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# The Presbyterian ;

A

MISSIONARY AND RELIGIOUS RECORD

OF THE

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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION OF MONTREAL.

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*"The Fear of the Lord, that is Wisdom."*

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**VOL. IX.**

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**MONTREAL :**  
PRINTED BY JOHN LOVELL, ST. NICHOLAS STREET.

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1856

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and the brilliant illuminations showed how intense and universal was the sympathy with which Britain's Canadian children sympathised in her triumph. Nor will we soon forget the feelings of grief and admiration with which we read of the mortal anguish, the lingering life in death, which was endured by the brave hearts who stood in the fore "front of the tearful struggle, freely shedding their life" blood for their country with a patriotism,—in not a few cases, a Christian heroism, before which we stand in awe. Nor can we refuse our deep and heartfelt sympathy to lone ones who weep in their darkened homes for those who lie buried in that grave of so many hopes and affections, the blood-strained trench of the Redan.

Turning the eyes of our memory from these melancholy scenes, we may glance at others of a very different nature in the same continent which contains the war-devastated Crimea. It has been an eventful year among the Sovereigns of Europe as well as among their people. The despot whose ambition kindled the flames of war has succumbed to the same icy grasp which has laid low so many thousands of his victims, and the late autocrat of Russia now only claims as his own a few square feet of earth. In other capitals there have been fêtes and rejoicings, magnificence out-vying itself to adorn the mutual hospitalities of the allied sovereigns of France and England; and even at the moment we write Victor Emmanuel is welcomed as a faithful ally by sovereign and people in Paris and London. Nor must we omit in our retrospective survey the gorgeous palace of Industry which has sprung up in a crowded metropolis, receiving in its richly decorated halls the representatives of all nations, and producing for a time the pleasing illusion that peace and prosperity have again tane up their abode on the earth.

But, even when the public topics which are the theme of every tongue are exhausted, the full history of the year has not been laid before us. Many things have been done that the world wots not of; secret agencies have been silently tending to consequences hereafter to appear in all their magnitude. Good has been noiselessly done in obscure quarters, which may act as the little leaven in a far greater degree than was anticipated by the doers. Infidelity has been insidiously marshalling its forces and leading them under specious guise to what it hopes will be the conquest; nor has Popery been relaxing her efforts while others have been busy. Mere irreligion too and worldliness have been binding their more negative but still powerful efforts to build up the cause of Antichrist.

But the world is composed of families, and every family, aye and every individual have their own separate and private history of the year. Some once cheerful hearts have been darkened, and the merry little feet that gladdened them, or the strong pro-

have been their presiding influences, will revisit them no more. Many a cup of happiness has been dashed to the ground, and on the other hand, many a solitary one has been "set in families." Some will look with swelling hearts on the empty places of those who were wont to make this season indeed one of rejoicing for them, while others will enter on a new year with sunshine around them, and no bitter recollections to overshadow their pleasure. Let such show their gratitude to the Giver of all good, not merely by thanksgiving, but laying themselves out to bless others even as they have themselves been blessed. And let those who have been afflicted remember that their sorrow cometh from the hand of a Father who chastiseth not willingly, and whose paternal correction is designed to "yield the peaceable fruits of righteousness to them who are exercised thereby."

We said every individual, had had his separate history 116 and is not every reader of the Presbyterian "conscious of this! There is nothing stationary."

We have been pursuing during the past year either the upward or the downward path; preparing for glory, or rushing to destruction. If this latter be your case enter not on a New Year without a sincere determination to arrest your course. You know not how soon your Maker may "change your countenance and send you away." The summer's grass may grow green upon your grave. Then tarry no longer, but make your calling and your salvation sure. There is no time to lose, for "The night cometh, when no man can work."

#### THE CHURCH IN CANADA.

The Committee have recently appointed the Rev. John Ogilvy, assistant at Gamrie in Banffshire, and the Rev. Peter Macvicar, assistant at Bonhill in Dumbartonshire, as missionaries within the bounds of the Presbytery of Montreal, and the Rev. Alexander Buchan, minister at St. Ninians, as a missionary within the bounds of the Presbytery of Kingston. They have also appointed the Rev. William Murray as a missionary within the bounds of the Presbytery of Miramichi with the view of his being ordained as minister at Moncton in that Presbytery. All of these gentlemen have sailed for their respective destinations, and the Committee fondly trust that the labours of these missionaries will be blessed for the spiritual good of the many thousands in those localities. The Committee are deeply pained to think that there is a great want of Gaelic ministers and missionaries in Canada and other Provinces, and that at present they are unable to comply with the repeated requests that have been made to send out any. They do hope that ere long they will be in a condition to satisfy the wants of the many thousands of their Gaelic countrymen who have so urgently appealed to them.—*H. & F. Missionary Record for December.*

#### ARRIVAL OF MISSIONARIES, &c.

In reference to the foregoing paragraph, it grieves us to announce that the Rev. John Ogilvy expired after a short and

painful illness on the passage to Quebec. The Rev. Peter Macvicar, who arrived here several weeks ago, besides visiting and preaching to vacant congregations within the bounds of the Presbytery of Montreal, has several times preached in both our churches with the highest acceptance. His arrival here during Dr. McGill's partial intermission of his public duties through ill health has been opportune. Mr. Buchan has also arrived at Kingston and commenced his labours. We can only reiterate the prayer of the Committee that the labours of these missionaries may be signally blessed for the spiritual good of thousands.

#### LACHINE CONGREGATION.

The death of Mrs. Simpson, the wife of the respected minister of Lachine, will yet be fresh in the memory of our readers. This is truly the case where she was best known. Her steady friendship, her cordial sympathy with those in trouble, and her readiness to relieve the distressed, are the melancholy yet pleasing reminiscences of many a fireside.

"She lived to bless, and those she blessed remembrance keep;  
She lived to love, and those she loved her absence weep."

And, in testimony of the high sense entertained of her worth, it is our pleasing duty to record that the Ladies of Mr. Simpson's Congregation, in the spirit of their wonted liberality, have subscribed about £30 and erected a handsome tombstone to her memory, bearing the following inscription.

"This stone was erected by the Ladies of St. Andrew's Church, Lachine, as a tribute of profound respect for the memory of Mrs. Simpson, the beloved wife of their esteemed pastor, and to commemorate her Christian virtues and modest worth, beautifully exemplified within the domestic circle, and in her intercourse with the Congregation. 1855."

#### CONGREGATION OF NEW RICHMOND.

It affords us much pleasure to record from time to time the substantial proofs of regard which our Clergymen receive from their flocks. It betokens a deep interest which the people feel in the comforts and convenience of their pastors.

The congregation of New Richmond, Gaspé, under the pastoral charge of the Rev. John Davidson, lately presented their much esteemed and respected pastor with a horse, to enable him to perform the onerous duties of his parish more efficiently than would be otherwise expected from him.

OPENING OF ST. ANDREW'S CHURCH, THREE RIVERS.—It is a source of real pleasure for us to chronicle from time to time the waymarks of progress our good Town has lately so plentifully furnished. We sometime ago noticed that the Presbyterians of Three Rivers had commenced the erection of a church in Hart Street; which

is now so far completed that the congregation were enabled last Sabbath to open the basement story for public worship. The church is a neat, substantial stone edifice, highly creditable to the Christian liberality of the Presbyterians of Three Rivers, and also reflecting much credit on the architectural skill and good taste of the Building Committee.—*Inquirer, Dec. 5.*

#### PRESBYTERY OF BATHURST.

##### INDUCTION AT HUNTLY.

The Presbytery of Bathurst met according to appointment in Huntly on Wednesday, 24th October, for the purpose of inducting the Rev. James Sinclair to the pastoral superintendence of that congregation. The edict was returned duly served, and an opportunity given to the Congregation to state objections, if they had any, against the life or doctrine of the Rev. James Sinclair, and, none appearing, Mr. Mann, of Pakenham, the Moderator, ascended the pulpit and preached from Matth. xvi, 24, 25. After Divine service he gave a narrative of the different steps taken in the case, put the questions to Mr. Sinclair prescribed for such an occasion, to which he gave satisfactory answers, and read the Act anent the spiritual independence of our Church to Mr. Sinclair, to which he gave his assent, and engaged also to come under the other obligations incumbent on ministers of our Church. Mr. Mann then by solemn prayer to Almighty God, and in the name and by the authority of the Presbytery of Bathurst, admitted Mr. Sinclair to the pastoral care of the Huntly Congregation, and gave him, in common with the brethren present, the right hand of fellowship. He was afterwards addressed in a solemn and impressive manner by the Rev. John McMorine, of Ramsay, and the people, in suitable terms by the Rev. Peter Lindsay, of Buckingham and Cumberland; and at the close of the deeply interesting services he was welcomed by the people, in retiring, as their future pastor.

The Congregation of Huntly have never hitherto had a Pastor of their own. While Mr. Evans was minister of Richmond, they formed a part of his charge; but in consequence of their remoteness from Richmond received but a small share of his ministrations. Since his translation to Kitley, more than 4 years ago, they have been subsisting on the slender supply furnished them by the Presbytery; still they kept together, and, though they had little prospect of ever securing a minister for themselves, never lost hope. More than once they seemed extinct as a congregation, and were certainly in a very low state when Mr. Sinclair came amongst them as a missionary, a little more than a year ago. But under his faithful labours they have rallied; and they now bid fair to be one of our most flourishing country congregations.

