away, and he turns again to the page before him, writing swiftly and yet surely, hardly ever pausing for a word or turning back to cancel or correct. He writes like one that has written much, and who has small anxiety about the refinements of literary art. If he can make his meaning clear, if his sentences run smoothly, and are tolerably accurate and vigorous, he is satisfied. And now, having shown you the writer, I leave you for a time to the manuscript which is growing rapidly under his hand. It is the record of his long and laborious life."

This fragment of autobiography written in 1858 was intended for the writer's children; and we close by quoting from it the following solemn and suggestive passage:—

"Of the lesser lights, even of the sanctuary, many might be permitted to pass away without any more permanent memorial than the stone which is placed over their tomb, and the love and veneration of those who have profited by their labours. How few biographies of any kind live in the use of those for whom they are intended! Some few attain to the honour of a kind of sacred classic; the rest are read, perhaps—and then are quietly entombed on the shelf. Now there is nothing in my life that could exempt a memorial from this lot, and therefore I do not at all desire, what probably no one will think of writing, a published biography. I believe without vanity I may say it, that my life has been in some measure a useful one, but even that has been a very common method of procedure. I have been no comet in the solar system of Christianity, but one of the planets revolving in the attraction and reflecting a little of the light of the Sun of Righteousness. No one could say more about me than that for fifty years I was the pastor of one church, preached the Gospel, wrote some books, and was honoured of God to save many souls, and all this with a very slender stock of secular learning. Next thankful do I feel that this can be said of me. And now in the review of my life and the anticipations of eternity I feel more pleasure and more gratitude for this than if I had attained to the highest niche in the temple of literary or scientific fame."—*News of the Churches.*

## SELECTIONS FROM SYNOD MINUTES.

## REPORT ON SABBATH OBSERVANCE.

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

The Committee on Sabbath Observance beg to report that they forwarded to the several branches of the Legislature, during its last session, petitions setting forth the sacred character of the Sabbath as a Divine Institution, and praying for the abolition of labor on that day in all the Departments of Government, and in all the public works under its control.

Your Committee also, in course of the past year, addressed communications, in compliance with the instructions of last meeting of Synod, to the Directors of the following Railways, viz. the Grand Trunk, the Great Western, the Prescott and Ottawa, the Brockville and Ottawa, and also to the Directors of several of the Steamboat Companies, respectfully reminding them of the great power possessed by them in the providence of God, to contribute by the proper regulation of their business, to the right observance of the Sabbath, and of the obligations resting upon them to employ that power so as not to bring upon themselves, or others the guilt of de-ecrating that day which God, in his wisdom and grace, has authoritatively required all men to keep holy.

The Committee need not remind your Reverend Court of the importance to the best temporal and eternal interests of men, of the Scriptural observance of the Sabbath, feeling assured that the Synod is fully alive to this importance, and desirous also, in faithfulness to the obligations resting upon it as representing an important branch of the Church of Christ in this Province, to discharge the duty incumbent on it in this matter.

All of which is respectfully submitted.

In name and behalf of the Committee,

WM. BAIN,  
Clerk.

