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# The Presbyterian.

A MISSIONARY AND

OF



RELIGIOUS RECORD

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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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VOLUME IX.

Price 2s. 6d. per annum.

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

### THE CHURCH IN CANADA.

#### MEETINGS OF SYNODS.

The Synod of Canada meets in St. Andrew's Church, Kingston, on the last Wednesday in May, being the 28th of the month.

The Synod of Nova Scotia meets at Pictou on the first Thursday of July, being the 3rd of the month.

The Synod of New Brunswick meets at Chatham, Miramichi, on the third Thursday of August, being the 21st of the month.

#### SUBSCRIPTIONS ON ACCOUNT OF THE BUILDING FUND OF QUEEN'S COLLEGE.

Received since the date of last publication.

Nottawasaga Congregation, per the Rev. J. H. McKerras, . . . . . £7 10 0

Queen's College, Kingston, 17th March, 1855. }

JOHN PATON,

Secretary to the Board of Trustees.

#### COLLECTIONS FOR MISSIONS.

The following congregations of the Synod of Canada, in connexion with the Church of Scotland, have made collections for Jewish and Foreign Missions, viz.,—

	Currency.
Kingston, Rev. Mr. John Machar, . . . . .	£16 0 0
Niagara, Rev. J. B. Mowat, . . . . .	15 5 6
Nelson and Waterdown, Rev. G. M'Donnell, . . . . .	2 17 0
Simcoe, Rev. George Bell, . . . . .	1 10 0
Fergus, Rev. George Maddonnell, . . . . .	3 12 1
Perth, Rev. William Bain, . . . . .	16 2 11
North Dorchester, Rev. W. M'Ewen, . . . . .	1 0 0
Per sterling bill for £46, 6s. 10, . . . . .	£56 7 6
—H. and F. Miss. Record for March.	

#### CONGREGATION OF WILLIAMS, C. W.

##### PRESENTATION.

The congregation of the Church of Scotland in Williams met in the Church on Thursday, the 6th March, to present a testimonial of their affection and esteem to their Pastor, the Rev. Robert Stevenson.

The occasion of presenting a testimonial to a Spiritual Guide, always interesting, was on this occasion rendered the more so from the recent altered circumstances of the congregation. A retrospective glance which forced itself on the attention of many present, carrying them back to a time only a very few months bygone, brought up to view that same congregation assembled together to take steps deemed necessary to their very existence as a congregation, steps calculated to put an end to their spiritual destitution,—a destitution extending over nearly 12 years, and marked by the circumstance that, for the ten months prior to their then meeting, no voice resounded from the pulpit with the glad tidings of the Gospel.

David Cluness, Esq., who presided on the occasion, read the following address:—

TO THE REV. ROBERT STEVENSON.

We, the undersigned Members of your congregation, desire to present you with a testimonial of our affection and esteem.

Although the time is indeed short since we have been related to each other as a Pastor and people, we have an earnest of the future in your unwearied exertions for our spiritual welfare since you have come amongst us.

We pray that you may receive strength and grace from above to continue your labours amongst us, and that through the Great Head of the Church they may be blessed abundantly.

With our sincere wishes for a long continuance of our present relations, we ask your kind acceptance of our offering.

After the Address was read, Mr. Stevenson was conducted to the Hall of the Church, when Donald McIntosh, Esq., who was by the unanimous approval of the congregation selected for the purpose, presented the several articles, viz., Cutter and Robe, Harness, Saddle, &c., accompanying each with a few pithy but appropriate remarks, dwelling particularly on the part taken in the testimonial by the female portion of the congregation. The old gentleman's countenance beamed with satisfaction and delight throughout the proceedings. In Mr. McIntosh the congregation saw at once their founder, and staunch, unflinching and devoted friend through all their trials and vicissitudes. As agent for the Canada Company, as owner of a mill, and as a neighbour, in each and every

sphere in which he moved, he was always ready to give assistance, so that indeed few, if any, of the early settlers can be found whose necessities were not relieved or hopes brightened by his seasoned advice or by his bountiful liberality.

When the congregation returned to the body of the church, Mr. Stevenson delivered the following Reply:—

LADIES AND GENTLEMEN,—It is with feelings of the greatest pleasure and satisfaction that I receive the Address which you have now presented to me, enhanced in value by the unexpected testimonial of your affection and esteem with which it is accompanied. The duties connected with my office are indeed arduous, and the responsibility great; and none can feel this more than I do. When I crossed the Atlantic, it was not to look for a better living than what I left behind me. No, it was to proclaim the unsearchable riches of the Redeemer amongst the destitute of British North America. But, although I have been brought to Williams in the providence of God, and settled amongst you in the face of some little opposition,—not however, I am happy to think, from any of those amongst whom I was to labour,—I have ever endeavoured under a deep and solemn conviction of duty to declare unto you the whole counsel of God, and to the best of my ability to exhibit and explain to you those great, glorious and blessed truths of the Gospel which alone can make wise unto salvation; and, although my services have been very imperfect, I am however happy to say that you have neither failed in giving me every encouragement and support in the performance of my duties, nor yet ever wanted in your kindness and liberality.

Although I have been only a few months amongst you, here is another expression of your kindness, of which I cannot but be proud—such an expression as cannot but be a gratifying memorial of your kindness and affection and of your appreciation of my labours, while it will serve as a stimulus to greater efforts to promote your spiritual and eternal welfare. For it I thank you sincerely, and my heart's desire and prayer will ever be that the very God of peace may sanctify you wholly, and supply all your need, temporal and spiritual, according to His riches in glory by Christ Jesus, and make you to increase and abound in love one toward another and toward all men, and to enjoy that peace which passeth all understanding, so that the voice of joy and rejoicing may be heard to resound from every one of your dwellings.

After the reply was delivered, the congregation dispersed, highly gratified with the proceedings, and regretting only that circumstances prevented them from presenting the testimonial sooner.—*Comm.*

#### MEETING OF COMMISSION OF SYNOD.

At Toronto, and within St. Andrews Church there, Tuesday, the nineteenth day of February, one thousand eight hundred and fifty-six years,—

The which day at four o'clock, P. M., the Commission of the Synod of the Presbyterian Church of Canada, in connexion with the Church of Scotland, met, pursuant to adjournment, with a view of taking further action in the case of Mr. Whyte,

if deemed advisable, and of taking up all other competent business, and was constituted with prayer by the Rev. Dr. John Barclay, Minister of Toronto, a former Moderator of Synod, and who had been requested to take the Chair.

In the absence of the Clerk, the Rev. John H. MacKerras, Minister of Darlington, was appointed to act in his place *pro tempore*; and, the written minutes of last meeting of Commission not having been forwarded by the Clerk, it was agreed to read from the "Presbyterian" for November, a statement of the proceedings of that meeting, held at Kingston on the 3rd day of October last, and the appointment of the present meeting; which being read, the Commission proceeded to the transaction of business.

Sederunt Dr. John Barclay, Moderator, Mr. Kenneth McLennan, Mr. Peter Ferguson, Mr. John H. MacKerras, Mr. Jas. Bain, Dr. John Skinner, Mr. John McMurchy, Mr. Alexander Lewis, Mr. Samuel Porter, Mr. John Campbell, Mr. David Watson, Mr. Archibald Colquhoun, Mr. Wm. Cleland, Mr. John Brown, Ministers; together with Mr. John G. Malloch, Mr. Robt. Bell, Mr. George Malloch, Mr. Donald Cameron, Mr. Arch. Brown, Mr. William Sinclair, Mr. Wm. Patterson, Elders.

Mr. George Malloch protested for leave to complain to the Synod at its next meeting against the following individuals being permitted to speak and vote in this Court, inasmuch as their names were not specially mentioned in the minute of last Synod, nominating the members of Commission, viz: Dr. John Skinner, Mr. John McMurchy, Mr. Alexander Lewis, Mr. Samuel Porter, Mr. John Campbell, Mr. David Watson, Mr. Archibald Colquhoun, Mr. Wm. Cleland, Mr. John Brown, Ministers; Mr. Archibald Brown, Mr. William Sinclair, Mr. William Patterson, Elders.

It having been agreed, on motion made to that effect, that Mr. Whyte be now heard in support of his application to have the suspension, passed upon him by the Presbytery of Bathurst, and confirmed by the Synod at its last meeting, removed, he gave in a letter from himself expressive of his penitence, and praying to be restored to his former status in the Church. There were also handed in by him letters from several individuals living in the vicinity of his present residence at Ancaster, testifying favourably to his conduct in his domestic relations, so far as known to them, during his residence in that place.

The Moderator having intimated that a Memorial had been forwarded by the Presbytery of Bathurst, addressed to this Reverend Court, and bearing on Mr. Whyte's application, it was moved by Mr. McMurchy, and seconded by Mr. Colquhoun, "That this document be referred to a Committee, consisting of the Moderator, Messrs. Bain, Ferguson, McLennan, Bell and Cameron, with a view to its being

examined, in order that it may be known whether it is a paper proper to be received." It was also moved in amendment by Mr. MacKerras, and seconded by Mr. Bell, "That the Memorial of the Presbytery of Bathurst be read forthwith." The Roll having been called, and the votes marked, the motion was carried by a majority of votes, and the document was accordingly referred to the above-named Committee. The Commission then adjourned for an hour, in order to afford the Committee an opportunity of sitting.

Met pursuant to adjournment.

The members of the Committee appointed to examine the contents of the Memorial of the Presbytery of Bathurst having severally reported that a majority of their number had agreed to recommend its reception, it was moved by Mr. MacKerras, and seconded by Mr. McLennan, "That the report of the Committee be adopted." It was also moved in amendment by Dr. Skinner, and seconded by Mr. McMurchy, "That the report of the Committee be not adopted." The vote having been taken between the motion and amendment, the motion was carried by a majority of votes, and the Memorial was accordingly read.

It was then moved by Mr. Bain, and seconded by Mr. Watson, "That Mr. Whyte be afforded a further opportunity of making a verbal statement of his views of his past conduct, and his purposes for the future." To this it was moved in amendment by Mr. John G. Malloch, and seconded by Mr. George Malloch, "That Mr. Whyte be further interrogated by the Members of Commission as to his penitence in regard to the special acts of which he had been convicted." A division having been taken, the motion was carried; and Mr. Whyte, after being called upon by the Moderator, briefly expressed his deep regret for the past, and his desire to live for the future as becometh a Minister of the Gospel of Christ.

Mr. Whyte having concluded his remarks, and Mr. McLennan having declared his belief in the genuineness and authenticity of the letters which had been handed in by Mr. Whyte, bearing favourable testimony to his conduct for the past few months, it was moved by Mr. McMurchy, and seconded by Dr. Skinner, "That, inasmuch as the decision of the Synod contemplated the removal of the suspension of Mr. Whyte, whenever the Commission had received satisfactory evidence of his having fulfilled the recommendation of the Synod, expressing repentance for the past, and assurance for the future of becoming conduct; and inasmuch as, in the estimation of this Commission, the above condition has been fulfilled; and having also heard read letters from several individuals, living in the immediate vicinity of Mr. Whyte's present residence, testifying favourably to his character and conduct during his residence in that place, the Commission do now remove the suspension,

after he has been suitably admonished by the Moderator."

It was also moved in amendment by Mr. MacKerras, and seconded by Mr. George Malloch, "That the Commission, having heard read a letter from Mr. Whyte, renewing his application to have the suspension confirmed by the Synod at its last meeting in his case removed; and having also received letters from several individuals, living in the neighbourhood of Mr. Whyte's present residence at Ancaster, bearing favourable testimony to his character and deportment, so far as known to them, during the past seven months; and having furthermore had laid on its table a Memorial from the Presbytery of Bathurst, addressed to this Reverend Court, urging delay, for reasons given therein, in granting the prayer of Mr. Whyte's application, resolve, in all the circumstances of the case, not to remove at present the suspension, and agree to refer the whole matter to the next meeting of Synod.

The vote was then taken between Mr. McMurchy's motion and Mr. MacKerras's amendment, when there voted for the motion Mr. James Bain, Dr. John Skinner, Mr. John McMurchy, Mr. David Watson, Mr. Archibald Colquhoun, Mr. William Cleland, Ministers; Mr. Donald Cameron, Mr. Archibald Brown, Mr. Wm. Sinclair, Elders, nine; and for the amendment, Mr. Kenneth MacLennan, Mr. Peter Ferguson, Mr. John H. MacKerras, Mr. John Campbell, Mr. John Brown, Ministers; Mr. John G. Malloch, Mr. Robert Bell, Mr. George Malloch, Elders, eight.

Mr. McMurchy's motion was accordingly declared to be carried, and the Commission decerned in terms thereof.

Whereupon Mr. MacKerras, in his own name and in the name of as many as should adhere to him, protested for leave to complain to the Synod at its next meeting against this deliverance, when there adhered to him Mr. John Campbell, Mr. John Brown, Ministers; Mr. John G. Malloch, Mr. Robert Bell, Mr. George Malloch, Elders. Mr. Kenneth MacLennan and Mr. Peter Ferguson, Ministers, also entered their dissent from this deliverance.

No other business having been brought forward, the Commission adjourned *sine die*, and was closed with the Apostolic Benediction.

#### STANDING COMMITTEES OF THE SYNOD.

As the Church extends its operations, and its membership increases, the ecclesiastical business of the Synod also increases, and the necessity of previous arrangement of the various matters requiring attention becomes apparent. Besides, during the interval between the Annual Meetings of Synod, or the Quarterly Meetings of Presbytery, there are many matters requiring steady continuous notice. Hence the Church of Scotland has found that its Schemes can be best managed by entrust-

ing them to Committees of zealous men; and the Reports of the Colonial and the Jewish Foreign Mission Committees, of that on Popery, of those on Sabbath Observance and on Sabbath Schools, and of that on the Endowment Scheme, evince the judiciousness of devolving upon a few earnest men the management of these various efforts. Our own Church can point to the Committee of the Widows' and Orphans' Fund as an illustration of the faithful working-out of a scheme under this mode of action. The French Mission Committee is appointed under a different plan, and we doubt its proving as efficient, owing to the largeness of the Committee, viz: the Montreal Presbytery, and the difficulty of constituting it, as it ought to prove if organized under the other system. We have now an Education Committee, and a Committee on Church Property. A Committee for the management of the temporalities of the Church, and the efficient working-out of a scheme for the sustentation of the Ministry, and the extension of the Church, must also be appointed; and much will depend upon the fitting choice of men to manage it. Without touching at all upon the peculiar functions of the Presbyteries and other Church Courts, Committees might with propriety and benefit be entrusted with the management of various schemes, and the preparation of business for the action of the higher Courts. We would be pleased to see Committees on Statistical Returns, Sabbath Schools, the Home Mission, and Jewish and Foreign Missions appointed. We believe that good would be the result, and that their annual reports would communicate interest to the proceedings of the Synod, stimulate to increased exertion, and chronicle the progress of our Church to such a position as would give it a firm hold upon the affections of the people of the Province, while proving an honoured instrument for the spread of the knowledge of the Truth throughout the land, and the enlightenment of its dark places.