This day was an eventful day in Huntly, and one which, we trust, will be

associated with the ingathering of many a precious soul to the Redeemer's Kingdom, even as it has been a day eagerly longed-for by not a few in the place for many a year. More than once we heard the remark, as we mingled in the crowd and marked the glad faces of the staunch old friends of our Church, that had waited so long and so patiently for the day—more than once we heard the remark, or in words to the same effect, "we had little expectation of ever seeing this day, but God has not been unmindful of us." We do trust that God will favour this long tried congregation, and bless their young and promising minister, and make him a blessing to them.

#### PRESBYTERY OF HAMILTON.

##### INDUCTIONS.

The Presbytery met by appointment at Williams on the 24th October for the induction of the Rev. Robert Stevenson, a missionary from Scotland, and recently from the Presbytery of Miramichi, New Brunswick. The services were conducted by Messrs. W. McEwen and J. McEwen, Mr. Robb, who had been appointed to address the people, being unable from illness to attend.

The settlement of Mr. Stevenson was a very harmonious one, and bids fair to be an event of the highest interest to the congregation, so long destitute and sighing for a supply of religious ordinances. The prospect of getting as a settled minister one, so well suited as Mr. Stevenson appeared to be, to break to them the bread of life, had caused great joy among them. May the blessing of the Great Head of the Church rest abundantly on them and their young pastor, and make them a blessing to each other.

On the 31st. October the Presbytery met at Nelson for the purpose of completing the translation of Dr. Skinner from London to Nelson by his induction at the latter place. The services were conducted by Messrs. Mowat, Johnson and Burnet.

The Congregations of Waterdown and Nelson have been but a short time vacant, Mr. McDonnell, their former pastor, having been translated to Fergus in May last. They are manifestly in a prosperous condition and increasing in liberality. It is our prayer that the ministrations of their new pastor may be instrumental in building them up in grace and holiness.

#### MONTREAL PRESBYTERY.

We understand that the Rev. F. P. Sim, late of Woodstock and Norwich, was recently inducted to the charge of the congregations of Norvaltown and Russelltown; and that the Rev. John Merlin, of Hemmingford, in consequence of his advanced age has been released from his charge with the consent of the congregation and of himself, but with the under-

teaching hearts which standing that in the mean time he should afford such aid as his strength might permit. We regret that for some time we have not been favoured with any communication from this Presbytery.

#### APPEAL TO THE COLONIAL COMMITTEE FROM THE MODERATOR OF SYNOD.

It will be within the recollection of our readers that the Synod at its last meeting instructed the Moderator to prepare an Appeal to the Colonial Committee of the Church of Scotland for their aid to enable our Church to supply the many vacant Congregations with Ministers. We have now the pleasure of submitting the Appeal, and trust that it will be productive of good. As we have often already urged, we again repeat that the attention of Ministers with families might reasonably be expected to be turned to this rising Province, where there are so many opportunities of placing their children in situations of respectability and comfort. We sincerely hope that a reinforcement in the ranks of the Ministers may be speedily obtained.

To the Rev. the Convener and Members of the Colonial Committee of the General Assembly of the Church of Scotland.

FATHERS AND BRETHREN,—Even since the Secession from our body in 1844 the destitution of ministerial services in this widely extending Colony has been a subject of painful interest to every one connected.

We have looked to every quarter for assistance, and used every endeavour to accomplish this most desirable object; but hitherto our success has been very limited. The Ministers in their respective charges have as much duty to perform as they are well able to do, and, when to this is added the extensive Missionary work of not only supplying vacant congregations but also keeping pace with the rapidly augmenting wants of this country, it must be apparent to every one that the subject of obtaining a supply of men, properly qualified for the ministerial office, must force itself upon the consideration of all Christian men.

The attempt to obtain the necessary supply from among the young men rising up among us has not produced the desired result. Although we have the means of affording a proper education for Candidates for the Ministry, although Queen's College is in full operation, although attempts have been made to find out those young men whose views might be directed towards the Holy Ministry, still we have not succeeded according to our expectation.

Applications have been made to the Colonial Committee, through private channels, by congregations, as also by our Synod, and such representations made as, it was thought, would awaken the feelings of the preachers and students at Home towards us, and arouse their zeal to supply the wants of their fellow-countrymen in the

Colonies, who are panting and thirsting to have the ordinances of Religion dispensed among them. Still, with all the untiring and unwearied exertions of your body in our behalf, we are in want, our needs are clamant, and now at the risk of even wearying you with our importunity, in obedience to instructions from the Synod, I beg leave to bring the matter before you again, and, in doing so, I make an extract from the last minutes of Synod :

“Dr. Mathieson having specially called the attention of the Synod to the circumstance that no less than five Ministers of this Church have, in the providence of God, since last annual meeting of this Synod been called away by death, viz : “Rev. Hugh Mair, D. D., of Fergus ; “Rev. Duncan Moody, of Dundee ; Rev. Archibald H. Milligan, of Norvaltown ; “Rev. John Maclaurin, of Martintown, and “Rev. John McKenzie, of Williamstown, “The Synod engaged in solemn prayer, “Rev. Mr. Urquhart, at the desire of the Moderator, leading in the exercise. It was then agreed, on motion of Rev. Dr. Mathieson, seconded by Mr. Mann, that the Synod record the following expression of their sentiments, and profound sorrow on this occasion.

“While this Synod desire to humble themselves before God and to recognise in the present afflictive dispensation His righteous, all-wise and sovereign decree, they at same time, with entire submission and resignation to the Divine will, desire to give expression to their poignant sorrow under the heavy bereavement that has thus come upon them, and at same time to record their deep sense of the high personal and ministerial character of their departed brethren, and of the great loss sustained by them as individuals and a Synod, as well as by the Church in general, in the dissolution of those sacred bonds of affection, of Christian brotherhood and ministerial co-operation, which many years of mutual fellowship had strongly confirmed and united.

“And this Synod, with sincere sorrow, would take this opportunity, while recording the deaths of their deceased brethren, also to record their deep sympathy with the bereaved widows and families, commending them affectionately to the grace and consolation of their Heavenly Father, and with the congregations that have been thus deprived of their pastors, guides, and faithful friends for a long series of years.

“And, further, the Synod instruct their Moderator to correspond with the Colonial Committee of the General Assembly in reference to the Churches made vacant by the lamented death of their brethren, and set forth in the strongest light the sad spiritual destitution of their vacant Congregations in general, and more especially of that portion requiring Gaelic.”

From the above extract you will see that we are in grief and sorrow for the loss

of those Members of our body that have been removed by the hand of death, and have gone, we trust, from labour in the Vineyard to “that rest which remaineth for the people of God ;” and during the meeting of Synod another was taken from among the numbers then assembled, the Rev. Aeneas McLean, of Cote St. George, Glengary.

Willingly would I pay a tribute of respect to the memory of our departed brethren, but a higher duty calls on me not to mourn or lament for the dead ; such will not bring them back ; we shall go to them, but they shall not return to us. You will observe that three of the six Members who have been removed by death were Members of the Glengary Presbytery, and who were of the few in number among us who preached in the Gaelic language. This makes their loss to be the more deplored, as the vacancies will be the more difficult to be supplied.

Fathers and Brethren, in this the hour of our sorrow and time of distress we apply to you for counsel, and implore your assistance in the most solemn manner. Not only have we many stations rising up in new localities, many congregations long vacant, which have a claim on us to the utmost extent of our ability to supply, but we now have these congregations of our departed brethren, some of which we are unable to supply for want of Ministers who can preach in the Gaelic language.

May He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks, send His light to guide and direct us in this the time of darkness and desolation.

We are fully aware of the deep interest which this subject excites among the Members of the Colonial Committee, as well as among the Members of the Parent Church at large ; and, whilst we are cheered by the sympathy at all times expressed by you, we would now renew our application, and make our appeal more strong and urgent than ever.

Situated as we are, we have not the means of making our necessitous circumstances known sufficiently to the Probationers and Students at Home. We would ask of you to adopt such measures as you may deem the best for this end, either by your bringing this matter publicly forward by issuing a statement of our wants, and giving thereby the weight of your influence with the young men, or by instructing us to take such steps as may lead to an awakening of interest in our claims.

By appointment of Synod, along with my talented and much respected brother, Dr. Mathieson, we went to Nova Scotia in the month of July as Delegates to the Synod there. We also visited as many of the congregations in Pictou and Prince Edward Island as our limited time would allow. I need not say how delighted we were to meet with that small but devoted band of labourers in that interesting section

of our Church. There was the venerable Martin, the Father of the Church in B. N. America, worthily presiding as Moderator of Synod. There was the stout-hearted McGillivray, whose untiring work and indomitable zeal place him in the front rank of hard-working Missionaries and faithful Ministers, as well as others, whose names deserve to rank high as devoted men and successful labourers. There we found spiritual destitution more than in our own land ; and, in supplying their wants for a time, we almost forgot our own. They have as strong a claim on you as we have, and, in making this statement, I would desire to be freed from selfishness, and, in laying open our own wants, I would also remember theirs.

Fully aware that we have your sincerest sympathies, and that you have hitherto done all in your power to help us, and that you grieve that you have not been able to do more for us, we now appeal again, and we do so in the full assurance that our importunity will not restrain your desire to serve us still.