## REPORT OF FRENCH MISSION SCHEME.

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

The Committee whom you have been pleased to charge with the management of your French Mission during the past year, do not require to submit a lengthened report. You will justify them in avoiding as much as possible a repetition of statements made on former occasions, and, remembering that it is the work of one man that constitutes the entire active operations of the Scheme, you will not expect from them a great deal of new matter respecting his labours. They are confident, moreover, that the missionary's words will be more interesting and acceptable than their own, and they therefore in a great measure give place to them. From these it will be seen, that besides professing to be animated by a commendable spirit, he speaks of progress, and is not without a cheerful hope as to the issue of his humble attempts at evangelization. Your Committee have reason to be satisfied with the abundance and faithfulness of his labours, and though he has been tried with sufferings of extraordinary severity,—having been called upon to attend first his wife, a woman of simple but sincere piety, and then three of his children, on their death-bed—he has not allowed himself to be forgetful of his position as an ambassador for Christ, and his devotedness, instead of relaxing, seems to have increased, through the laying on of the Lord's hand in blessed and sanctified trial. He spends the Lord's day in preaching, and every week day, weather permitting, in visiting the people from house to house, confirming those who have made a profession of the Protestant faith, and reasoning with those who have not yet done so. The majority of the people are unable to read, but there are exceptions, and these he supplies with Bibles or New Testaments, and tracts, as the circumstances suggest. Many of them are very poor, not having proper clothing and shoes, and this affects the attendance at his meetings. It would afford your Committee much gratification to be able to assist him in regard to this matter with money or materials, but the amount of the contributions sent them by the congregations of the Church is so small, that they are obliged to practise the most rigid economy, in order to make regular payment of his salary. For this and other objects, chiefly the extension of the Mission, your Committee have been desiring for a larger manifestation of liberality, and though they have been disappointed hitherto, they still urge the duty and wait for better results.

In a review of his labours of date 29th April last, Mr. Baridon says:—

"I would remind you that your field of operations embraces 3 parishes or townships across the Lakes, that is to say, at the extreme north of the counties of Columbia New York, and Henningsford in Canada. These different territorial divisions extend from the limits of Canada, with a radius of 25 miles from east to west, following the Province Line, and stretching less from north to south, embracing a circle of about 36 miles.

"The Canadians compose about one-half of the population. They have 5 churches served by priests and French Jesuits, who are very active, sparing no pains in overseeing their people, scattered throughout the country. It is among that population more or less attached to the religion of Rome, that I labour in the work which your Society has intrusted to me.

"Our work among that people, I repeat, is not that of party spirit, not that of mere anti-Roman Catholics, having for aim only to make a noise, or to beat down the Catholic in order to uplift the Protestant. Your aim is more noble and more Christian than that. If I have well understood my commission, it is that your aim is to cause to penetrate among these people and at their own homes, the knowledge of salvation as it is taught in the Word of God, that is to say, "that Christ died for our sins according to the Scriptures, and that we are saved by grace through faith and not by works." This sweet message is unknown even to the best instructed Roman Catholic. The old man who has passed his life in the schooling of the priests, and the youth who receives his first lessons, are equally plunged in total ignorance, as to the good news of salvation by grace. The word which instructs and which sanctifies, has never reached their ears, and has never rejoiced their hearts by its message of peace. It is, then, among these souls truly unfortunate, spiritually speaking, that we have to work as servants of God. Whilst I have suffered great afflictions during the year, by the loss of my children, I have nevertheless been most fortunate in my labours among these people, as I have had free access to them. Of all the visits I have paid to Catholics, to the number of upwards of 100 families, I have never once been unkindly received. I have been able to read with them the Word of God, to speak to them and to answer peaceably their objections, and even among some of them, to end my visits with prayer, and receive an invitation to return. Such receptions appear to me to be significant, and seem to teach us that where we can enter with the Bible in our hands, there God also is passing by, and has prepared some hearts to receive instruction from His Word.

"The districts embraced in our field have for chief lieux or centres, Chazy, Champlain, Perry's Mills, Sciota, Centreville, and Moers. These principal places, with their vicinages, comprehend the greater number of the families who have passed from the Romish Church to that of the Bible. Other families, equally Protestant, are scattered at long distances in the woods, and make, with the first mentioned, a total of 60 families at least, without counting those who are neither Catholics nor Protestants. These last listen, nevertheless, to the word of God, and prefer my visits to those of the priest. It is, then, among this mixture of Protestants, and Catholics, and unbelievers, that I hold from place to place, and by turns, as often as I can, little meetings in which I read to them the Word of God, pray with them, and instruct them in the truths which the Bible teaches. In consequence of their distance from each other, it is not easy to unite them in great numbers at once, but 10, 15, and 20 persons are often thus assembled. They are poor, living mostly from hand to mouth. The children, and often the parents, object that they are neither clothed nor shod in a proper way to come to the meetings. This state of things is an obstacle, and tries the patience of the Missionary. The bad state of the roads in the woods has to be endured, and long journeys have to be undertaken in view of the salvation of souls, and in obedience to the will of God. Go feed my sheep who wander, is a condition which ought to be fulfilled in our work at present, and cannot be dispensed with. The order of the Master to His messengers was, "Go, I send you as sheep among wolves," and this command will be of permanent obligation, so long as there are sinners perishing without God and without hope in the world.