### THE CHURCH IN THE LOWER PROVINCES.

#### COLONIAL CHURCHES.

The following statements regarding the state of Religion in the Colonies are furnished by individuals who are well acquainted with the matters to which they refer. They are therefore earnestly recommended by the Colonial Committee to the friends of Missions and all who take an interest in the extension of the Redeemer's kingdom.

#### PRESBYTERY OF HALIFAX.

The Presbytery of Halifax, which once numbered 3 Clergymen in Halifax, 1 in Dartmouth, 1 in Laurencetown and the adjoining districts, 1 in Cornwallis, 1 in Shelburne, 1 in Yarmouth, 1 in Lunenburg, 1 in Bermuda, and 1 in Newfoundland is now reduced to 3, 2 in Halifax, both men advanced in life, and 1 in St. John's, Newfoundland.

To the westward of Halifax, where there were once large and flourishing congregations, several of which have been alienated from the Church,

not from any want of love to it but purely from want of Clergymen, there are still numbers of adherents to the Church of Scotland, whose attachment nothing can shake, but no Minister of the Church has been able to visit that part of the country for 10 years.

To the eastward of Halifax there are several very important mission stations, where there are many friends of the Church, and where, notwithstanding the long neglect to which they have been subjected, 2 congregations might yet be formed. During the past 3 years, when there was a Missionary within the bounds of the Presbytery, these stations were supplied as often as possible, but now they are of necessity wholly unvisited. Of the 3 Clergymen now constituting the Presbytery of Halifax, 1—having received a retiring allowance from the Committee, and it being the intention of the Synod to appoint him Superintendent of Missions—only holds his charge till a suitable person is procured to succeed him; so that, to put this Presbytery into any thing like an efficient condition, and to endow it with an agency at all adequate to the spiritual destitution within its bounds, a Clergyman should be sent out to St. Andrews, Halifax, and at least another to act as Missionary under the superintendence of the Presbytery. I mentioned Bermuda as a place where we formerly had a congregation, and I take the liberty of calling the attention of the Committee to the immense importance of our having Scotch Clergymen permanently planted at the great military stations, and especially those in the Mediterranean. The present army regulations would generally ensure them a large portion of their salary, even if the Government were to make no special allowance, and there could be no difficulty in getting Clergymen to supply places so desirable in many respects for residence.

#### PRESBYTERY OF PICTOU.

Passing now to the Presbytery of Pictou, we find the most compact body of the adherents of our Church in the Lower Colonies. That Presbytery at present numbers 4 Ministers, while the people require and could support 12 or 14. At one extremity of the Presbytery are the congregations of Wallace and Pugwash. Within a compass of 10 miles we have there 3 churches, and a very large body of adherents; while beyond this there are other important settlements, such as Stake Road and Victoria, where most of the families belong to our Church. This most important field has been vacant for 16 or 17 years. The people are thoroughly able to support a Clergyman, and they have made many urgent appeals for one to the Colonial Committee, but hitherto in vain. Surely one man at least should be sent to this district without further delay. The great proportion of the people there can speak English, and, although in some respects it would be very desirable that they should have a Gaelic Minister, yet, as Gaelic Congregations, which are in still greater need, cannot be supplied, I believe they would be satisfied with one not having this qualification. Coming up nearer to Pictou, the capital of the county, we have the large congregations of Earlton, Cape John, West Branch of River John, and Rogers Hill. This important field, after having been for many years destitute, was supplied for between 2 and 3 years by the Rev. Mr. M'Kay, who was translated, during the past summer, to Belfast, Prince Edward's Island. During Mr. M'Kay's ministration our cause was greatly revived there, and I believe the people would be perfectly willing at present to support 2 ministers. But certainly one should be sent to them immediately, and it is essential that he should have a knowledge of Gaelic. Adjoining this district, lies that of the Rev. Mr. M'Lean, who preaches in 4 churches to different congregations, any one of which is sufficient for the labours of a pastor. Before the Secession, when the population was of course less than at present, they formed 2 congregations. For about 10 years they were without any Clergyman, receiving only such occasional supply as the Rev. Mr. M'Gillivray, who at that time ministered to the whole county, was able to give them. Mr.

M'Lean, since his arrival in the Province, has preached in the 4 places, although he has accepted a call from 2. One minister should therefore be sent out without delay to the East and West Branches, the 2 remaining congregations; and I fear that it is essential that he should have Gaelic; in the event of this being impossible, an English Clergyman would decidedly be better than none, and perhaps, by a system of exchanges with Mr. M'Lean, by making a sort of collegiate charge in the back settlements of Pictou, the wants of the population could be tolerably supplied. Passing now over the congregations of New Glasgow and M'Lennan's Mountains, which enjoy the services of Mr. Pollok and Mr. M'Gillivray, we come to the congregations of Barney's River and Lochaber, where we have churches and many staunch adherents. This important charge has been vacant for many years. At present the people receive occasional missionary visits from the few Clergymen who form the Presbytery; all of whom have more than enough to do in their own congregations, but who cannot allow their fellow-churchmen, residing so near them, to be wholly destitute of religious ordinances. These two places combined would form an excellent charge, and there again it is essential that the Clergyman have Gaelic.

#### CAPE BRETON.

In this populous island, which adjoins Nova Scotia, we had once a Presbytery, but at the Secession the ministers seceded, with the exception. I believe, of one, who returned to the Mother Country. None of the members of the Deputations from the Church of Scotland had time to go to this island with the exception of one, who visited portions of it, but who was not acquainted with Gaelic, the language generally spoken there. For years afterwards no visits were paid, and no further information received. In 1851 the census was taken, and it brought out the fact that there were still nearly 5000 people there adhering to the Church of Scotland. Still there was no one who could be sent to visit them. In the summer of 1854 the Rev. Mr. Martin, of Halifax, though advanced in life, and ignorant of the Gaelic language, at length determined to pay a visit to the island; and on his return he sent Home a report of his mission, which was published in the *Record*. He found that, notwithstanding their long privations, there were still many staunch adherents of the Church of Scotland. Another year passed without anything more having been done in their behalf. The Synod of Nova Scotia, at its last meeting, took up their case, and appointed one of the Gaelic Ministers of Pictou to pay a visit to the island for a period of two or three weeks. This appointment was fulfilled by the Rev. Mr. M'Lean in October last, but I have not heard anything as to the state in which he found the adherents of our Church there. At least one Gaelic missionary should be sent to that island immediately, unless our cause there is to be relinquished for ever, and our people compelled to live without the ordinances of Religion, or to connect themselves with bodies of whose principles and feelings they cannot approve.

#### PRINCE EDWARD ISLAND.

After many years of melancholy spiritual destitution the adherents of our Church in this Presbytery are at present somewhat better supplied on account of the recent translation of Mr. M'Kay to Belfast, and the labours of Mr. Harper at Georgetown. Although there is a great necessity for one or two more Clergymen, I would not be disposed to mention any place in this island as at all equally necessitous with those to which I have already alluded, so long at least as the valuable services of Mr. Snodgrass, Mr. M'Kay and Mr. Harper are enjoyed at the important stations which they now occupy.

Merely to glance at the neighbouring provinces, I may mention that our Church in New Brunswick is also in urgent need of several additional labourers; and as, for Canada, I have been told by our Clergymen from that province that the Church there might be doubled at once, if there were Ministers to supply their wants.

But, to confine myself to the field with which I have been more immediately connected, in order to supply the wants of those who are suffering the most painful and prolonged spiritual destitution, simply because of their attachment to the Church of Scotland, it is essential that not less than 7 Missionaries be sent out without delay. If possible, at least 3 of them should have a knowledge of Gaelic. As to their salaries, I believe, they will be nearly all paid in the country. St. Andrews, Halifax, is perfectly able and, I believe, willing to pay for the services of the Clergyman it may receive. I may say the same of Wallace, of the Rogers' Hill District, and of the East and West Branch. With reference to the other 3, the Clergyman of Barney's River and the Missionaries in the Halifax Presbytery, and in Cape Breton, a considerable portion of their salaries may have to be raised from other sources than from the people among whom they labour; but I may mention that, in order to meet such cases, a general Home Mission Fund was instituted by the Synod last year; and, from the sums already subscribed, I believe there will be no difficulty in raising annually, and chiefly from the wealthy members of the Church, £300, the sum contemplated by the founder of the Scheme.—*H. & F. Miss. Record for February.*

#### THE REV. JAMES MURRAY, BATHURST, N. B.

We are sorry to learn that this young, active and promising Minister has been obliged from ill health to leave his charge for a time, and to try the benefit of a sea-voyage. He had been complaining for some time, and was frequently unable to appear before his people on Sabbath. The hard and constant work, in which he was wont to engage since his arrival three years ago, seems to have told heavily upon his physical constitution, which on his first appearance amongst us was far from being the strongest. In a communication which the writer received from him, just previous to his contemplated embarkation for Scotland, he states that he is at present acting under the recommendation of his medical adviser, who is of opinion that a sea-voyage, rest and change will be to his advantage. We know it was with much reluctance and much against his will that he felt himself compelled to follow this advice; and we deeply sympathise with our brethren of the Presbytery of Miramichi, who have been so soon called upon to grant him leave of absence. We look anxiously for accounts of his health, which, we sincerely trust, may be so far improved, by the change and through the enjoyment of his native air for a season, as to enable him to fulfil his intention of returning this month to his attached and admiring flock. He has a brother there whom we hold in high estimation for his amiable manners, straight-forward conduct, and his many self-denying labours.—*Halifax Monthly Record for Feb.*

#### REV. JAMES MURRAY OF BATHURST.

We are happy to learn that this much esteemed young clergyman, who was compelled to leave his flock for a season from ill health, has profited by his excursion to the Mother Country. On Friday morning he came passenger in the Cunard Steamer from Liverpool to Halifax, and proceeded immediately after by the mail to New Brunswick, to resume his labours among his attached congregation at Bathurst.—*Ibid. for March.*

#### EFFORTS FOR MISSIONARIES.

We believe that no intelligence which we can communicate to the greater number of our readers is more welcome and acceptable at the present moment than the notices which we have lately published of the vigorous and, we trust, successful efforts to obtain suitable Gaelic Missionaries for the vacant congregations in these Provinces. The Colonial Committee certainly adopted a wise resolution when they agreed to send a deputation

under their authority to the different Scottish Universities, to bring the circumstances and wants of their fellow-countrymen in the Colonies freely and forcibly under the consideration of the students of divinity and preachers at these seminaries of learning and theology. Statements and representations of the moral and spiritual wants of strangers, living at a great distance, and in unfavourable circumstances, although they should be couched in the strongest and most forcible language, and appeal very earnestly to the religious feelings, are found to produce only a very feeble and transient impression. It the Priest and the Levite, even when they saw the man who had fallen among thieves, stripped of his raiment, wounded and half dead, shut up their bowels of compassion towards him, and in a cool and unfeeling manner passed by on the other side, it is not at all wonderful that those, who only read or hear of spiritual necessities and our long continued privations, should be very slightly affected, more especially when they are discouraged by ministers who had been formerly in the colonies, or perhaps have better situations in prospect or in their offer. But, when a dire and personal appeal is made to such individuals by ministers who have recently come from the field of destitution, who have surveyed it in its length and breadth; by clergymen who are personally acquainted with the excellent character and devoted attachment of the applicants and with their ability and willingness to support the ordinances of religion, when students and preachers in the Mother Country almost hear the longing complaints and mournful entreaties of the most steadfast friends of their own Church in the Colonies, the effect, as we shall soon see, is very different. The intelligence in our last number found the Rev. Mr. Spratt preparing to visit the University seats to arouse the minds of the students in favour of the Colonists. And we are now enabled from additional intelligence to announce the result of his appeal, so far as it had then manifested itself. "I have been," says this zealous and much respected young clergyman in a letter from Edinburgh of the 1st February, "to the different Universities, commissioned by the Committee to beat up for recruits for the Colonies. I went first to Aberdeen, and addressed the Divinity Students. I then stated that I would take the names of those who are to be licensed in May, and those of the year next the last, whose minds were made up to apply for Colonial appointments. Seven gave me in their names, among whom were the sons of Mr. McKenzie, formerly of Wallace, and of Mr. McRae of Pictou. At St. Andrews I also addressed the Hall, and received the names of several more. I addressed the Glasgow Students a fortnight ago, and, with the exception of one whose mind had been made-up previously, none resolved at once—but several told me they were strongly inclined, and requested time to consider. To-morrow morning I address the Edinburgh Students. Besides this I know definitely of one, who has been a most successful missionary in the Parish of one of my greatest friends, Mr. Cumming, of Perth. His application is already in the hands of the Committee, and I think you may expect him in Halifax early in March. I brought the whole state of the Colonial Church, so far as I knew it personally, before the minds of the students; and I hope not only those who are near license but others will be led to think of the field, and that those who remain at Home will also be influenced to make greater exertions than have been made in the past. I feel confident that there will soon be a great awakening in the Church, and that large missionary efforts will be made. The Colonial Committee has, as you will see in its last address, promised to advance the interests of these who do good service abroad."—*Halifax Monthly Record for March.*

The following letter, written by a gentleman lately returned from the Colonies, and appointed by the Colonial Committee to visit the different University seats in

Scotland for the purpose stated in it, has been sent to the interim Vice-Convener. He hopes it will show our friends in the Colonies the earnest desire of the Church to provide for their spiritual wants to the utmost of her ability:—

Agreeably to the directions of the Colonial Committee, I now proceed to give you a brief report of the results of the Mission to the Universities, on which I was recently sent, with the view of bringing the state of the Church abroad before the minds of the Divinity students, and of inducing a number to offer their services for the Colonial field.

The Rev. N. Macleod, of Glasgow, found it impossible to go, so that I had to undertake the duty alone. I went first to Aberdeen, where I was very kindly received by both Professors and Students. The day after my arrival I addressed the Divinity students in the Hall at Marischal College, and at the conclusion I asked those who were resolved to apply for Colonial appointments upon getting license to give in their names. I limited this request to those students who are to be licensed in May first, and to those of the following year. I was exceedingly gratified when seven gave me their names. Before leaving Aberdeen I had frequent opportunities of conversing with the students in private, and two or three others expressed themselves as almost resolved to go, but as unable, without consulting their friends, to give a decided answer.