Fathers and Brethren, pardon the urgency of this appeal, overlook if there be any thing wrong, believe that I write under the strongest sense of duty, under the full knowledge of the wants we have no means of supplying, and, having constant applications, we have no means of answering.

I remain,  
Fathers and Brethren,  
Yours in the Lord,  
ALEX. MACKID,  
Moderator, &c.

THE DEPUTATION TO NOVA SCOTIA.  
LETTER FROM ONE OF THE DELEGATES.  
To the Editor of the Presbyterian.

SIR,

It was my intention to have sent you an account of the visit of the Deputation to Nova Scotia on our return ; but, as I was informed that the proceedings of the Synod, &c, were to be published in the *Halifax Monthly Record*, I wanted to receive it before writing you, as I thought your publishing both consecutively would connect them better in appearing in your columns. By some means the copy of the *Record* sent me miscarried, and it was only the other day I received it. I regret this exceedingly, and even now, though it is so late, I send you a few notes, though not so full as I at first intended.

I arrived at Halifax on Thursday morning, 5th July, two days after the Synod met, and the day before Dr. Mathieson, accompanied by W. Edmonstone, Esq., who went *via* Boston. Words would fail me if I attempted to describe my feelings on sailing down the Bay of Fundy during the clear bright sunshine of the previous day, or what I felt on entering the city of Halifax. The view of the harbour, as we drove in by the Windsor road, was magnificent ; the fog lying heavily as the

morning's sun struggled through it gave a grandeur to the scenery for which I was not prepared. On arriving at the hospitable mansion of the Hon. A. Keith, in whose company I travelled from St. Johns, N. B., I was fortunate in receiving my first salutation among the "blue noses" from the Rev. W. McGillivray, of the Pictou Presbytery, an individual whose name is well known in all the churches. When the seceding party had made their separation in 1843-4 the effect was to leave but few labourers among a very widely extended population, and those again were thinned by some going Home to enjoy the *otium* of a parochial charge in Scotland; he then resisting invitations from Home, restraining the yearnings of his own inclinations, feeling it his duty to remain, for years laboured, I may say, alone. The amount of his work then none can estimate except those acquainted with the locality. There he kept the flame alive for whose extinction the most energetic means were used, labouring incessantly, undergoing toils and privations almost incredible, going from place to place earnestly engaged in his Master's work, dismayed neither by the summer's heat nor winter's cold nor his solitary condition. This was the brother who first greeted me on my arrival in Nova Scotia; proud was I of his hearty welcome.

After breakfast I went to the place where the meeting of Synod was held, St. Matthew's Church. On entering I was much impressed with the antiquated appearance of the building, as well as the paucity of members present, for you must bear in mind that the Synod had been defunct, and that this meeting was only the second since its resuscitation. My attention was instantly riveted on the Chair, which was occupied by Rev. J. Martin, of St. Andrew's Church, Halifax. Since the decease of our venerated father, Rev. J. McKenzie, of Williamstown, Glen-gary, Mr. Martin is the oldest member of our Church in B. N. America; he has spent a long life in the most zealous fulfilment of the arduous duties of a devoted minister, and has gained himself the love and esteem of friends, the respect of opponents and the good-will of all. It may be truly said of him that he has spent his *all* in the service of his Master, from whom he will receive a reward more than commensurate for what he has given up. His venerable appearance, as Moderator, and the scene altogether, led back my thoughts to the early struggles of our Parent Church, and the names of those worthies whose memories are so dear to us. I can not describe the awe that came over me, the feeling of solemnity on finding myself in such a place and such a situation. This soon gave way when the affectionate words of welcome were addressed to me from the Chair, and on receiving the hearty shake of the hand from the brethren as they

extended theirs in all the warmth of friendship and Christian benevolence.

From the published reports of the proceedings I leave you to form your own judgement of the manner in which the Deputation was received publicly next day on the arrival of Dr. Mathieson and Mr. Edmonstone, who was received along with us as being one of the Clergy Reserve Commissioners.

The intercourse we held with the brethren during the remainder of the Diets of Synod was of the most refreshing kind. On the Sabbath Dr. Mathieson and myself filled the pulpits of the two city Churches alternately, when the congregations were large and attentive. On the Monday evening there was a large and influential public meeting held in St. Matthew's Church, at which we were cordially received, and we trust the sentiments then expressed will be responded to by both sections of the Church. On Wednesday, 11th July, we left Halifax for the county of Pictou; we stopped by appointment at Truro, where Dr. Mathieson preached on Thursday forenoon in the U. P. Church, the use of which was readily granted by Rev. W. McCulloch, from whom and others of his brethren in that county we got a warm and cordial reception. We have no stated congregation, although there are some of our people residing there. I may mention that in this Province the U. P. body has a large proportion of the population adhering to them; they were the first who occupied the field, and from their devotion and perseverance they have many large and influential congregations.

I am sure that the impression of the afternoon we spent in Truro will not quickly escape from the remembrance of either Dr. Mathieson, Mr. Edmonstone or myself, as we wandered by the banks of the beautiful river, calling to mind our youthful days when we used to wander and sport by the *burns* of our dear native land; and we were all astonished at an expression used by a clergyman whom I had met in Goderich, and whom I asked how he liked the Upper Province; he answered: "I could not live out of the *blue-nosed* atmosphere of Truro." We left Truro on Thursday afternoon, and on arriving at the stage-house I found that an appointment had been made for me to preach next day at "Salt Springs," one of the 4 congregations under the charge of Rev. Mr. McLean.

I received a hearty welcome from H. Ross, Esq., with whose amiable lady I was not permitted the pleasure of renewing an early acquaintanceship, owing to her being seriously indisposed, she being the niece of our parish minister in Caithness. I preached to a large congregation, principally Highlanders from the North of Scotland, some of whom I recognized as countrymen. I must say from my individual experience that no more pleasing feeling can animate a minister than to have those

for his hearers from the same place at Home; the feeling to me is, If the pleasure is so great to meet thus on Earth, what must be the joy in joining the assembled family Above! The Rev. W. McKay, Rogers Hill, drove over and met me in the afternoon, and I accompanied him home, and I was quite enchanted with the magnificent scenery of Fitzpatrick Mountain. During my drive I was much struck with the appearance of the farms, all cleared, not a stump to be seen, which gives them a different look from those in Upper Canada. On Saturday I rejoined Dr. M. in Pictou; he returned with Mr. McKay to Rogers Hill, where he preached on Sunday to a very large congregation. I believe I am right in saying that this was the first time the Doctor preached before such an audience; he spoke in the strongest manner of the devout appearance of the people, and they in turn were no less impressed with the eloquent, earnest and appropriate sermon they heard, though in English.

I preached on Sunday in the town of Pictou for Mr. Herdman, who along with Mr. McGillivray were dispensing the Sacrament at Barney's River. The congregations both forenoon and afternoon were overflowing, and altogether it was an interesting season, the appearance of the worshippers, the devoutness, the fervour, reminding me so much of the North of Scotland, and the gatherings there. Dr. M. preached in the evening in Mr. Bain's church, U. P., and we were invited to attend a missionary meeting there on Monday evening, where we heard the cheering intelligence of the zeal of that body, and especially the interesting account of their missionary, Rev. Mr. Geddie, in New Hebrides, and we were much gratified in turn to have the opportunity in such a place of testifying to the missionary character of our own Church both at Home and in the Colonies; and I may here mention that I had a like opportunity afforded me in Portland, State of Maine, where I spent a Sabbath on my way down to N. S. I preached there for Rev. Mr. Chickering, and addressed a missionary meeting in his church on same evening. During my stay in Pictou I visited more than once the place where Rev. Dr. McLeod, Morven, dispensed the Sacrament. It is on the slope of a hill leading down to the harbour; the people yet speak with enthusiasm of that season, and they have good reason, for the number gathered together was very large, reckoned about 5000, and the impression made by the speaker, by the blessing of the Spirit, has been lasting and productive of good fruit.

On Tuesday we paid a visit to Mr. McGillivray, and found him just returned from Barney's River; he lives in a most romantic part of the country amid glens and vallies that reminded us of that land we all hold dear. Long may he be spared

as an ornament to the Church, and a blessing to his large and numerous family. The Doctor returned to Pictou, so that he might catch the steamer to pay a visit to Prince Edward Island. He was received most cordially at Charlotte Town by Rev. Mr. Snodgrass, who regretted much that the short notice of the Doctor's visit had only permitted a few in the town the privilege of hearing him preach. He returned by the boat to Pictou, in order to assist at the dispensation of the Lord's Supper at West Branch, River John. Having never had an opportunity before of witnessing the meeting on the Friday, known as the "*men's Day*," he spoke in the most enthusiastic manner of the solemn yet exciting character of the meeting—"The men," or those whose walk and conversation, their intimate and extensive knowledge of the Scriptures, their unction in prayer, and their experimental and soul-stirring eloquence, entitle them to the appellation of "*The men*" or men of God. On the Friday during a Sacramental season the congregation assemble, the meeting is opened with praise and prayer and reading of the Scripture by one of the ministers who presides; he then calls on one of "*The men*" to speak either on some point of Christian experience, or to expound some portion of Scripture, which is done with great fluency and much to the edification of the people; two or more address the meeting, as time will permit. The Doctor told me he was much pleased with the appearance, for, the service being conducted in Gaelic, of course he could not understand what was said, but from the devout appearance of *The men*, the fervour and fluency of the speakers, the deep attention of the people, altogether it was a scene of deep interest. During all the Diets of preaching the attendance was very large, and the interest produced by one of the Canadian Deputation assisting was very great.