"I have visited several families in the environs of Henningsford, in Canada, and propose returning as soon as I can, after which I will write to you. I have informed you in my monthly reports, that the American Baptist Society, to whom the chapel at Sciota belongs, have again taken possession of it, and support there an Evangelist of their communion. The Wesleyans have also commissioned a preacher to the Canadians. Let us hope that each of them will have for his aim the glory of God, and the salvation of souls.

"Although the priests do all that is in their power to warn the people against me, yet we are gaining some little ground among the Romish population. Much especially among the youth, who go neither to confession nor to mass. The commandments of the Church are unknown to them, and one might consider them rather as Protestants than Catholics. I was a few days ago in a family nominally Roman Catholic, at the mid-day repast. It was a Friday; their dinner was pork and vegetables, and I asked why they ate meat on that day, when their religion forbade it. They answered me from the Bible, "that it is not that which enters the stomach which defiles a man," and that they did not trouble themselves with the priest. The number of those who thus act and speak, is very great among the Catholics of this country.

"I regret that our work in the States, for the satisfaction of those who would have more heart in it if it were in Canada, but for all that it is no less according to the Word of God.

"It is evident that souls are everywhere in the field which is the world, and that everywhere the Gospel ought to be preached. I will visit

more in detail the Township of Hemmingford, and will take all pains, if it is possible, to establish a station there, dropping if need be some station across the line to occupy one in Canada."

The Treasurer's statement is appended, from which it will be seen that there is an increase of \$89 in the contributions to the Scheme during the past year, as compared with the receipts of the previous year. The sums total of both the congregational collections and the donations are larger. It is so far well that the interest felt in the Mission, as measured by the pecuniary support it receives, is manifesting a degree of upward tendency. But your Committee submit that there is still great room for improvement in this particular. Last year 40 congregations contributed \$523.16; this year 53 contribute \$575.60. If the other 40 on the Synod Roll, which have ministers, some of them being large city congregations, would give the average collection received from these, say \$19, your Committee would then be in a position to engage another Missionary.

All which is respectfully submitted in the name and behalf of the Committee.

Montreal, 24th May, 1860.

W. SNOGRASS, Concener.

TREASURER'S STATEMENT.

RECEIPTS.

Congregational Collections from 10th May, 1859, to 6th April, 1861.

King, Rev. J. Tawse	\$ 8 00	Huntly, Rev. J. Sinclair	\$ 4 00
Smith's Falls, Rev. S. Milne	4 00	Chatham & Grenville, Rev. W. Hair	4 00
Lancaster, Rev. T. Macpherson	8 00	Perth, Rev. W. Bain	10 00
Onabrook, Rev. R. Dobie	3 00	Georgetown, Rev. Dr. Muir	10 00
Kinston, Rev. Dr. Macfar.	40 00	Hono. Rev. A. Lewis	2 00
Bundas, Rev. J. Herald	1 50	Newmarket, Rev. J. Brown	2 00
Guelph, Rev. A. Walker	20 00	Stratford, R. v. W. Miller	4 00
Goderich, Rev. A. Mackid	3 83	Pickering, per Jas. Madill, Esq.	8 00
Matilda, Rev. T. Scott	2 00	Scott & Urbridge, Rev. W. Cleland	4 25
Orangeville, Rev. W. E. Mackay	2 00	Notawasaga, Rev. J. Campbell	8 00
Oxford Mills, Rev. J. Evans	3 00	Conwall, Rev. Dr. Urquhart	20 00
North Dorchester, Rev. W. McEwen	3 00	Beekwith, Rev. W. McIntichison	4 00
Hartington, Rev. J. Mackerras	4 00		
Chinguacousy, Rev. T. Johnson	2 00		\$185 00

From 6th April to 21st May, 1861.

