

**Technical and Bibliographic Notes / Notes techniques et bibliographiques**

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

Coloured covers/  
Couverture de couleur

Covers damaged/  
Couverture endommagée

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Cover title missing/  
Le titre de couverture manque

Coloured maps/  
Cartes géographiques en couleur

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Bound with other material/  
Relié avec d'autres documents

Tight binding may cause shadows or distortion  
along interior margin/  
La reliure serrée peut causer de l'ombre ou de la  
distorsion le long de la marge intérieure

Blank leaves added during restoration may appear  
within the text. Whenever possible, these have  
been omitted from filming/  
Il se peut que certaines pages blanches ajoutées  
lors d'une restauration apparaissent dans le texte,  
mais, lorsque cela était possible, ces pages n'ont  
pas été filmées.

Additional comments:/  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous

10X	14X	18X	22X	26X	30X
12X	16X	20X	24X	28X	32X

# The Presbyterian.

A MISSIONARY AND

OF



RELIGIOUS RECORD

THE

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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

## CONTENTS.

### THE PRESBYTERIAN.

Erratum,.....	33
Demission,.....	33
Withdrawal of Demission,.....	33
Queen's College,—Natural History Chair,.....	33
Sabbath School Statistics,.....	33
Triennial Nomination of the Trusteeship of Queen's College,.....	33

### THE CHURCH IN CANADA.

Building Fund of Queen's College,.....	34
Bursary " " "	34
French Mission Fund,.....	34
Home " " of Montreal Pres- bytery,.....	34
Indian Orphanage Scheme and Juvenile Mission,.....	34
Commission of Synod,.....	34

India—Letter from Miss Hebron to Mr. Paton,.....	34
Juvenile Mission—Letter from Rev. Wm. Bain, Perth, to Mr. Paton,.....	35
Presbytery of Montreal,.....	36
" Toronto,.....	36
Queen's College,.....	38
The late Andrew Cowan, Esq.,.....	38
THE CHURCH IN THE LOWER PROVINCES.	
Items of Intelligence,.....	38
Opening of St. John's Church, Moncton,.....	39
Letter to the Colonial Committee, &c.,.....	39
THE CHURCH OF SCOTLAND.	
Ecclesiastical Items,.....	40
Legacy to Schemes of the Church,.....	40
Scottish Ladies' Association, Letter from Miss Hebron,.....	40

Letter from Tyan Amboo, a Convert from Hindooism,.....	41
Induction of the Rev. Mr. Caird to Park Church, Glasgow,.....	41
CORRESPONDENCE.	
From our Correspondent in Scotland,.....	42
MISCELLANEOUS.....	
MISSIONARY AND RELIGIOUS.	43
Edinburgh Bible Society,.....	43
Protestant Central Society of France,.....	44
Waldensian Church,.....	44
REVIEW.	
English Hearts and English Hands,.....	45
Bazaar, L'Orignal,.....	47
Presentation, Hawkesbury,.....	47
Do. Woodstock,.....	47
SUBSCRIPTIONS.....	
ADVERTISEMENTS.....	

No. 3, March, 1858.

VOLUME XI.

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

### The Presbyterian.

#### ERRATUM.

In the article in our last, headed *Extract from the "Canadian Presbyterian,"* last paragraph, the word "unscriptural" occurs twice for the word *unspiritual*.

#### DEMISION.

We regret to learn that the Rev. John Robb, minister at Chatham, C.W., is under the necessity of applying to be allowed to resign his charge in consequence of ill health, under which he has been labouring for some months, and which completely unfit him for the discharge of active duty.

#### WITHDRAWAL OF DEMISION.

We understand that the Rev. William McHutchison, minister at Beckwith, has been prevailed upon to withdraw his resignation in the meantime. The Presbytery of Bathurst have kindly and considerably given him leave of absence for three months. We sincerely hope that by the end of that period his health will be so recruited as to enable him to resume his duties to his flock, by whom he is very much beloved.

#### SABBATH SCHOOL STATISTICS.

The Convenor of the Synod's Committee has received returns on this very important subject from the Superintendents of six Sabbath Schools. We hope all Superintendents will forward their returns in good time, so that the Committee may not be inconvenienced in the making-up of their report for the next meeting of Synod. All returns are requested to be made before the 1st of March.

#### QUEEN'S COLLEGE.

We have much pleasure in learning that there is the prospect of securing for the chair of Natural History in Queen's College, the services of a gentleman of the highest scientific attainments, and who has long assisted Professor Balfour of Edinburgh, by whom he is strongly recommended. Such an appointment would greatly advance the interests of Queen's College, and at the same time prove a benefit to Canada.

The gentleman alluded to is also an Elder of the Church of Scotland.

#### TRIENNIAL NOMINATION FOR THE TRUSTEESHIP OF QUEEN'S COLLEGE, KINGSTON.

Circulars have been issued by authority

of the Trustees of Queen's College, calling the attention of ministers to the nomination, by each congregation on the Synod roll, of a "fit and discreet" person who shall be eligible, in virtue of this nomination, to fill the office of Trustee. The Royal Charter of Queen's College requires the nomination to be made once every three years. The circular recently issued very properly calls the attention of ministers to the fact that this year the time has again arrived for the nomination to be made, and requests that returns be given to the Secretary as early as convenient, and not later than the 1st May next. We hope that due attention will be paid to this most important matter. We believe that hitherto it has been quietly overlooked. Our congregations are invested with certain privileges in connection with it, and it is right and becoming for them to exercise them, in accordance with the provisions of the Royal Charter. They should choose the fittest men they can get for this high and important office. As the whole Church is interested, it may not be out of place to transcribe from the Royal Charter the clauses in which provision is made for the election of Trustees.

"And the new members of the Board,

## THE PRESBYTERIAN.

to be appointed from time to time in succession to those who retire, shall be appointed in manner following, that is to say: The three ministers or two ministers, as the case may be, shall be chosen by the said Synod on the first day of every Annual Meeting of the same in such manner as shall seem best to the said Synod; and the four laymen or three laymen, as the case may be, shall be chosen on the first day of every Annual Meeting of the said Synod by the Lay Trustees remaining after the others shall have retired, and shall be chosen from a list of persons made up in the following manner, that is to say: each congregation admitted on the roll of the said Synod,—and in regular connexion therewith, shall, at a meeting to be specially called from the Pulpit for that purpose in every third year, nominate one fit and discreet person, being a member in full communion with the said Church, as eligible to fill the office of Trustee of the said College; and the persons' names so nominated, being duly intimated by the several congregations to the Board of Trustees in such form as the said Board may direct, shall be enrolled by the said Board, and constitute the list from which Lay Trustees shall be chosen to fill the vacancies occurring at the Board during each year. And the names of members, thus added to the Board of Trustees, shall be placed from time to time at the top of the roll of the Board, the names of the ministers chosen as new Trustees being first placed there in such order as the said Synod shall direct. And the names of the Laymen chosen as new Trustees being placed in such order as their electors shall direct, immediately after the names of the said ministers. Provided always that the retiring Trustee, may be re-elected as heretofore provided, if the Synod and remaining Lay Trustees respectively see fit to do so."

## THE CHURCH IN CANADA.

*Subscriptions and Donations received since last acknowledgement.*

IN AID OF THE BUILDING FUND.  
Fergus Congregation, per J. D. Fordyce,  
Esq., ..... \$33  
Nottawasaga Do. per Rev. J. Campbell, 15  
Ottawa Do. per Rev. A. Spence, . 20

IN AID OF THE BURSARY FUND.

Lay Association, Montreal, per A. Morris, Esq.,  
Three Bursaries, ..... \$180  
Colonial Committee of the Church of  
Scotland—Three Bursaries, ..... £35 stg.  
Nelson Congregation, per Dr. Skinner, \$8  
Waterdown Do. Do., \$7  
JOHN PATON,  
QUEEN'S COLLEGE, Sec. to the Trustees.  
Kingston, 16th Feb., 1858.

HOME MISSION FUND. PRESBYTERY  
OF MONTREAL.

The Treasurer of the Home Mission Fund acknowledges the receipt of the following:—

## CONGREGATIONAL COLLECTIONS.

St. Paul's Church, Montreal..... \$88 60  
St. Louis De Gonzague, per Rev. Jas.  
Paul..... 2 40

Ormskirk, per Rev. Jas. Anderson..	6
Chatham, per Rev. Wm. Mair. ....	3
Dundee, for supplies from Nov. 15th, 1857, to January 31, 1858.....	72
Hemmingford for supplies from Nov. 15th, 1857, to January 31, 1858..	72
Laprairie for supplies from Nov. 22, 1857, to December 13, 1857.....	16

\$260  
ARCHD. FERGUSON,  
*Treasurer.*

Montreal, 25th. Feby., 1858.

## FRENCH MISSION FUND.

The Treasurer of the French Mission Fund acknowledges the receipt of the following:—

Galt, per Rev. H. Gibson,.....	\$ 6
Esquing & Milton, per Turnbull, Esq. 8 25	
Seymour, per Rev. Robt. Neill.....	23

\$37 25  
ARCHD. FERGUSON,  
*Treasurer.*

Montreal, 25th. Feby., 1858.

INDIAN ORPHANAGE SCHEME, AND JU-  
VENILE MISSION.

Already acknowledged,.....	£82 15	7
From the Sabbath School in Lanark village, to support an orphan— name to be Jennette Fraser—1st year, per Mr. W. C. Clarke,.....	4 0	0
From the Sabbath School of the Rev. Mr. Herdman's Church at Pictou, Nova Scotia, to support an orphan, per W. Gordon, Esq., .....	4 0	0
From the Sabbath School at L'Original, to support an orphan at Bom- bay, per Rev. W. Johnson, .....	4 0	0

*Donations in aid of the Canadian  
School:—*

From St. Andrew's Church Sabbath School at Quebec, per J. W. Cook, Esq.,—two subscriptions,.....	6 0	0
From Sabbath School at Fergus, .....	1 0	0
Do. Do. at Niagara, ..	1 0	0
Do. Do. at Portsmouth, in connection with St. Andrew's Church, Kingston, .....	1 5	0
Legacy of Emeline Malloch, remitted by the Rev. Wm. Bain, .....	0 5	0
Donation per John Lovell, Esq., Mon- treal, .....	0 15	0
Mrs. Hamilton, Kingston, .....	1 0	0

£106 0 7

Received on account of Orphans,....	£80 10	7
In aid of Calcutta School, .....	25 10	0

As above,..... £106 0 7  
JOHN PATON,  
*Treasurer.*

Kingston, 16th Feb., 1858.

## THE COMMISSION OF SYNOD.

This Reverend Court met in St. Andrew's Church, Toronto, on Wednesday, February 17th, according to appointment, and was constituted with prayer by Dr. Barclay, who had been unanimously requested to take the chair as Moderator.

Sederunt:—Revds. Dr. Barclay, *Moderator*, John McMurchy, George Bell, John Campbell (Nottawasaga), David Watson, John H. Mackerras, John Brown, James Gordon, James Bain, John Campbell (Brock), Ministers; and E. W. Thomson,

David Allan, D. Cameron, and A. Brown, Elders.

Mr. Mackerras was appointed to act as Clerk *pro tempore*. There was read a communication from the Presbytery of London, embodying the following documents—1st. a letter from the Rev. Jno. Robt of Chatham, tendering the resignation of his charge in consequence of continued ill health, and craving permission to retire from the active discharge of ministerial duty upon the annual allowance which he at present enjoys as a commuted minister; 2d. a certificate given by Drs. Robertson and Sievwright of Chatham, testifying to the physical inability of Mr. Robb to discharge efficiently his duties as a minister; and 3d. a deliverance of the Presbytery of London accepting Mr. Robb's resignation, agreeing to his retirement upon his annual allowance from the Temporalities Board, and requesting the sanction of Synod through its Commission to this arrangement. After due consideration of the reference made therein by the Presbytery to the Commission, the following motion was made by Mr. Bell, seconded by Mr. Mackerras, and unanimously agreed to: "The Commission, having heard the said papers read, feel themselves incompetent finally to dispose of this matter, inasmuch as the minute of Synod of 1856 appears to contemplate the decision of the Synod itself alone as final, and therefore agree to refer the whole case to the Synod."

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

## INTELLIGENCE FROM INDIA.

It is with great pleasure that we insert another letter which Mr. Paton has received from Miss Hebron. We recommend it to the careful perusal of our readers.

SCOTTISH ORPHANAGE,  
CALCUTTA, Dec. 9th, 1857.

MY DEAR SIR,

Your kind letter of the 19th September, which has just come to hand, I hasten to acknowledge, with many and kind thanks, that I may be in time to send it by the outgoing mail. It will indeed afford me great pleasure to communicate with you from time to time, and try to assist you in interesting the young people of Canada in the cause of mission.

I have pleasure in sending two notes of acknowledgement for Bibles, also a piece of poetry copied by one of the elder orphans, which they are all very fond of, and sing sweetly. They wish to have something in common with their Canadian friends. In my next I hope to send a specimen of their work, also the reports of the four girls now on our list. Our holidays commence on the 19th, for three weeks, and about the 15th February we are to have our examination, after which

I shall write again, D.V. On the 17th September our eldest orphan was married to a native Christian Catechist of the Church of England. He preaches very nicely in Hindostanee, as he is from Benares, and she has been teaching in our under classes in the Orphanage, so I am reserving them for our "*Canadian School*," as the people in that village are all Mussulmen, but the School will of course be conducted in Bengali. Peggie and her husband will take the work between them. Our children were very much interested in the death of little Margaret (the scholar in Portsmouth school near Kingston). We also lost a little one last month, Catherine, about 8 years of age. She had a short but sharp illness, and seemed to have a presentiment from the first that she would not recover. A few moments before her death I said to her "Catherine, I don't think you will recover. Would you like to go to heaven?" She said, "Yes." "Do you love the Lord Jesus?" "Yes." "Who is He?" "The Son of God." "What else?" "My Saviour." Twice she repeated it in Bengali, which is the language they best understand. Shortly afterwards she fell asleep so quietly. She was interred in the Scotch burying-ground, good Mr. Herdman officiating, and several of her companions attended.

You say you can scarce understand how we can carry on our Mission work in these troublous times. I do assure you, my dear Sir, that it is a great trial of faith to do so, for after all that has been done these many years, missionaries, you may say, giving their very life-blood! what has been accomplished? Nothing but base ingratitude. Oh! it will be a dark page in future history.

The prospects up country are still very dark. Only on Sunday morning they were expecting a battle at Cawnpore. The rebels had again assembled there, the scene of the terrible massacre. We are led to cry out, How long, O Lord, how long? All the heads have been singled out and massacred. The only relation I have in this country, General Salter, who has just returned from the Cape, is about to proceed up country. I suppose it is the last I shall see of him.

We have had days of humiliation and prayer. God grant that they may have been sincere. We have seen enough in these troubles to humble us as a nation. Many incidents have occurred to show us our impotency when the breath of God's displeasure blows upon us. We attribute it to second causes. True, but God works by second causes.

I am thankful to say we are pretty quiet in Calcutta just now, but that real cause for fear did exist may be gathered from the means adopted by Government. We trust the danger is now averted, and by God's blessing the proceeding of wicked men will be hereafter more closely watched

than in by-gone days of reckless confidence and indifference.