I next went to St. Andrews, and there also addressed the students in the Divinity Hall. Two of the Divinity Professors were present at the meeting, and took part in it. I was much pleased to find a very large number of Gaelic students in St. Andrews, as Gaelic Clergymen are so very much wanted in Canada and the Lower Provinces. Of the St. Andrews' students, of the third and fourth years, four gave me their names as resolved to apply for Colonial appointments. Of these one or two, and also one of the seven at Aberdeen, did so, however, I think it right to state on the understanding that, as they had not consulted their friends, they were not under a moral obligation to carry out their present purpose. Besides these four I had conversation with several others of the students, some of whom were very strongly disposed to go, but wished, before giving a definite answer, to consult their friends. I next addressed the students at Glasgow College, and at the conclusion one gave me his name, and several others, who were strongly impressed with the great destitution abroad, requested time to consider, and promised to write me as soon as they have made up their minds. I have not heard from them as yet, but from private conversations which I have had I confidently expect that Glasgow will furnish two or three more for the good work. I have since addressed the Edinburgh Divinity students, and one or two in that College mentioned that they were resolved to apply upon getting license, but none of these are students of the last year.

In all I think that, to speak within bounds, seven or eight of the students who will be licensed in May will apply at once for Colonial appointments, and about the same number next year. I cannot but hope, also, that some in the junior classes, from hearing a *viva voce* statement as to the great want of Clergymen among our people abroad, may be led to think of offering their services to the Committee, and that some who remain at home may be stirred up to take a greater interest in the missions of the Church. Although I would like much to be able to give a more satisfactory report to the Committee, still I think that the result is upon the whole encouraging. Were it not that in all the Universities many of the Divinity students of the fourth year take only a partial session, and were therefore absent, I think that more would have offered. Of those who in spring will, I hope, be at the disposal of the Committee, several have a knowledge of the Gaelic language.

I may also state that I have had conversations

with several licentiates of the Church, who are strongly inclined to serve in the Colonies for a period of years, and one of them, of whom I wrote to you formerly, Mr. D—, has already, I believe, sent in an application. I think it right to state that several of the students who gave their names to me had previously had their thoughts turned towards the Colonial field, and were resolved to apply for appointments upon getting license.

I have only to say in conclusion, that I had great pleasure in discharging the duty imposed upon me by the Colonial Committee; in seeking to make those who are to be the future ministers and missionaries of the Church better acquainted with the state of the Scotch Church abroad, and in rousing them to a sense of the obligations that rest upon us to do far more for our expatriated fellow-churchmen in the future, than has been done in the past.—*H. and F. Miss. Record* for March.

## THE CHURCH OF SCOTLAND.

The General Assembly meets on Thursday, the 22nd May.

### FOREIGN MISSION. MUNIFICENT GIFT.

The Rev. Dr. Hunter announced to the Committee that he had been authorized to convey the pleasing intelligence of the appropriation of £1000 by a benevolent donor to the funds of the Committee. This donor was Mrs. Crichton, of Friar's Carse, Dumfriesshire, who had for a considerable period been in communication with him on the important subject to which it referred; and it was now brought to a conclusion with the consent and by the minute of the Trustees of her late husband, a copy of which was laid on the table. By this minute, as explained in a letter from the lady herself, the £1000 thus appropriated was to be specially employed as bursaries for such of the native youths as, having embraced Christianity, were ready and willing to proclaim it to their fellow-countrymen, that during the theological course of study necessary in preparing them for the work some adequate provision might be made for their maintenance. It was also provided that such bursaries as might be created from this fund, and which should in all time coming be applied to no other object, should be designated "The Crichton Bursaries," in respectful recognition of the memory of her late husband, from whose estate the provision was made.

**PRESENTATION.**—The Earl of Zetland has been pleased to present the Rev. Robert McLaurin, of the Home Mission, Lunna, to the church and parish of Sandsting, Zetland vacant by the death of the Rev. John Bryden

**LADHOPE PARISH.—INDUCTION OF MR. SMITH.**—On Thursday the Presbytery of Selkirk met in Ladhope Church for the purpose of inducting the Rev. James Smith in the newly constituted parish of Ladhope. The public services were conducted by the Rev. C. K. Greenhill, of Robertson, who preached a most impressive discourse from Colossians i. 19, to a large and attentive congregation.

### JEWISH MISSION.

It was announced in the January number of the *Record* that the vacancy in the Mission at Darmstadt, occasioned by the lamented decease of Mr. Lehner, had

been filled by the appointment of the Rev. W. Kayser, in whose favour most satisfactory testimonials had been laid before the Committee. We are persuaded that the friends of our Mission will be gratified by seeing in how truly becoming a frame of mind our newly appointed missionary is preparing to enter on the duties of his important office. The following extract from a letter received by the Convener, in reply to the communication made to Mr. K. as to his appointment, will be read with interest.

We have taken the liberty of slightly varying the phraseology of only one sentence, so as to make the meaning of the writer more intelligible than the idiom of the German language allows:—

Your letter, which Mr. Sutter sent to me, I have received, and I thank you very heartily for your kindness and love, which you feel for me, your unworthy servant. Yes, I am not worthy of all the mercy and truth which the heavenly Father has shown to me, in whose name I am now destined to be a messenger of peace to the house of Israel. But I cannot undertake the new service without saying that the high opinions, held in your Committee about me, make me fear you expect more from me than I can fulfil. My heart is very anxious, and I think, not without fear and trembling, on the great work which I have to do. May it not be too heavy for me!

I hope you will have patience with me for the beginning of my labours, as also during their progress; and I beg you to remember me in your prayers, that I may be strong in the power of the Lord, and that the Highest may dwell in me.

We also present to our readers the following brief extract from a letter from Mr. Sutter to the Convener, dated Karlsruhe, 31st January 1856:—

On the 22d instant I baptized Mr. Griever in one of the churches of this town, under the auspices of the Rev. Mr. Zimmermann. The text, on which I addressed the assembly assembled on the occasion, was from St. Paul's Epistle to the Galatians, chapter iii. 23-27. I trust that he is truly a member of the new covenant, and a child of God by faith in Christ Jesus, whom he has known and believed to be the promised Messiah and the Son of God. I had him, as you know, under preparatory instruction since last March; since which time he is also studying in Professor Horn's seminary. He always behaved well, never gave any cause for blame, was always most diligent in his studies, and gained full confidence not only with me, but with all his tutors in the seminary. He has been steadily advancing in the knowledge of the Word of God, and has experienced its virtue in his own heart. It was with entire satisfaction that I could admit him into baptism. He is now upwards of twenty years of age, and has considerable talents. He being a zealous and hardworking student, there is hope that, under the blessing of God, one day he himself may become a labourer in the vineyard of the Lord. I visited *Gernsbach* and *Hoerten* not long ago. In the latter place I had nearly the whole of the Jewish male population collected around me.

### REPORT OF THE CHURCH OF SCOTLAND'S INDIA MISSION, MADRAS,—1852-4.

*Abridged from the H. & F. Miss. Rec. for Jan.*

The agents employed in the Mission desire to state with gratitude that, under the Divine blessing, they have been enabled for three years more, since the publication of their previous triennial Report, to carry on its operations without interruption. During these years both of the primary objects of the Mission have been steadily kept in



view; much knowledge of the Gospel has been communicated to hundreds of young natives of both sexes; and sedulous attention has been paid to preparing them by careful instruction in secular knowledge for the discharge of such duties as may, under Providence, be devolved on them here in after life. Though the benign spiritual results have not been either so abundant or striking as all desire, the missionaries have yet reason to believe that the Divine blessing has not been withheld. Some of the pupils have been led openly to renounce their native superstitions and embrace the Gospel; and, what may eventually be found to be of still more importance, in the minds of a very large number, who yet have not courage openly to declare their convictions, the influence of Hinduism has been weakened or destroyed.

We shall notice some principal matters relative to the Mission.

#### THE NEW MISSION PREMISES.

The want of a suitable building having been long felt, after careful inquiry and inspection (conducted with the assistance of a practical architect) the large house on the north beach, now occupied as the Mission-house, was purchased at the price of 40,000 rupees, about two-thirds, it is believed, of the original cost. It was considered the cheapest and most suitable then to be procured. New, spacious, and substantially built, it affords accommodation for the various classes in both the male and female departments; for the converts of both sexes who have been obliged to take refuge for a time in the Mission-house; and also for the residence of the missionaries; the rent paid by the latter contributing essentially to the support of the Mission. Of the price, £3,000 (30,000 rupees) were generously advanced by the friends of India in Britain, while £1,000 (10,000 rupees) remained to be collected in India.

The Mission entered on the occupation of this building on the 1st of June, 1852, on which day the various classes were for the first time taught in it. We trust that the measures to secure the spiritual welfare of the natives, carried on in it, may be so blessed that in the end it may be said of many who shall be assembled round the Redeemer's throne: "This man" and "That man was born there."

#### SYSTEM OF EDUCATION.

This continues to be the same as formerly; being, indeed, that which the Church of Scotland enjoins. The primary object is the communication of the truths of the Gospel, as taught in the Bible, for the salvation of the souls of the pupils. Even in the youngest classes the first lessons, after the pupils begin to read, are of this character; and the system is carefully followed up in every one of the superior classes, even to the highest.

In the girls' department the same object is kept in view. Indeed, with the exception of lessons in Church History, Grammar, Arithmetic, with a little English and Geography in the highest class, the instruction communicated to the girls is almost wholly scriptural.

In the boys' department, however, in addition to the highest and best knowledge, the pupils are also carefully taught, as was before intimated, in the various useful branches of secular knowledge, suited to their age and standing, and thus so far prepared for being useful members of society in after life. Of the hundreds who have thus been educated in the Mission, many are now employed in office under government, or in mercantile houses, and some in the management of their own concerns; one or two are prosecuting their studies further in the Madras university:—all, we trust, being, or in the way of being, useful in their different spheres.

In regard to the influence of the Scriptural instructions given, it may be stated that, though but a few have yielded to the Gospel invitation, and become professed disciples of the Redeemer, either while connected with the Mission, or, as happened in some cases, after having left it, there is good reason to believe—that what was before intimated—that very many others, who have not as

yet witnessed such a good confession, have nevertheless been greatly influenced by them. We are indeed inclined to believe that the acknowledged conversions hitherto known form but a small portion of the propitious results that spring from the dissemination of the Gospel in India. In the case of hundreds of our pupils the power of native superstition has been undermined, and a belief of the truth of Christianity implanted in the heart, though they have not courage to confess their convictions. The foundations of Hinduism have thus been becoming more and more weakened. The "way" for the coming of the "Great King" in His more glorious manifestations is to a fuller extent prepared; and the period is thus hastened on, when, by the Divine blessing, the Cross shall be everywhere lifted up and honoured throughout the length and breadth of India.

#### NUMBER OF PUPILS.

The attendance has never as yet been so great in the new premises as it was in the building formerly occupied, where, small as it was, the numbers present (exclusive of female pupils) sometimes considerably exceeded 400. One cause of this is that, a few months after entering into the new building, two native lads took refuge with the missionaries with a view to becoming Christians, and similar occurrences have repeatedly happened since. Such events always alarm the minds of the natives. In addition to this it may also be mentioned that the increase in the number of English seminaries for the instruction of the natives in Black Town, some under Christian and others under heathen control, must also have a material influence. Yet, taking both departments together, we have still generally the goodly number of about 500 young natives present in the parent institution under Christian instruction; and, when we add the pupils in the three Branch Schools, the aggregate amount has generally fallen little short of 700.

#### BRANCH SCHOOLS.

In the latter part of 1853 the Mission assumed charge of an English School for natives in the populous towns of *Vellore*. They were the more encouraged to do this by a most generous offer, on the part of "The Edinburgh University Missionary Association," of £40 annually for its support, on condition that a well-qualified teacher was appointed to it. But, though various efforts have been made, and a sum equivalent to £60 a year offered to Teachers as an inducement, no one, with such qualifications as the above Association require, could be found willing to leave Madras for that out-station. The Board deeply regret the failure. Hitherto the *Vellore* School has been conducted by a European as head-master on a small salary, with a very well qualified native assistant. The attendance has generally been about 50, but it might be greatly increased.\* Another Branch

\* In consequence of the withdrawal of the above mentioned offer of £40 this school has been at last discontinued. June, 1855.

School was opened in October, 1853, at Trivatoor, a village inhabited chiefly by Bramins, about 5 miles from Madras. The attendance is in general nearly 40. The expense of this school has been generously defrayed by a member of the Board, a most sincere friend of the Mission.

#### PUBLIC WORSHIP IN THE MISSION.

The hall of the Institution was first opened for public worship in June, 1853. Two services, one in the forenoon and the other in the afternoon, are held every Sabbath, both of them being in Tamil. When the address or sermon is in English, it is interpreted, sentence by sentence, in the vernacular by a well qualified Christian native. The attendance in the forenoon is generally from 80 to 100, the greater portion consisting of pupils (boys.) Eventually, should it be found expedient, there will be a third service in the evening in English.

It may be added here that all the classes (Boys' Department) meet on the morning of the Lord's Day for Scriptural instruction, when the Institution is thus converted into a Sabbath school.

#### CATECHIST.

Daniel Jacob, who, after a course of theological study, had been for some time employed as a

Catechist in Bangalore, was appointed to the office, in connexion with this Mission, in June, 1853. "The Glasgow University Missionary Association" have most kindly undertaken to advance his salary. His duty is to endeavour to benefit the adult natives by addressing them, wherever he can collect or meet with them,—in the streets, and lanes and roads in Black Town and its vicinity, and even in their own houses, when allowed—on the grand theme of Jesus and Him crucified, the only Saviour for all men. He also distributes Scripture and tracts in the vernacular languages. It is likewise his province to preach in the Mission Hall on Sabbath. These duties he has regularly discharged since his appointment.

#### CONVERTS AND BAPTISM.

The number of natives, male and female, who have taken refuge, as converts, in the Mission House, for a longer or shorter period of time, has been fourteen. Of others whose minds were impressed with "the Truth" while connected with the Mission, but who were forced away by their relatives or their own instability, there are some of whom the missionaries have now lost sight, though they have not ceased to hope in regard to a few of them. A few others have since been baptized elsewhere by missionaries of other religious denominations, to whom they had wandered. Seven of the converts have been married, and now live in different parts of Madras. Three Hindu youths continue to live in the Mission House, who in the course of another year, it is hoped, will be able to lend assistance as monitors or teachers in the Mission. Two native female converts (one of whom, however, is married) live also in the premises, both being employed as teachers in the girls' school. Another of our female converts (Paulina) who is likewise married, is teacher of a Christian school for native females in one of the suburbs of Madras. Each of our other converts, we trust, will, wherever they reside, act like the good leaven, diffusing a healthy influence on the mass around them.