Whitby, Rev. K. McLennan	\$ 5 00	Grass	71 10
Milton, per J. McCallum, Esq.	4 00	Ostabrook, Rev. R. Dobie	5 00
Guelph, Rev. J. Hogg	12 00	Stratford, Rev. W. Millar	5 00
West King, Rev. J. Carmichael	8 00	Beanharnois, Rev. F. P. Sym	7 00
King, Rev. J. Tawse	4 06	Chinguacousy, Rev. T. Johnson	2 00
Markham, Rev. J. Gordon	8 00	Hayfield & Varna, Rev. H. Gibson	5 00
Martintown, Rev. J. Muir	5 00	Woolwich, Rev. J. Thom	2 00
Ottawa, Rev. A. Spence	20 00	Renfrew, Rev. J. Thomson	3 50
Wolfe Island, Rev. G. Porteous	3 00	Stirling, Rev. A. Buchan	12 00
Rock, Rev. J. Campbell	6 00	Fort Hope, Rev. D. Camelon	10 00
N. Dorchester, Rev. W. McEwen	2 00	Peterboro, Rev. J. S. Douglas	5 00
Newmarket, Rev. J. Brown	4 00	Woodstock, Rev. J. Stuart	2 00
Goderich, Rev. A. Mackid	6 00	Seymour, Rev. R. Neill	25 00
Middleville, Rev. W. C. Clark	6 00	Orangeville, Rev. W. E. Mackay	2 00
Fergus, Rev. G. Macdonnell	10 00	Kinston, Rev. Dr. Macfar.	52 00
Perth, Rev. W. Bain	24 75	Ormsiston, per S. Hated, Esq.	8 00
Niagara, Rev. C. Campbell	9 00	Hemmingford, Rev. J. Patterson	6 05
Pickering, Rev. W. H. Ross	9 00	Scarboro, Rev. J. Bain	12 00
Melbourne, Rev. J. Sievericht	16 00		
Montreal, St. Paul's, Rev. W. Snodgrass			\$357 10

DONATIONS.

A friend to the mission	\$ 2 00	male Association	12 00
Quebec Sabbath School	5 00	William Gourlie	0 50
Pointe St. Charles Sabbath School	4 00	Rev. J. Bardon	15 00
St. Joseph St., Montreal, do.	6 40		
Pickering do.	5 00		\$47 90
Fergus, St. Andrew's Church Fe-			

RECEIPTS.

Balance on hand	\$ 126 75
Congregational collections	272 60
Donations	47 20
	\$760 25

DISBURSEMENTS.

Rev. L. Bardon's Salary	200 00
Printing and Stationery	10 75
Postage	4 25
Balance in Treasurer's hands	245 25
	\$760 25

RESERVED BUILDING FUND.

To Balance due the Treasurer	\$ 0 60	By dividend on £50 Bank Stock at 4 per cent	50 00
Travelling expenses	3 00	Rent of Mission House in Dorchester Street, Montreal	80 00
Postage	0 75	Interest on do.	1 00
Assessment and Insurance	12 00		
Balance due the Fund	144 63		\$161 60
	\$161 60		

ARCHIBALD FERGUSON,

Treasurer.

Montreal, 21st May, 1861.

REPORT OF THE COMMITTEE ON THE JEWISH AND FOREIGN MISSION.—1860-1861.

The Committee respectfully beg leave to report:—

1st. As to the operations of the Mission and the Missionary.

In last report it was stated, that the Missionary, the Rev. E. M. Epstein, M.D., with his wife and two children, had arrived at Salonica.

There he spent some months, labouring in concert with the Missionaries of the Church of Scotland, taking part in the maintenance of a service on the Sabbath, acquiring the languages, and maintaining a dispensary. In Salonica a heavy affliction befell the Missionary. His eldest daughter, Fanny, an intelligent girl, whose letters had begun to interest the readers of the *Jewish Presbyterian*, was carried off, after a brief illness by typhoid fever, on the 16th of August last.