I have just been asking my little girls what I was to say to our Canadian friends. With one voice it was "My love, my love." Please accept and present the same to our far-distant friends. Many and kind thanks for your prayers on our behalf. Our petitions are not wanting at the Footstool of Mercy for our dear Canadian friends.

With kind regards, believe me, my dear Sir, yours in our Lord and Master,

FRANCES HEBRON.

#### THE JUVENILE MISSION.

We have much pleasure in inserting the ensuing letter from the Rev. William Bain, of Perth, C. W., conveying a child's legacy to the Orphanage Scheme. This effort is bearing fruit. It has been accompanied by many tokens for good; and not the least of these is this pleasing evidence of a dying child's love for the souls of the perishing heathen. Already this year our children have contributed \$424—a proof of the hold it has taken upon their minds. We doubt not it will yet tell upon all the Schemes of the Church:—

JOHN PATON, Esquire,  
Treasurer India Orphanage and  
Juvenile Mission, Kingston.

PERTH, 21st January, 1858.

MY DEAR SIR,—I have the melancholy yet pleasing duty of requesting your acceptance of the enclosed gold dollar on account of the Hindoo Children in our Orphanages in India.

This coin is the gift of the late Emilie Malloch, daughter of Judge Malloch, of this place. "Emi" sweetly fell asleep in Jesus on the evening of the 14th day of this month, in the fifteenth year of her age, after a protracted illness from an affection of the heart, which she bore with the most patient and unmurmuring resignation to the will of her Heavenly Father.

Studious, intelligent and thoughtful, in many respects beyond her years, her character at the same time manifested a child-like simplicity—an artless, confiding affection—presenting a combination of mental and moral qualities that rendered her, not only an object of fond affection to her father's family, but which also endeared her to all who knew her.

Devotedly attached to her father and friends, she was yet willing to die, and tranquil and cheerful in prospect of death. Hers was not, however, the confidence of ignorance or of indifference. She knew for some time previously to her death what the termination of her illness must be; and she was intelligent, as already stated, and well indoctrinated in the knowledge of the Scriptures. In view of her death, several days before its occurrence, she manifested a considerateness, which I know not whether more to admire as evidence of the healthy and vigorous state of her intellectual or of her moral faculties. She requested her eldest sister—who, during her illness, rendered to her the affectionate offices of sister and mother combined—to send her love and thanks to relations in Brockville and Ottawa, whose kindness to her during her life, and whose sympathies with her in her sickness, she much appreciated. More decisive still, perhaps, of a healthy and vigorous state, both of the mental and moral faculties, she requested the same sister to convey her thanks, after her death, to the family physician who attended her during her illness with much devotion, and whose kindness and sympathies were of comfort and

value to her, after his medicines, from the nature of the disease, ceased to be of much benefit.

During the night before her death she called her sister to her, and, reminding her of the sum of money she had in her purse, expressed a desire to give it to me, to be sent to the children of India. On the following forenoon when I called, after having conversed with her and prayed with and for her as about to enter into the presence of her Judge,—when prayer was ended, she took her purse from under her pillow, where she had it placed in expectation of my calling, and with the greatest composure of feeling, and distinctness and appropriateness of expression, gave it to me for the purpose for which I now send it to you, in the presence of her father and other relatives and friends; not one of whom could witness the scene with the composure with which she went through it, although now conscious of being in a dying state, and, in point of fact, within a few hours of her death.

This sum, therefore, in my estimation, possesses a moral value far above its material value; and I doubt not this will also be your feeling, and that of those connected with you in this great work. It is the spontaneous testimony of a young dying spirit to the love of Christ in dying for sinners, and to the sufficiency of his atonement for all those who put their trust in Him. It is "Emi's" seal set to the truth of Christ's declaration, that those who seek Him early shall find Him. Being dead, she yet speaketh by this to all her youthful companions; yea, she would desire to speak to all the young in Canada, and in India too, and would declare to them how lovely and precious a Saviour Jesus is—how comforting His love, and how sustaining and all-sufficient His presence is upon a sick-bed and a death-bed; and she would invite all to come to this precious Saviour, and taste for themselves how good He is. Blessed faith—blessed gospel! which thus makes—as I witnessed in this case—an affectionate, timid, confiding daughter, willing to leave father and all earthly friends; and which makes an affectionate, fond father willing to give up the daughter of his heart!

More especially, my dear Sir, receive this coin as the testimony of an intelligent and pious youth, when about to enter Heaven, to the excellence and importance of the work in which you have manifested so much diligence and commendable zeal. It is perhaps the nearest approach to a voice from the dead—to a voice from the spirits of the young made perfect, encouraging you and all others engaged in this benevolent work, and calling upon us to be steadfast, immovable, and always abounding in this work of the Lord; forasmuch as we know that our labors shall not be in vain in the Lord.

Oh! no, Sir, our labor in the Lord is not and shall not be in vain. It is not in vain as regards the beloved lambs of our flocks, upon whose youthful pious affections this work has taken such an interesting hold, and whose benevolent sympathies it so beneficially and largely draws forth. And it is not in vain as regards the interesting orphans in India, who are more directly the objects of it. The contributions raised in their behalf by our dear children are doubly blessed—blessed to many of the receivers in India, and blessed to the youthful givers here, who lay their small mites on the altar of the Lord with such good-will. Can we doubt that their prayers and their contributions will go up as a sweet memorial before God, and will yet bring down blessings upon many of their heads and hearts, to the present and everlasting comfort and joy of themselves and parents, and to the temporal and eternal welfare of many at home and abroad, who shall yet arise and call them blessed?

With prayers and best wishes for God's blessing upon the work in which you are engaged, and also upon yourself and yours,

Yours, very truly,

Wm. BAIN.

#### PRESBYTERY OF MONTREAL.

A regular meeting was held, according to appointment, in St. Andrew's Church, Montreal, on the 3rd ult. Present: Revds. John McDonald, *Moderator*, Dr. Mathieson, James C. Muir, William Simpson, James T. Paul, Frederick P. Sym, and William Snodgrass, *Ministers*, and Alex. Morris, Esq., Dr. Verity, and Mr. James Fenton, *Elders*.

The minutes of last meeting were adopted, and a commission from the Session at St. Louis de Gonzague in favour of Mr. William Paton, elected Representative Elder for the current year, was sustained.

The reports of the Presbyterial Visitations conducted last summer were read and Committees appointed, namely, Dr. Mathieson, Messrs. Simpson, Snodgrass and Morris, on reports of Beauharnois, St. Louis, Georgetown and Ormstown; Messrs. Muir, Sym and McDonald, on reports of City churches, Lachine and Huntingdon; and Messrs. Anderson, Wallace and Paul, on reports of Oneida, Chatham, Russeltown and Beechridge,—to prepare by next regular meeting drafts of letters proper to be addressed to the several congregations. The first named of each Committee to be Convener.

Mr. Muir being present gave explanations of his absence from the last three meetings of Presbytery and of his not forwarding the commission of the Representative Elder elected by the session of Georgetown. The explanations were received as satisfactory and Mr. Muir was enjoined to forward the commission required.

Mr. Sym reported the ordination of Hugh McLeod, Donald McKay, James Murdoch and Isaac Beecher, as elders of the congregation of Beechridge, agreeably to the instructions of Presbytery and the laws of the Church. The Moderator of the session was instructed to attend to the election of a Representative Elder for the current year.

The Committee on Supplies gave in a report of their operations, which was approved of, and the Committee was continued.

Dr. Mathieson reported that he visited Chatham according to instructions and that in present circumstances there is nothing of special importance to submit to the Court except the necessity of continued supply to Hawkesbury.

The Clerk reported that he furnished the Secretary to the Clergy Reserve Commissioners with returns of the expenditure of the Manse and Glebe Fund within the bounds. Also that he fulfilled all other instructions laid upon him.

The Committee of City Ministers and

Elders reported that a station is opened at Point St. Charles and that regular supplies have been given for some time, that a Sabbath School was begun in favourable circumstances, and that the Presbytery is indebted to the Directors of the Grand Trunk Railway Co. for the use of the station-house, which they willingly granted for accommodation on Sabbath. The Clerk was instructed to communicate to the Secretary to the Board of Directors the grateful acknowledgments of the Presbytery. The powers of the Committee were limited to the superintendence of the station at Point St. Charles.

The Missionaries read very full and interesting reports of their labours since last meeting, and the Presbytery are highly satisfied with the manner in which they fulfilled their appointments. It was agreed to grant the certificates for transmission to the Colonial Committee.

It was reported, to the great satisfaction of the Court, that the rates for supplies to vacant congregations are fully paid.

The Clerk submitted a number of applications for supplies which were disposed of as follows:

There was read a letter from the Rev. William Mair in which he expressed his gratitude to the Presbytery for the supply of Hawkesbury and Grenville in his present infirm state, and solicited continued assistance; also a memorial from the Hawkesbury congregation craving further services and stating the probable amount that will be raised. Mr. Moffat was appointed to supply Hawkesbury and Grenville till next meeting, with leave of absence on the 21st and 28th of February. The people are expected to contribute what they can to the Home Mission Fund, without encroaching on their obligations to the Rev. Wm. Mair.

There was read an application from the Elders and Trustees of the Hemmingford congregation for moderation in a call in favour of the Rev. James Paterson. The Presbytery appointed a call to be moderated in, after due notice from the pulpit, on the fourth day of March next, Divine service to begin at eleven o'clock, forenoon, and Mr. Sym to preach and preside. Mr. Paterson was appointed to supply Hemmingford in the meantime and till next meeting.

There was read a series of resolutions passed by the congregation of Dundee in reference to raising means for the support of a minister by adopting a system of pew rents. The Presbytery, exceedingly gratified at the evidences of zeal for ordinances displayed by this congregation, express their desire to do all in their power to aid them. Mr. Herald was appointed to supply Dundee till next meeting.

Mr. Fenton, being present, solicited continued supplies to Laprairie. Mr. Rannie was appointed to give services alternately at Laprairie and Point St.

Charles (beginning at Point St. Charles on Sabbath first) till next meeting, with instructions to intimate at Laprairie on the 14th a collection for the Ministers' Widows' and Orphans' Fund.

There was read a letter from the Rev. Thomas Haig craving supplies on account of ill health. The Presbytery sympathize deeply with Mr. Haig in his present severe affliction. Dr. Mathieson, Mr. Simpson, Mr. McDonald and Mr. Paul volunteered to give each one day's supply to Beauharnois—Mr. Haig to communicate with these parties as to arrangements. The letter was ordered to lie on the table.

There was read an application from Dr. Cook, at present superintending the studies of the Divinity Students at Queen's College, that Mr. Paterson might be allowed to continue to supply St. Andrew's, Quebec, during the month of February. The Presbytery, considering that one of their missionaries has already supplied that church for four Sabbaths, and that the arrangements already made for the distribution of the missionaries are such as the Presbytery find it necessary to make in existing circumstances, and especially in view of the disadvantage that might be occasioned by interrupting the supply of long vacant congregations; and further, having learned that Dr. Cook is otherwise assured of supplies, do not feel themselves called upon to grant his application.

A draft report on the subject of Statistics was read and schedules submitted. The Presbytery approved of the same and ordered them to be transmitted to Synod.

The Clerk gave notice of his intention to move at next meeting that the Presbytery overture the Synod on the subject of correspondence with the Parent Church, and also in reference to certain points in the Royal Charter of Queen's College. Mr. Morris gave notice of an overture on Presbyterial reports.

The Court then adjourned till the following day, when, after a short sitting, the next meeting of the Presbytery was appointed to be held in St. Andrew's Church, Montreal, on the first Wednesday of May next.

#### PRESBYTERY OF TORONTO.

The Presbytery of Toronto met on the 16th February in St. Andrew's Church, Rev. Mr. McKerras, moderator; present, Barclay, Tawse, Brown, Bain, Barr, Lewis, McMurchy, Campbell (Brock), Gordon, ministers; E. Thomson, T. A. Thomson, Skelton, A. Stewart, Wells, D. Cameron, Smith and A. Brown, elders.—After prayer and the initiatory formal proceedings a petition was presented from the newly formed congregation in Lindsay for a moderation in favor of Mr. Livingston, and after mature deliberation it was resolved that Lindsay and Fenelon have strong claims on the care of the Presbytery, but that, having been hitherto regarded as

united, and the latter requiring Gaelic, the petition be allowed to lie on the table for future consideration.—A call was presented from Gwilliamsburg and Innisville in favor of Mr. McKee, with 90 signatures and £140 of stipend, and Mr. McKerras reported procedure therein. The call was unanimous, and there was every prospect of comfort and usefulness to the minister. Mr. McMurchy took exception to the want of attestation. Mr. McKerras then attested the signatures exhibited in his presence, and the call was sustained. Commissioners, Brown and McKay, were heard in support, and, in the want of its acceptance, craved an early settlement. Mr. McKee begged till to-morrow morning to make up his mind, which was granted—From reports made it appeared that all the appointments of last meeting had been fulfilled with one exception, and, being the second offence, the clerk was instructed to cite the delinquent to appear at next meeting to give explanation. Fresh appointments were proceeded with. Orangeville,—Lewis, McKee. Fenelon,—Watson, McMurchy, Campbell (Brock). Lindsay,—Bain, Livingstone. Vaughan,—Colquhoun, Brown, Gordon. Osprey committed to the care of the neighbouring ministers. Peterboro,—Campbell (Brock), McKerras, Cleland. The Clerk was authorised to supplement these appointments, as the success of his application for aid might enable him.

A memorial and petition were presented from parties in Vaughan, setting forth the inconvenience that would arise from building the manse on the site purchased in the 7th concession, and praying the Presbytery to take order that it be built on the 4th. Also a petition adopted at a public meeting, with subscriptions amounting to £100, praying that it be set down on the 7th. Mr. N. Milroy represented the 7th, and Mr. Wm. Matheson the 4th, both of whom pleaded their respective causes with much zeal. It was urged in favor of the 7th, that it was in the centre of the congregation, against it, that it was loneliness itself, far from post-office, store, school, railway station, and every other convenience of civilized life, all of which were enjoyed by the 4th in perfection. By far the strongest argument, however, was the unavoidable proximity to the burying-ground of any well that might be sunk, so that the percolation of the former would inevitably mingle with the minister's prime necessary of life. Mr. Matheson's objection seemed to have been suggested and his ardour inspired by the recent melancholy occurrence near Bath in England, by which two estimable ladies, Mrs. Horladt, wife of the Rev. Dr. Horladt, and her sister Miss Ludel, lost their lives. On a post mortem examination their death was ascertained to have been occasioned by malaria, proceeding from a drain connected with the Church-yard and

coming near the house. He considered it a serious matter to compel a minister to drink water so defiled. The difference appeared to have been of long standing, and it was ultimately agreed to appoint a Committee, consisting of Dr. Barclay, Rev. Messrs. Tawse and Campbell, (N.) with E. and J. A. Thomson, elders, to meet with the people on a day of mutual convenience with a view to amicable and final adjustment.—A petition for a moderation in favor of Mr. McKee, from Orangeville, was read, offering £100 of stipend, and was ordered to lie on the table till the call from Gwilliamsburg came up for decision.