#### FUNDS FOR TEACHERS, SCHOLARSHIPS, &c.

The Mission is greatly indebted for the means of carrying on some particular branches of its operations to various missionary associations in Britain. The following are entitled to the most grateful thanks of all connected with the Mission, as having, for a number of years, kindly forwarded liberal contributions for important purposes:—

1. *The Aberdeen University Missionary Association.*

2. *The Edinburgh University Missionary Association.*

3. *The Glasgow University Missionary Association.*

4. *The St. Andrews University Missionary Association.*

To these are to be added:

5. *The Juvenile Missionary Association*, connected with Dr. Cumming's Chapel, Crown Court, London.

6. *The Parish of Athelstaneford Association*, under the ministerial care of the Rev. J. M. Whitelaw.

Without entering into particulars here, it may be remarked that Christian liberality has enabled the Mission to pay, during the period under review,

For Scholarships,	£451 8 0
For Teachers' Salaries,	677 0 0
For Support of Converts,	674 11 6
For Support of Catechist,	416 0 6

£2,219 7 6

#### MAINTENANCE OF FEMALE CONVERTS.

The Board of the Mission, as well as the missionaries, have to express their deep sense of the kindness to the Institution manifested by several of the Christian Ladies in Scotland, who agreed to pay a certain sum annually in support of 4 of the female converts. The 4 for whom provision was thus kindly made, and who all took refuge in the Mission in September, 1851, are,

## COMMUNICATIONS.

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

## A MISSIONARY MEETING OF OUR CHURCH.

To the Editor of the Presbyterian.

SIR,—During the latter part of the month of May the highest Court of the Church will assemble at Kingston, and Ministers and Elders from every part of Canada will then deliberate upon measures for the good of our Zion, and for the extension of Christ's Kingdom through her instrumentality. May not such a season as this be still further improved by holding a Missionary Meeting, open to the public, at which many subjects of vast interest could be advocated with a freedom which is unattainable in a Church Court.

The Church of Scotland and her schemes, for instance, would give ample materials for several speakers, one taking up her operations at home, and among the highlands and islands, another her Foreign Missions, a third her efforts for the conversion of the Jews, and so on. Queen's College, now, we are grieved to learn, suffering from the comparatively little interest which many congregations have manifested in her behalf, would then be further advocated. Our Canadian Church, with the circumstances under which she is now placed in a country so far exceeding her ability to keep pace with it in the supply of Ministers, might form the subject of a stirring appeal. Our French Canadian Mission, humble as it is, would find a place, and in short such a meeting as I speak of would be embarrassed, not by the paucity of topics, but by the difficulty of finding time for all of them.

Permit me to give three or four arguments in favour of such a Missionary Meeting.

1. Would not this meeting, held at the close of the deliberations of the Synod, have a beneficial influence on the minds of the members present? All who are familiar with the proceedings of this Church Court during the past few years will unite in deploring the many things which occur tending to mar its solemnity, and to neutralize the hallowed influences which it ought to leave on the minds of all who are privileged to be present. A Missionary Meeting, in which Ministers and Laymen could unite in speaking and hearing of what God is doing for His Church, in endeavouring, as it were, "to provoke one another" to greater exertions in His service, and in earnestly praying for an outpouring of His Holy Spirit,—might not this be followed by a blessing upon the Synod and upon the Church?

2. The influence of such a meeting might be diffused throughout the length

and breadth of the land. Information of the most interesting character would be communicated, and through the members present might be transmitted to almost every congregation of our Church.

3. The citizens of Kingston, and especially those of them who are attached to our Church, would then enjoy a rich privilege in being present, and the public at large might learn from the proceedings that the Church of Scotland is not, as her detractors are wont to allege, resting stationary upon the lees of her established endowment.

4. Such meetings are common in every other Church, with whose proceedings I am familiar, as well as in the Church at Home. At one of them, held during the General Assembly in Edinburgh, we see the Lord High Commissioner annually taking the chair. In London a meeting in aid of the Missions of the Church of Scotland is held every year, and I never saw Exeter Hall more densely crowded than at one held some little time since, Dr. Cumming, Dr. McLeod, and Mr. Caird being among the speakers. The Church of England in Canada appreciates fully the value of such meetings, one being held annually in nearly every congregation. In the States we find the Presbyterians, the Congregationalists, the Baptists and others, invariably closing their General Assemblies and Annual Conventions by such meetings, and all who have been privileged to be present can bear witness to their exceeding great interest.

But I have already perhaps said too much, and will merely commend the suggestion to the prayerful consideration of your readers. Great blessings are promised to the Church. Is not God yet "to arise and have mercy upon Zion? for the time to favour her, yea, the set time, is come." With her interests at heart, and a fervent prayer for her prosperity upon our lips, may we not try every means to increase the usefulness of that Branch of Zion which is planted in our midst?

I am,

Sir,  
Your obedient servant,  
Z.

To the Editor of the Presbyterian.

[FROM A WESTERN CORRESPONDENT.]

It is in contemplation, and earnestly desired by various friends of our Church, to hold a Missionary Meeting at the close of the ensuing meeting of Synod. Such a meeting might be beneficial in a high degree. The example of the Synods of the Presbyterian Church in the United States, and of the General Assembly at its annual meeting in Edinburgh, are well fitted to stimulate us to more active and efficient exertions in the cause of our Divine Master.

A variety of topics would engage the attention of such a Missionary gathering.

1. Lydia, who still lives in the Mission House.
  2. Naomi, who was married and left in April.
  3. Paulina, who left on her marriage in May, 1854.
  4. Rulh, who also married in January, 1855.
- Altogether 7 Hindu females (including the widow of a European, for some time employed in the Mission, who died last year) have been maintained for a time; and the pecuniary aid thus afforded has greatly lessened the expense.

## SCHOOLS FOR NATIVE GIRLS.

This Branch of the Mission has been already mentioned incidentally; but it demands a separate notice. The "Scottish Ladies' Association," which originally undertook the supporting of these schools, has sent most liberal contributions for that purpose. The number of the pupils has continued high. Though at the Annual Examination of 1851 they had, in consequence of alarms caused by baptisms, been greatly reduced, previous to that of 1852, they had again risen to about 300 in attendance. The average number has been somewhat about that amount ever since, rising occasionally to near 400. Almost all, however, are very young. They are of all castes—with many also of no recognised caste.

In addition to the Scriptural and secular lessons in *Arithmetic, Writing, Grammar and Geography* some of the more advanced girls are also taught industrial arts, chiefly sewing and knitting, under the care of Mrs. A. Walker. Let an education like this be imparted to the majority of the females of India, and what a blissful change in the national character must ensue!

The Branch School continues to be well attended.

## FUNDS.

We have had occasion to acknowledge our obligations for the pecuniary support afforded by various parties in Britain. The greatest amount of assistance in defraying our local expenses, however, is obtained from the friends of the Gospel, and of Native Education, in India. In many cases, also, it is rendered spontaneously and with a hearty good-will, which, from the encouragement thereby afforded, more than doubles the value of the gift conferred. To them, therefore, we express our deep-felt thankfulness; and, knowing that man's thanks are nothing, we would also ask Him, in whose cause they give and the Mission labours, to pour out on them abundantly proofs of His favour, both in temporal and spiritual things.

At the same time we may state that a continuance, and, if possible, an increase of their support, is necessary. The outlay of the Mission for local expenses alone doubles the amount collected in India. Hence a heavy demand has to be annually made on the Funds of the Ladies' Association in Edinburgh.

It may also be mentioned that, of the 10,000 rupees above referred to as to be raised in Madras, only 2,000 rupees have been hitherto paid; and, farther, that not above a half of the repairs and improvements, which on entering into the Premises were found to be necessary, have yet been executed.

We therefore look to the friends of the Gospel in India, on whose Christian liberality the Mission is so much dependent, for their continued support. We believe that the Mission is engaged in a most important Christian agency. It has been the means of sowing the incorruptible seed of the Word in the minds of thousands of the natives. Individuals have been converted. Hindu prejudices have been broken down. Idolatry has had the number of its votaries decreased. The good leaven is diffusing its hallowing influence. And what is done by it, in union with similar agencies, is but the first fruits, we may believe, of what will eventually be a great harvest.

By desire of the BOARD,

WILLIAM GRANT,  
Superintendent of the Mission.

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



One of these, I submit, ought to be our Sabbath Schools. How vastly important the subject! With it the hopes of our Zion are essentially associated, as to the Church of the future. To bring the young of our folds thoroughly under regenerating influences and Christian education is the aim of every well-conducted Sabbath Institution and of every wise Sabbath School Teacher. In order to this, what prayerful, vigorous, sustained effort is requisite! In order to go to the work with freshness, the Instructor must go forth from meditation and the closet to the business of the Class.

A few of our Sabbath Schools have entered upon systematic Missionary efforts by engaging to support one or more of those female orphans who are being taught and trained in the fear of the Lord, under the auspices of the "Ladies' Association" of the Parent Church, for the highest good of the sex in India. In every instance, I believe, very beneficial results are experienced among the young people of the contributing school. It is usual to devote one Sabbath of the month principally to bringing the subject of Missions before the minds of the juvenile auditory. And very pleasing it is to mark with what zest they enter into the importance of the objects aimed at. They also respond cheerfully, liberally, and with avidity to the appeal addressed to them. The monthly collections are animating. Something of this kind is indispensable in order to give effect to the lessons of the School. Certainly we ought to *train* as well as to *teach*. This we cannot do even as Sabbath School Teachers without practically affording the children an opportunity of doing what they can. And, when it is remembered that £4 currency a year will enable any of our schools to maintain an orphan at a Christian school in India as their own *protegee*, of whom they will regularly and truthfully hear, surely there is not a pastoral charge within the bounds of our Synod that is precluded by unconquerable circumstances from the honour of taking part in this noble work.

It is encouraging to notice that the Montreal Lay Association, "at its meeting on the 10th of September resolved to issue a Juvenile Record, to be entitled "The Juvenile Presbyterian," as early in the year as possible, should sufficient encouragement be extended to the enterprise." Fervently is it hoped that this proposed publication may certainly go on. Some amount of encouragement has already been pledged. But very much more may confidently be anticipated if the conductors will but risk a commencement in faith and hope with Christian energy and wisdom.

Has not the time come when our Synod should consider whether we could not do a great deal more in the Foreign Mission Field than we have ever yet done? It is true a few of our congregations contribute to the Jewish and Foreign Missions of the

Church of Scotland; but would we not be meeting our obligations more adequately if we were to resolve to support ourselves, say, one Jewish and one Foreign Missionary? This we could do in connection with the Church at Home. She would provide us with the man, and would otherwise rejoice to encourage us in our good purposes. Is not Jerusalem itself open to our exertions for the one department, and Turkey, with her Euphrates being dried up, for the other? If the Mother Church is limited in her labours because of financial straitness, how becoming would it be in her Canadian and most advanced offshoot to aid and uphold her? If we could thus do good to her, how much would we benefit ourselves? The efforts required would tend to revive the work of grace in the souls of the believers of every congregation among us, to improve spiritually the rising generation, and to quicken the dead in trespasses. This has been realized by our brethren of the Presbyterian Church of Nova Scotia, a smaller body than ourselves, in the prosecution of their Foreign Missionary enterprise. If it be found that the monthly address to the Sabbath School and the monthly collection are productive of Christian good to our youth, analogously we may conclude that the Missionary intelligence, prayer and exertion, brought to bear upon our adult people by the organization implied, would not fail to bring forth excellent fruits. A Missionary Society under the sanction of the Synod, yet not acting merely under a Synodical Committee, but with the freedom, zeal and adaptation of such an Association, would, I apprehend, be the proper machinery with which to propel the work.

Working is of more vital and paramount importance than the addition of ministerial labourers to our ranks. In my opinion the Synod should resolve that we require not less than a *score* from Scotland with the least possible delay. Had we that number at once, and the annual supply which Queen's College will increasingly afford, every true, enlightened and energetic friend of our Church would rejoice and take courage. Why then not apply for them? Let us ask the Colonial Committee to help, and let us send a Delegation or Delegate to co-operate with them for six months. This course was formerly suggested through the *Presbyterian*. Any Agent who might be sent by the Synod should go to the several Divinity Halls in Scotland, and urgently press the claims of Canada upon the pious, ardent and accomplished of the future men of God of the Scottish Church. He should also put himself in communication with every suitable Licentiate and Minister desirous of the colonial field. He should combine with a good general knowledge of the Province a comprehensive and minute acquaintance with the Church in town and country, in the city and in the rural districts. Enter-

ing into the work with all his heart and mind, he might successfully appeal to the sympathies and susceptibilities of the generous and the good of the spiritually-minded young Ministry of the Church at Home. The men of Missionary spirit, we may hope, would respond. They are the men whom we most anxiously need and pray for. Though we cannot promise them all the personal advantages of the *status* of the Parish Minister in Scotland, we can assure them of a plentiful harvest to be reaped, with the fact that every labourer has had, in the Divine providence of our gracious Lord, all things that are needful for this present time, while every labourer has equally good prospect for the time to come. Viewed in reference to eternity and the coming of the Judge, the weight of preference lies in favour of this field.

All that has now been proposed is attainable if the proper steps be taken. The Colonial Committee could promise each Missionary £150 sterling for three years, or until he was settled as a Minister. They are pecuniarily able to do this. They do it for the Missionaries of the Lower Provinces. We could aid in the maintenance of such messengers of Christ. It is in contemplation to apply to the Synod "in reference to the formation of a Society embracing within its agency the entire Province," which should have "Branch Associations, having for their chief end the promotion of the objects" which have been aimed at by the Montreal Lay Association. Such a Society would materially assist in the upholding of such Missionaries as those now sought. That we have need of as many as have now been named, none will doubt who is acquainted with the circumstances of the Church and the country. Within the bounds of the Presbytery of Hamilton *six* of these at least might, with propriety and advantage, be set to work. The wants of our Church in Nova Scotia, with a population of about 300,000, and reputedly inferior to the millions in Canada in wealth, are likely to be better supplied than ours are. And no other reason can be alleged than that they have been urgently brought before the proper parties in Scotland, somewhat in the way for which I have been pleading. Besides a Gaelic deputation to be sent out to Nova Scotia next summer, Mr. Sprott, writing in September last, says:—"I do confidently expect that early in spring at least *six* will be upon the field, and then the number of Missionaries contemplated by your Home Mission Scheme will be complete."—*Halifax Monthly Record for February*.