As the Committee have always had in view the adoption of a field of labour, independent of those occupied by the Committee of the Church of Scotland, but yet so situated as to permit of cooperation with them, a mode of action, moreover, which the Church of Scotland Committee heartily concurred in, the Missionary was advised to visit Monastir, Berea, and Larissa. This he did, in conjunction with the Rev. Mr. Crosby, Missionary at Salonica and Mr. Shillinger, since deceased. After visiting these places, Dr. Epstein proceeded with his family to Monastir, to enter upon the work of the Mission there.

THE FIELD.

2nd. Monastir is the principal city in Macedonia. Its population is about 45,000. It is distant from Salonica, the Thessalonica of the New Testament, about 90 miles. The Bulgarians and Turks compose the larger portion of the population, being respectively about 15,000 and 24,000. There are from 3 to 4000 Jews. There are many villages around, with populations of Bulgarians, varying from 5000 to 20,000, among whom the Gospel ought to be preached. There are numerous Mosques, 1 Greek, and 1 Romish Church in the city; but no Protestant Missionary had, ever before the arrival of Dr. Epstein, been stationed in Monastir. The Turks and Greeks maintain schools for boys and the Lazarists sustain a Roman Catholic School.

The field in which, in providence, the Synod has been called to labour is then a most important one. The Jewish population in Monastir is small, but yet means may be found to gain a footing among them. While the Missionary will be directed to make evangelization among them, his steady aim, the Committee yet think that much good may be accomplished among the Bulgarian population also. The population of Bulgaria Proper is about 5 millions, but Bulgarians are scattered all over European Turkey. They are industrious and intensely national. They are opposed to the rule of the Greek hierarchy, and in their present condition the claims of the Bible ought to be put before them and might be listened to. The Missionary thinks that a school would be a useful auxiliary to his work, and is of opinion that a suitable Bulgarian teacher could be obtained. The service of a colporteur would also be very useful in visiting the population of the city and of the many villages around and scattering there the Word of God. The Committee would rejoice to carry out both efforts if their funds permitted it, for no missionary can accomplish but little in so vast a field, and so new to missionary effort. "Few and far between," says Dr. Epstein, are the opportunities to preach the clear and plain Gospel of Christ and Him crucified for the sins of man. Still in some instances it has been done and left to God to dispose of according to his sovereign pleasure." In His own good time seed sown in faith will bring forth fruit.

Dr. Epstein maintains a Sabbath service in German for the benefit of the few Protestants in the city and preaches regularly, but at times the attendance is very small. He also maintains a Dispensary, open three days in the week during the forenoon, and he visits daily among the poor. Dr. Epstein desired a supply of Bibles and Testaments for distribution, and a communication has been opened with the British and Foreign Bible Society with a view to secure these for his distribution. Mrs. Epstein has opened a little female school.

The receipts by Dr. Epstein from paying patients during last year were £10 10s. sig which were applied to the purchase of medical requisites.

The missionary is doing what he can. Let him be sustained by the sympathy and the prayers of our people.

FUNDS.

3rd. The receipts indicate that the interest of the people in the Mission is still maintained, though it is matter of regret that some influential congregations have withheld a helping hand. The Treasurer's statement accompanies this report which shows that there is a balance on hand of \$2103.18; of this sum, however, \$1351.72 is at the credit of the Aiton Jerusalem Mission Fund and is not applicable to the general purposes of the mission. The Committee acknowledge the receipt from the Jewish Committee of the Church of Scotland of £50 for the support of the Missionary. The Synods of Nova Scotia and New Brunswick, which adopted the Mission as one of their Schemes have also contributed to the funds of the Mission, though the contributions from the former province have been limited to two congregations whose collections were of the most liberal character, viz., Pictou and Gairloch, and Salt Springs. The Committee have prepared an abstract of the sources of the revenue of last year and are gratified to state that it exceeds that of the previous year. A legacy of \$100 was received from the estate of the late Miss Fleming of St. Athanase in Lower Canada.