I remained in New Glasgow with Rev. Mr. Pollock, and preached there on Wednesday evening. On Thursday I returned to Pictou in order to be ready to proceed on Friday morning by the steamer to Prince Edward Island to assist Mr. Snodgrass in the dispensation of the Lord's Supper, to his congregation. I preached at Charlotte Town on Saturday, assisted in the solemn services of the Sabbath, preached again on Monday, and after the service addressed the meeting on the object of our mission. The greatest interest seemed to prevail, and the subject of union and the formation of a Ministers' Widows' and Orphans' Fund seemed to attract special attention. Not being able to fulfill the arrangement of returning by Pictou and meeting the Doctor at Sackville, I went by the Shediac route and thence by land to St. Johns, N. B., where I again rejoined the Doctor, and spent the Sabbath there, the Doctor preaching forenoon and afternoon, the service in the

evening devolving on me. On Monday morning we left St. Johns by steamer for Portland, where I parted from my companions. I proceeded by rail to Boston, and thence home, where I arrived in time to resume my duties in my own pulpit on the Sabbath after an absence of six weeks.

#### CALCUTTA ORPHANAGE.

We learn that an orphan in attendance at the Institution has been assigned to the Montreal St. Andrew's Sabbath School for support, and that her name is "*Beebee*." As already stated, remittances for this important object may be addressed to Mr. John Paton, Kingston, or to "The Editors of the Presbyterian." The cost of a year's support is £3 Stg. We refer our readers to the ensuing extracts from the Annual Report for full information as to the Institution.

#### EXTRACTS FROM THE

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

Your Committee make now their seventeenth Annual Report; and, in discharging this duty, they are filled with joy and gratitude: joy at the goodness which the Lord hath caused to pass before them, in the open profession which so many of their pupils have made of their belief in the Scriptures of Truth; and gratitude for the privilege which they enjoy in being members of Committee of an Association which has hitherto been blessed of God.

Your Committee have the great satisfaction of reporting that no less than eight of your pupils in Calcutta, and one in Madras, have during the past year been received into the visible Church of Christ by baptism; and that their walk and conversation have hitherto been such as becometh the Gospel, which they have taken as the rule of their faith, and the measure of their practice. Knowing the temptations which beset these young converts, let us bear them affectionately in our remembrance at the Throne of Grace; and pray that God would be pleased to carry on unto perfection that good work which He has begun within them; that He would make His holy Word as a light unto their feet and a lamp unto their path in all their trials and difficulties; and that He would enable them to let their light so shine around them that others, seeing the beneficence of that light exhibited in their whole character and conduct, may feel inwardly desirous, nay, constrained, to come to Jesus.

The work of appropriation of the children in the Orphanage, Calcutta, by Sabbath Schools, Parochial Associations and other friends, your Committee are glad to report, has been steadily progressing. There are now no less than sixty children in the Orphanage, so appropriated—being an addition of seventeen to last year's numbers. *Your Committee would take the liberty of pressing upon the attention of parents and others in charge of the young, at home or at school, this mode of interesting their children in the work of missions. By payment of the annual sum of £3 in one sum, or in half-yearly or quarterly*

*instalments, a child in the Orphanage, Calcutta, can be set apart for special support; a name will be given to her according to the wishes of her supporters, and an account of her conduct, progress, &c., will be sent Home every six months, and forwarded to them. A list of the children presently supported in that way, with the names of their supporters, will be given in the Appendix to this Report.*

From Calcutta the accounts of the Orphanage are very satisfactory. There were, at the close of the year, sixty-seven children in the Orphanage; and the superintendent reports that "during the year we have had every reason to be satisfied with the diligence displayed by our pupils in their several departments of study. Many of our little ones have become really anxious to obtain knowledge, and to acquit themselves respectably in their classes; while, amongst the elder girls, not a few have encouraged us by their consistent Christian deportment." As already mentioned, eight of the children have been baptized into Christ. Two of them have been married; one of them to a convert in connexion with the English Church Mission, and the other to a native preacher in the Baptist Mission; and both are now teachers in your day schools. The *day schools* have not been so numerously attended during this past as during the previous year. But it is trusted that the measures which have been recently taken by your Committee, viz.,—dismissing the heathen teachers, and employing only Christian teachers in these schools, will have a most beneficial effect upon the scholars in future years.

From Madras the accounts are most cheering. There are now 401 children on the roll of the schools,—358 in the Institution, and 43 in the Branch Schools,—as many as can be efficiently taught by your present staff of teachers. In the month of December last one of your pupils (Kezia), who had lived in the Mission House for nearly two years, was received by baptism into the visible Church of Christ; and it is gratifying to report that she continues to walk steadfastly in the faith. She has, since then, been married to a young man in "every way suitable." Another of your pupils (Ruth), and who was baptized more than three years ago, was married in January last to a very amiable young man, who has been employed in the Mission for some years. She and her husband live in the Mission House, and she is employed as a teacher in it. Another of your pupils (Naomi) was married on 12th April last to one of the Government servants attached to St. Andrew's Church, Madras. And another of your former pupils, and also a convert to Christianity (Paulina), was married, shortly after the examination of last year, to a schoolmaster; and she is now employed in teaching a girl's school in connexion with the St. Andrew's Church Association, Madras. At the last meeting of that Association it was stated that she was giving great satisfaction, and was likely to be the means of doing much good.

Your Committee have the satisfaction of reporting that your agent at Madras, Mr. Alexander Walker, has been licensed to preach the Gospel by the Presbyterian body of Madras; and that he has now been placed in a position for making more eminently useful those high qualities with which God has endowed him, while his connexion with your Association will remain unbroken.

From Bombay the accounts are more encouraging than for some years past. Your Committee have in the meantime got a male inspector of your schools, Mr. Domingo d'Almeida. He was recommended to your Committee by the Rev. George Cook, Bombay, to whom the Association is much indebted for the lively interest he has taken in furthering its views in Bombay, since the Rev. Dr. Stevenson's return to this country. Mr. D'Almeida has, since his appointment, been giving satisfaction to your Committee; and your Committee are glad at being able to report that, instead of having only two schools and 58 pupils, as reported last year, they have now, through the exertions of Miss Young and other friends, five schools and 118 children in daily attendance. Miss Young continues in charge of the Scottish Female Orphanage, where eight of your pupils are boarded: and it is very gratifying to be able to report that, in March last, the eldest of these pupils was admitted to the Lord's Table—there to testify her faith in Christ as her only Lord and Saviour.

From Ceylon the accounts received of the state of your schools, though not so encouraging as those of former years, are yet full of hope for the future. While, on the one hand, they inform your Committee that one of the schools has been shut, and another would probably soon thereafter be closed; yet, on the other hand, they contain the intelligence that a school was to be immediately commenced in the Pettah of Colombo in place of the one which had been shut up, and that, in the event of it being found necessary to close the second school, steps would be taken for the formation of another school in some other district.

The Association thus concludes its interesting Report:—

"Let us not be weary in well-doing, for in due season we shall reap if we faint not." It being admitted that the work in which the Association is engaged is a good work, the injunction here laid upon us is to persevere. The encouragement held out to us is great,—no less than success, provided we have faith. Last year we were not privileged to report the baptism of a single child. This year we can report the baptism of no less than nine children trained in your Institutions, and that one of your more advanced pupils has recently partaken of the Lord's Supper. To the Triune God alone be all the glory and all the praise for putting it into the hearts of these dear ones openly to confess their belief in Christ, while your teachers are imparting to them that knowledge which has proved in their case a savour of life unto life. Let us, as stewards of the manifold wisdom of God, encouraged by these tokens of God's love to India's daughters, not use grudgingly those means with which He may have blessed us, but, remembering that the silver and gold are from God, let us send into that partially enlightened land that Word which is fitted to make all who believe in it wise unto salvation."

THE COCHIN ORPHANAGE.  
AN APPEAL FOR AID.

We commend to the attention of our readers the ensuing letter. Should any of them be disposed to respond to the appeal for aid contained in it, we will gladly

take charge of any remittances for the building as we will also of remittances for the support of orphans in the Institution.

Glasgow, 5th November, 1855.

Dear Sir,

The five pounds Stg. remitted has been duly credited the St. Andrew's (Montreal) Sabbath School. I have pleasure in enclosing you an extract from a letter I received from Mr. Laseron, from which you will receive full accounts of Mary Jacob, the orphan supported by your Society. I should indeed be very happy were more Sabbath Schools in your country to interest themselves on behalf of the Cochin Orphanage. You ask me to send you information regarding the Orphanage. I think the best way to do this is to enclose you a copy of the letters I addressed to the children in Scotland at the time the Orphanage was started, which, with the alterations noted, you may make any use of you think right. The amount collected for the building of the Orphanage is found rather little, owing to the great rise in the price of every article used for building. Mr. Laseron writes me: "The Orphanage is progressing, and, if we only could get £50 more, we should rapidly finish it. The beams of the upper stories are soon to be laid, the arches for doors and windows are nearly finished, as also the doors and windows, and the roof is being made." Perhaps you could collect a little from some of our Church members for this purpose. It is very desirable to have the building finished immediately, and that without contracting any debt. I shall be very glad to receive and forward any donations for this purpose.