Did time and space favour, I might endeavour to address a word of entreaty to Christian parents, and those to whom God has entrusted means, respecting the call of the Master to them to dedicate their children to Him in the ministry of the Gospel; but at present I forbear.

PRESBYTERIANISM IN THE UNITED STATES.

The Presbyterian system has obtained a firm footing in the great country which adjoins our Province, and the Presbyterian Churches there now comprise a very large number of adherents. The General Assembly of the Presbyterian Church in the United States, (now the Old School Presbyterians,) with which our Synod was, prior to the disruption in Canada, on friendly terms, and exchanged fraternal letters, is numerically the most important of the Presbyterian bodies. From one of the publications of its Publication Board, "The Family Presbyterian Almanac for 1855," published at Philadelphia, we shall at present glean a few facts relative to this body as well as to Presbyterianism generally in the United States, being under the impression that the information will prove interesting to many of our readers. During or shortly after the year 1837 there was a division of the General Assembly in the United States, and two distinct bodies were then constituted, the new body being now known commonly as the New School, while the original body is generally designated as the Old School Presbyterian Church. When the disruption occurred, the General Assembly stood thus :—

Presbyteries .....	135
Ministers .....	2,140
Churches .....	2,865
Communicants .....	220,557

While in 1854 the Old School members were :—

Presbyteries.....	146
Ministers.....	2,203
Churches.....	2,976
Communicants.....	225,404

"From which, says the Presbyterian Almanac, it appears that the Old School body has not only recovered the loss occurred in the separation but now exceeds the then united Church by 11 Presbyteries, 63 Members, 111 Churches and 4847 Communicants."

The numerical strength of the two bodies stood thus, when the reports for last year were issued :—

	New School.	Old School.
Presbyteries..	108	146
Ministers....	1,562	2,203
Churches....	1,661	2,976
Communicants	141,477	225,404

By which it will be seen that the Old School exceeds the New.

The relative progress of the two bodies during the year 1854 is stated to be as follows :—

Increase of New School.	Decrease of Old School.
Presbyteries.....	0..... 3
Ministers, (decrease of 8).....	64
Churches.....	35..... 97
Communicants..	1,025.....6,141

Were both united, as in 1837, the numbers would stand thus :—

Ministers.....	3,765
Churches.....	4,637
Communicants.....	366,881

The following were the respective contributions to the leading Missionary and kindred objects for 1854 :—

	Old School.	New School.
Board of Publication....	\$23,689	\$32,995
" " Education.....	170,075	96,435
" " For. Missions.	100,430	57,614
" " Domestic Do..	141,390	101,555
	\$435,584	\$288,599

We now submit some details as to the efforts of the Old School, in regard to the above mentioned objects, in 1854.

THE BOARD OF PUBLICATION issued 15 new books in English and one in German, in all 38,250 copies. Nine new Tracts were also issued. The re-prints of former publications were 506,500 copies. The Sabbath School Visitor has a circulation of 41,000 copies. In circulating these publications, 151 colporteurs were employed by the Board, 144 labouring in the States, 6 in the British Provinces, and 1 in India. The entire distribution of the year amounted to 135,983 volumes, and 1,300,647 pages of tracts. The total receipts of the Board of Publication from all sources were \$103,544. The publishing institution is free of debt, sustains itself, and the income of the Board has trebled in three years.

BOARD OF EDUCATION.

This Board has Supervisors over candidates for the ministry, and colleges and academies.

The number of new candidates for the year was 104, and the total number on the roll 340. They advise the General Assembly to make the following appropriations quarterly to Theological Students, viz :

\$80 for Academical Students, \$100 to Collegiate Students, and \$120 to Theological Students. This plan may be suggestive to our own Church in regard to Queen's College University and School. Our Education Fund is eminently deserving of support, and we trust it will be brought systematically before our churches. But, to pass on, there are 100 Parochial Schools in connection with the Board, and 47 Academies, and one, the Ashmure Institute, for the education of colored youth, was about being organized under the supervision of one of the Presbyteries. The black population is increasing largely in Western Canada, and may speedily claim, if their numbers do not already demand, the attention of our own Church.

There are 15 colleges under synodical supervision; nine of old standing, and three of late origin; but of their standing, or how this multiplication of colleges works, we are unable to judge.

BOARD OF DOMESTIC MISSIONS.

The number of Missionaries employed was in April, 1854.....	523
The number of Stations so wholly supplied was.....	933

The number in communion with such Churches was..... 21,060  
The number of Sabbath Schools so sustained is 495, and of teachers 3,481, and of scholars 22,387. The number of houses of worship finished was 61. The reports of the Missionaries are said to have been encouraging. A Church Extension Fund is also maintained, from which appropriations were made during the year to 63 churches.

BOARD OF FOREIGN MISSIONS.

The receipts from all sources were in 1854..... \$174,453  
The expenditure..... 173,185

A Manual of Missions was published during the year by one of the Board.

8 Missionaries, and 12 male and female Missionaries, were sent out during the year.

The Board are engaged, in obedience to the command "Occupy till I come," in the following fields of labour, viz :

Missions among the Indian Tribes.

Seven Missions are engaged in among these tribes. Connected with these are 8 ordained Missionaries, and 61 male and female assistants, 11 Churches, and upwards of 100 native Communicants; 8 boarding and 3 day-schools, in which there are 600 Pupils. We have often thought it a reproach that neither our own nor any of the Presbyterian Churches in Canada have ever turned their attention to the remnant of the Indian tribes amongst us. How long will this reproach continue? Thus far the English and Methodist are the only Protestant Churches which have cared for the spiritual interests of the Indian tribes in Canada, and the north-west territory, while the Roman Catholics are zealous in their efforts to win them over to their darkened faith.

Missions in Africa.

The Board has two Missions, one in Liberia and the other—the Corisco station—near the equator. Connected with these are 6 stations and out-stations; 6 ordained Missionaries; one Licentiate; 8 male and female Missionaries, 5 Churches, 120 Communicants and 7 Schools, (one a classical institution,) embracing 250 pupils. The Alexander High School in Liberia is stated to be in a flourishing condition.

Missions in India.

In Northern India the Board have 4 Missions, viz : Lodiana, Furrukabad, Agra and Allahabad; 13 Stations, 26 Ordained Missionaries, 1 Licentiate, 21 female assistants, 25 native helpers, 9 Churches, 260 native Communicants, and 4 printing-presses, which have issued 3,000,000 of pages, 27 Schools and nearly 3,000 Pupils.

Mission in Siam.

There are 2 ordained missionaries, 1 licentiate, 1 female assistant, 1 native helper, one boarding-school, with 30 pupils.

*Mission in China.*

In China there are 3 Missions, viz., Canton, Ningpo and Shanghai. Connected with these are 12 Ordained Missionaries, 2 Physicians, 13 female assistants, 3 native helpers, 7 Schools with 170 pupils, and 1 printing-press.

*Missions in California and South America.*

The Board have recently commenced Missions among the Chinese of California, and the Roman Catholic population in South America.

*Papal Europe.*

The Board appropriated to various Evangelical Societies, working in France and Italy, \$15,942.

*Missions to the Jews.*

The Board has 3 Missions to the Jews in the States, employing 3 ordained Preachers, and one Licentiate,—converted Jews. They are stated to have free access to their brethren, and, it is believed, with happy results. They labour in New York, Philadelphia and Baltimore. The Board has thus in all 22 separate Missions.

It is interesting thus to trace the working of a Presbyterian body, and, on review of the large exertions it is making in the field of Foreign Missions, the thought is naturally suggested, what are we doing in this cause, and why might not we too have a Foreign Mission, efficiently and liberally sustained? but on this inviting topic our limits forbid us to dwell. We shall, however, take an opportunity of returning to it, and shall conclude the present sketch by giving a few statistics relative to the other Presbyterian bodies in the United States.

These are					
The Reformed Presbyterian Church in the United States.....	8	31	296	441	31942
The Associate Presbyterian Synod of North America.....	1	17	114	250	18157
Reformed Presbyterian Church in North America.....	1	6	45	64	6672
Synod of Reformed Presbyterian Church in United States (O. S.)....	1	6	58	67	6500
General Assembly of the Cumberland Presbyterians in the United States...	30	100	900	1250	100000
					0.

Besides there are a few isolated churches in connection with the Church of Scotland and Free Church, but of their number or position we are unaware.

Now, from these statistics and the foregoing details, it is very apparent that the Presbyterian order of Church Government has obtained a very firm footing in the United States, however much its usefulness may be impaired by the divisions of the various bodies attached to it.

MISSIONARY AND RELIGIOUS ITEMS.

SCHOOLMASTERS FOR THE CRIMEA.—Twenty Normal Schoolmasters are either on their way or will immediately proceed to the seat of war for the purpose of opening and conducting schools for the instruction of the army.

CAIRD'S SERMON.—It is stated that 60,000 copies of Mr. Caird's Sermon on "Religion in Common Life," have been sold; that Mr. Caird has received £700 from the publisher; and that it is his intention to apply the whole sum to the endowment of the Errol Females' Industrial School.

MR. CAIRD'S SERMON.—The Rev. Geo. Mansfield, A. M., read on Sunday evening to a dense audience in the large room, Exeter Hall, London, the sermon preached recently before her Majesty, the Queen. The rev. gentleman merely prefaced the discourse with a hope that it would be profitable to his hearers, and concluded with a prayer on behalf of the Queen and Prince Albert.

CHURCH EXTENSION IN LONDON.—Efforts are now in progress in London to erect one hundred new churches at an estimated cost of half a million sterling. The contributions already amount to £60,000, including the following munificent donations; the Crown, £10,000; the Duke of Bedford, £10,000; the Marquis of Westminster, £10,000; the Bishop of London, £5,000; Lord Robert Grosvenor, who originated the scheme, £1,000; and a number of others have contributed with equal munificence.

ORGANS IN PRESBYTERIAN CHURCHES.—An organ has been ordered by the managers of Claremont Street U. P. Church, Glasgow. The subject was under discussion in private at the meeting of the Glasgow Presbytery on Tuesday, and an understanding came to without previously consulting with the Presbytery. As the subject had not been brought before the congregation of Claremont Street Church, the Presbytery instructed the commissioners to lay the matter before the members, that they might have an opportunity of giving their mind.

THE Rev. J. Duthie, formerly of Aberdeen, was on Wednesday, 30th January, at the Buuan meeting, Bedford, ordained as a Missionary to Madras. Mr. Duthie attributed his first convictions of the power and claims of Christianity to a course of Sabbath morning Lectures on "Butler's Analogy," delivered in Marischal College, Aberdeen, by Professor Martin, which conviction became matured under the ministry of the Rev. Dr. McTaggart, Greyfriars, Aberdeen. His desire to enter on missionary labour was awakened by a sermon from his pastor, preached before the students of the Universities of Aberdeen.

DEATH.—We regret to announce the death of Professor Allan Menzies, which took place on Wednesday morning (Feb. 13th) from an attack of fever.

In the premature death of Professor Menzies our University has been deprived of one of the ablest of its teachers,—the legal profession of one of its most universally respected members, our city of one of the wisest and best of its citizens, and the Church of Christ of a tried and faithful, broad-minded, large-hearted, free-handed friend, and a supporter of the Truth. The son of a venerable minister of the Establishment, he early imbibed those Christian principles which, approving themselves to his vigorous judgement, he held

with such unwavering attachment. The soundness and sagacity of his intellect and his unflinching integrity soon placed him among the most distinguished of our lawyers, and raised him to the Chair of Conveyancing in our University in 1847. Perhaps the greatest service which he rendered to his country was as agent of the Dick Bequest. The admirable system of administration adopted by the Trustees was originated and carried out by Mr. Menzies. His last Report forms one of the most important public documents connected with the state and progress of Education in Scotland; and we have reason to know that the topic, which had previously so much engaged his thoughts and efforts, was one of the last he dwelt upon. The Trustees of a still larger bequest—that left by the late Mr. Ferguson of Irvine—cannot do better than take the labours of Mr. Menzies as their model and guide; and, if they do so, they will render signal service to the cause of Christian education in our country. It is a mournful thing to part with one so worthy of all love and esteem as Allan Menzies,—cut off as he was in the midst of growing usefulness; but he has left a very hallowed memory behind him, memorials of his usefulness which are destined to endure. *Edinburgh Witness.*

THE UNITED PRESBYTERIAN CHURCH.—The following is an account of the net income of the Church for Missionary and Synodical purposes for the year 1855:—

Total received for Foreign Missions from 1st January, 1855, to			
1st January, 1856,	£13,041	9	2
For Home Missions,	4,261	14	5
For better support of Gospel Ministry	1,036	11	1/2
For Synod's General Funds,	1,397	18	7

Amount of Income for one year, £19,737 13 3/4  
The foregoing is over and above all separate efforts made by congregations in their various localities for educational and benevolent purposes, and altogether independent of building-funds and maintenance of ordinances among themselves.

NOTICE OF PUBLICATION.

THE RELATION BETWEEN PIETY AND INTELLECTUAL LABOUR. An address delivered at the opening of the Fourteenth Session of Queen's College, by Rev. Professor George, Vice-Principal of the University, Kingston, 1855.

[It was our intention, as in previous years, to have transferred the foregoing excellent Address to our columns, but the urgency of other important matter, lying over for a considerable length of time, has hitherto compelled us to postpone its publication at length. Meanwhile we avail ourselves of the subjoined notice in the March number of the *Halifax Monthly Record*, and beg to add that we heartily coincide with our confrere in all his reflections and remarks.]

We have perused this Address with profit, pleasure and gratitude. Whether as regards the subject of it or the manner in which it is treated, we cannot conceive a more appropriate one for the opening of a College session. Altogether apart from the decided proof which it affords of the possession of a high order of talent by the author, it must be to parents and guardians a most satisfactory testimony of the kind of influence and training to which the students attending Queen's College are subjected. Than the student there is no person who meets with greater temptation to overlook the importance of piety as an aid to intellectual labour, and there is no period of life when the excellent sentiments and sound principles, enunciated with such manly eloquence in this Address, need to be enforced more frequently or more earnestly than when the fascinations of

Literature and Science command the expanding powers and incipient efforts of the youthful mind. Professor George has obviously chosen his subject in view of these facts. The choice is not less happy than the discussion is masterly. The theme and its illustrations are equally suited to the time, the place and the audience. Our fervent prayer is that the young men, who were privileged to listen to the Professor on this occasion, may be preserved from the dangers while they contend with the difficulties of a student's life, and that, leaving the halls of College eminently pious as well as learned, their future occupation of the watchtowers of our Zion may be blessed to the salvation of many souls. We subjoin a portion of the author's illustration of the importance of piety as an auxiliary to the study of physical science.