CANADA.

Presbytery of Bathurst.....	\$258.97	
“ Montreal.....	195.28	
“ Torcuto.....	110.45	
“ Glengary.....	101.50	
“ Kingston.....	179.00	
“ Hamilton.....	74.17	
“ Guelph.....	49.22	
“ London.....	48.77	
“ Quebec.....	17.00	
“ Arrearages.....	15.00	
Individual donations.....	21.90	
Legacy late Miss Fleming.....	100.00	
Donation Miss Bannister (Massachusetts)	50.00	382.85
		<u>\$1121.26</u>
Nova Scotia.....	\$150.30	
Charlottetown, P. E. Island.....	20.00	
New Brunswick.....	134.23	
Interest.....	78.32	
		<u>\$1504.11</u>

In concluding this branch of the subject, and earnestly urging upon the Synod the duty of maintaining this interesting effort to obey the command of the Master, to preach the Gospel, the Committee would remind the Synod "that there is that giveth and yet increaseth," and would express their confident trust that ample means for the prosecution of the work will not be wanting. We have sent forth the first Foreign Missionary ever sent from Canada. Let the willing gifts of our people shew that no fitful zeal actuated us, but a real love for, and an anxious desire to spread, the knowledge of "the truth as it is in Jesus."

And let us, to use the words of the Convener of the Scheme of the Church of Scotland "remember the obligations we owe to the Jewish nation, and the responsibility lying on us to seek the good of those from whom we have derived all our religious privileges and consolations, and of whom, as concerning the flesh, Christ came. Let us be sharers of these great blessings promised to all who seek the good of Israel, and by our liberal contributions and fervent prayers labor for the coming of that day when the restoring of the Jewish nation to their position as God's own people, and their acknowledgement of Jesus as the Messiah shall be even as life from the dead to the Gentile world and shall usher in the time when all shall know the Lord, and when the kingdoms of this world shall become the kingdoms of the Lord and his Christ."

BRITISH COLUMBIA.

The Committee have not yet made any recommendation of a Missionary to the Colonial Committee for this important field. In accordance with the instructions of the Synod at last meeting they communicated

with the Colonial Committee and received authority to recommend a Missionary to be deputed to plant the standard of our Zion in that important Colony, the Committee of the Parent Church undertaking to provide for his outfit, passage and salary.

The Committee have not yet made any recommendation of a Missionary. but they will use their best judgment, if the Parent Church still desires it, in the selection of a suitable Missionary for British Columbia.

The whole respectfully submitted,

J. B. MOWAT,  
Convener.  
ALEX. MCRRIS,  
Treasurer.

Montreal 24 May, 1861.

ADDRESS TO THE QUEEN.

To the Queen's Most Excellent Majesty.

MAY IT PLEASE YOUR MAJESTY:—

We, the Ministers and Elders of the Presbyterian Church of Canada in connection with the Church of Scotland, beg again to express to Your Majesty the sentiments of devoted loyalty which we cherish, and which as we have opportunity, we do not fail to inculcate towards Your Majesty's person and Government.

We recognize in Your Majesty the illustrious head of a great and free state, exercising the duties of that high position in strict conformity with the principles of our free constitution, and adorning it with every personal and domestic virtue. It is our happiness as British subjects, to be able with obedience to the highest constituted authority in the Empire, to combine the respect and reverence due to constitutional rule and personal worth and excellence.

In common with all Your Majesty's subjects, we take a deep interest in whatever concerns the welfare and happiness of Your Majesty and of your illustrious family; we have sympathized with the recent bereavement with which Your Majesty has been visited, and we heartily join in the general congratulation on the approaching marriage of the Princess Alice. Our hope and prayer is, that these and all other events, whether joyous or grievous, may by the blessing of God be made to contribute to Your Majesty's present good, and final preparation for the enjoyment of a crown of life which fadeth not away.