The copy of the "Presbyterian," which you sent me, I thank you for. I was much pleased with it, and shall be glad now and then to see a copy of it, in return for which I shall be glad to send you, as requested, the "Juvenile Record."

I am

Yours truly,  
JAMES ROBERTSON.

In order that our readers may be in possession of full information as to the mode in which the managers of the Orphanage afford information in regard to its inmates we subjoin the ensuing sketch of Mary Jacob as supplied by Mr. Laseron:

*Details of the History of Mary Jacob, or as she is called here (i. e. in Cochin) Chacoo Marium.*

She has been a source of anxiety since we have had her, for the last 6 years. She is a sickly girl, and has been laid up at times for months, which has caused her to become very peevish and fretful. Her education, in consequence, is not so good as we could wish, and all that we endeavour, by the grace of God, to effect in her is a change of heart.

Her education you will find in the report.—She is learning the following branches, viz:

- Reading.
- Writing.
- Arithmetic.
- Geography.

- Bible History.
- Catechism.
- Malayalim
- Plain needle-work, and
- Embroidery.

We have the further pleasure of submitting the appeal referred to by Mr. Robertson in his letter, which, we trust, will be read with interest by many of our Canadian Sabbath School children, and cordially responded to.

FOREIGN MISSIONS.

ORPHANAGE FOR HEATHEN CHILDREN AT COCHIN.

13 Queen's Terrace, Glasgow,  
7th February, 1854.

DEAR YOUNG FRIENDS,—The Rev. Mr. Laseron, who is at present in this country, has, for nine years past, been a missionary to the Jews at Cochin. He has frequently been mentioned in the pages of your own *Juvenile Missionary Record*, and therefore is, I dare say, well known to many of you.

During the time he has been at Cochin, though sent to the lost sheep of the house of Israel, Mr. Laseron has had his attention particularly directed to the large number of unfortunate children, who were not only being brought up in heathenism, but who, from the death of their parents or other adverse circumstances, were in a most wretched and miserable condition, wanting almost all the necessaries of life.

A few years ago he took about twenty of these poor children under his care, and, having no better place to accommodate them in, erected a shed as a temporary house.

Since he returned to this country, he communicated this to some Christian friends; and they have promised to raise a sum of money which will enable him to build a house capable of accommodating fifty orphans. The amount required for this purpose is nearly all raised, and there will be no difficulty in finding the number of children to fill it when it is built. The only thing that remains to be provided for is their support; and to you, the children of Scotland, does Mr. Laseron look for assistance in this.

Already have a great many Sabbath Schools undertaken to support one orphan, others have promised to support two, and some have even undertaken for three; but there is still a good deal wanted; and it is to call your attention to the proposal, that I am writing to you at the present time. It requires £4 Stg., to support an orphan for a year; and to no better purpose could you devote the contents of your missionary boxes.

I am quite aware that many of you support orphans at Calcutta, and assist in promoting other very useful undertakings. I do not for one moment ask you to cease doing this; but I ask you who do so, Can you not do a little more? And I ask you who have never done anything, Will you not commence at once and try what you can do for the Orphanage at Cochin?

The smallest sums will be gladly received in aid of the Orphanage: and, when any Sabbath School or individual young person contributes sufficient for the annual support of one child, the name of the child will be intimated, and particular information given regarding it to the supporters.

All sums for the Cochin Orphanage are requested to be sent to me; and they will be acknowledged receipt of in the *Record* of the succeeding month.

I ask you, in conclusion, to consider how very anxious you should be to show how you value all the instruction you have yourselves received. The best way in which you can do this is to aid in sending this instruction to others. Perhaps you will say, I am poor, and can do but little. It is only a little that you are asked to do. There are upwards of seventy-two thousand children attending Sabbath schools connected with the Church of Scotland. Were each of these children

giving one penny every year to the Cochin Orphanage, more than enough of money would be collected to support fifty orphans.

And, if there are any too poor to give even one penny, we ask their prayers that God would bless Mr. Laseron's labours among these children, and bring many of them to a knowledge of "the Truth as it is in Jesus."

I trust I shall be able to intimate next month that many have promised to take an interest in the Cochin Orphanage.—I am, dear young friends, yours sincerely,

JAMES ROBERTSON,

Secretary of the Glasgow Sabbath School Association in connexion with the Church of Scotland.

## THE CHURCH IN THE LOWER PROVINCES.

### ARRIVAL OF THE REV. W MURRAY.

We have much pleasure in announcing the arrival of the Rev. W Murray in the last steamer from Liverpool, as a missionary from the Colonial Committee of our Church, to take the pastoral charge of the Presbyterian Congregation at Moncton and the adjoining districts in N. B. From what we have seen and heard of Mr. M. from the recommendations which he brings with him, from his private deportment, and from his very acceptable public services during his stay in this city, we have good reason to believe that he will prove himself a faithful, zealous and devoted minister of the Gospel, a workman who needeth not to be ashamed, rightly dividing the Word of Truth, an efficient fellowlabourer with his brethren in N. B., and a diligent instructor of the people placed under his pastoral charge. He goes to a field which had been but little cultivated by Presbyterian Ministers, and where he will have full scope for his talents and exertions. For a short period this congregation enjoyed the excellent and valuable ministrations of the Rev. W Henderson, of Newcastle, Miramichi; but they have been long vacant since his removal from the place, and much requires to be done in re-establishing and building-up a flourishing congregation. The district, however, is becoming populous, Moncton being now an incorporated city; the people are active and enterprising; there are a number of devoted Presbyterians with their families; and we have been led to understand that there are few places in N. B. that hold out the prospect of greater encouragement and support for a Presbyterian minister than the station which Mr. M. has been appointed to occupy.—*Halifax Monthly Record for December.*

### ADDRESSES AND PRESENTATION TO THE REV. G. W. SPROTT.

MANSIE, HALIFAX, October 31st, 1855.

MY DEAR SIR,

In consequence of your having intimated at last meeting of Presbytery that your engagement with the Colonial Committee, as their Missionary to N. S., would terminate next month, and that it was your intention, on the expiration of your term, to return to Scotland, the following minute at a meeting of the Session of St. Matthew's Church, held this day, was unanimously adopted.—

"Resolved,—

That this session cannot contemplate without a feeling of regret the prospect of the Rev. G. W. Sprott's removal from Halifax; and records its expression of the high sense it entertains of the ability and faithfulness with which he has discharged the various duties of his mission.

That this session would particularly record its high appreciation of Mr. S's ministerial services as connected with St. Matthew's Church, of his pulpit performances, always so interesting and so

acceptable, and of his endeavours, unweariedly exerted, to promote the interests of the congregation.

That the session avails itself of this occasion to bear its testimony to Mr. S's manner of life all the time that he has gone out and in among us, that his conduct has been uniformly kind and amiable, affable and courteous, prudent and discreet, exhibiting in all respects a behaviour becoming his sacred office; the excellence of his private life, combined with the influence of his public character, gaining him not only the attachment of those to whom he has ministered in holy things but also the esteem and regard of the community generally.

Also that the Rev. Mr. Scott convey to Mr. S. along with an excerpt extract of these resolutions of the session the expression of their hope that he may soon obtain an appointment to serve God in the Gospel of His Son, and the assurances that, in whatever field Providence may call him to labour, they shall accompany him with warmest wishes for his personal happiness and ministerial success."

And now, my dear sir, you will suffer me in my individual capacity to tender you the expression of my high esteem and regard, and my thanks for your kind co-operation and obliging assistance during the three years you have in this place served with me in the Gospel.

You must also permit me to repeat the expression of my regret that the expiration of your engagement with the Colonial Committee should have for its effect your leaving the field of your present labours, and of my further regret that your mind should incline you to return to Scotland and settle there. I assure you that, my increasing acquaintance with you having increased my regard for your person and my expectation of your future usefulness, it indeed gives me pain to think that our Church in this Colony is about to lose the benefit of your talents and exertions as one of its ministers. However it is matter of comfort, and compensates in some degree for the loss we shall sustain by your departure from among us, to know that your efforts will not fail to be exerted in our behalf in Scotland, and that we shall have at Home one so well acquainted with the wants and requirements of the Church in N. S., and on whose representations the Parent Church, her Colonial Board, and such of her licentiates as may have their thoughts turned towards the Colonial field, may with full confidence rely.

I have much pleasure in testifying to you my sense of the zeal, diligence and success with which you have prosecuted the objects of your mission, of the deep interest you have taken in whatever was connected with your duty as a minister of the Gospel of Christ, of the valuable service you have rendered in the work of reconstructing and carrying on the business of our Church Courts, and in establishing the *Monthly Record*; also of your readiness to aid and preeminent efficiency in promoting the several institutions maintained by the evangelical bodies in this community.

And now, my dear sir, in bidding you adieu, it is my prayer that you may have a safe and pleasant passage across the Atlantic, may be early called to pastoral charge, and be made the honoured instrument of winning many souls to Christ.

Yours faithfully,

JOHN SCOTT.

REV. G. W. SPROTT.

On Thursday, the 8th November, a deputation, consisting of the Chairman and Trustees of St. Matthew's Church, accompanied by Hon. Alexander Keith, John Doull, Esq., and others, waited on the Rev. George W. Sprott, and presented him with a friendly address along with a liberal donation (£50 Stg.) on his departure for Scotland, to which M. Sprott returned a suitable reply. *Ibid.*

### PRESBYTERY OF HALIFAX.

*Pro re nata* meeting of this Court was held in the session room of St. Matthew's Church on the 7th ult., the Rev. John Martin, Moderator, to draw up and present a certificate to the Rev. George W.