C. K.

"As all our bodily wants are supplied from matter, it is natural that matter and its laws should be studied with great diligence. But, in addition to the wish to obtain supplies from matter for bodily wants, the lovers of science, whether their field be chemistry, geology or some department of natural history, will aim chiefly at ascertaining the great laws of nature in the innumerable beautiful connections which God has established between causes and effects. These speculations of intellect are very pleasing, and in many ways very profitable. Now, although it is true that some natural philosophers, who were notorious for their impiety, have made contributions to physical science, yet it will not be denied by those competent to judge that such men have rather been the expounders and applicators of principles than the discoverers of great truths. This is an important distinction. Any navigator may now go the West Indies, but it required a Columbus at first to discover the way. The mote of impiety in the mind's eye in many ways unfits it for making discoveries in nature. Infidels should rather ponder this than sneer at it, for, whether they believe it or no, it is nevertheless true that the high priests, whom God admits within the veil of nature to see its hidden laws, are those who approach the Holy of Holies with clean hands and a pure heart.

Linnæus, one of the greatest of natural philosophers, appears to have gone to his work every morning after devout prayer, and to have closed the labour of each discovery with the hymn of adoring praise to God. Nearly the same may be said of Davy and others who have occupied the highest places as successful investigators of the laws of nature. With these wonderful men it was no poetical fiction that nature with its star-fretted roof, and its floor inlaid with oceans, mountains and plains, is a great temple in which the heart was to give profound homage to God, while the intellect was employed in investigating His works. It is indeed deeply interesting to observe how these great men found in this temple, from its suns and stars down to its plants, insects and pebbles, vast and beautiful thoughts of His wisdom, power and goodness who created and sustains the whole. We are struck with their enthusiasm in prosecuting their researches, but are apt to forget that the enthusiasm, which enabled them to accomplish so much in unfolding the laws of nature, was but the form that their piety took in doing homage to the God of nature. It was indeed their ardent love and reverence for Him that kindled and preserved alive their enthusiasm, which no disappointment could quench, and no labour wear out. If I may so speak, their piety furnished them with a kind of compass, telescope and microscope, which enabled their intellect to go further and to see further and deeper into nature than it otherwise could have done."

P.S.—Since writing the above notice we have learned with great gratification that to give Professor George his due we must henceforth address him differently. At a meeting held on Monday, the 9th December last, the Senatus of our own Alma Mater, the ancient and flourishing University of Glasgow, while awarding honours to other deserving individuals, conferred the degree of Doctor of Divinity on "the Rev. James George, Vice-Principal of Queen's College, King-

ston, Canada West. We heartily congratulate Dr. George on the event, and we hope he may be long spared to wear, as he has won, honourably so high a distinction.

## SELECTIONS.

LETTER FROM REV. JOHN ANDERSON,  
CALCUTTA.

(Concluded.)

I am speaking of educated, thoughtful men; and, although the above considerations ought not to be allowed to enter into the question of the truth or falsehood of the religion of Jesus, yet it would be expecting the exercise of great mental strength indeed to suppose that they would not exert an unfavourable influence on the class of men to which I am referring. They naturally do serve to increase prejudice against that to which the mind is antecedently disaffected. I draw your attention to these things at present chiefly because I fear that we are apt to overlook them in our hasty assertions regarding the littleness of what the Gospel has yet effected in this city and in India: and because I think that we ought to be humbled by the thought that not a few of the hindrances to the conversion of our heathen neighbours arise from the very people who hold forth the Gospel for their acceptance. Leave Calcutta, some might say to missionaries, and give the Word of life to those who are not exposed to the corrupting influences of the great city. Whether such advice be wise or not, it seems to imply something the reverse of complimentary regarding those who profess a religion which is generally likened to leaven that is to proceed from heart to heart, and to work mightily by example as well by precept.

The class of educated natives of whom I would now speak particularly is that which is commonly designated by the name Vedantists. It was not to be expected that the popular idolatry of this country, connected as it is with so much that is puerile, offensive and pernicious to good morals, and sanctioning several practices that might justly be termed barbarous, would long continue to command the respect and support of minds enlightened by the study of our language and our books; nor was it to be supposed that the new feelings thus produced would not find utterance in some positive effort to remove what was soon discovered to be so opprobrious. Accordingly there appeared, somewhat more than thirty years ago, at the head of a small body of opponents of idolatry, the earnest, able and very learned Ram Mohan Roy, who ventured openly and loudly to lift up his voice against the gross delusions of his country, and to plead for a spiritual religion. He spared neither labour nor expense in the cause which he zealously undertook. He was not convinced of the divinity of Christ, but he greatly admired the precepts of the New Testament, and had them printed and distributed widely among his ignorant and degraded fellow-countrymen as what he considered the best possible "guide to peace and happiness." He encountered much hostility on the part of unenlightened Hindoos, and received not that sympathy from Christians which he thought himself entitled to expect. To this gentleman, more talented and more ingenuous probably than any of his followers have been, the Vedantists look with pride as their head and leader. The most ancient and most venerated writings of this country are, as you are aware, the Veds. the knowledge of which constitutes the acmé of Hindoo learning. The common idol-worship and religious observances are founded upon more modern writings, in which a weak intellect and an impure and unbridled imagination have fabricated a monstrous accumulation of childish, unedifying and pernicious rubbish. An English education seldom fails to annihilate all faith in this latter mass of mythology. Ram Mohan and his followers, feeling ashamed of it, and grieved at the degradation to which it had reduced the mind and morals of the nation, had recourse

to the more ancient and, as they thought, more rational, simple, pure and spiritual teachings of the Veds. Asserting the authority of these books in opposition to prevailing beliefs and practice, they professed to appeal to their countrymen, not as innovators but as reformers, not as aiming at the overthrow of their national creed, but at the removal of those modern corruptions by which its ancient beauty had been so sadly defaced. The Veds are very voluminous, but there are certain sections of them, of moderate extent, more peculiarly doctrinal, which, together with certain commentaries, &c., constitute what is called the Vedanta. To this portion of the ancient Shastras the reformers directed their attention in their search after something which might satisfy their own minds, and also bear exposure to the light. Hence they either assumed the name Vedantists, or at least were not unwilling that they should be so denominated by their own countrymen and Europeans. A good many texts from the Vedanta, which, when isolated, appeared to express some true and lofty sentiments regarding God and spiritual worship, were prominently brought to view and paraded on all occasions. In these the Vedantists reposed with a good deal of complacent satisfaction. Among the Hindoos of Calcutta, and particularly among those who have received their education in English seminaries, there is a very general ignorance of the contents of the Veds and Vedanta; but on account of this very ignorance, on account of the traditional sacredness of these writings, on account of their carrying back the mind to the golden period of India's supposed glory and purity, and on account of the seeming excellence of some of the paraded texts, no small amount of unintelligent veneration is felt for them. Vedantism thus seems to hold forth something, the professing of which may satisfy the unconverted soul as well as gratify individual and national pride. Of Vedantists at this stage, and of multitudes who, without knowing or caring much about the matter, would prefer to be called by that name, we may at least assert that they have been brought utterly to contemn the vulgar creed of their country. In this most conservative and most priestfettered of all nations it is surely no small matter that any number of men should have yielded to such a change.

But are the more intelligent of these Vedantists, of whom I have been speaking, really followers of the Vedanta, or is that appellation as applied to them a misnomer? Here we come upon the discovery of another mighty change. These men have in truth utterly renounced Vedantism; and they begin to say so to the world more and more distinctly, especially in what they publish in English. They have found that their minds cannot adapt themselves to the antique dogmata of the Vedanta at all. Under the influence of English reading their minds have outstripped these ancient books, and no amount of ingenuity can extort the wished-for meaning from their long venerated expressions. From a recent school of writers in England and America—the Newmans and the Parkers—who profess a certain amount of regard for the Bible, while they labour to weaken its authority, they have learned how to treat the sacred books of this land. These books are thus being pushed aside altogether in order to give unfettered scope to reason. The Vedanta in reality teaches an abstruse system of metaphysical speculation, visionary, foundationless and to a great extent unintelligible. Those of its theories which seem to be capable of being expressed in something like an intelligible form are what this practical age almost universally repudiates; and these Vedantists, as we may still call them, having imbibed the notions of modern philosophy, do not hesitate to repudiate them also. I shall presume on your patience so far as to give a single illustrative example of what I mean. The Vedanta declares that "Jehovah is one, and there is no second." This expression has been the favourite watchword and motto of Ram Mohan and his followers. It is reiterated with tiresome frequency. It stares you in the face throughout all their writings. It was employed as the chief weapon against the advocates of polytheistic idolatry, and it is thought

to stand in significant opposition to the Christian notion of a Trinity. Now the really Vedantic meaning of the expression is,—there is no being in existence but one, that being is Jehovah; there is no such thing as matter distinct from the one all-pervading Spirit, God; there is no such thing as an individual human soul distinct from the one soul, God; when we speak of a material world, we are deceived; when we think or speak as if we were not God, we are deceived; we are under a strange delusion so long as we entertain the notion of any distinction whatever; deliverance from this delusion ought to be the great aim of study and contemplation; deliverance from it consists in being able to say, "I am Jehovah, Jehovah is one, and there is no second." Such, I apprehend, is the Vedantic meaning. It is entirely different from the Bible declaration, "Hear, O Israel, the Lord your God is one;" but, while the Calcutta Vedantists retain the words, they attach to them a Bible meaning. So it is with many other expressions. We may assert broadly then that by the more intelligent and thoughtful educated natives the religion of this country, both in its lower and Vedic forms, has been abandoned, the authority of the Shastras is denied and their teachings rejected. They are not excluded from caste. They seem to me to be benefited in this matter by a vague notion that they draw their tenets from the Vedic books. Caste moreover, though apparently most stringent in its requirements, seems nevertheless to tolerate almost every thing except a public profession of Christianity. These educated men stand within the fortress of Hinduism, but they are sapping all its foundation.

When we look into the writings of this new school, we find, as we might anticipate, that their minds have been greatly influenced by Christian sentiments. To a far greater extent probably than they themselves are aware, or than they would be willing to acknowledge, have they been moulded by that current of Christianized thought which has had its source in the Bible, and which continues to flow through so much of our literature. One perceives immediately whence their ideas and phraseology have been extracted. To a mind of the purely Hindu type much of their mode of thinking must appear unintelligible, so vast is the interval that separates a mind, moulded from infancy to age solely by the indigenous product of Hindu thought, from another that has become familiar from youth with a field of knowledge altogether different. Thus it is that the Word of God has often exerted a resistless influence on the heads and hearts of even those who have striven to oppose it. Perhaps more good is being accomplished than we are aware of by rendering the minds of the people of this country familiar with the mere language in which great truths are expressed. The distribution of the translated Scriptures and of tracts, the preaching of the Gospel to the people generally, and the teaching of truth more fully to the young may thus all be useful. Venture to reason with a man whose learning is all of native origin; and you soon find that you and he have no common ground to proceed upon, that he has a set of fundamental principles interwoven as axioms with his mind, which you can never disprove, but which serve to nullify all that you advance. This perverse subtlety, that underlies the purely native philosophy and theology, may be forgotten and displaced by the growth of a new body of knowledge, but it can never be refuted. It happens that none of the Pandit class have entered the Christian Church. Had circumstances led any considerable number of such to embrace our faith, it is not unlikely that we should have had a repetition of perversions and heresies similar to those which in ancient time sprang from the Alexandrian and Greek philosophy. The phraseology and style of writing, however, of the new school of educated nations are *our own*. They and we stand on common ground. All the good and all the bad that they have is borrowed from ourselves. The question between us is narrowed to the one great question: Has God revealed Himself to man as an incarnate, atoning Saviour? I have beside me a copy of 36 of the sermons or addresses which

have been delivered at the weekly meetings which they hold for public worship and instruction. These sermons are intelligible. They are pervaded by devotional sentiment. They earnestly inculcate religion as the only true source of happiness to man. The motive and principle insisted on as the basis of all true worship is *love of God*. None of the Vedantic philosophy is here. There is no confounding of the Creator with the creature. God, man's responsibility, the immortality of the soul, and a state of eternal bliss are spoken of in a style only to be learned from Christian books. All this is beautiful enough; but there is wanting the one thing needful, that which alone can truly lead the heart to love, even the deep conviction of sin, at the view of *God's love* in the face of Jesus Christ. I had intended to quote one or two passages from these sermons, and also to make a few remarks on some other educated natives who stand aloof from the Vedantists, but I fear that you will think my communication too long already. The theme to which I have taken the liberty to call your attention is one which may appear to some minds in a painful light; others may view it more hopefully. Let us pray that the educated Hindus, who will ere long exert a mighty influence on this country, may be led to a higher knowledge than that to which they have attained, and that the Spirit of God may guide them into the Truth as it is in Jesus Christ.

#### AUSTRALIA.

**IMPORTANT MOVEMENT.**—For some time past negotiations have been in progress for effecting a union among the different Presbyterian bodies in Australia. So far as regards the Synod of Victoria, and the Free Presbyterian Synod, the arrangements for a junction appear to be nearly completed, while it is hoped that the brethren of the United Presbyterian Synod will shortly throw in their lot with the other Churches. If successfully carried out, this union cannot fail to be productive of much benefit in these distant Colonies.

The following extracts will enable the reader to form an opinion respecting the terms on which it is proposed that the amalgamation of the Churches shall take place.