That God may grant to Your Majesty a long and prosperous reign, and enrich you abundantly with all temporal and spiritual blessings, is our fervent and affectionate prayer.

Signed in name and by appointment of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, at Quebec, the Thirty-first Day of May, Eighteen Hundred and Sixty-one Years, by

WILLIAM BAIN,  
Moderator.

HOME MISSION FUND.

In charge of Temporalities Board.

[The following was accidentally omitted in the last numbers of "The Presbyterian."]

Kingston, account, 1st instalment, per John Paton, Esq.....	\$722 00
Ormsdown, account, 2nd instalment, per R. N. Walsh, Esq.....	33 10
Lachine, account, 2nd instalment, per Thomas Allan, Esq.....	26 00
Laprairie, account, 2nd instalment, per John Smith, Esq.....	12 50

J. W. COOK,  
Sec. Treas. Temp. Board.

Quebec, 28th July, 1861.

The following is the list of subscriptions already received from Kingston. It will be remembered that the full list of subscribers has already appeared in "The Presbyterian," and next number will contain several other lists:—

John Paton, 1st instalment of \$200	\$40 00
M. W. Strauge, do	200 40 00
A. Drummond, do	100 20 00
Geo. Davidson, do	100 20 00
John Kerr, do	100 20 00
Hon. A. Campbell, do	100 20 00
Rev. Prof. Mowat, do	50 10 00
Col. A. Cameron, do	50 10 00
Alex. Ross, do	50 10 00

John Creighton, do	50	10 00
Dr. Lawson, do	50	10 00
Jas. M. Creighton, do	50	10 00
Geo. A. Mowat, do	25	5 00
James Gibson, do	25	5 00
Mrs. Forbes, do	20	4 00
James Minnes, do	20	4 00
H. C. Miller, do	20	4 00
W. P. Rodger, do	20	4 00
A. F. Murray, do	20	4 00
Robert Forbes, do	10	4 00
Rev. Dr. Machar, donation payable in one sum.....		200 00
E. H. Hardy, do	do	100 00
Dr. Fowler, do	do	50 00
Mrs. Logie, do	do	25 00
Miss Logie, do	do	20 00
J. O. Ireland, do	do	25 00
Miss Douglas, do	do	4 00
Arch. Willison, do	do	4 00
John Smeaton, do	do	2 00
And. Gray, do	do	2 00
Charles Heath, do	do	2 00
O. E. Simpson, do	do	2 00
John Cormack, do	do	1 00
A friend, do	do	1 00
Hon. John Hamilton, annual donation,	10 00	
Mrs Hamilton, do	do	10 00
Herkenemer Hamilton, do	do	10 00
		<u>\$722 00</u>

NOTE.—Several lists of subscribers will appear in the November number.

SUBSCRIPTIONS RECEIVED SINCE LAST ACKNOWLEDGEMENT.

When no year follows the name, the subscription is for the current year.

Mrs. Birnie, F. W. Torrance, 1860-1, James Reckie, 1860-1, Montreal; D. Bisson, D. Ross, Paspebiac; John Hipple, Beamsville; John Douglas, Lancaster; J. Costley, 1855-6, W. Grant, jr., 1855-61, W. Gordon, 1862, Pictou, N. S.; J. R. Tupper, 1857-61, H. McLean, 1857-61, Woodstock, N. B.; D. Cooper; J. Younie, 1861-2, Bowmanville; G. Park, D. Forbes, A. Muchon, A. Nairn, Watson's Corners; J. M. Creighton, 1861-2, W. Coverdale, jr., 1861-2, Kingston.

FOR SABBATH SCHOOLS.

JUST PUBLISHED THE SCHEME OF LESSONS for 1861, prepared by "The Montreal Sabbath School Association of the Presbyterian Church of Canada in connection with the Church of Scotland."

Price, inclusive of postage, 10d. per dozen copies.

JOHN LOVELL,  
Publisher.

Montreal, 2nd January, 1861.

THE PRESBYTERIAN

Is printed for the Proprietors by JOHN LOVELL, St. Nicholas Street, Montreal.