Reports on the Home Mission Scheme were called for, which showed very satisfactory progress. Dr. Barclay stated that the Presbytery was lately considerably in arrears with the missionaries, but that they were now fully paid up, and within these few days remittances were pouring in, which promised a considerable amount for ulterior operations. Mr. Bain urged the propriety of remitting all contributions without delay, as it was impossible to draw up the annual report before this was done. He begged to call the special attention of ministers and congregations to it. He also thought that those visiting the Mission Stations ought to enforce the duty of their countenancing the Scheme, since it was for their special benefit. He was sure it only required to be laid before them. The contribution from Vaughan, upwards of £40, was commended as most liberal and exemplary. D. Cameron, Esq., said it was the wish of the contributors that a portion of it should be given to the Rev. Mr. Colquhoun, who had lately supplied them with Sermons for five Sabbaths with much acceptance and no little trouble to himself. Messrs Bain and Campbell (N.) were appointed to retire and fix the amount, who reported that they regarded the suggestion as made in the best spirit and in all the circumstances recommended a donation of £10, but that, seeing it was for services received by the congregation, the contribution to the Mission fund should be entered at so much less. Mr. Colquhoun objected that it was too much, but the report was adopted, and the reverend gentleman returned his hearty thanks to the good people of Vaughan for their considerate liberality.

Mr. Donald Cameron said that he had a great many documents connected with the Church in Vaughan, and wished to know if the Presbytery would take charge of them. His end was near at hand, and he did not wish them to be lost. Mr. C's well known appearance and voice were so altered as to produce a strong impression on all present. After a short silence Mr. Bain rose and said that Mr. C's presence in this place, and his interest in all their proceedings, were old and very dear acquaintances, with whom they could not

think of parting without the deepest sorrow. He was Religion's staunchest friend. The Church in general, and Vaughan in particular, were indebted to him beyond expression. He had long made the cause of Christ the ruling passion of his soul. It was the hope and prayer of all present that he would yet be spared many days, to cheer them by his company, and aid them by his counsels and prayers; but, should the Disposer of all events otherwise determine, he was sure he knew in whom he believed, and that he would be enabled to meet death in the full confidence of faith. If it could be any consolation to one who drew his comfort from infinitely higher sources, he could assure him of the ardent wishes and earnest prayers of every member of the Presbytery for his present and eternal welfare.

Wednesday morning, same place, papers were read from parties in Peterboro, intimating their unanimous resolution to call Mr. McKee, and offering £150 of stipend in the meantime, independent of what may be allowed from the common fund of the Church. Mr. McKee being present, it was intimated to him that, in deciding on the call about to be presented, he might regard the documents from Orangeville and Peterboro as calls, since nothing was wanting but a short time to bring them before him in that form. The Moderator then called on him to declare his mind, when he said that, were he to study his own ease, he would prefer Orangeville, but, when he looked at the interest of the Church, he felt it to be his duty to accept the call from Gwilliamsburg. His induction there was then appointed to take place on the 4th of March; Mr. Gordon to preach and preside, and Mr. Bain to address minister and people.

A call was tabled by the Clerk from Wanosh in favor of the Rev. Mr. Barr, of Hornby, accompanied by letter from the Rev. Mr. McEwan, clerk to the Presbytery of London, which was found to be regular and respectably signed. It was remarked, however, as singularly ominous, that there was no mention, either in the call or in any accompanying document, of anything in the shape of stipend, nor the remotest allusion to it as a thing that had ever been thought of. The call was then presented to Mr. Barr, who said that it was not so much the omission as the state of mind indicated by it, that influenced him. He declined it at once.

Mr. Barr called the attention of the Presbytery to the matter of travelling expenses. He thought that, when ministers left their own congregations to supply distant vacancies without any charge on them for their services, the congregations should save them the expense of travel. Considerable discussion ensued, which brought out the practice of various Churches, and the exemplary conduct in this respect of some of our own. It was

the general opinion that the attention of vacant congregations and stations ought to be called to this matter, and that according to their ability they should endeavour to lighten the expenses of ministers leaving their own charges to serve them. In connection with this, the question of Synodical expenses was mooted, when it appeared that they were of such amount, especially when the Synod was held at Montreal, as to become a very serious tax, being in some cases equal to a full quarter's salary, as derived from the people. It affected both ministers and elders, and stood in very unfavourable contrast to the practice of some other denominations. Nothing was done. But it seemed to be the prevailing opinion that congregations, sending ministers and elders to transact the general business of the Church, ought to look to it.

Mr. McKerras wished to know whether Mr. Bain intended to proceed with his notice at last meeting respecting the Minister and Kirk Session of Scott and Uxbridge. Mr. Bain replied that he had been there lately, that in all his visits to that place, with a single exception, he had always enjoyed much pleasure. He was persuaded his hopes would be realized; the heart of Scott and Oxbridge was still in the right place; they were the true blue, Scotch and Irish Presbyterians to the bauk bone. He did not intend to proceed with his notice.—Closed with prayer.

**QUEEN'S COLLEGE.**—One of the best tests of the efficiency of the educational system of a University is the success of its graduates in examinations by a well qualified and impartial body of examiners. It is with much gratification, therefore, that we observe in the *Canada Gazette* the name of James McLennan, Esq., a graduate of Queen's College, the *only one of ten* candidates mentioned as having passed "with honors" at the last examination for admission to the office of Barrister. The examinations lasted for five days. Four years ago he no less distinguished himself in the preliminary examination in classics, mathematics and philosophy, for admission to the Law Society as a student of law. The examination for a place in the University Class was then very strict, and he had as a fellow-candidate a graduate of Trinity College, Dublin,—a College which has always enjoyed the highest reputation; yet such were his qualifications that after a sifting and protracted examination, and a somewhat warm discussion as to the comparative merits of the candidates, his name was appointed to be placed *first* on the list, and before the Trinity College competitor. This was at a time when the authorities at Toronto were supposed to have certainly no prepossessions in favor of King-ton or its institutions. We know of various other instances in which the graduates of Queen's College have drawn forth high eulogiums at the examinations by the Law Society at Toronto. In fact not one of her graduates has failed to pass them without distinction.—*Kingston Chronicle and News.*

We believe the subject of the following notice was a member of the session of St. Andrew's Church, Montreal! —

**OBITUARY.**—It is not meet that those who

pass from this scene of conflict and trial, after earning for themselves during a long life-time the character of universal goodness, should be permitted to go hence into the silence of the grave without some further notice than the usual obituary announcement. For this reason we claim the attention of the reader while we briefly speak of the late Mr. Andrew Cowan, whose sudden death on the 16th instant has thrown a large circle of relatives and friends into the deepest affliction and sorrow. Mr. Cowan emigrated to this country from Ayr, Scotland, in 1819, and for four years was in the employ of Mr. John Torrance of this city. In 1823 he entered into business for his own account, which he prosecuted with success until 1846, when he discontinued it. Nor did he forget, in his prosperity, the "rooftree" in his native land. While engaged in commerce, he encouraged his two younger brothers to try their fortunes in Canada, one of whom he joined with himself in business, and the other, now deceased, ultimately became, and was until his death, a partner in the late firm of Carter & Cowan. Subsequently, on the death of his last surviving parent, his sisters came to this country, where they have resided since, chiefly under his care and protection. In his business relations he was known, far and near, as an upright man, as one whose integrity was without spot or blemish,—whose word was at all times his bond. Of a kind and humane disposition, he was sensitively alive to the distresses of those who had been less fortunate in worldly success than himself. He disliked ostentation, and therefore, when he conferred substantial kindnesses, the knowledge of these, so far as he was a party to them, remained with those on whom they were conferred. Truly it might with justice be said of him, that his right hand knew not what his left hand did. Possessed of amiability of character in a high degree, which attracted towards him all who came within the scope of his influence, it was no uncommon occurrence to find him selected as the sole referee, sometimes in cases of delicacy, which often required nice management, and oftentimes when angry spirits could not reconcile their differences together. As an impartial umpire, his decisions were governed by unswerving can or good sense, and seldom failed, if ever they did fail, to be accepted as a finality by those who submitted their cases to him. This, certainly, was the highest homage that could be paid to his moral worth. Successful in business, he amassed a competency, but was no "muck-worm." Like the unfaithful servant, he did not bury his talent in the ground, nor pile guinea upon guinea, for the sordid gratification of gloating over the golden heap. He estimated the value of riches, and his connection in relation to them, aright. He knew well that the fruit of his prosperity was but a trust confided to his keeping, for which, sooner or later, he would be required to render a faithful account. As is the duty of every prudent man, he made ample provision for those dependent upon him; and with the surplus of his well-gotten wealth he did all the good in his power to his fellow-men. In 1852 he retired to Cowansville. It was while on a visit to the city last week that his unexpected death took place, at the age of 60. The Rev. preacher, who performed the funeral services over his body, said truly, "that, although the call had been sudden, it did not find him unprepared." Indeed his walk through life was an unstomatious preparation for eternity. In his life he has left behind him an example which we, who are still permitted to remain in the land of the living (we know not for how long), will do well to strive to imitate. In his death society has lost one of its most valued members; his bereaved widow a kind and affectionate husband; his relations and connections, one of whose antecedents they may justly feel proud.—while his numerous friends, who sorrow over his sudden departure, will continue to cherish his memory with sincere respect. Of the lamented deceased it would have been eulogium enough to have said, that he quitted the world after a long and busy life without leaving one enemy behind him.—*Mont. Gazette.*

tionate husband; his relations and connections, one of whose antecedents they may justly feel proud.—while his numerous friends, who sorrow over his sudden departure, will continue to cherish his memory with sincere respect. Of the lamented deceased it would have been eulogium enough to have said, that he quitted the world after a long and busy life without leaving one enemy behind him.—*Mont. Gazette.*

#### THE CHURCH IN THE LOWER PROVINCES.

From the February number of *The Monthly Record* we glean the following items of intelligence:—

A numerous signed call to the Rev. Thomas Jardine, to become collegiate minister of St Matthew's Church, Halifax, has been presented to that gentleman by the Presbytery of Halifax, and accepted by him. His induction was appointed to take place on the 12th ult.

The Rev. Allan Pollok has returned from Scotland with recruited health, and, having received a call from his old congregation at New Glasgow, has accepted the same.

The Rev. James Duff, "an able, faithful, evangelical preacher," who came to Nova Scotia in 1856, under the auspices of the Colonial Committee, has, we are sorry to learn, been obliged to retire from his charge at Wallace in consequence of ill health, occasioned by a paralytic affection.

The movement in the County of Pictou for the establishment of Lay Associations promises to be very spirited, and, we doubt not, it will be successful. The object is a definite and praiseworthy one—to render the various congregations completely self-sustaining. "A noble spirit of liberality and independence has lately manifested itself in the very stronghold of our Church in this colony in a way not to be mistaken." The movement is warmly espoused by the younger members of our Church. "The annual payment is only half a dollar, and the thing has taken amazingly, almost every adherent of the Church, where it has been proposed, becoming a member." It is expected that £300 or £400 will be raised the first year in the county of Pictou alone. With all our heart we say, God speed this effort! We have seen it stated recently that there are at least 100,000 people in the Province of Canada enjoying the ordinances of Religion from the Church of Scotland, or professing adherence to it. Supposing a movement similar to that so happily begun in Pictou, Nova Scotia, were commenced and sustained here, there would be an annual revenue of 50,000 dollars or £12,500! This is a large sum, but not beyond realization. We only require a simple and efficient organization. Let our youthful members imitate the example of the young Pictouians, and the thing will be accomplished. Not one of our adherents would grudge or miss half-a-dollar. Who will

begin? We want many more ministers. The Colonial Committee will send them. But we must have the means of supporting them. The Temporalities Fund, increased by £12,500 a-year, would in a few years be adequate to all demands.

#### OPENING OF ST. JOHN'S CHURCH, MONCTON, NEW BRUNSWICK.

Some of our readers in Canada, contributors to the building of this Church, will be pleased to learn that the sacred Edifice, which they assisted in raising, has been auspiciously dedicated to the worship of Almighty God. We extract the following notice, slightly abridged, from the *Westmorland Times*. The church was opened on Sabbath, the 31st of January last. Some time before 11 A. M. it was filled to completion, so that, when the Rev. W. Donald (of St. John), and the Rev. Wm. Murray, pastor of the congregation, took their seats in the reading desk, it might be said that the whole of the available space was fully occupied. The exercises were commenced by singing the 100th Psalm. Mr. Murray conducted the preliminaries, and Mr. Donald preached an able and appropriate discourse from the 87th Psalm 1st verse. A collection was made to assist in defraying the expenses in finishing the church, when Mr. Donald concluded the morning service.

In the afternoon the church was again filled as before, and the services conducted as in the forenoon. Mr. Donald preached from Matthew 5 ch. 6 v.; and we believe we are warranted in saying that the discourse upon this occasion was one of the ablest ever delivered in this part of the country. The anthem selected for the morning was "I have set Watchmen upon thy walls;" that for the afternoon, "This is my rest for ever." On Monday morning at half-past 10 o'clock, a short discourse was preached by Mr. Douald, at the conclusion of which the pews were let at public auction, when a considerable number of them were disposed of at prices which, considering the extreme scarcity of money, may be said to have been above an average rate.

In connection with the above, it is gratifying to add that on the day before the ladies of the congregation presented to Mr. Murray a very handsome pulpit gown, which had been subscribed for and made by themselves. The following is a copy of the note which accompanied the gift with Mr. Murray's reply:

REV. AND DEAR SIR :

On behalf of the ladies of St. John's Church I beg to present you with the accompanying gown, a small token of their esteem and regard. The ladies have to regret that the gift is not such a one as they desired to present upon this occasion; but, as the defect has arisen from circumstances beyond their control, they have only to request you to accept of it with the assurance of their sincerity in the sentiment already expressed, satisfied that you will be ready to believe rather in the intention they desire to exhibit than from any intrinsic value in the gift itself.

I am,

Rev. and Dear Sir,  
On behalf of the Ladies,

M. G. ROBERTSON.

To the Rev. Wm. Murray,  
St. John's Church,  
Moncton.  
Moncton, Jan. 30, 1858.

DEAR MADAM;

I am just in receipt of your very handsome

present. Please accept, for yourself, and for the ladies of St. John's Church, my warmest thanks. Already the congregation has been much indebted to them, and it was very gratifying to me to receive this proof of their personal regard. I trust that such tokens of friendly feeling will only serve to increase that mutual attachment which should ever subsist between minister and people, and that it may have the effect, through Divine Grace, of stimulating me to still greater efforts to promote their temporal and spiritual good.

I am,

Dear Madam,  
Most sincerely yours,

WILLIAM MURRAY.

To Mrs. James Robertson,  
Steadman Street.  
Moncton, Jan. 30, 1858.

The Trustees of the church have also to acknowledge the receipt of a pulpit BIBLE from Mr. Daniel McMillan, which was presented to the congregation some time ago, and which, as no public recognition was heretofore made, they desire to avail themselves of this opportunity of doing so.