At an Annual Meeting of the Free Presbyterian Synod of Victoria, held on 7th November last, at Geelong,—

Dr. Cairns gave in the following Report from the Committee on Mission with the Colonial branch of the Established Church of Scotland:—

"Your Committee report, that in answer to the memorial submitted to counsel, for the purpose of ascertaining the legal value of the act No. 19 of April 8, 1855, as affording sufficient protection to the property of the Free Church, in the event of union with the Synod of Victoria, two answers have been received,—one from Dr. Mackay, LL. D. another from Judge Pohlman. The third counsel applied to the Attorney-General, who declined to give an opinion, as he had taken charge of the act in question in its passage through the Legislative Council. In his answer Dr. Mackay gives it as his opinion, that a new act would be required to secure the property of the Free Church from any danger, in the event of the union contemplated; and Judge Pohlman affirms distinctly that the present act does not sever connexion with the Established Church of Scotland, and that a new act is necessary to effect that separation, and to render it safe in the eye of law for the Free Church to unite with the body now known as the Synod of Victoria. The Committees of the two Synods have had several conferences, the result of which has been that the document termed 'Annotations on the memorial presented to counsel' has been withdrawn as unsanctioned by the Committee of the Synod of Victoria; that the minutes of June 28th and September 3rd last, which had reference thereto, are to be held as withdrawn also; that a new bill has been prepared for the Legislative Council, which obviates the objections to which the present act is justly liable; and that the terms

of the proposed act are such as to satisfy the Committee that under it the Free Church could with all honour and safety unite with the Synod of Victoria. The only documents now recognised by either Committee are the articles of union previously agreed to, and the new bill which will be introduced into the Legislative Council so soon as it assembles, and which there is every reason to expect will meet with little or no opposition. This bill designates the proposed united Church as the Presbyterian Church of Victoria. In those circumstances, the Committee are of opinion that the difficulties that previously existed have been removed, and that the Synods may now proceed to arrange a plan of carrying into effect the union of the Churches in a Synod becoming so solemn and so great an occasion.

"We, the undersigned ministers and elders of the Synod of Victoria, and of the Synod of the Free Presbyterian Church of Victoria, constituting the supreme judicatories of our respective Churches, and being as such free and independent, and under no external jurisdiction nor control whatever, having resolved, after long and mature deliberation, and repeated friendly conferences, held on the motion, and at the instigation of the former Synod, to unite together in one Synod and one Church, being satisfied that there is no longer any impediment or hindrance to the same, and that we hold the same standards and formulas, viz., the Westminster Confession of Faith, the Larger and Shorter Catechisms, the Form of Presbyterian Church Government, the Directory for Public Worship, and the Second Book of Discipline.—do now, in the name of the great Head of the Church, and with solemn prayer for His guidance and blessing, join and unite together in one Synod, to be called 'The Synod of Victoria,' having superintendence and jurisdiction over all the Presbyteries, and Kirk-Sessions and congregations that homologate and agree to this union, in the same way and with the same powers and the same authorities as the aforesaid Synods; and resolve and determine that the following be the fundamental principles and articles of this union, and be subscribed by each of the members of the new Synod, namely,—

"I. That the Westminster Confession of Faith, the Larger and Shorter Catechisms, the Form of Presbyterian Church Government, the Directory for Public Worship, and the Second Book of Discipline, be the standards and formulas of this Church.

"II. That, according to the views and principles laid down in the said Confession on the duty of the civil magistrate in regard to religion setting forth that he is bound and required to use his official power and influence for the maintenance, protection and support of the truth and the restraining and putting down error and ungodliness, but that this is to be done only in accordance with the requirements of the Word of God, and within the sphere to which mere civil authority is by that Word restricted; and that, in subscribing to the said Confession, the ministers and elders of this Church are not to be understood as encouraging or countenancing any views inconsistent with liberty of conscience and the rights of private judgement.

"III. That, according to the views and principles laid down in the said Confession in regard to the sole Headship of Christ over His Church, and the authority with which He has invested her rulers, they have an independent and exclusive jurisdiction over the government of the Church in all spiritual things, and that it belongs to them alone to admit or exclude members and office-bearers, and to license or ordain ministers, to induct and settle them over congregations, and to suspend or depose them; and that with these and the like functions it is equally presumptuous and unwarrantable in the magistrate to interfere and faithless and sinful in the Church to permit or submit to interference; and that from any of the decisions of their judicatories, in reference; to such spiritual matters, there can be no appeal to any civil court or ruler whatever.

"IV. That, according to the views and principles laid down in the confession of Faith and



Second Book of Discipline in regard to the Headship of Christ over the members of the Church individually, they have rights and privileges secured to them which may not be interfered with; and that the rulers are to exercise their authority and as to have respect to these, and take care that no elder or minister be intruded on any congregation to their will; and, in particular, that it shall be a fundamental rule of this Church that the election of a minister, ruling elders and deacons, belongs to the members of each separate congregation in full communion, the judicatories of the Church superintending and regulating the same.

"V. That this Synod, while holding itself at liberty to maintain communion and correspondence with all other faithful Presbyterian Churches throughout the world, has yet a right and is determined to maintain a separate and independent character and position, and to preserve unimpaired a supreme and independent jurisdiction over its subordinate judicatories, and congregations and people, irrespective of any other Church or body whatsoever; and that all privileges, whether ecclesiastical or temporal, held by any of the ministers, office-bearers, or other members in virtue of their office and membership respectively, are and shall be possessed and enjoyed free from the interference or control of any ecclesiastical body foreign to itself.

"VI. That the foregoing principles be summed up in the subjoined formula, and be signed by every leetante before license, and by every minister previous to his reception into the Synod, or induction into any of its congregations.

#### FORMULA TO BE SUBSCRIBED.

"I do hereby declare that I do sincerely own and believe the whole doctrine contained in the Confession of Faith, approved by the General Assembly of the Church of Scotland in the year 1647, to be the truths of God; and I do likewise own the purity of worship presently authorized and practised in the Presbyterian Church of Victoria, and also the Presbyterian government and discipline thereof, which doctrine, discipline, and Church government, I am persuaded are founded on the Word of God, and agreeable thereto. I likewise sincerely and heartily hold the principles respecting the supremacy of Christ over His Church, and subjection to Him as her only Head, and the freedom from secular control in the management of the affairs of Christ's house, belonging to her in virtue of His institution, which are set forth in the articles of union, agreed on and subscribed by the ministers and elders constituting the Synod, on

"I approve also of all the other declarations and provisions of the said articles, and I promise that, through the grace of God, I shall firmly and constantly adhere to the same, and to the utmost in my power, shall, in my station, assert, maintain, and defend the same doctrine, worship, discipline, and government of this Church, together with its exclusive and final spiritual jurisdiction, and its independence from all external control and interference. And I promise that I shall follow no divisive courses from the principles and constitution of this Church, renouncing all doctrines, tenets, and opinions whatsoever, contrary to or inconsistent with the same.

"Agreed 23d August, 1854.

(Signed,)

The Reverend Doctor then remarked that in future they would be able to do more than they had hitherto done to realize the spirit which pervaded the opening sermon of the Moderator. He had had some correspondence on this subject with Dr. Lillie of Hobart Town, who had embodied his ideas in a letter to him, with which he had been much delighted

#### UNION WITH THE CHURCH OF SCOTLAND IN TASMANIA.

Dr LILLIE, of Hobart Town, being called upon by the Moderator, said that his sentiments on the subject of the proposed union were expressed in the minutes of the Presbytery, which had been submitted to the Synod on the previous day. They had taken up a position on an independent

basis. He believed that the difference which subsisted between the Free Church and themselves arose from misapprehension. They had assumed a position which would prove the basis of an Australian Church.

Dr MACKAY proposed that a minute should be taken of Dr Lillie's appearance amongst them. He felt on meeting Dr Lillie that his heart was with him. Much good had been done at home through the medium of deputations. He thought the first thing necessary to be done was to show the people that the hearts of the members of the Presbytery represented by Dr Lillie and their own were one. He had no doubt whatever that the desire of union was mutual.

Dr CAIRNS, in seconding the motion, said they had held up the right hand of fellowship to their Tasmanian brethren just as they were in perplexity relative to the union, and he hailed Dr Lillie's appearance amongst them as he would a star on a dark night.

Rev. Mr TAIT said that, as a minister in Australia both before and since the Disruption, he viewed this question from a somewhat different point. He considered it was doing injustice to the Colonial Church to rush into this union. The Presbytery to which Dr Lillie belonged is the legal representative of the Established Church at home. If they, as a Church, sent a deputation to the Tasmanian Presbytery, they would be running into a difficulty similar to that into which a union with the Synod of Victoria involved them.

Dr MACKAY did not think that they occupied the same position with respect to the Tasmanian Church as they did with respect to the Synod of Victoria. He did not recognise the difficulty alluded to by Mr Tait.

Dr LILLIE said that the Council of Tasmania were perfectly willing to pass any act which they might deem necessary. The brethren were perfectly willing to meet on any possible grounds; but positive action would be left to the Free Church.

The Synod then adjourned till the evening, when a private conference was to take place to consider the union with the Tasmanian body.

The Synod re-assembled in the evening, the Rev. Donald McDonald, Moderator.

#### UNION WITH THE UNITED PRESBYTERIAN CHURCH.

The Moderator having vacated the chair, which was occupied by the Rev. Dr. Mackay, read the Report of the Committee on union with the United Presbyterian Church.

Dr. CAIRNS confessed that this question presented difficulties which he had not anticipated. He was under the impression that the chief difficulty lay in a misunderstanding of the Confession on the part of their United Presbyterian friends, when they supposed that it sanctioned intolerant and persecuting principles. Their views were entitled to respect, though he felt unable to understand them.

Dr. MACKAY said he earnestly desired the proposed union, as united they could better spread themselves over the length and breadth of this land to build-up Zion. They had proposed large concessions, by which he felt bound to abide, and he might go further; but, to ask us to take exception to unspecified portions of the Word, he could not comprehend it.

After some discussion the following deliverance was agreed to:—

"After a long and anxious deliberation the Synod are unanimously of opinion that they cannot agree to the terms embodied in that minute; but that, with the view of making another effort for the accomplishment of the great object which they have so much at heart, they appoint a Committee to ascertain if the United Presbyterian Synod cannot be brought back to the terms on which they originally proposed to go into this union, and to draw up a narrative of the whole subject, the following ministers to form the Committee:—Moderator, Revs. Dr. Mackay, Mr. Tait and Mr. Divorty; Moderator to be convener."

#### SYNOD OF VICTORIA.

A *pro re nata* meeting of this reverend Court was held in the Scots Church, Geelong, on the 6th Nov., convened by the Moderator, to consider what further measures should be adopted to promote the union of the Synod with the other Presbyterian bodies of the Colony. The Moderator, as convener of the Union Committee, reported that the counsel consulted in reference to the effect of the union on the temporal interests of the Churches proposing to unite had recommended that a new temporality act should be obtained from the Legislature; that a sub-committee had accordingly been appointed, consisting of members of the Synod's Committee and that of the Free Church, and that the draft of a bill had been prepared by them. The draft of the bill so prepared was then read, and approved of by the Synod. The Moderator further reported that, after frequent communications had with the Union Committee of the United Presbyterian Church, the Committee had agreed to submit to the Synod that, in order to meet the special views held by that body, the first and second of the articles of union drawn up in concert with the Union Committee of the Free Church should be modified as follows:

"That the Westminster Confession of Faith, Larger and Shorter Catechisms, the Form of Presbyterian Church Government, the Directory for Public Worship, and the Second Book of Discipline, be the standards and formulas of this Church; but that any minister or elder who disapproves of these portions of the said standards which treat of the powers and duties of the civil magistrate in reference to religion, namely, the 3rd section of the 23rd chapter of the Confession of Faith, and the 7th clause of the answer to the 191st question of the larger Catechism, shall be held as subscribing these standards subject to the exclusion of such portions."

The Synod resumed its *sedesunt* next day, when, after considerable discussion on the subject of the conferences held on the preceding evening, the attention of the Synod was directed to a paragraph in the *Geelong Advertiser*, containing the following statement made by Dr. Mackay at the meeting of the Free Church Synod:—"There seemed to be a popular prejudice against union with the Established Church on the plea of our going backwards; but of a truth, instead of their going back to the Established Church, the ministers of the Established Church were coming over to them." Dr. Lillie, who was present, stated that he had been in communication with Dr. Mackay on the subject of this paragraph, and was authorised by him to state that, in employing the language attributed to him at the meeting of the Free Church Synod on Tuesday, he did not mean to identify the Synod of Victoria with the Established Church of Scotland, or to affirm that the former was coming over to the Free Church of Victoria; but simply that the principles held by the Free Church were held in common by the Free Victorian Church and by the Synod of Victoria; and that those who come from the Established Church of Scotland, and join on such a basis, come over to what he considers essentially Free Church ground. The Synod, having taken this explanation under consideration, accepted it. They regretted, however, that any occasion had been given, under present circumstances, to render it necessary; and the more that the public mind had, to their knowledge, been seriously misled by it. Many persons have understood it as referring to the Synod of Victoria; whereas, so far from the Synod having receded from the position it occupied, the principles which are laid down in the basis of the proposed union have been held by its members all along. They are prepared to contend for them at all hazards; and no greater misrepresentation, therefore, could be committed than to affirm—as many had taken Dr. Mackay's statements to do—that they had "gone over," or become converts to them.

We believe that his Grace the Duke of Roxburgh has manifested his interest in the Endowment Scheme by contributing towards it the munificent sum of £600.

THE following letter from a Missionary in Africa has been kindly forwarded to us by the Rev. R. F. Fisher, Minister of Flisk.