Sprott on his removal from the Province to Scotland. A draft of the proposed testimonial was submitted to the Court, which after some discussion and several verbal alterations was unanimously adopted and presented to that clergyman by the Moderator. The following is a copy of that document, which has been furnished to us for publication:—

"The Presbytery of Halifax, being now about to part with their beloved fellow labourer, the Rev. George W. Sprott, have much pleasure in bearing their united and willing testimony to the excellent talents, the valuable services and Christian deportment of their gifted and esteemed friend and brother since the commencement of his mission in N. S. They have enjoyed frequent and favourable opportunities of witnessing the integrity and worth of his private conduct, and ability and excellence of his public ministrations, and his unwearied and arduous exertions for the welfare of the Church and the prosperity of the different religious institutions in this city; and they are happy to say that they have found in him a union of those valuable and estimable qualities which adorn the Christian character and enhance the services of the Christian minister. His pulpit appearances have been uniformly pleasing, instructive and edifying; his private visitations have been constant, kind and endearing; his attachment to our beloved Church is steadfast and enlightened; and his zeal for the cause of Christian Missions strong and ardent.

"He came to this Colony when the interests of our Church were in a most depressed and almost hopeless condition, accompanied by other zealous and devoted Missionaries, who have now obtained fixed and comfortable situations in this country. As one of this faithful and united band, he soon began to see what ought to be done for the welfare of our Zion, and what he conceived ought to be done he sought and attempted to accomplish. During his stay in the Province our ecclesiastical courts have been once more re-established, a monthly periodical commenced, an extensive series of missionary visits projected, and a correspondence with the sister Synods in the Colonies begun; and, although his absence may occasion no small inconvenience and a temporary suspension of some missionary services, it is to be hoped that our Church has, through his and his co-adjutor's exertions, received such an impulse as will urge her on to greater and still more extended and permanent usefulness and prosperity. The Presbytery feel assured that a clergyman, who has manifested such a constant anxiety, and made such active and successful exertions for the extension and efficiency of our Colonial Church during his residence in Nova Scotia, will not be unmindful of her interests or forgetful of the spiritual welfare of the inhabitants of the Province on his return to the Mother country; and they trust that, through his intemates and representations along with other influences, the Colonial Committee will be induced to make an immediate appointment of a missionary within our bounds, to labour in this destitute portion of the Colonial Vineyard, if such an appointment has not already been made, and also to send out a sufficient number of missionaries to supply the other vacancies under the inspection of the Synod.

"They now take leave of their esteemed brother with mingled feelings of satisfaction and regret at the loss they are about to sustain, and satisfaction at the good he has been enabled to accomplish during his stay amongst us; and they desire with fervent prayers to commend him to the guidance and protection of the exalted King and Head of the Church, who appoints the bounds of our habitation and makes our way prosperous, and will never suffer any of His faithful servants to labour in vain, or lose the promised reward."

JOHN MARTIN,  
MODERATOR.

Halifax, 7th Nov., 1855.—*Ibid.*

## PRESBYTERY OF P. E. ISLAND.

ACCORDING to appointment the Rev. W. Snodgrass was inducted into St. James', Charlotte-town, on Sabbath the 4th of November. The Rev. Alex. McKay, of Belfast, preached an able and appropriate discourse from 2 Cor. v. 11: "Knowing, therefore, the terror of the Lord, we persuade men;" and after sermon read a narrative of steps taken by the Presbytery for the further supply of this charge, put the usual questions to Mr. Snodgrass, and, having received satisfactory answers, pronounced the words of admission. The right hand of fellowship was given, and the Rev. A. McGillivray addressed suitable exhortations to minister and people.

Note.—In reference to the first part of the above report, and in case some remarks we made in the last number should produce a false impression, we feel ourselves called upon to mention that we have received a letter from Mr. Snodgrass, explanatory of some circumstances connected with his induction, and detailing the reasons which have led to it, from which it would appear that, while he accepted the call from the congregation of St. James' under a sense of duty, and has been inducted in conformity with Presbyterial order, he does not think he is by any means "thoroughly committed to the Colonial field."—*Monthly Record, Ibid.*

## THE CHURCH OF SCOTLAND.

## JEWISH MISSION.

*Extract Letter—Rev. R. Stern, dated Speyer, June 30, 1855.*

During the past month I visited the district of Landau. With the exception of a single visit which I made in a place called *Bochingen*, I encountered everywhere great opposition and even hostility. In *Aldorf's* young teacher with whom I had had a conversation on a previous visit to the place, and who had seemed to receive some impression of the Truth, assumed a totally different aspect on this occasion. He advanced all his weak arguments in support of his unbelief, declared the object of my visit to be wicked and contemptible, and finally declined to receive me in future. I did not leave him without expressing to him my fear that he was shutting his heart knowingly and intentionally against the Truth, and I warned him seriously of the consequences of such a disposition and of the responsibility which he brought upon himself.

I visited an old man in the same place, who was very courteous to me personally, but I could get no access to his heart; and, as long as I continued speaking to him, his sons stood at the back of the door shouting to me to take my departure, as I had no business there, and calling on their father not to mind what I was saying to him, as he understood nothing about it. So I had nothing for it but, with a sigh over the hardness of Israel's heart, to take my departure from this place.

At *Veningen* I met a number of Jews standing in the street, with whom I entered into conversation, which was afterwards continued in a house to which we adjourned. At first they listened to me. One of them gave expression to his unbelief in the following manner: He said that, if ten Jews were to return from the eternal world and tell him that they had been in error, and if ten Christians were in the same way to testify to him that theirs was the way of salvation, he would believe. Very soon they began to manifest the deep malice of their hearts, and expressed so bitterly their hatred both to myself and my doctrine that I was forced to take my departure. But the place where I experienced the greatest opposition was *Niederhochstadt*. I attended Divine service in the synagogue, where I could soon perceive the looks of hostility with which I was regarded. At the door I waited for a man who on a former visit had invited me, if ever I returned, to visit him, as he liked so much to have a conversation on religious subjects. However, when he appeared, he seemed anxious not to recognize me and was pas-

sing on without taking any notice of me; but I saluted him, reminded him of his invitation and accompanied him to his house. He entered into a fruitless disputation concerning the Rabbinical fables and other such things: but before long a multitude of other Jews poured in, who seemed to be animated with such a hostile spirit towards me that for some moments I was afraid that it would break out in personal violence. They asked me what I wanted with them,—to convert them? I had better go, they said, and convert the hundreds of Christians who were in prison on account of their crimes, and not molest honest and loyal citizens like themselves. I suffered them to talk without interruption; but, when they saw that they had not succeeded in driving me away, they became more vehement than ever, and the master of the house with difficulty protected me from their violence. I saw plainly that at present I could get no opportunity of declaring the Gospel in this place. On the whole I have never met with such opposition as that which I experienced in this district.

However I am thankful to say that I have also met with some encouraging experiences during this month. I visited the district round *Kirchimbolanden* and *Grunstadt*. The former town I visited on this occasion for the first time. I was there during the feast of Pentecost. The synagogue services during this feast are remarkable for their length; but I never saw them conducted with such order and reverence as they were in this place: and the whole external arrangements impressed me favourably.

At the conclusion of the services I paid a visit to the teacher, whom I found to be a serious, estimable man, well versed in Jewish literature, and not unacquainted with Christian theological works; yet he gave me no reason to conclude that he had ever looked upon Christ as his Saviour; and the mysteries of the Gospel are still an offence to him as to the rest of the Jews. He did not see his need of a Redeemer, nor could he discover in Scripture a personal Messiah; and he thought that he was able of himself to fulfil the whole law. I had a long conversation with him, and also with an apothecary: the latter, although he saw well the untenableness of his position, thought himself bound to take the side of his host. In conclusion I showed them the need which we had of reconciliation with God, which was to be found nowhere save in Jesus Christ. They heard me quietly to the end, and I parted from them in a friendly manner.

A Jewish bookbinder, whom I visited, was tolerably well acquainted with the New Testament, which he had often in his hands. He expressed himself well, and desired to have several doubts concerning it resolved, which I did to the best of my ability.

I begged him to read the New Testament again with earnest prayer for the enlightening influences of the Holy Spirit, which he and his wife also promised to do. They gladly accepted some tracts which I offered them.

At *Gauersheim*, after Divine service in the synagogue, I had a long conversation with a great part of the congregation. Some listened attentively to the Word, while others warmly opposed it. I spoke to them of our need of a Saviour and of the promises concerning Him, and pointed out to them especially Deuter. xviii. 18, 19, and xxx. 1-6. I showed them that their present condition testified to them that they had not yet repented, but that they were still in a state of apostasy from God; that their present condition was owing to their rejection of that Prophet whom God had raised up unto them like unto Moses; and that the only way in which they could return to God was in being obedient to that Prophet. My words did not seem to be without effect on some of them.

At *Ebertsheim* I met with a man in whose heart there seemed to be more of the true seed of Abraham, of the spiritual Israel, than in most others. He spoke with warm feeling of his expectation of the Messiah, and he seemed undoubtedly struck when I told him that the Messiah had come. Still his friendly deportment remained unaltered, and

he received thankfully some tracts which I gave him.