We insert the following also:

REV. AND DEAR SIR :

The Board of Trustees of St. John's Church, on their own behalf, and on that of the congregation, beg to tender you their sincere and heartfelt thanks for the kindness you have manifested towards them on the occasion of opening their church for public worship. They desire at the same time to express their special appreciation of this kindness on your part at this particular season of the year, when travelling by land is the only mode of transit throughout this part of the country, and, besides the fatigue attending this way of travelling, it is sometimes actually dangerous.

With sincere acknowledgments also to those of your congregation who so cheerfully assisted us in our present undertaking, with best wishes for your family, and wishing you a safe return to your charge,

We are,

Rev. and Dear Sir,  
Yours most respectfully,  
On behalf of the Board of Trustees,  
W. C. FLEMING, Chairman.

To the Rev. W. Donald.  
Moncton, Feb. 2, 1858.

MY DEAR SIR,

I beg to thank you and the Trustees of St. John's Church for your kind acknowledgement of my services at this time. I can assure you it has afforded me much pleasure to be assisting on this auspicious and interesting occasion, and to witness the completion of so neat and commodious a place of worship. I am sure those members of my congregation, who were contributors to your Building Fund, will be delighted to know that your labors have been brought to so happy a consummation. I sincerely thank you for your kind wishes for the welfare of my family, and am,

My Dear Sir,  
Yours very sincerely,

W. DONALD.

To Wm. C. Fleming, Esq.,  
Chair. Board of Trustees,  
of St. John's Church,  
Moncton.

Moncton, Feb. 2, 1858.

The Colonial Committee beg to direct the attention of Licentiates and others to the following letter:—

MILL BROOK, Nov. 11, 1857.

REV. GENTLEMEN,—We, the undersigned Com-

mittee of Gairloch and Saltsprings congregation, in the county of Pictou, province of Nova Scotia, under the spiritual jurisdiction of the Pictou Presbytery of the Church of Scotland, approach your Committee with feelings of heartfelt gratitude for the many acts of kindness in providing us with missionaries for the spiritual advancement of our eternal salvation. The readiness and condescension that you have always shown your countrymen in their adopted country, in administering to their spiritual wants, prompted this Committee to apply, in their present destitute condition, for spiritual aid in procuring for them the ministrations of a Gaelic and English pastor to the above congregation, for whose services we will pay two hundred pounds Nova Scotia currency per annum for three years.

Our object in specifying the term of three years is, that, from the extent and population of our parish, we calculate on having two ministers whenever the present church can provide us with services of Gaelic clergymen, trusting that at the expiration of that time our wants can be more easily supplied.

The want of Gaelic clergymen is very much felt by your Church in this colony. No measure at this moment would or could more strengthen our Church, or give a greater stimulus to its glorious advancement, than the faithful ministrations of a few godly Gaelic ministers.

Stern necessity for the spiritual welfare of our aged fathers, who understand the Gaelic best, who so nobly stood in the breaches of the walls of our beloved Zion, and so nobly repelled the attacks then made when in a state of prostration, compels us to make this application for a Gaelic minister to your Committee in the hope that Divine aid may enable you, from the resources at your command in the land of our forefathers, to procure a good and pious minister who will attend to our spiritual wants, leading us through a Christian life, and thereby securing for us that reward which every good and pious Christian should so much strive to attain.

As to the history of our parish, we will go no farther back than during the ministrations of our late pastor Rev. Mr. M'Lean, a Nova Scotian, who studied in Aberdeen, and was called from thence to the pastoral charge of his congregation, over which he presided for four years. During the latter part of this time, from ill health, he was obliged to relinquish his duties for a time, in the hope that he might again be restored to us. During the interval we were supplied partially by your missionaries, Rev. Mr. Tulloch and Mr. Christie. We say partially, as two-thirds of our people understand the Gaelic better, consequently their ministrations had not that effect we so much need at present. Mr. M'Lean's health being still precarious, he came to the conclusion that it would be better to seek a more limited sphere of duty. In consequence of this an attempt was made to retain the services of Mr. M'Lean in Gairloch alone, which, we are sorry to say, has signally failed. That Mr. M'Lean has resigned his connection with us, which has caused the present application, which we submit to your generous and kind sympathy, praying your aid and support in our present destitute and forlorn position; trusting and sincerely hoping that we will always be worthy recipients of your kindness and benevolence.

Our parish has two new and commodious churches: Saltsprings, seating 800, finished some years ago, and paid for; Gairloch, in course of erection, seating 1200, which will be ready for service early in the spring, free of any incumbrance.

We also inform your Committee that we have applied to the Rev. Norman Macleod, Baronry Parish, Glasgow, and the Rev. Dr. Dewar, Aber-

## THE PRESBYTERIAN.

dean, which, we trust, will meet your approbation.

As also you will find by the enclosed that we have the sanction of your Presbytery in this country to this our application.

A call will be forwarded to you immediately, which is now in course of signature.

JOHN M'KAY.

JOHN MCLEOD.

ANGUS MCLEOD.

W. G. SUTHERLAND.

ALEXANDER MACKAY.

## CHURCH OF SCOTLAND.

**CLERICAL PRESENTATION.**—The Earl of Lauderdale has presented the Rev. Donald Macleod to the church and parish of Lauder, vacant by the removal of the Rev. William Smith to Trinity College Church, Edinburgh.

**PRESNTATION TO STONEYKIRK.**—We learn that the Earl of Stair has presented the Rev. Wm. Kerr, minister of New Luce, to the church and parish of Stoneykirk, vacant by the death of the late Rev. J. J. Campbell.

**DEATH OF THE REV. J. B. MACLAURIN, OF ST. LUKE'S.**—We regret to learn that the Rev. James B. MacLaurin, of St. Luke's Church, Young Street, died a few days ago at Malaga. The church will in consequence be closed on Sabbath first.—*Edinb. Paper.*

**PRESBYTERY OF KIRKCUDBRIGHT.**—This court met at the parish of Borgue on Thursday last for the purpose of moderating in a call in favour of the Rev. Charles Baxter Mackay, of Dundee, as assistant and successor to the Rev. Mr. Reid, minister of the parish. After sermon by the moderator, the call was read and numerously signed by the heritors, elders, and communicants present. There being no objections, the call was sustained. The presbytery then resolved to proceed with Mr. Mackay's trials, with a view to ordination, at their next meeting at Castle-Douglas on the 19th instant.

**CHURCH PRESENTATIONS.**—The Earl of Fife has presented the Rev. George Gordon Milne, M.A., presently assisting in the parish of South Leith, and who formerly held the Murray Lectureship, King's College, Aberdeen, to the church and parish of Careston, Presbytery of Brechin, vacant by the translation of the Rev. Mr. Moir to the church and parish of Rothiemay.—The Earl of Glasgow has announced his intention of issuing a presentation in favour of the Rev. John Murray, missionary at Springfield, Cupar Fife, to the parish of Moonzie, vacant by the death of the Rev. Alex. Forbes.—The Duke of Richmond has announced his intention of issuing a presentation in favour of the Rev. John Annand, as assistant and successor to the Rev. William Cowie, minister of Cairney.

**THE VACANCY IN GREENKNOWE CHURCH, ANNAN.**—On the evening of Monday, the 11th inst., there was held a meeting of the managers, male communicants, and seat-holders of the church, presided over by Henry Maefarlane, Esq., surgeon, R.N., for the purpose of electing a successor to the Rev. David Brewster, who has been presented to the church and parish of Kilmany, Fifeshire. The chairman briefly stated the object of the meeting, expressing a hope that the election would be unanimous, but, if otherwise, that the minority would yield to the majority. After calling the roll of electors, and recording their votes, it was found that the Rev. Samuel Creighton, of Tundergarth, was all but unanimously chosen.—*Observer.*

**PRESNTATION AT TERREGLES.**—On Friday, the 8th current, a deputation of the ladies of Terregles church waited upon their clergyman, the Rev. James Innes Stephen, at the Manse, and, through the medium of Mr. Harkness, schoolmaster, presented him with a very

elegant Pulpit Bible and Psalm Book as a mark of their esteem, and in appreciation of the very able and acceptable manner in which he has discharged his sacred duties. Mr. Harkness, in a few neat remarks, expressed the sentiments of the congregation, adding how deeply he shared the feelings which had prompted this mark of kindness and esteem, and how cordially he joined in the general wish that the reverend gentleman might long be spared to open and expound the Sacred Volume. He then went on to state, in further token of the interest which the congregation took in the church, they had provided for the pulpit being handsomely hung, the vestry neatly furnished, and other improvements. Mr. Stephen replied in grateful terms. He begged to acknowledge their kind and esteemed compliment; such a graceful expression of their regard was by him as wholly unexpected as it was highly pleasing and truly prized.—*Dumfries Courier.*

## SCOTTISH LADIES' ASSOCIATION FOR THE ADVANCEMENT OF FEMALE EDUCATION IN INDIA.

The following letter has been received from Miss Hebron, addressed to a member of the Sub-Committee:—

CALCUTTA, October 22, 1857.

My Dear Miss Dirom,—Very many thanks for your kind letter of the 17th August; but it grieved me to receive the sad intelligence of our bereavements, also of dear, good Miss Davidson's removal from her scene of usefulness; but the Master had higher work for her, only we shall lose the benefit of her prayers. And good Lady Maxwell, I have heard, was a "mother in Israel." We can ill afford to lose such friends at this critical period. Still we must not murmur; the will of our Lord be done! He knows the whys and the wherefores; "what we know not now we shall hereafter." . . . I am thankful to say, the children are all well at present in the Orphanage. Christina has just recovered from a severe attack of fever. I was apprehensive we were going to lose her; but I felt that she was safe, for I do trust that she loves her Saviour, and, if He had then taken her away, that we should not have had to mourn without hope. She is now writing to you herself. Peggie is married. She had made herself very useful in the school; but I scarcely miss her now, for Christina and Bolakie have stepped in and made themselves quite useful. They are both gentle good girls; and the others love and respect them.

I have got a child named "Magdalene" for your niece. It is now about three months since I sent her name to Mr. Wright. Mr. Henderson is very kind, and often calls in, although he has a great deal to do at present, Mr. Henderson having gone up-country with the Highland regiment. May God protect his person, and make him useful to the souls of these poor men, who may, perhaps, not one of them, ever return to their native country again; for whole regiments have been cut off. The loss of life is terrible. May God in His mercy speedily help us!. We are all pretty quiet in and about Calcutta; the great panic has lulled. You are aware, I dare say, that Delhi is ours, but particulars are not yet fully known. Lucknow is besieged; we don't know yet how that may end. The famous Colonel Neill is killed; it is said that we could have lost two commanders instead of him. How very true it has been throughout this terrible rebellion that it is vain to trust in an arm of flesh! God Himself, and He alone, shall be magnified, and that we shall, no doubt, shortly see; for I do think, although His cause is greatly hindered, that eventually it will all terminate in the advancement of the dear Redeemer's kingdom. That some real cause for fear did exist in Calcutta may be gathered from the measures adopted by Government; but we trust the danger is now averted, and, by God's blessing, the proceedings of wicked men will hereafter be more closely watched and more speedily checked than in the bygone days of reckless confidence and indifference. It is of the Lord's mercies that we are not consumed, and because His compassions fail not. May it call forth faith and love, and may our service be proportioned to the greatness of His grace and to the favour He has showed us in the days of our calamity. My Christian love to Mrs. Muir; I hope to write to her by next mail; and, with much love to yourself, I shall conclude by sending you some lines which our girls have just been taught to sing, and they do sing them very nicely:—

## THE REALMS OF THE BLEST.

We sing of the realms of the blest,  
That country so bright and so fair,

To the Collector for the Schemes  
of the Church.

CHAS. CLOUSTON.

And oft are its glories confessed;  
But what will it be to be there—

There—there—there—

Oh, what will it be to be there?

We speak of its freedom from sin,  
From sorrow, temptation and care—  
From trials without and within;  
But what must it be to be there—

There—there—there—

Oh, what must it be to be there?

We speak of its service of love,

The robes which the glorified wear,  
The church of the First-born above;  
But what must it be to be there—

There—there—there—

Oh, what must it be to be there?

Do Thou, Lord, amidst pleasure or woe  
Our spirits for Heaven prepare,  
And shortly we also shall know,  
And feel what it is to be there—

There—there—there—

Oh, then, what will it be to be there?

*From the H. & F. M. Record.*

I was born at Calicut, brought up and educated at Tetticherry. In my younger days I was instructed in the knowledge of the Shastras, and I took much delight in reading or hearing the mighty and wonderful exploits of the gods, and took a pleasure in the idolatrous worship. After finishing my vernacular studies, I was admitted into a missionary school; and here it was that the first seeds of Christian truths were imperceptibly sown in my mind;—but I was too much attached to the religion of my ancestors; blinded by prejudice, I could not perceive the excellencies of the Gospel. In 1842 I came down to Bombay, and joined myself to the Hindoos of this place, and zealously practised the superstitions and absurd rites and ceremonies, prescribed by Hinduism. I continued in this state of sin and wickedness, of total indifference about my soul, till I became a subscriber to the *Dnyanodaya*. Whilst reading this bi-monthly periodical in my quiet hours, some light began to dawn on my darkened understanding; and I began to see the folly and sin of worshipping an immeasurable multitude of gods and goddesses, brute beasts, and creeping things, and even demons—of the filthy songs and dances, and superstitious worship of dumb idols—of repeating some unmeaning words, and the empty names of Rama and Narayen—of bathing in the so-called holy waters of the sea and rivers, which can only wash the filth of the body, but can never purify a sin-polluted soul—of pilgrimages, fasts, alms-giving, and a thousand other expedients, mentioned in Hindoo sacred books, for the removal of moral guilt. When I considered the character of the multitudes of those imaginary divinities, I found the blackest of crimes and sins attributed to them, exactly harmonising with the character of the gods of the ancient heathens, described by Pope—

"Gods partial, changeful, passionate, unjust.

Whose attributes were rage, revenge, and lust."