After 5 weeks of suffering and pain I began again to address my people; and you may have some idea of my feelings when I chose for my text, "The living, the living, he shall praise Thee, as I do this day." Before my sickness I had just finished a five weeks' journey in my waggon to my people at Taung. I shall give you a short account of it. On the 1st March I began with a span of ten good fat oxen, a good driver, a trustworthy leader, and a youth of all work, as we proceeded. My waggon is large and commodious, being a small moving house, containing my bed, my books, my study, our general store-room, and refuge for all in a storm. Two days' steady travelling brought us to the Christian village of Mornane; and there I intended to collect all the people, who may number about 4 or 500, and to administer the ordinance of the Lord's Supper to believers. In both I was disappointed, as almost all were engaged in watching their gardens; for, unless birds are frightened away from the corn, they very soon destroy it all. The country is so thinly populated, the arable land so small, and the wilderness so vast and extensive that this land cannot at all be compared to your beautifully cultivated fields. However a few villagers and a good many visitors were called to meet on Sabbath morning at sunrise for prayers, for it is our unspeakable comfort that our God is the hearer and answerer of prayer. Besides Sabbath school twice, morning and mid-day, I had three preaching services, when I endeavoured to show Christ and Him crucified, then to direct them to the New Testament promise of the Holy Spirit being given to the people of God and to their children; and in the evening to the largest meeting, on account of the corn-watchers, I showed the true necessity of being born of water and of the Spirit. So we spent the solemn holy day. On Monday morning we again proceeded on our way, and by dint of good management of my servants we arrived at Taung on Saturday next. Perhaps I should have said that on Wednesday, as we passed the village of Likhatlong, we saw our brother Helmore busy at the Herculean task of leading out the Hart River. A large flood had destroyed about 30 yards of the wall, about 20 feet high 40 feet thick at the base. This wall is made only of large stones and surface mould, but, strange to say, though he has already wrought three years, and spent several hundred pounds upon it, he was working hard, hoping soon to finish it; and all he benevolently intends is, to give it to his people to irrigate their gardens and corn-lands! Observe how the Clergy work in this land, and how they spend any spare cash they have. Taung is the town of Mahura, containing between 5 and 6 thousand people, and the same with whom I so long lived and laboured. Heathenism and its rites are there exhibited on a large scale, but it was truly a pleasant sight to see many of the Church members prospering in every good work. Others were prevented at this time from seeing me. On the Lord's Day we met as usual, and found it a reviving time for all. In the morning meeting, when many heathen met, I spoke from the text, "The fool hath said in his heart, there is no God." In the afternoon, when the people of God were more particularly addressed, the text was, "As ye have received the Lord Jesus, so

walk ye in him." From these texts I had ample fields for warning sinners and building up saints. I remained there for another week, attending to all the meetings in my power. On Thursday I visited a heathen village, named Mohangkoe, and had rather a novel meeting in the evening. I was told that the heathen would not meet; however I determined to try. I prevailed upon a sort of doctor to call "Sekaku," the word of calling; the people called sat by a fire. The darkness was favourable for them, and, though I could not see sufficiently to read, I gave out my text from memory, "Come unto Me, all ye that labour," &c. I showed how to come, the Saviour's excellencies, their own necessities, and the nature of the rest promised. They listened attentively and, after imploring the Holy Spirit to make wise unto salvation, they dispersed. God's Word is quick and powerful. The next Sabbath at Taung was still more cheering. Many came from great distances to hear how the Gospel had been hid from the wise and prudent, and had been revealed unto babes. I baptized 10 children, and we closed the day by commending them all to God and to the word of His grace, &c. On Monday they brought, of their own free will, contributions to the value of £12, and pleaded that I would again return to dwell among them as formerly. Now we began to return to our present home by way of Motito and Kuruman, but, before we started, the chief Mahura pleaded that I would return among them; believers truly wished it, and the heathen earnestly sought it. On thus leaving I was truly grateful that after three years I found that the Gospel had not been preached in vain, but that a pleasing revival was evident among all Church-members, and that they seemed to watch over one another with godly jealousy. We journeyed well during the first day, but in the night we were waked from our slumbers. The herders were calling from cattle-post to cattle-post to take all cattle to town in honour of the circumcision. Our waggon oxen were among other strange oxen in an enclosure; the cattle lowed, the herders raved, and, as they were faithful to take every hoof of theirs, our great difficulty was to retain ours, but, strange to say, in the black and dark night, though we knew not precisely till morning light, we succeeded. We could scarcely believe our own eyes, but it was even so. The next day my driver was so successful as to shoot two pretty spring-boks; he had frequently shot wild peacocks on the journey, and other African game. No game laws here, but all who wish may kill and eat. At a place called Lithakoaneng, where I may build one, I had the pleasure of declaring the faithful saying to a number of our people who live there. Our next Sabbath was at Motito, a French station. Being called upon to preach, my text was, "We are journeying to the place whereof the Lord has said, I will give it you," &c. During the next week we were delayed and hindered greatly with rain. Next Lord's Day I had the pleasure of taking two services for the far-famed Mr. Moffat, when I rejoiced to proclaim that "I know that my Redeemer liveth," &c., and to explain the cheering words of our Saviour, "Come unto Me, all ye that labour," &c. In the course of next week that I spent at Daniels Keril I directed the people there to "the Lamb of God that taketh away the sins of the world;" and on Thursday we arrived at Griqua Town, after five weeks busy travelling, preaching and visiting. I

thank you sincerely for the many news which you gave me in your last. We have nothing here worth mentioning, except perhaps to say that an epidemic is going the length and breadth of the land both among horses and cattle. It is known by the name of "lung sickness." If it visits us in this quarter it will be lamentable, for many live almost entirely upon what their herds produce.—H. & F. Miss. Rec. for February.

#### SOUTH AUSTRALIA.

"As regards the religious denominations of the population (amounting to nearly 90,000) these returns (taken March last) state that the Church of England numbers 34,812 persons, standing therefore the first on the list of numerical position. The next numerous is that of the Wesleyan Methodists, whose various communities include 11,178 persons. The denomination third in number is the Roman Catholic, numbering 8835 souls. The fourth is the Lutheran body, composed chiefly of German settlers, and including 6151 persons. Fifth in numerical order are the Congregationalists, numbering 5355. In this enumeration are included both Independents and Baptists. The sixth body in respect to number is the National Scotch Church, the members of that community being set down at 5264. The seventh is the Free Scotch Church, numbering 1542 members. The eighth is the Jews, of whom there are 405 in the Province. The ninth consists of smaller Presbyterian sects, amounting in number to 314 persons. The tenth is the Society of Friends, of whom there are 186; and the eleventh, Mahomedans and Pagans, of whom there are 159. Seventy-five persons avow themselves of no religion all."—*Australian and New Zealand Gazette*, 8th December, 1855.

The above extract may be read with some interest by the readers of the *Missionary Record*. It is inserted, however, with the view of directing attention to the present condition of our brethren of the Church of Scotland in South Australia. According to the last census it would appear that they amount to 5264, while the Free Church number only 1542; yet the latter have 4 Ministers of their denomination labouring in the colony, while among the National Church there is only one. This, it should be noted, does not arise from indifference on the part of the Colonists, or neglect of what falls to them to perform for obtaining pastoral instruction from the Church of their fathers. In connexion with that Church, they have built 4 places of worship, and a manse for their only Minister in Adelaide, the capital. Mr. M'Bean, who last year was translated to Ceylon, was provided with an income of £176, a glebe and free house. And the congregation, before he left, had commenced an Endowment Fund to which £200 had been subscribed. At other stations, where churches had been built, a very spirited effort had been made to get up endowments. Altogether in the Province not less than £25,000 had been contributed, in land and money, for this purpose; exclusive of £200 of an annual permanent income, which the Adelaide congregation had provided in addition to the former provision made for their minister. All this was the work of a few weeks, a commencement only, and, it should be remarked, was contributed in great measure for a prospective benefit. (See *Missionary Record* of September, November and December, 1854.) Had the long wished-for Ministers been on the spot, additional spirit and perseverance would have been given to the movement, and an ample measure of success, whatever now may have been the result of hopes long deferred and disappointed.

The fact is, as is evident in this colony and others, that it is not the lack of material means, which deprives our Scotch Colonists of divine ordinances, but the dearth of preachers: at least of those gifted with a missionary spirit. In South Australia there is reason to believe that 2 if not 3

ministers would be provided for on their arrival; but the request of the Colonists, aware now of their scarcity, is confined in meantime to one missionary, to itinerate in the districts of the vacant churches. Yet with this moderate request the Colonial Committee have not yet been enabled to comply. Much need in the Church for earnest prayer that the Lord would raise up reapers for the fields white for the harvest.

*Ibid.*

A HOME MISSION SCHEME.

In view of the rapid expansion of the population of the western portion of the Province, and its progress into the counties of the Western Peninsula, it is beyond doubt that the country bordering on the Lakes will soon contain a large population, among whom are and will be many of our adherents, as well of those emigrating from Scotland as of others, trained in our Church, but moving from the East towards the West. It is important then that efficient steps should be taken by our Church in order to the accomplishment of its mission in these parts of the Province, as well as throughout other portions of its borders, where people attached to the Church, but now uncared-for, are settled. Our Church is passing through a transition stage; the events of the next year or two will in all probability determine our ultimate position.

If our pastors and people are true to themselves and to the great object which the organisation of the Church is designed to accomplish, and if their measures, conceived in faith, and prosecuted with believing prayers and steady energy, be owned and approved from on High, then our Church may prove a blessing to our country, an honoured instrument for good, a barrier to the progress of irreligion and carelessness; and many will rise up to call her blessed. Conscientiously believing that her standards are pure, and her forms of worship and order of church government are peculiarly adapted to the circumstances of this rising country, we deem it important that the consideration of all those who are deeply attached to her, and who desire that through her instrumentality the glad tidings of great joy may be widely spread abroad, should be directed to such measures as might tend to the maintenance and elevation of her present position and the extension of her borders. Many such will occur to our readers, as for instance a combined effort for raising-up a numerous native ministry—a warmer interest in the Jewish and Foreign Missions—a more religious and faithful setting apart of their substance on the part of the people towards the support of the pastorate and the many objects which now claim the sympathy of Christians—a more faithful observance of family worship and family religion, a more general effort for the support and encouragement of Sabbath Schools. All these are objects which call for notice and consideration; but, for the present, there is one subject which appears to us the most engrossing and absorbing, and with which the

others are wrapped up. Our Church having been privileged to occupy a position of usefulness in our country, and numbering many adherents and 84 pastors, how is that position to be faithfully maintained and extended? How are the many scattered adherents of our Church, now as sheep without a shepherd, to be cared for and provided with the teaching of the Word? How are the vacancies, which have occurred and will occur, to be supplied? These are important questions. A field, white to the harvest, stretches out before us; where shall we find labourers to gather it into the garner? We need not point to the congregations now mourning over the loss of faithful pastors, to exhibit one phase of our wants. But there is another feature that requires illustration, and which forcibly exhibits the necessity of a *Home Mission* on a good, sound and comprehensive plan. Owing to the wide extent of our country, groups of Presbyterians are to be found scattered in all directions over the Province. Some of these are too few and feeble to support a pastor, others, though still so, are yet the nuclei of large and growing communities, and therefore deserving of speedy notice; and yet others are already in a position to support a minister. All these classes alike claim our regard. Of the reality of the case there can be no doubt; but a reference to the *Census Returns*, as regards Upper Canada, will demonstrate its correctness. We have therefore prepared the following alphabetical statement from the first volume of the *Census Returns*, and solicit for it a careful and attentive examination.

DISTRIBUTION OF THE ADHERENTS OF THE CHURCH OF SCOTLAND IN CANADA.

We remind our readers that we have protested against the accuracy of the Religious Census, our numbers being grossly underrated. The figures, however, so far indicate the localities of our adherents.

<i>County of Addington.</i>	
Camden, . . . . .	651
Ernestown, . . . . .	47
Sheffield, . . . . .	19
<i>County of Brant.</i>	
Brantford, . . . . .	87
"    Town, . . . . .	20
Burford, . . . . .	22
Dumfries, . . . . .	176
Onondaga, . . . . .	158
Tuscarora, . . . . .	48
<i>County of Bruce.</i>	
Kincardine, . . . . .	65
Other Presbyterians in the County, . . . . .	951
<i>Carleton.</i>	
Fitzroy, . . . . .	508
Gloucester, . . . . .	370
Goulbourne, . . . . .	332
Huntley, . . . . .	437
March, . . . . .	85
Marlborough, . . . . .	121
Nepean, . . . . .	392
Richmond Village, . . . . .	85
Torbolton, . . . . .	169
<i>Dundas.</i>	
Matilda, . . . . .	553
Mountain, . . . . .	826
Williamsburg, . . . . .	961
Winchester, . . . . .	586

<i>Durham.</i>	
Cartwright, . . . . .	127
Cavan, . . . . .	30
Clarke, . . . . .	440
Darlington, . . . . .	364
<i>Elgin.</i>	
Southwold, . . . . .	30
Yarmouth, . . . . .	188
St. Thomas Village, . . . . .	36
<i>Essex.</i>	
Maidstone, . . . . .	62
Sandwich, . . . . .	68
<i>Glengary.</i>	
Lancaster, . . . . .	1257
Charlottenburgh, . . . . .	2279
Locheil, . . . . .	1114
Kenyon, . . . . .	931
<i>Grey.</i>	
Bentick, . . . . .	230
Derby, . . . . .	20
Sydenham, . . . . .	190
Glenelg, . . . . .	383
Egermont, . . . . .	10
Artemesia, . . . . .	19
St. Vincent, . . . . .	39
Collingwood, . . . . .	12
Melanethon, . . . . .	10
<i>Grenville.</i>	
Augusta, . . . . .	113
Edwardsburgh, . . . . .	132
Gower South, . . . . .	97
Oxford, . . . . .	424
Wolfred, . . . . .	137
<i>Haldimand.</i>	
Canborough, . . . . .	5
Cayuga North, . . . . .	125
"    South, . . . . .	22
Dunn, . . . . .	33
Moulton, . . . . .	19
Oneida, . . . . .	34
Rainham, . . . . .	5
Seneca, . . . . .	805
Sherbrooke, . . . . .	13
Walpole, . . . . .	15
<i>Halton.</i>	
Esquesing, . . . . .	765
Trafalgar, . . . . .	643
Na-sagaweya, . . . . .	120
Nelson, . . . . .	469
<i>Hastings.</i>	
Belleville, . . . . .	183
Hungerford, . . . . .	17
Rawdon, . . . . .	17
Sidney, . . . . .	17
Thurlow, . . . . .	14
<i>Huron.</i>	
Hay, . . . . .	41
MacGillivray, . . . . .	19
Usborne, . . . . .	53
MacKillop, . . . . .	1
Ashfield, . . . . .	110
Wawanosh, . . . . .	261
Colborne, . . . . .	257
Hullett, . . . . .	100
Tuckersmith, . . . . .	76
Stanley, . . . . .	204
Goderich, . . . . .	217
"    Town, . . . . .	257
<i>Kent.</i>	
Camden, . . . . .	39
Chatham, . . . . .	247
Dover, . . . . .	67
Harwich, . . . . .	255
Oxford, . . . . .	94
Raleigh, . . . . .	11
Tilbury East, . . . . .	30
Chatham Town, . . . . .	78
<i>Lombton.</i>	
Brooke, . . . . .	3
Moore, . . . . .	9
Sarnia, . . . . .	129
Sombra, . . . . .	5

Lanark.	
Bathurst	578
Sherbrooke South	15
Beckwith	515
Burgess North	261
Dalhousie	540
Sherbrooke North	189
Lavant	80
Drummond	678
Elmsley North	614
Lanark	1036
Darling	329
Montague	263
Pakenham	425
Ramsay	638
Perth	388
Leeds.	
Bastard	17
Crosby	29
Elmsley	334
Escott	79
Kitley	565
Leeds	54
Yonge	23
Brockville	170
Lennox.	
Fredericksburg	47
Richmond	18
Lincoln.	
Clinton	184
Grantham	68
Grimsbv	160
Niagara	160
Town	219
Middlesex.	
Mosa	178
Ekfrid	198
Carradoc	27
Williams	496
Lobo	28
Nissouri	63
Dorchester	109
Westminster	306
London	260

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