At *Tiefenthal* I met with a paralytic young woman, who, while residing for her health at Baden-Baden, had come in contact with some Christian people. They had manifested a great regard for her, and an earnest desire for the salvation of her soul. Nor had the Saviour been presented to her in vain. She had experienced in some degree the attraction of His love. In that great day, when everything shall be made manifest, it will be seen that a word of sympathy from a disciple of Jesus, a humble work of love towards a son or daughter of Israel, has been often the means of blessing to him both in time and through eternity.

In the same place I visited another house, in which the sickness of the father gave me an opportunity of speaking of the disease of the soul and of the Great Physician. Their hearts were touched, and I observed that his wife was often melted even to tears. I spoke to them without interruption of Jesus Christ, the Physician of souls, and of the peace which springs from faith in Him both in life and in death; and I took my leave amid the expressions of their heartfelt thanks. May the Word sown find there a fruitful soil!—*H. and F. Miss. Rec. for October.*

*Extract Letter—Rev. G. F. Sutter, dated Karlsruhe, July 31, 1855.*

In the beginning of this month, on the 3rd and 4th inst., we had again here our missionary conference, all the members from the three stations being present. On Thursday, the 3d, we met in the afternoon at 4 o'clock for the space of about 4 hours. The meeting having been opened by prayer and the reading of an appropriate psalm, on which a few remarks, bearing on the present state of the Jews, were interchanged, we, the missionaries, communicated our experiences during the last three months since we had met at Darmstadt. While these communications gave cause for gratitude and encouragement, they afforded also occasion again largely and experimentally to illustrate and discuss the various and diversified difficulties which obstruct the way of the messenger of peace among the Jews. We were all agreed and deeply impressed with the persuasion that, as spiritual things can only be spiritually discerned, so the duties of our work must be spiritually discharged. It is not the teaching of the mere schoolmaster but the whole bearing, speaking and witnessing of the man of God that is wanted; not the might and wisdom of overwhelming argument but the words of holy unction that proceed from the prayerful and loving heart of the truly humble and meek follower of Jesus, who himself is daily washed in the blood of the Lamb, and who relies by faith and with a reconciled conscience and with the peace of God in the heart on the might and wisdom and the strength of the Lord; in short it is not the mere outward business-like faithfulness in the discharge of a certain outward amount of duty but the spiritual faithfulness of the inner man of the heart, which must be our constant aim. As we have not the advantage of officially established circumstances, by which we can command the hearing of the Jews in the manner as a Christian pastor has with his congregation, or as even the apostles according to established usage had in the synagogues, where they seldom would be forbidden to speak; but, as we generally must seek the objects of our mission in their own houses, which they are at liberty to open or to shut against us, we find often traveling about in our various districts that there are natural difficulties to enter as many Jewish dwellings as we would wish. We find that it is not good and not wise by any means to fall into every house that may lie in our way; that zeal must be tempered by moderation. With the energetic fortitude of the warrior, who wishes to push as deeply into the enemy's camp as possible, the missionary ought to combine that wise and yielding spirit which can give in and restrain itself according to time and circumstances. The hawk goes indiscriminately

from street to street and from house to house; the missionary must bear in mind that he is the instrument of the Spirit who blows where He listeth. There are certain natural and conventional relationships, which are everywhere obtaining in civilized society, and according to which in our case a Jew has certainly a social right not to be troubled in his own house by a missionary, whose endeavours he cannot yet appreciate, whom he must consider rather as an intruder. These natural relationships ought not on all accounts, we are persuaded, indiscreetly to be violated. We find that also on this point we must spiritually proceed. It is not always the arithmetical number of doors which one may knock open, or the number of heads which one may have confronted, that gives the satisfaction to have in this or that place done the work of the Lord. It is rather the providentially guided step, and the naturally and yet divinely arranged circumstances, by which and under which the Jewish missionary should endeavour to go about offering and selling precious pearls. We feel the necessity that, on entering into a town or a village, we should be in our heart in the spirit of prayer, asking the Lord and relying upon Him that He will direct our way and dispose and arrange circumstances in such a way as to enable us where and how He pleases to testify of Him. In this way the missionary will sometimes experience as though an angel had accompanied him, directing his steps to fall in with such individuals, or to get an entrance into such families where the secretly predisposing hand of the Lord had prepared his appearance. However these things cannot be exactly comprised into rules; it is the secret and all-present wisdom of the Lord who guides him that follows in her path. And this is true soberness!

On the second day, the following morning, we met again at 8 o'clock, and also again for 4 hours. After prayer the 51st chapter of Isaiah was read and verse by verse considered and discussed. From the consideration of this portion of prophecy we derived, as on former similar occasions, much benefit. In conclusion we were for one hour, or an hour and a-half, engaged in united prayer. These two days of brotherly union were again a season of spiritual joy and refreshment in the sight of the Lord for us all. God be praised for all His goodness. I will only add that we were all greatly rejoiced to see our beloved brother Lehner, who had lately so much suffered, pretty strong in our midst, and that he was able on both days fully and lively to enter into all our proceedings. We recommended him especially to the loving and almighty care of our God. May we have the satisfaction, when we meet the next time, to see the health of this dear, experienced and faithful brother still farther established.

The country places I visited in the course of this month are the following: *Wingarten, Kroetzlingen, Rastadt, Kuipenheim, Baden and Gernsbach.*

Three weeks ago I had the pleasure of a visit from an old proselyte of mine, Mr. F., who since the last three years is one of the students in the missionary college at Basle. He is an able, promising and pious young man, going on very satisfactorily every way. He was the first male proselyte I had. The students of the Basle College have now their vacation. Returning to Basle he will pass again through here. Mr. B., another proselyte, has passed through a severe illness this summer. After he had recovered sufficient strength we enabled him, to breathe a more congenial air and to use the waters, to go to Baden-Baden for about a fortnight. The weather was rather unfavourable; he returned yesterday, but I am sorry to say not at all improved. I am afraid his chest is considerably affected. May God have mercy upon him: he is a devout and true disciple of the Lord Jesus, and bears the trial with a submissive spirit.—*Ibid.*

The following communication has been received from Mr. Sutter, dated *Karlsruhe, 30th October*:—

Mrs. Lehner has already communicated to you the painful loss which not only she and her chil-

dren but we all and our work have sustained in the decease of her husband, our dearly beloved brother, Lehner, on the 11th instant. He died of a lingering pulmonary consumption. In November of last year, on a tour in the country, in very inclement, rainy and stormy weather, he contracted a bad cold with a rather suspicious cough, of which he never got rid again. Being a man of a strong will, not easily yielding to difficulties, he felt no apprehension of his case being so dangerous. He laboured on with wonted activity and faithfulness during the whole of the very cold and severely trying last winter, and only last spring he gave in to the entreaties of his medical adviser and his friends, and allowed himself to take rest for a few weeks. But he soon girded himself to fresh activity, and during the summer he appeared indeed to be better and got stronger. He was engaged in the discharge of his duties nearly up to the end of his earthly pilgrimage, and he made a missionary tour in the country as late as August. Thus this true and faithful servant of the Lord died, so to speak, in his harness. He was an affectionate husband and father, a true brother, a warm and faithful friend, an accomplished, experienced missionary,—in one word, a true Christian in all the relationships of his life, a pattern of every virtue. As a Jewish Missionary he had not the privilege to see much of the fruit of his labours, but he was a man of rare faithfulness in the discharge of his duties as a Messenger of the Gospel. All his strength and energies were spent in his holy vocation. And withal he was a man of prayer; he led his life hid with Christ the God, he was heavenly-minded, seeking for those things which are above. At the day of the great revelation his labours and prayers for Israel will come to light. The seed which this faithful servant of the Lord has sown in the Duchy of Hesse, since he has been appointed by the Church of Scotland for that field, will yet spring forth and bear glorious fruit. As Elijah's mantle fell upon Elisha, so may the spirit that was in our dear departed brother be given to some one whom we know not yet, and who may be thus willing and enabled to carry on the good work from which our brother has gone to his rest.

His funeral took place on Sunday afternoon, the 14 instant. Among the numerous attendants on the mournful occasion there were to be observed a considerable number of Hessian clergymen.

Mr. Stern, of Speyer, our dear Scottish friend, Mr. Taylor, and myself reached Darmstadt in time to be likewise present. The Rev. Mr. Huth and myself spoke at his grave. He was a shining light also among the Protestant Christian population of the Grand Duchy of Hesse, and it is not to be forgotten that many who were spiritually benefited by him will bless the Church of Scotland for having sent such a man among them. Our beloved Committee may have the satisfaction to know that a work has been commenced and carried on by their departed labourer, of the fruits of which they will see and rejoice in eternity.

The true servants of the Lord and faithful labourers in His Vineyard are few, and, painful as it is to mourn the loss of such a brother as our dear Lehner was, who for many years yet (he was only 49 years of age) might have been a blessed instrument for the promotion of the Redeemer's Kingdom, still the reflection that the Lord has called such a chosen vessel of His redeeming love and mercy into His eternal rest, and that one of our small missionary band is now mingling in the hallelujahs of the Church triumphant before the Throne of God, where in eternal praises they sing the glory of the Lamb, who washed them in His blood, and bought them as priests and kings unto God,—this reflection is full of comfort and replete with spiritual joy.