And how lamentably awful have the manifestations of the influence of such characters been of late on those who look upon such gods as standards of perfection; since it is natural that the worshippers should become assimilated with the character of the objects worshipped. What has led to recent scenes of unparalleled cruelty, rapine and bloodshed but the pernicious effect of the religion they—the perpetrators of such acts—profess? From this time I could not banish the thought of religion from my mind; I did not know to whom to go, in order to satisfy myself about the true religion. At last I formed acquaintance with some of the missionaries, and this way it was that God,

in His great mercy, shewed me the only way to pardon and peace. In my intercourse with these missionaries, I was greatly assisted by counsel and books; I now began to feel my spiritual depravity; all my past sins and wickedness began to torment me; and I found myself lying under a dreadful load of sins, that I had sinned against God—against His righteous laws. I became very restless, and knew not where to flee from the wrath to come. I felt internally that Jesus Christ is the only sure refuge for sinners. But, whilst I was prosecuting my inquiry regarding the Christian religion, the famous Brahmachari Bawn made his appearance in this city; I attended some of his meetings, but, whilst I admired his eloquence, I could not get any satisfactory answer to that most important of all questions, How shall a man be just with God? His teaching sometimes proved that nothing was God, at other times that everything was God; at one time that there was sin, at others that there was not; the greatest means of salvation proposed in Vedantism is an act of the intellect only—contemplation of the supreme Brahma—and nothing moral; no duties to God, to our neighbours or ourselves, to be performed. In short his teachings regarding idol-worship, caste, transmigration, absorption, or annihilation, and all others, were found to resolve into another of his doctrines, that of *Maya* (delusion)—even soul-destroying delusion. Thus I was more convinced of the utter falsehood of Hinduism. I now applied myself more diligently to the study of the Sacred Scriptures, especially the New Testament. There I read of the infinite love of God to sinners in sending His Son to save them: how the Eternal Son of God left the glories of Heaven, took upon Him our nature, that He might be a merciful High Priest; how He, for our sakes, lowered Himself and took upon him the form of a servant, came and dwelt among us, and made known to man the only way of salvation; how He went about continually doing good,—lived holy, harmless, undefiled, separate from sinners, and at last died in our stead, in this way satisfying Divine justice, and making an infinite atonement for sin; rising again on the third day, triumphing over death and the grave; and at last ascending to the right hand of God the Father, to make intercession for His people. He has promised His Holy Spirit to all who sincerely believe on His name, to be their Teacher, Leader, Sanctifier, and Comforter. I also read other books treating on the evidences of Christianity; and I was fully satisfied about the Divine origin of Christianity, its necessity, sufficiency, and its complete adaptation to our nature. To all which there is nothing similar in Hinduism; which is a religion without any kind of evidence, but simply blind assent. For a long time I was sensible of the danger of remaining in a false religion, of halting between two opinions, and that, if I did not confess the Lord Jesus Christ as my only all-sufficient Saviour, I should ruin my precious soul. I felt more and more the claims of Christianity; my conscience daily warned me of the great danger and sinfulness of procrastination. The Word of God repeatedly sounded its timely admonition, "Behold now is the accepted time, behold now is the day of salvation." "To-day, if you will hear His voice, harden not your heart"; but the fear of man, and love of worldly comforts, made me to delay for many days, till at last, humbly relying on the Lord for every necessary grace and strength, I determined no longer to disregard the voice of conscience, and the commands of my gracious Redeemer, to confess Him before men, and to take up my cross and follow Him.

I now, in humble obedience to the command of my gracious Redeemer, desire reverently to

receive the holy ordinance of baptism; blessing His holy name in not leaving me to myself to perish in my sins and ignorance; but that, in His great mercy, He has called me to His marvellous light. I renounce all confidence in my own works and ways, and cast myself wholly on Him who loved me and gave Himself for me. I earnestly pray that, whilst I am baptised with water, He would graciously be pleased to baptise me with His Spirit, to enlighten me more and more in the knowledge of my Saviour, to increase my faith, hope and love, to subdue the power of sin in my soul, to enable me to walk worthy of the vocation wherewith I am called, to keep me steadfast, that He would enable me to do all things to His glory, all the days of my earthly pilgrimage, that He would comfort and support me in the hour of death, and that at last He would take me to dwell with Him and sing His praises to all eternity. Amen.

TYAN AMBOO,  
*Clerk in the Bombay General Post Office.*

#### INDUCTION OF THE REV. MR. CAIRD TO PARK CHURCH, GLASGOW.

On Thursday the Rev. Mr. Caird, late of Errol, was inducted to the pastoral charge of Park Church, which has just been erected in Kelvin-grove Park. We need scarcely say that this eloquent young divine is the first pastor of the Church, in connection with which there has been already formed a crowded congregation, embracing not a few of the most eminent of our West End residents. The Rev. Dr. Mactaggart preached and presided. The church was crowded, and the proceedings were altogether of a very interesting character.

In the evening the managers of the new church entertained their pastor, the Presbytery of Glasgow and some friends to a sumptuous dinner, which was held in the Corporation Halls in Sauchiehall Street. Robert Stewart, Esq., of Murdostan, filled the chair, supported right and left by the Rev. Mr. Caird, the Lord Provost, Dr. Mactaggart, Sir James Campbell, Robert Dalglash, Esq., M.P., Rev. Drs. Norman M'Leod and Hill, James Scott, Esq., of Kelly, James Ritchie, Esq., Rev. Norman M'Leod, Rev. Mr. Macduff, and William Hamilton, Esq. Bailie Clouston and A. Orr Ewing, Esq., officiated as croupiers.

On the removal of the cloth the usual loyal toasts were duly honoured, and in connection with the Army and Navy a cordial and special round of applause was given for Sir Colin Campbell on the motion of Bailie Clouston.

The chairman, before proceeding to what might be termed the toast of the evening, might perhaps be allowed in a sentence or two to state the origin of the church in connection with which they had that day been called together. Owing to the rapid increase of Glasgow towards the West, there had been for several years a complaint as to the lack of church accommodation in that locality. This had been talked over again and again, and was brought before the Presbytery by Dr. Runciman. At length it was taken up by the minister of the parish (Mr. Norman M'Leod) in his usual energetic way, and the movement was commenced in earnest. It so happened that Mr. Scott, of Kelly, and Mr. Adam Paterson called on him (the chairman) when he filled the office of Lord Provost, and to that circumstance he owed the pleasure of having been appointed chairman of the subscribers. They continued their labours until the sum of £12,000 had been subscribed by a comparatively small number of gentlemen for the purpose of erecting two churches in the West End of Glasgow. (Applause.) The first of these two which was

## THE PRESBYTERIAN.

opened was Sandyford Church, the minister of which was their worthy and excellent friend Mr. Macduff, by whose zeal and ability that church had been completely filled. Having got means to build the churches, their next anxiety was as to the clergymen who were to fill them. He did not deny for himself, and for many others, the anxiety they had that Mr. Caird should be one of these two ministers. This being the case, the subscribers made an offer to him of Park Church, and they were sincerely happy when they learned that he had considered it his duty to accept the charge. From Mr. Caird being so well known, and in his own presence, he (the chairman) would not say all in his behalf that he was entitled to say. He did not need it. (Applause.) But this he would say, that the community feel themselves much indebted to the subscribers for bringing such a gentleman to this city—one who was gifted with such eloquence and energy as a preacher—one "whose fame was in all the churches"—one who was deservedly admired by men of all denominations—one whose merits were known and prized not only in our own district but over all the land. (Applause.) In how many countries was his beautiful sermon of *Religion in Common Life* known, and into how many languages had it been translated! They felt that he was one who would confer benefit on the Church with which he was connected, and who would advance the cause of evangelical Religion. He would say no more than that he felt assured all would join him in giving Mr. Caird a hearty and affectionate welcome to his new sphere of duty. (Applause.) And they earnestly prayed that he might be strengthened to the work of His Divine Master, and be long spared to go out and come in amongst them.

The toast was drunk with great enthusiasm. Mr. Caird, who was received with great applause, said, in the course of an eloquent reply, that, if anything could allay the feeling of regret with which he had parted from a much loved parish and people, endeared to him by many pleasing associations, it would be the kind reception which they had now been pleased to accord to him. They would not attribute it to any insensibility to their kindness when he said it was not unmingled enjoyment; for, if he had made any new friends, the change was attended by the separation of many old friends he had made in the seclusion of a country parish, in which he had spent some of the happiest days he had ever spent on earth. They would not wonder that, in the splendid edifice in which they had this day assembled, and when his eye wandered over vaulted roof and traceried ornament, his mind should go back to that other edifice and people who recently met to listen to his parting words. And, if he could not disassociate himself from the past, they would bear with him, when he said that their presence that day made him look to the work before him not altogether with unhesitating confidence. The ministry of a city parish would try any man, for it was difficult to combine much outer work and the multifarious abstractions of life with quiet thought and study. Yet there were many men amongst them in whom there was a rare combination of the contemplative and the active. There were men now present who, while discharging all their parish duties, organising schemes of social and public usefulness, taking an active interest in the affairs of the Church, and making their zeal to be beneficially felt throughout this great community,—there were men, he said, who could do all this, and could preach eloquent discourses each Sabbath, and at the same time send to the press works of great ability, and prepared as carefully as if their days were spent amidst the unbroken seclusion of their studies.

(Hear, hear.) It would imply but little modesty on his part to say that such versatility of mind he did not possess; and, looking therefore to the duties of his new position, he found that the only way to meet them would be, unlike those gentlemen to whom he had referred, to confine himself within the limits of the unambitious walk of strict pastoral duty. (Hear, hear.) He felt, however, that it was a noble position to which he had been called—one to rouse every nerve and stir up every feeling. The office of the minister in the obscurest parish was an honourable and an important one; but its responsibilities were vastly increased in one of the great centres of power and population, where vigour was exhibited on every side, and thought seemed to germinate with tenfold rapidity. It was a responsible thing to be called on to labour amongst men whose education and social position gave them such influence.—Noble and happy would that man be who could pour pure and holy thoughts into such a fountain—who would infuse Christian zeal into such a splendid mechanism. (Applause.) After some further remarks, alike graceful and eloquent, on the duties of the Christian ministry, which lack of space prevents us extending, Mr. C. concluded amid much applause by again thanking the company.

**BOTHWELL.—PRESENTATION TO REV. JOHN MACKINLAY.**—On Thursday last the members of the parish church in Bothwell presented the Rev. John Mackinlay, assistant to Dr. Gardiner, their venerable and much esteemed pastor, with a purse containing upwards of 80 sovereigns, and also with a very handsome Bible. The Rev. Dr. presided on the occasion, and spoke in feeling terms of the pleasure and happiness which he had from having such a suitable assistant, and passed a high and deserved compliment upon his abilities and unwearied zeal in the cause of Christ. J. W. Guild, Esq., was appointed by the congregation to present the testimonial, which he did in most appropriate terms. The Rev. Mr. Mackinlay replied in a few words, expressing his gratitude to the congregation at Bothwell, and their venerable pastor, for their kindness unto him, and also the great satisfaction and encouragement he had in labouring among them.

## CORRESPONDENCE.

(From our Correspondent in Scotland.)

The appointment of the Reverend Mr. Robertson, of Mains and Strathmartin, to the church and parish of St. Mungo, better known as the Cathedral of Glasgow, is a very fortunate and significant one. It is like placing the cope-stone upon the church in that vast community; and now the Establishment stands both strong and stately, well furnished for the great work that lies before her in the coming time. With such recent accessions to her hard-working clergy as Macleod and McDuff, Caird and Robertson, it may be said that no other position in her pale is better manned; and this is the more to be rejoiced at, because, considering the prodigious strides which Glasgow is daily making, no other position, perhaps, is so important. It cannot be said that Mr. Robertson's fame is in all the Churches; for hitherto he has confined himself very much to his quiet but honorable sphere of duty in Forfarshire. He is well known, however, in the cities as one

of our most eminent preachers; and in proof of this I may remind you that he refused, a few months ago, the vacant collegiate charges in St. Andrew's Church, Edinburgh.

In his own peculiar style of pulpit eloquence he is confessedly unrivaled. His manner is singularly calm and undemonstrative; but there is in his discourses a spontaneous flow of elevated thought and a charm of voice which mark him out as a man of high order, and enchain the hearers in riveted attention. No worthier clergyman could have been got to succeed the late venerable Principal Macfarlan in the grand old Cathedral.

The attention of last General Assembly was directed to the relative rights of patron, presentee and people in the settlement of vacant livings; and I regret to say that this troublesome subject is likely to engross a much larger share of public notice. There can be no doubt that our Church Courts want sadly a more definite rule of guidance in cases of disputed settlement than they at present possess. The two contradictory decisions of last May, which completely stultified each other, show this very plainly. Since 1843 it has been the anxious desire of the Assembly to conciliate the people in every possible way by entertaining all reasonable objections made by them against presentees; and I heartily concur in the prudence and propriety and fairness of such a course. But it does appear since that, in its over-anxiety to please, it has given effect to objections at once frivolous and preposterous, and thereby opened a door to popular clamour which it may not be so easy to shut.

The consequence of this latitude and license is, that leap-frog and such innocent amusements are branded in the same black list with the deadly sins, and even the private home of the clergyman is scarcely safe from the intrusion of some ill-disposed parishioner. Complaints are laid against the prayers and sermons of one individual, which would apply with equal justice to the compositions of many of our most honored clergy; and in one parish, which was admitted by its defenders to be sixty years behind modern civilization, it was alleged against the presentee that he was too "plebeian in his appearances" for their polished taste! Now this spirit is pitiable and most pernicious; and, while in the absence of full information I cannot pronounce absolutely upon the cases at present before the country, it is evident that the same *animus* characterizes many at least of the objections. High-handed patronage is indeed a curse, but the rude clamour of an ignorant populace is as bad. I trust the great Head of the Church may guide us to a righteous decision on this critical question.

Our future position in India must also engage the regard of the approaching Assembly. It is highly desirable that we

## THE PRESBYTERIAN.

should occupy more largely that memorable field which has been bathed in the blood and tears of our countrymen ; and it is naturally hoped that Government will help us, as well as our sister Church of England, in extending our missionary agencies. The death of Havelock in the arms of victory has imparted an almost sacred solemnity to the relief of Lucknow. He was permitted to save the gallant band, and then the Christian soldier sunk exhausted. "Man is immortal till his work is done." We would like, as a nation, to have hailed him with all the tokens of admiration ; but the consciousness of duty done must have been its own "exceeding great reward" to such a man. His memory, like that of Vicars, will help to stimulate many a soldier of the Cross in the battle of life. Meanwhile our prayers follow the living, and especially that brave old captain, Sir Colin Campbell. May he soon prepare the way in India for the olive branch of peace.

The alliance of our good Royal family with the Protestant house of Prussia has of late been the subject of universal and heartfelt congratulations. God bless the young pair, and fit them for their splendid sphere.

February 4, 1858.

### MISCELLANEOUS.

#### SPECIAL RELIGIOUS SERVICES.

Successful efforts are being made by means of special religious services to preach the Gospel to the poor in Exeter. The various dissenting bodies have united and taken the largest public room in the city, where Divine service is held every Sunday afternoon. The audiences have been very large, and discourses of a practical character have been delivered by several dissenting ministers. A clergyman of the Church of England, the Rev. C. C. Turner, rector of St. Mary Major's, has also taken a large school-room in the poorest and most populous part of the city, where Divine service is held every Sunday evening. The room is usually crowded to excess by poor persons, who listen with great attention to the extempore sermons which are delivered.

**MISSIONARY LOSSES IN INDIA.**—Our readers will be deeply interested in the following statement of the losses incurred by our various Christian Missions in Upper India. It is drawn up carefully from the best sources of information, and, though but a rough estimate, it is not very far wrong. It is rather under the truth than above it. The following Missionaries and members of Missionaries' families have been killed :—

Rev. W. H. Haycock, Cawnpore, Propag. Soc.  
" H. Cockey, Do. Do.  
" J. E. Freeman, Futtoghur, Am. Pres. Mis.  
" D. E. Campbell, Do. Do.  
" A. O. Johnson, Do. Do.  
" R. Macmullin, Do. Do.  
" T. Mackay, Delhi, Bap. Mis. Soc.  
" A. R. Hubbard, Do. Propag. Soc.  
" D. Sandys, Do. Do.  
" T. Hunter, Sialkot Scotch Kirk.  
" J. Macallum, Shahjehanpore, Addit. Clerg.  
Mrs. Haycock, Mrs. Cockey, Mrs. Freeman, Mrs. Campbell, with two children, Mrs. Johnson, Mrs. Macmullin, Mrs. Hunter and child, Mrs.

Thompson, of Delhi, widow of the Rev. T. Thompson, Miss Thompson, Miss Grace Thompson.

The Mission property destroyed at 26 stations throughout Hindostan is estimated by this writer at £70,800.

Of this heavy loss, by far the greater portion falls upon the English Church Missionary Society, and the American Presbyterian Mission. The former loses £32,000, and the latter £26,000. Much of the loss will, perhaps, not require to be made good. It is most likely that the Society will not re-establish the Secundra Press.—*Nonconformist.*

**ST. MARGARET'S, WESTMINSTER.**—In consequence of the great congregation which has attended the evening service at this church on the two last Sundays, an increase which is attributed to the fact that thousands have been unable to find room in Westminster Abbey, and have thus sought the nearest place of worship, the Rector, the Rev. W. Cureton, Canon of Westminster, has determined to establish a series of special services suitable to the occasion.

**THE FATHERS OF THE DIFFERENT CHURCHES IN SCOTLAND.**—By the death of the Rev. Principal Macfarlan, the Rev. John Anderson, United Presbyterian Church, Kilsyth, is now the oldest minister in Scotland. This patriarch was ordained in 1793, and yet he still preaches with energy. The second oldest minister is the Rev. Peter Young, Wigtown, who was ordained in 1799. He is the father of the Established Church, and is in his eighty-fifth year. The father of the Free Church is the Rev. William Burns, Kilsyth, who was ordained in 1800. The Father of the Episcopal Church is the Rev. Patrick Coshine, Montrose; he was ordained in 1800. The Rev. James Kennedy, Inverness, is the father of the Congregational Church; he was ordained in 1806.—*Press.*

**REV. DR. FLEMING.**—Dr. Fleming was born at Bathgate in 1785. In the early part of the present century he was licensed to preach the Gospel in connexion with the Church of Scotland, and was first settled as minister at Bressay in Shetland. Here he remained till 1811, when he was removed to Flisk in Fifeshire. In 1832 he left Flisk to become minister of Clackmannan, and, after remaining there for a few years, was appointed Professor of Natural Philosophy in King's College, Aberdeen. In this situation he remained until 1845, when he accepted the chair of Natural Science in the New College, which he occupied till his death.

Besides a treatise on Meteorology, published two or three years ago, Dr. Fleming was the author of two standard works,—one on the *Philosophy of Zoology*, the other a *History of British Animals*. As a naturalist, he was universally regarded as standing in the highest rank. He was one of the first to point out, on grounds drawn both from Scripture and Science, that the Noachian deluge was of partial extent; and this theory he continued to enforce with perspicuous and cogent reasoning in the chair which he has just left vacant. In the early part of his life he had profoundly studied what is called the Neptunist scheme of cosmogony; and to the last he was, as a naturalist, perhaps too jealous of all opposing or independent theories. Besides the regular works which we have mentioned, he was the author of many articles in the *Encyclopædia Britannica* and the *Edinburgh Philosophical Journal*.

Dr. Fleming died very suddenly on the 18th November. He had attended to his ordinary duties at his class the previous day.—Abridged from the Edinburgh *Witness*.

**MR. SPURGEON'S CONVERSION.**—The Rev. C. H. Spurgeon, preaching at Ross recently, gave an account of his "conversion." He stated that in

early boyhood he was the subject of many impressions, and those of so painful a nature that he might truly say that he was a miserable wretch. So at last he determined to attend three times on the Sabbath in the house of God, and to go to every chapel in the town in which he lived, to seek a balm for his wounded spirit. It was not without prayer he formed this resolution; and day after day he cried to God—but had never heard the Gospel preached. He said this without disparagement of the ministry of his native town: for they were good men and true; but one preached the experience of the child of God, and he had nothing to do with that; and another told of the future blessings of the regenerated, and that did not apply to him: on one Sunday the text would be, "Be not deceived, God is not mocked;" and again, "The wages of sin is death;" he only became worse and worse after hearing discourses which drove him to despair; and then came the text for good people, but not a word for him. At last he found a Primitive Methodist chapel, of which he had only heard before, that the singing was so loud that it split people's heads. Well, he went there: and he did find that they sung quite as loud as he liked to hear. But the text was, "Look unto me and be saved, all ye ends of the earth." Now that was what he wanted to hear. He knew that was intended for him; and indeed the preacher fixed his eye upon him and pointed him out with his finger, and said to him, "Young man, you are under great distress of mind—(and, sure enough, that was true)—and you will continue so. Look, look," he added, in a voice that he (Mr. Spurgeon) should never forget, and whose tones of thunder made his own sound weak—"look to Jesus now, and be saved." "Are you lightened of your burden?" said he; and he felt that he could have sprung into the air, for he had looked, and his burden of sin had left him.—*English Paper.*

**DEATH OF A FREE CHURCH MINISTER AT FLORENCE.**—A Correspondent of the *Morning Post*, writing from Florence on the 23d inst., records the "death of the Rev. Robt. Maxwell Hanna, who for the last eight years has most zealously and faithfully done his duty as pastor of the (Free) Church of Scotland here. That loss will be felt with all the force of a personal bereavement in many a humble Italian dwelling. His death, which happened last Saturday evening, was caused by the complete prostration consequent on a gastric fever. His remains were deposited yesterday in the Swiss Protestant Cemetery. Dr. Stewart of Leghorn delivered, according to the custom of the Scottish Church, a short and impressive prayer before the body was conveyed to its resting-place. He had attained little more than the half of the appointed term of human life, his coffin bearing the inscription 'Robert Maxwell Hanna, aged 35.'"

### MISSIONARY AND RELIGIOUS.

#### EDINBURGH BIBLE SOCIETY.

The Annual Meeting of this Society was held in the Queen Street Hall. Mr. A. Black, M.P., presided.

Mr. BLACK, in the course of his remarks, said—in India and in China more than one-half of the human family have been for ages involved in gross darkness. Now the first beams of the dawning day have shot into the gloom of heathenism and idolatry. At one time it was said that conversion to Christianity was there impossible from the zealous exclusiveness and arrogant barbarism of the one, and from the adamantine chain of caste and the debasing power of cruel and obscene rites of the other; but He, who can make the wrath of man to praise Him, is evidently by fearful works now preparing the soil both in China and India for

## THE PRESBYTERIAN.

the reception of the good seed of the Word. China is at once torn by intestine tumults and drawing down the power of foreign nations to break the barriers which separate her from European light and civilisation. And, when we contemplate the appalling events which have been lately passing in the great eastern dependency of the British crown, we may well wonder that human nature, fallen and corrupted as we know it to be, could possibly be guilty of such diabolical atrocities. If the Bible had been widely circulated among the people, and believed by even a small minority, I doubt not it would have so purified the moral sense of the majority of the people that such atrocities could not have been perpetrated. (Hear, hear.) As the salt, which Elisha cast into the spring of waters, healed them so that they caused no more death or barren land, so would the spiritual salt of the Word to a certain extent have counteracted the desperate wickedness of the natural heart. If the blood of the martyrs is the seed of the Church, what fruit may we hope for from the fearful sufferings of Christians in India? The massacre of thousands of Christian men and women and the blood of the innocent children cry from the ground, not only for vengeance, but utter a loud warning to British Christians to use the means which God has given them to heal the poisoned waters of heathenism. (Applause.) From the tombs of the Christian heroes, Havelock and Lawrence, and a noble company of martyrs, we may hear a voice imploring British Christians to communicate to India the only remedy for the fatal moral evils now preying on its vitals; and it is at the peril of our country if we neglect to furnish the means of salvation. (Applause.)

Mr SIM read an abstract of the Committee's annual report. It stated that the number of Bibles and Testaments (English and Gaelic) issued from the depository in Edinburgh during the year was 61,789, being 7466 more than in 1856, and 42,971 more than in 1847; 6489 Gaelic Bibles and Testaments had been supplied to the Highlands, and to Highlanders who had emigrated to the colonies; 16,593 copies of English Scriptures had been distributed in Ireland; 1100 among the poor in the more neglected districts of the City; 4140 Bibles and Testaments had been sent to Australia, New Zealand, and British America, and furnished to troops and sailors under orders for India and China. The Society had now five colporteurs in France, by whom about 1500 copies of the French Scriptures have been circulated during the year. About 5000 copies of the German School Bible, and 10,000 tracts against the Apocrypha, had been placed at the disposal of the Rev. Mr Oncken, Hamburg. The following donations had been made:—£80 (and 200 Spanish Testaments) for operations in Spain; £50 in aid of the publication of a new edition of Diodati's Italian Testament; £80 to Dr Marriot, Basle, for the publication of tracts against the Apocrypha. The Committee intimated also that the present position of India, as connected with opportunities for enlarged missionary effort, had not escaped their attention, and that they would be prepared to aid in any movement for the increased circulation of the Bible in that country. In regard to funds, the income had been equal to the expenditure.

The Rev. Mr. MAIN moved the adoption of the report, which was seconded by Colonel ANDERSON, and carried unanimously.

The Rev. Dr. THOMSON moved a resolution pledging the supporters of the Society to persevere in the work of Bible distribution. In the course of his remarks he referred to the question of the expediency of a new translation of the Bible; and said that, without committing the Society, whilst he would very gladly welcome an edition of the Bible accompanied by a series

of modest notes from a committee of eminent commentators, he would oppose the publication of a Bible with the imprimatur of Parliament, and intended to supersede the present one, as presumptuous and perilous.

The motion was seconded by Mr. STEVENSON, and carried with acclamation; as were also votes of thanks to the Directors and Chairman; and the appointment of Principal Lee, Colonel ANDERSON, and Mr Bruce of Kennet, vice-presidents. The meeting was closed with prayer.

PROTESTANT CENTRAL SOCIETY  
OF FRANCE.

The following statement has just been received from the Committee of the Central Society, on behalf of which, as well as of the Waldensian Church, we propose to appeal to the Church on Sabbath the 17th inst. (Jan.):

The Protestant Central Evangelising Society continues, under the blessing of God, to prosecute its labours for the advancement of the kingdom of God in France. Their labours have a two-fold object. *First*, To awaken Protestants, who, being thinly scattered, and deprived of the means of grace, are in danger of letting slip their faith, but who, being awakened, may become, in the midst of a Romish population, the leaven which shall leaven the whole lump. *Secondly*, To enlighten Roman Catholics, who, finding nothing in their own religion to meet the wants of their souls, turn to the Gospel, and desire to hear it preached.

The Society has extended its labours over 36 of the 86 departments of France, and occupies from 70 to 80 stations. It employs 46 agents, of whom 20 are ordained ministers. Its lately established Theological school in Paris has already sent out 15 pastors, and is at this moment, either in Paris or elsewhere, training 40 young students for the work of the ministry. This is of incalculable importance, for the want of evangelical ministers is one of the greatest obstacles to the progress of the Gospel in France, and many of our stations, and even churches, are sometimes on this account deprived of the means of grace. One half of our stations have been established in the midst of a population who, a few years ago, were almost unconscious that there were Protestants in the world, or who, at any rate, were utterly ignorant of what Protestantism means. And now we are under the mark when we estimate at 3000 those who, by the instrumentality of the Society, have been brought under the power of the Gospel, and have broken their connexion with Rome, among whom many have truly joined themselves to the Lord in spirit and in truth. Around these centres of Gospel light religious movements have taken place, which prove that a wide door is now open to the Gospel in France. Often whole communes, or the greater proportion of their inhabitants, have made application for preachers and, had the Society the means, they could greatly multiply their stations and churches.

Lately a whole village, named Xambes, near Mangles, with the mayor at its head, petitioned for the establishment of a Gospel minister among them; and no sooner was Protestant worship legally authorised than the pastor who preached the first sermon had hundreds of hearers, while the Popish priest, who had been hastily despatched thither by the bishop, had only six. Many such cases might be cited. Thus at Moulins scarcely was the station established when many entire families publicly embraced Protestantism. At Mons, also a new station, the influx of hearers has been so great that three times it was found necessary to enlarge the place of worship, and since last Easter 21 persons have been publicly added to the Church, and we hope to the Lord. Again at Crevcoeur 17 proselytes were last year (1856) admitted to the Lord's Supper, 9 more in the

month of January last, and many more are in course of preparation. And, what is still more cheering, in these, as well as in our other stations, our new brethren in the faith are doing honour to their profession by their Christian conduct, purity of manners and active charity. In this all-important respect there is a marked and sensible progress wherever our agents are labouring. The reports of these agents abound in most edifying particulars. Here a poor labouring man, burdened with a large family, declares that, since he became a Protestant, and was made acquainted with the Bible, he is the happiest man in the world. There an old man, called at the eleventh hour, devotes his closing years entirely to the service of his Heavenly Master, conducts his whole family to Christ, and dies in perfect peace. There, again, a young man brought up by a priest has his eyes opened to the Gospel, embraces it with fervent love, resists every persuasion to retrace his steps, and exhibits the utmost zeal to propagate the truth which he has himself received.

We regret that we cannot lay before you all the encouraging facts with which the correspondence of our agents supplies us, in order to confirm your estimation of their success.

During the last year the Central Society has expended in the work of the Lord about £4120. This year its expenditure will be, at least, as great; but, had we double the amount at our disposal, it would scarcely be sufficient to meet the demand; for rarely does the Committee meet without being compelled to refuse some new applications. The current expenses at this moment have laid us under a debt of above £800.

Meanwhile the time has come to work—to work much, to work more than ever—for the Gospel in France. There is a decided movement in the minds of men towards religious ideas. The Gospel alone can meet these wants, which are becoming every day more apparent, and which may be traced even in the pages of the public journals. On the other hand the Romish Church feels that everywhere the people are escaping from her dominion, and that Protestant views are continually gaining ground. She has consequently redoubled her efforts, and is opposing Protestantism with all her might. The Truth will triumph; but for this end many a hard battle must yet be fought under the eye of the Lord. The Central Society is one of the most important and numerous divisions of the Lord's army engaged in France in this holy war. Let all those who love Christ come to our aid by their Christian prayers and Christian liberality.

THE WALDENSIAN CHURCH.  
[From the "Edinburgh Christian Magazine" for January.]

We have great pleasure in submitting the following translation of a letter from the moderator of this ancient evangelical church to the Rev. Mr. Macleod. The Waldensian deputies who appeared at our last General Assembly, and whose addresses, along with that of the excellent W. Monod, deputy from the Central Protestant Society of France, excited so profound an interest, received an assurance that the Church of Scotland would extend a helping hand to her sister of the Valleys of Piedmont. Our Church has too long stood aloof from the faithful and struggling Protestants of the Continent. These have difficulties and discouragements to encounter, of which we, in this land of religious liberty, know nothing. They ask for our sympathy, and for a substantial evidence of that sympathy in pecuniary assistance, of which they in their great poverty stand much in need. Our contributions to Continental missions are required for helping our brethren to maintain and extend their operations. They will have

an additional value as an evidence of our sympathy,—an evidence to those who are struggling amidst almost overwhelming opposition, and often against active persecution—that they are not labouring unobserved, but that others in more favoured circumstances are disposed, for the sake of their common Lord and Master, to make common cause with them.

We are happy to observe that, as authorised by the General Assembly, there is to be a collection throughout the Church of Scotland for Continental missions on the third Sabbath of this month. May it be worthy of our Church! Hitherto we have come far behind the other Churches in Scotland in our support of Protestantism on the Continent. Do we wonder if the fame of our zeal and love are not "spread abroad"? May the God of all grace enlarge both! so that, as we abound in other gifts, we may abound also in this one of brotherly love.

LA TOUR, 28th November, 1858.

Sir, and dear brother in Christ,—Our brethren, Messrs. Pilatte and Lantaret, have told us of the sympathy which they found in the bosom of your Church, and of the evidence you are prepared to give us of your lively interest in our work of evangelisation. We rejoice greatly at your offers of Christian co-operation in a work which is very dear to us, but which is in many respects a very difficult one. Without taking into account the difficulties inherent to our natural feebleness, and the numberless obstacles which we have to encounter in our path, and which are nowhere so formidable as in Italy—the classic land of superstition and religious despotism—we must inform you that we are passing through a time of remarkable difficulty, owing to the present financial crisis. It is accordingly with all the greater joy and the more profound gratitude that we receive testimonies of affection and of interest. On our part we feel the duty of meriting this interest by a faithful and steadfast direction of our work, and by a spirit of faith, of perseverance, and of confidence in Him who hath said, "I will never leave you, nor forsake you. Do not grow weary in sowing, for ye shall reap in due season." The duty of evangelisation is so clear in our eyes, from the declarations of the Word of God, and from the blessed example of our fathers, that we say with the apostle "Necessity is laid upon us; yea, woe is unto us, if we preach not the Gospel." We recognise the need for adding to the mere statement of our principles the evidence of facts, and making our Christian brethren acquainted with the fruits of our labours. This is the end we have in a report which is in course of preparation. I will confine myself to-day to some words on the state of the Vaudois Churches before the development of the missionary work in Piedmont.

In 1848 our Church had within its ancient and narrow limits 15 parishes. It had, besides, one pastor at Turin, acting as Pastor to the Protestant embassies, and ministering to different Protestants of the capital. Since that time Turin has been added to the 15 old parishes, and forms the 16th.

Since the granting of the constitution of 1848 the number of ministers in the service of our Church has been doubled, through the extension both of our College and of our missionary operations. In considering attentively this progressive advancement, this development of our resources, with the proclamation of our political liberty, we cannot but recognise the hand of God, working for the accomplishment of His designs of love. Thus our College, which is our spiritual arsenal, where we make ready our living armour, had, in 1848, two professors, who were pastors. We have now eight. We conduct there the whole course of studies necessary for the ministry of the Word. The

Theological Faculty was formed two years ago. We have, besides, a normal school for the instruction of pious teachers, to supply our parish schools, and for the work of evangelisation. There is also a girls' boarding school in a prosperous state. These three establishments all have some Italian pupils, who will be very valuable for the missionary work.

At Le Pomaute, in the valley of St. Martin, there is also a preparatory school, conducted by a minister and one teacher. We have also charitable institutions, which are in a satisfactory state.

Since the year 1848 a missionary spirit has been awakened in our Church. It has been supported by measures taken within the Church, and by favourable circumstances without. In the year 1847 one of our ministers went to Florence upon the invitation of a deputy from Tuscany, who came to say to us, "Come over and help us." The work was blessed with success. A second minister went there. But soon afterwards both were expelled.

Thus commenced the work at Turin by missionary preaching by the professors from La Tour. One evangelist was placed there, and soon afterwards a second. The work made most pleasing progress. Genoa was the second town where we placed an evangelist. He was well received also. We now have two evangelists there—one of them a minister, the other an Italian brother. At Nice, also, we have two pastors—one of them for the strangers, the other for converted Roman Catholics. Two new stations have recently been established—one at the important town of Alessandria, the second at Courmayeur, famed for its baths. The chief town of our province, Pignerol, is also at present the scene of a work of evangelisation, conducted by the professors of La Tour.

From this brief statement you will perceive that the Lord Himself calls us to this noble work. I abstain from further particulars, hoping soon to send you a more detailed report of our present condition. We warmly commend our work to your Christian co-operation and your prayers, for our necessities go on increasing in proportion to the extension of our labours. Accept, with the expression of my gratitude, the fraternal Christian affection of yours, &c.

B. MALAN, Moderator.

## REVIEWS.

### "ENGLISH HEARTS AND ENGLISH HANDS."

The term "navigator," abridged into "navvy," applied in the first instance to the Irish labourers who crossed the Channel to obtain employment, has long been used as a general designation for the workmen employed on the railways and other public works of the Mother country. These men, derived from the lowest classes of the people in Great Britain and Ireland, possessed of great physical powers with very little moral cultivation, rendered unsettled and too often reckless by the uncertain nature of their occupation, their roving life, and absence of all home ties, have been generally looked upon as a set of wild, untamable outlaws, wanting in a great measure the gentler feelings of humanity, and well-nigh destitute of moral sensibility.

That this is not the case, as well as that the steady, persevering labours of Christian love shall always meet with some measure

of success, is abundantly proved in a most interesting little book by the authoress of Captain Vicars' memoirs, entitled "English Hearts and English Hands."

The numerous readers, to whose hearts the memory of Hedley Vicars has endeared itself, even as that of a loved and familiar friend, will revert with peculiar interest to one village in the vicinity of London,—a spot consecrated by those precious seasons of friendly intercourse and Christian communion which so refreshed and cheered his spirit, when he could escape from his noisy barracks to the 'heavenly calm of blessed Beckenham.' Any fresh unfoldings, however slight, of that bright young Christian life; any glimpses of the labours, interests and occupations of those whose love he valued so highly and in whose hearts his death has left "a sorrow that never can grow old," will be hailed by many with eager interest. But these, after all, form but a small part of the attractions of this remarkable book, which is characterised by the graceful simplicity of style which marked its predecessors.\* On higher grounds than these it claims the thoughtful attention of every Christian philanthropist. It is the simple, unaffected, unostentatious record of a great work wrought; of the steady, persevering and successful efforts of a true-hearted English woman in winning to the Saviour she loves many of her degraded but far from irreclaimable countrymen. Throughout the interesting narratives with which the book abounds, and cold-hearted indeed must he be who can read many of them without a thrill of irrepressible emotion,—we know not which most carries away our sympathies,—the Christ-like devotedness of the refined and gentle English lady, or the warm outgushings of gratitude and affection with which those rough hearts beat so true a response. And at the same time we are called anew to admire that wonderful "expulsive power of a new affection" which could tame those fierce and rugged features into the gentle docility of a little child by the simple story of a Saviour's love.

The erection, on the heights of Sydenham, of that world-renowned edifice of iron and glass, which crowns their summit, necessarily involved the employment of several thousands of the workmen or "navvies" we have already alluded to. Fine, stalwart, lion-like men they were in physical power—but, as far as regarded the higher part of men's nature, little better than savages. Of the state of their intellectual resources we have a touching and vivid picture in the remark of one "navvy," who wondered respecting Heaven whether how it can be happier than sitting in the public house over a good jug of ale with a fiddle going. *I don't know a pleasure as comes up to that!* When

\* "The Victory Won," and "Memorials of Captain Hedley Vicars."

about two hundred of these workmen came to lodge at Beckenham, the Christian benevolence at the Rectory was roused to make the most of the opportunity thus afforded, little knowing whereunto this would grow. By kindly advances towards making friends, visiting the men in their lodgings, and even penetrating into the beer-shops, to allure them forth to hear of nobler "pleasures" by unvarying kindness and cordiality, turning off even the blunt and surly refusal by gentle words and little acts of kindness, meeting the Infidel disclaimers of the Bible by judicious and kind expostulation, and showing an interest in all by thoughtfully providing some little treat for their gratification; their hearts were won, and many, if not all, gradually induced to attend the school room service and evening "cottage readings," established especially for their benefit. The glorious truths of the Gospel, now brought to bear upon these untutored hearts, softened previously by the experience of such unwonted kindness, took effect with wonderful rapidity; and the effects produced in those who had seemed confirmed swearers and drunkards might well seem incredible to those who known not the power of that grace which can work impossibilities. It was not long before some of these returned wanderers took their places at the communion table with a sineerity and depth of feeling which showed how thoroughly their convictions were inwrought with their earnest natures. One, with a conscientiousness which more enlightened Christians might do well to copy, came forward to his first communion with much fear and trembling, lest by any future "slip" he might "bring shame upon the name of his Lord," "and that," he said, "I could not bear."

Of course the picture is not always so bright. Even in hearts really touched with Divine love old habits *would* reassert their claims, and quarrels and even fights would arise, and, worse still, the fatal spell of intemperance would sometimes prevail over the "new obedience," and a temporary return to old carousings attest too plainly the force of the Tempter. But, although the fall was disappointing, bitter and deep and true was the return. "I have wept bitterly every night since it happened," was one man's touching confession, and their humility and self-distrust to do better showed how effectual was the re-penance. These deviations, however, could not excite surprise. Human nature could scarcely have been expected to act otherwise. Well does the authoress remark, "when the balance shall be struck between small sins (so called) with great pleasures in the one scale, and crying sins with few responsibilities in the other scale, who shall say that Infinite Justice may not see deeper guilt in the unkind word, the uncharitable suspicion, the selfish act, and other manifestations of an un-Christ like

spirit in which Christians are too often tempted to indulge than in the more glaring departures from the law of God of those who have but just begun to hear a Saviour's love, and to know anything of its constraining power.

During part of the narrative Hedley Vicars appears among the fellow-labourers in this work of love. Once more we are privileged to trace his footsteps, indefatigable where good could be accomplished, as he bent his steps to the London Hospital to visit a sick "navvy," as he addressed the assembled workmen in some cottage at Beckenham, or spared an hour amid his last partings from his English friends to encourage and cheer one of these humble disciples in his onward way. Fondly indeed was his memory cherished among them when far away amidst the horrors of that winter's campaign. Three of them even enlisted in the hope of being sent out to the Crimea to be once more "alongside" their beloved friend. One of them realized his hopes, and enjoyed for a time amidst the perils and privations of camp life the counsel and intercourse he so much desired,—an intercourse soon to be interrupted,—but not long, for he too was one of those

"Whom England"  
"Shall never welcome back."

As months pass over, we come once more to that sorrowful season when the name of Hedley Vicars needed no longer to be remembered at the Throne of Grace, and when these rough but true-hearted friends mourned with an unfeigned sorrow over that distant Crimean grave which had closed over so much bright promise. Deeply was the stroke felt by the bereaved hearts at the Rectory, but even in the first bitterness of their grief no selfish sorrow was permitted to throw a check on the unremitting labours of Christian love. The Crystal Palace work was over now, but the formation of an "Army Works Corps" for service in the Crimea opened a new field of labour, in which, accompanied by one of Hedley Vicars' bereaved sisters, on the very anniversary of their last parting from him, Miss Marsh went forth to "sow in tears." She was indeed to reap in joy. The earnest efforts, so successful before, were not less so now. As she gained the confidence and riveted the attention of those with whom she came in contact, they expressed the generous desire that their less favored comrades should also hear the "glad tidings." The wish was not expressed in vain. Outside the Crystal Palace every morning four hundred of these "wild" men were assembled to receive the wages for which as yet no work was required. Among this formidable body operations were commenced by kindly addressing them and offering little Testaments, Tracts, &c. Soon large accessions to the "Cottage

Readings" at Beckenham showed how much the interest shown was appreciated. The "seed seemed indeed to have fallen on" good ground, and to have brought forth accordingly. To many of these untaught minds "conversion" was truly—what its name implies—a complete *turning of heart*. It could have been no weak transitory impulse which so penetrated the inmost being of men so uncultivated,—so unaccustomed to look beyond the outward and visible—which proved strong enough to overcome the iron force of old habits and inclinations, and which was able to support and comfort them amid the hunger, cold and toil of their camp life before Sebastopol. Along with this change was blended, as was most natural and right, a strong feeling of gratitude and love towards her who under God had been the instrument of effecting it. It was no common tie which bound their strong hearts to their benefactors. Seldom have we read of more touching demonstrations of respectful, almost reverential, gratitude and affection than those of the parting scenes, when the final embankments took place and the corps was about to set out for the distant scene of their labours. Scarcely can we have a more convincing proof of the influence that can be gained over head-strong and turbulent natures by unvarying gentleness and kindness than the magical effect—upon an excited body of these men, who, maddened by injustice, were threatening the feeble police force with instant and terrible vengeance—of a single word from "the woman whom they regarded as their friend." In the simultaneous shout of "Trust ye to the end of the world," how much of hearty, child-like, unhesitating confidence is displayed! And in the overflowing of their attachment and grief at parting from one to whom they felt themselves so deeply indebted they earnestly requested her to accompany them to the Crimea, as they expressed it—"to keep them straight." Yet these, for the most part, were not impulsive Irishmen or enthusiastic Celts,—but belonging to a class which we have been accustomed to consider "phlegmatic, unimpassible Englishmen!"

As had been the case formerly, the only dark shadows, cast upon the otherwise unsullied brightness of the scene before us, were thrown by the terrible destroyer intemperance. The authoress adds her voice to the many eloquent appeals for legislation regarding this most fatal and prevailing vice.

"Oh, what can be done to rid Britain of this besetting sin of her working classes? Will no great soul give to this subject serious thought and persevering effort? Is there no "wise man" who will stretch out his hand to "save a city," or a nation, by his wisdom in suggesting and his energy in carrying through a moral or

legislative cure for this corroding disease? Will the day never come, when we shall be able to give our working brothers their own little green isle here and there upon a sea of toil without it; ending by numbers of them drinking themselves into ferocity or idiocy?"

The kindness and aid so freely extended to them while in England did not cease on the withdrawal of the Army Works Corps from their native shores. During their absence Miss Marsh, aided by her nieces, undertook to receive their monthly wages and take care of their "property" until they should return to claim it. In some cases *wives and children*, as well as money, were left under the protecting care so kindly offered. Another instance of the entire confidence of their trust is their indignant refusal of the receipts, which, as a customary formality, were presented to them. They could and did place implicit reliance in one who had shown herself so true and sympathising a friend.

During the period of their absence many encouraging letters came from the Crimea to Beckenham Rectory, telling in their own simple, genuine language, how these honest "English hearts" were striving to help each other on in the way. The gratitude shown then, and on their return, was most touchingly displayed in many ways;—in none more *feelingly* and *delicately* than in the impulse that prompted them to bring, as a grateful offering to those who they knew would value it so highly, a little memento—a piece of stone or dried flower from "one grave in the Crimea!"

The latter part of the volume is chiefly composed of letters from some of those now widely dispersed "navvies" and some interesting details of the efforts still unremittingly persevered in for the improvement of all who come within range of the influence so faithfully and successfully brought to bear upon them. The secret of this influence, whose effects seem almost magical, must be contained in the three qualities so eminently displayed throughout the book—love—earnestness, *sympathy*. Without the last,—the genial, hearty sympathy, frank and sincere as it should ever be, between man and man,—the two first powers, deep and true as they were, must have fallen far short of the result attained. Earnestly does the authoress appeal for a more extensive application of this wonder-working agent, "Remember that men are your brothers,—'Love as brethren, be pitiful, be courteous.' The working man values your courtesy above your liberality and your friendship most of all. Allow him the glorious equality of being able to repay friendship with friendship, *God gives it to you, and will you not give it to your brother?* It was a noble sentiment and a great truth which Judge Talsford died in uttering—"That

which is wanted to hold together the bursting bones of the different classes of this country is—not *kindness*, but—*sympathy*!

"Whene'er a noble deed is wrought,  
Whene'er is spoke a noble thought,  
Our hearts in glad surprise  
To higher levels rise."

Thus, most truly, sings the great American poet. And, as we close *this volume*, we cannot but feel that we have been dwelling for a season in a purer atmosphere,—an atmosphere elevated far above the common every-day world, with its selfish interests and mercenary cares,—an atmosphere akin to that in which *He* dwelt who "went about doing good." We feel that we have been privileged to accompany in her blessed work one who sought to follow in *His* footsteps;—to watch her in her earnest endeavours to win souls to her Saviour,—and to rejoice with her in the success that finally crowned these endeavours. But she would esteem her work in writing the record of her labours as worse than thrown away, —if admiration for herself were the only feeling left by its perusal. "Shall the generous fire," she asks, "die out with the close of the book?" Surely not, if we have read it to any purpose. Surely not, if we are in any measure moved by the spirit which pervades it! Have we no work to do for Him who hath redeemed us with His own blood? Is there no field for exertion within the reach of every one of us,—no degraded man,—ignorant woman,—no untaught child to instruct and reclaim? Most abundant are the opportunities continually scattered around our daily paths, if we would but see and improve them;—and most heavy will be the responsibilities we shall incur if we do not! Then let us be stirred up by this voice from afar to go on with redoubled energy. True, we may have many discouragements,—many disappointments. Our way may be often hedged round with difficulties. The hearts around us may be seared and hardened,—and to hope for such effects as we have read of may seem the wildest of impossibilities. But there is one with whom "all things are possible," —and He can give us strength. And even in failure—

"If for our unworthiness  
Toil, prayer and watching fail,  
In disappointment Thou canst bless  
So love at heart prevail!"

As we hope all our readers will procure the gratification of reading the work for themselves, we have not attempted many extracts, but we cannot refrain from quoting the closing appeal.

"Above all, O favored ones, who have the knowledge of the glad tidings of the redemption of the world by our Lord and Saviour Jesus Christ, bringing glory to God in the highest and on earth peace, good-will towards men, God forbid that

you should shut up in your hearts this message of life and peace, instead of giving it in its fulness to every fellow-creature within your reach. If you have but once heard of it for yourselves, you are bound to bid others welcome to drink of the "rivers of the water of life." Let him that heareth say 'Come.' If you have long ago learned to love the Gospel of Jesus Christ, but the fervour of that first love has fled, speak to *others* of that half-forgotten Saviour, and you shall find that there is a life-giving power in the name of Jesus to restore fidelity to your own chilled soul."

A traveller was crossing mountain heights alone over almost untrodden snows. Warning had been given him that, if slumber pressed down his weary eyelids, they would inevitably be sealed in death. For a time he went bravely along his dreary path. But with the deepening shades and freezing blast of night there fell a weight upon his brain and eyes which seemed to be irresistible. In vain he tried to reason with himself—in vain he strained his utmost energies to shake off that fatal heaviness. At this crisis of his fate his foot struck against a heap that lay across his path. No stone was that, although no stone could be colder or more lifeless. He stooped to touch it, and found a human body half buried beneath a fresh drift of snow. The next moment the traveller had taken a brother to his arms, and was chafing his chest and hands and brow; breathing upon the stiff cold lips the warm breath of his living soul, pressing the silent heart to the beating pulses of his own generous bosom. The effort to save another had brought back to himself life, warmth and energy. He was a *man* again, instead of a weak creature succumbing to a despairing helplessness, dropping down in a dreamless sleep to die. He saved his brother and was saved himself. "Go thou in the strength of the Lord and Giver of Life, and do likewise?"

---

**PRESENTATION, WOODSTOCK.**—From the Woodstock *Sentinel* we learn that the Rev. James Stuart, minister of our Church at Woodstock, has been presented by the Ladies of his congregation with a very rich Brussels Carpet, as a mark of their friendly esteem.

---

**L'ORIGINAL BAZAAR.**—A Bazaar, of ladies' plain and fancy needle-work, was held in the town of L'Original on the 14th and 15th ultimo, to aid in erecting a Manse. Notwithstanding the present money pressure a sum over \$300 was realized.

---

**HAWKESBURY PRESENTATION.**—A handsome purse has been lately presented by a few of the Presbyterians in the village of Hawkesbury to the Rev. Wm. Johnson, of L'Original.

## THE PRESBYTERIAN.

SUBSCRIPTIONS RECEIVED SINCE OUR  
LAST PUBLICATION.

Alex. Stewart, Lyn,	.....	1858 £0	2	6
James Hamilton, Brockville,	"	0	2	6
J. Mathers, Toronto,	.....	'57	0	2
A. Wilson, "	.....	'56-7	0	5
E. W. Thompson, Toronto,	.....	'58	0	2
Miss Wilson,	"	.....	0	2
G. H. Wilson,	"	'54-5-6-7-8	0	12
Rev. J. Barclay,	"	.....	'57-8	0
James Currie,	"	.....	'56-7	0
Isaac Gilmour,	"	.....	'57	0
R. Hay,	"	.....	'56	0
Rev. J. Campbell, Nottawasaga,	.....	'52	0	2
A. Jardine,	"	.....	'52	0
A. Jamieson, Vaughan,	.....	'56	0	2
Wm. Matheson,	"	.....	'55	0
Don. Cameron,	"	.....	'57	0
T. Elliott, Williams,	.....	"	0	2
A. Elliott,	"	.....	'58	0
Adam Elliott, Cooksville,	.....	"	0	2
Mrs. Roach, Montreal,	.....	"	0	2
Alex. McGibbon,	"	.....	0	2
W. R. Muir,	"	.....	0	2
Jas. Tyre,	"	.....	'56-7	0
J. Templeton,	"	.....	'58	0
J. McLennan, Hamilton,	.....	'57-8	0	5
A. R. McLennan, Lancaster	.....	'58-9	0	5
Judge Mulloch, Perth,	.....	'57-8	0	5
James Cowie, Markham,	.....	'57-8	0	5
Mrs. Ward,	"	.....	'56-7-8	0
W. Mackleam,	"	.....	'58	0
Rev. J. Gordon,	"	.....	'58	0
Mrs. Vary,	"	.....	'57-8	0
P. Mustard,	"	.....	'57	0
Mrs. M. McFarlane, Waterdown	.....	'57-8	0	5
Mrs. M. Marshall, Nelson,	.....	'57	0	2
Robt. Campbell,	"	.....	'55-6-7-8	0
J. Gordon,	"	.....	0	2
T. Cooper,	"	.....	0	2
D. Chisholm, Oakville,	.....	"	0	2
N. Johnson, Merton,	.....	'58	0	2
J. Shivas, Black River,	.....	'55-6-7-8	0	5
Rev. W. Bain, Perth,	.....	'58	0	2
J. Mitchell,	"	.....	0	2
W. Fraser,	"	.....	0	2
J. Shillington,	"	.....	0	2
H. Hart,	"	.....	'57-58	0
W. Thompson,	"	.....	0	2
W. J. Morris,	"	.....	0	2
J. Murray,	"	.....	0	2
P. McFarlane,	"	.....	0	2
J. O. McBeth,	"	.....	0	2
D. McDonald,	"	.....	0	2
C. Meigwen,	"	.....	0	2
J. Ferguson,	"	.....	0	2
Dr. Wilson,	"	.....	0	2
J. McIntyre	"	.....	0	2
W. Mair,	"	.....	0	2
D. Robertson, Elmsley,	.....	'57-8	0	5
J. Spaulding,	"	.....	'58	0
W. McPherson,	"	.....	0	2
W. Croskerry,	"	.....	0	2
J. Waddell,	"	.....	0	2
P. Thompson, Drummond,	.....	0	2	
J. McClanaghan	"	.....	'57-58	0
D. Armstrong,	"	.....	0	5
J. McDonald	"	.....	0	5
W. Spaulding, Bathurst,	.....	0	2	
Francis Spaulding,	"	.....	0	2
W. Weir,	"	.....	0	2
P. McIntyre,	"	.....	0	2
J. Jamieson	"	.....	0	2
S. Davison, Bell's Corners,	.....	0	2	
James Davison,	"	Nepean,	0	2
Rev. S. B. Shaw, Storrington,	.....	0	2	
David Blair, Saguenay,	.....	0	2	
Robert Blair,	"	.....	0	2
Rev. J. Paul St. Louis de Gonzague,	.....	'58	0	2
Wm. Thomson,	"	.....	0	2
Nicol. Porteous,	"	.....	0	2
Gilbert Crok,	"	.....	0	2
Wm. Paton,	"	.....	0	2
Mrs. Kinghorn,	"	.....	0	2
Wm. Smith,	"	.....	0	2

Richd. Madill, Creemore, .....

A. Ferrier, Senr., Perth, .....

Rev. Wm. Brown, Perth M.A.Scd. .....

Daniel Drummond Cote de la Vi-

sitation, .....

Rev. Wm. Snodgrass, Montreal, .....

Mrs. Snodgrass, Glasgow, Scot'd, .....

Rev. R. Pollok, .....

A. D. Fordyce, Fergus, .....

J. Webster, Guelph, .....

Mrs. Mair, Saratoga Springs, N. Y.

..... .....

'58-9 .....

Thos. Gibson, Scott, .....

W. McClinton, .....

W. Nelson, .....

James Meek, Uxbridge, .....

James Johnston .....

A. Mustard, Markham, .....

Miss McNaughton, Lachine, .....

Mr. McKenzie, St. Thos. .....

J. H. Galbraith, Quebec, .....

W. Alexander, Guelph, .....

C. Davidson, .....

J. McCrea, .....

R. Patterson, .....

A. McDonald, .....

A. McQuary, .....

P. Walls, Thorah, .....

R. Bothune, .....

E. Cameron, Thorah, .....

Mrs. Cameron, .....

Rev. D. Watson, .....

James Wilson, Galt, .....

Mr. White, Long Pointe, .....

A. McDermaid, Nottawasaga, .....

J. Bissett, Lachine, .....

James Low, Lachine, .....

N. McRae, Lochiel, .....

J. McLennan, .....

Col. McBean, .....

J. Fraser, .....

R. Dewar, .....

Rev. Professor Weir, Kingston, .....

Rev. W. Murray, Moncton, N.B., .....

F. Bickerton, Kingston, .....

A. McPherson, .....

J. Galloway, Scott, .....

J. Johnston, Stouffville, .....

A. Young, Coborne, .....

A. Hall, Waterdown, .....

T. Little, .....

J. Campbell, Montreal, .....

J. Moore, .....

Rev. T. Fraser, Lanark, .....

Peter Campbell, Nepear, Ottawa, .....

Nathaniel Burwash Arnsprier, .....

J. Mackray, Kingston, .....

W. Wells, Williams, .....

John Duff, Kingston, .....

Peter Graham, .....

Rev. P. Watson, Williamstown, .....

Rev. P. McVicar, Martintown, .....

James Urquhart, .....

K. Urquhart, .....

Alexr. Robertson, .....

P. McDermid, .....

Alexr. Scott, .....

John M. Gregor, .....

Andw. Foulds, .....

F. Ross, .....

Mrs. H. McDougall, .....

M. McMarn, .....

J. Robertson, .....

P. W. Conroy, .....

Alexr. Munro, .....

Dun. McLennan, .....

Angus Grant, .....

H. Robertson, .....

Dun. McMarn, .....

Mrs. M. McMarn, .....

Robert Brown, Martintown, .....	1858	0	2	6
Alexr. McMarn, .....	1857	0	2	6
N. Montgomery Roxborough, .....	'58	0	2	6
J. McNider, Belleville, .....	'59-60	0	5	0
R. McCulloch Dundas, .....	'58-9	0	5	0
Mrs. R. McGill, Moatreal, .....	'56-57-58	0	7	6
William Carter, .....	'57-58	0	5	0
Gordon Kingan, .....	'57-58	0	5	0
Thomas Watson, .....	'58	0	2	6
Mrs. Wiley, Ramsay, .....	1858	0	2	6
Mrs. W. Wylie, .....	'58	0	2	6
J. Menzies, .....	'59	0	2	6
R. Anderson, .....	'58	0	2	6

LIFE ASSOCIATION  
OF SCOTLAND.

## FOUNDED 1838.

THIS ASSOCIATION is one of the most extensive and successful Assurance Institutions in the Kingdom. Although it does not assure *Invalid Lives*, the business during the last Five Years alone has been as follows:—

New Assurances proposed during Five Years .... 6530,—for £3,023,807 Stg.

New Assurances accepted, 5372, for ..... £2,466,446 “

Yearly Average of Assurances proposed ..... 1306,—for £604,761 “

Yearly Average of Assurances accepted ..... 1074,—for £493,289 “

The Policy Holders incur *none of the risk of Partnership*, and the sums Assured are *Guaranteed*. The ANNUAL INCOME is now upwards or £125,000 Stg.; and the ample and rapidly increasing FUNDS are invested *almost wholly on first-class Securities over Land*. The Association *does not make advances on Personal Security*, with or without Assurance Policies; nor does it ever purchase or hold the Shares of other Public Companies, and so become responsible for other liabilities beyond its own legitimate business.

A Share of the Profit is allocated annually to every Policy Holder of five years' standing or upwards, and is handed to him in money at the payment of his Premium, which is thereby greatly reduced. The Policy Holders of the first series have thus been required for many years to pay only the following Premiums for their Policies:

Examples (in Sterling) of Policies for					
Age	£100	£300	£500	£1000	£2000
Stg.	Stg.	Stg.	Stg.	Stg.	Stg.
25.	£1 8	£6 4	£5 6	£7 2	£23 9 10
30.	1 12 6	4 17 6	8 5 1	16 5 0	32 10 0
35.	1 17 1	5 11 2	9 5 3	18 10 6	37 1 0
40.	2 2 5	6 7 1	10 11 10	21 3 7	42 7 2
45.	2 8 3	7 4 8	12 1 1	24 2 1	48 4 2
50.	2 17 6	8 12 7	14 7 8	28 15 3	57 10 6
55.	3 9 11	10 9 8	17 9 5	34 15 9	69 17 6
60.	4 5 2	12 15 6	21 5 6	42 11 6	85 3 6
&c.	&c.	&c.	&c.	&c.	&c.

Until they participate in the profits, the Policy Holders of £1000 sterling or upwards need pay only one-half of the usual annual premiums, the other half being allowed to remain in their hands (at interest) as long as they please.

Head Office for Canada:  
MONTREAL—9, GREAT ST. JAMES STREET.

## DIRECTORS.

J. G. MACKENZIE, Esq. | GEO. MOFFATT, Jr., Esq.  
DAVID TORRANCE, Esq. | ALEX. MORRIS, Esq.  
Solicitors....Messrs. TORRANCE & MORRIS.  
Secretary.....JAMES GRANT  
Montreal, Jan. 15th, 1858.

The Presbyterian  
is published for the Lay Association by John Lovell, at his office, Saint Nicholas Street, Montreal.