May this spiritual joy prove especially a strong consolation to the mourning, widowed wife of our departed brother, with her two now fatherless children! Recommending them to your kind and fatherly sympathy, I would pray the Lord, who is a father of the fatherless and a judge of the widows, to be their all-sufficient stay and strength and help, and kindly to protect them and care for them. May the poor widow cast all her cares

upon Him, and may she with her children realize the precious promise, that the righteous shall not be forsaken, nor his seed be found begging bread!

On the 23d and 24th instant we held again our Conference,—at *Speyer*, this time,—all the members, coadjutors, Professor Stern, Mr. Stimpel and Mr. Huth, and we two missionaries, being present.

The removal of our dear brother Lehner, which was so fresh on our memory, was a solemn call upon us all to cast ourselves on the grace and mercy of our God for untiring faithfulness in our great work as long as it is day. Our Conference was conducted in the usual way. We engaged in prayer together, communicated to each other our late experiences, exchanged our opinions as to the best way of discharging our duties in dealing with the Jews, discussed especially also the means of circulating the Scriptures on a larger scale among the Jews in our districts, and part of our time was occupied in studying together the Word of God. It was the 52d chapter of Isaiah which we considered this time. Mr. Stern communicated some pleasing experiences which he made in his labours during the last three months.

We are rejoiced and thankful to see that, in spite of all the difficulties, our work in the Lord is not in vain. We believe and know assuredly that Jehovah, the King of Israel, is on our side. We desire faithfully to preach to the Jews,—not as of our own strength and wisdom, but as by the ability which God giveth,—Jesus and Him crucified.

May his love more and more constrain us humbly and with all self-denial, with immovable faith and invincible hope, to surrender ourselves wholly to the Lord to do His blessed service! May that sweet word of the above chapter, which we considered together, be fulfilled also in regard to us, "How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publishes peace and salvation."

A recent letter from Mr. Stern contains the following brief allusions to the painful event to which reference has already been made.

*Speyer, November 2.*

I cannot close this letter without saying a few words concerning our dear deceased brother and fellow-labourer, Lehner, and of the heavy loss which we have sustained by his death.

Comparatively short as is the time that we have laboured together, and seldom as we have met during that period, yet he has been to me an exceedingly dear and valued friend and companion, whose love, which was so much the deeper that it sought not to display itself in many words, went from the heart to the heart; whose devoted, self-sacrificing fidelity in the duties of his office, whose untiring zeal, and whose humility and modesty and deep conscientiousness I shall ever keep in living and, I trust, profitable remembrance. May the Lord, the Giver of all grace and strength, and who worketh all in all, be praised for what He hath shown us in our departed brother, and for the good that He hath wrought by his means in His vineyard, though the seed be as yet invisible.

Extract from an Address to the Committee of the General Assembly by a body of the Pastors resident in Darmstadt and the immediate vicinity:—

"It has pleased the Almighty to call away our beloved brother in the Lord, the Rev. Mr. Lehner, from his earthly pilgrimage, and, as we have no doubt, to associate him with His elect Church in Heaven. By his death you have sustained in your missionary work a great loss, a loss in which we likewise participate, and over which we are mourning with you. For to us, too, he has been a friend and a brother. He has laboured among Israel in an unassuming manner, and faithfully cast forth the good seed. In churches, too, he has, for the benefit of the Christian population, delivered the good message of the salvation in Christ. We are persuaded that the seed, which he with faithful devotedness and much prayer

has sown for the enlightening of erring and blind Israel in this country, cannot be lost, and that many a one of this people on a future day will joyfully confess to have received through him the first impulse for seeking and finding his eternal Lord and King."

The Address, from which the above sentences are extracted, is subscribed at Darmstadt, 16th October, 1855, by 7 Pastors of the Church.

THE GLASGOW MISSION TO SCUTARI.

BOOKS FOR THE SOLDIERS.

We promised our readers to insert the following list of the books sent to Scutari through the Glasgow Mission, as reported by our Chaplain, Mr. Macnair. Since his letter was written, the last box, sent from his late parishioners in Greenock, containing also a communion cup, has arrived safely at its destination, so that every gift to the Hospital, made through our Chaplains, is now accounted for.

"SCUTARI, Sept. 5, 1855.

"My dear Sir,—It gives me much pleasure to acknowledge yours of the 22nd ult., received this morning. I will try and give as succinct a reply as I can, though I am not sure that at this moment it will be in my power to give a complete list of all the books and tracts which have been sent to the Presbyterian Chaplains on behalf of the Mission to Scutari. With regard to those sent to the care of Mr. Fergusson or myself, I am happy to be able now to state that, so far as we know, no books have gone amissing; that every box shipped from Britain to our care has either reached in safety, or has been sent at so recent a date that it has not had time yet to arrive.

"The following list is arranged in the order in which the several boxes were despatched, and embraces generally a summary of their contents, and, as far as can be ascertained, the dates of their arrival. When not otherwise indicated, it will be understood that these boxes have been sent by your Committee.

"No. 1, containing 100 Bibles, and some parcels of books and tracts, came out before either of your missionaries was here, and was forwarded to the Rev. Mr. Campbell, Presbyterian chaplain, in the Crimea.

"No. 2, sent from Glasgow on the 28th December last by the 'Cicero,' containing 150 Testaments, 12mo; 50 ditto, 24mo; 100 copies The Sinner's Friend, 12 dozen copies The Leisure Hour, 12 do. Sunday at Home, 12 do. Christian Treasury, 8 do. Chambers' Journal, 6 do. Household Words, and 14 parts Companion for Afflicted.

"No. 3, sent from Glasgow on 12th February by the 'Rattlesnake,' containing 100 large 8vo Testaments. One or other, or both of these boxes contained, in addition to the above, 18 copies of the Mountain Sketch-book in Gaelic, by the Rev. Dr. McLeod; 5 dozen copies of a small book of prayers in Gaelic by the late Rev. Dr. Smith, of Campbelltown; 3 or 4 dozen numbers of the Edinburgh Christian Magazine and a parcel from a kind friend in Edinburgh (Mr. William Mc Kerrell), the contents of which were as under:—

"2 copies Cecil's Remains, 3 Old Gospel Way, 2 Baxter's Call, 3 Ryle's Plain Speaking, 3 The Church in the Army, 1 Owen on Indwelling Sin, 2 Perfect Peace, 2 Rutherford's Letters, 2 Alleine's Alarm, 2 Alleine's Life and Letters, 2 James' Anxious Inquirer, 2 James' Christian Progress, 2 Bunyan's Choice Works, 3 Life of Newton, 3 Life of Col. Gardiner, 6 Olney Hymns, 6 Come to Jesus, 6 Sinner's Friend, 6 'Fear Not.'

"These two boxes, after some unaccountable delay, arrived, and were delivered to the Rev. Mr. Fergusson on the 16th August last.

"No. 4, containing about 500 copies of Dr. Gillan's Sermon on the War with Russia, presented by the minister, elders and deacons of St. John's Parish, Glasgow, delivered to Mr. Fergusson on 16th August along with Nos. 2 and 3.

"No. 5, sent from Glasgow on 18th May, containing 50 Testaments, 12mo; 50 ditto, 24mo; and the following books and tracts: 72 Ryle's Tracts, at 2d.; 24 ditto, at 3d.; 6 Bogatsky's Treas-

ury, 12 Bunyan's Pilgrim's Progress, 12 Clarke's Scripture Promises, 48 Collects, 24 Miracles, 72 Parables, 24 Sermon on Mount, 60 Christian Treasury, 53 Leisure Hour, 53 Sunday at Home, 54 Sinner's Friend, 6 packets Ryle's Plain Speaking, 18 Bloomfield's Prayers, 19 Willison's Christian Directory, 2 copies M'Leod's Earnest Student, 6 Life of Col. Gardiner, 6 Guthrie's Great Interest, 6 Ryle's Spiritual Songs, 12 doz. Psalms in Metre-Scotch version; 1 Lieut. St. John's 'All is Well,' 1 Bunyan's Grace Abounding, 1 Baxter's Call, 1 Gospel Call, 2 copies M' Laurin on Glorifying in Christ, 1 Cecil's Visit, 1 Henry's Daily Communion.

"No. 6, sent from Glasgow on 18 May, containing 50 Testaments 24mo, and a parcel of books from Paton and Ritchie, ordered by your Committee.

These two boxes also contained 30 copies Morren's Sermons, the gift of the author's widow; several dozens of the Shorter Catechism, the gift of the Marchioness of Bute. They having been given into my care, I brought them with myself by the "Cormorant" from Woolwich, and had them landed at Scutari on the 15th June.

"No. 7, the gift of Messrs. Bagster and Sons, London, sent by the 'Teneriffe' from Liverpool about 18th July, containing 250 copies of the Polymicrion New Testament, with parallel references and a few notes, bound in cloth and lettered, 'For the British Army in the East;' 200 copies The Polyglot New Testament (English version), in neat flexible binding, and gilt edges; 6 copies of the same interleaved with the Treasury of Parallel References, delivered to me at Scutari on 13th August last.

"No. 8, containing, besides a pulpit gown from your Committee and a communion cup from some kind friends in Gourrock, a collection of books and tracts from the children and teachers of the Gourrock Sabbath School. From the date at which this box was made up, it has not yet arrived, but is expected shortly.

"In addition to the foregoing, the Rev. Mr. Drennan has on several occasions received boxes of Bibles and other books. One box of Bibles, through Dr. Grant, from the Scottish Bible Society; a large box of books and tracts from a bookseller in London; a second lot of Bibles and Testaments, through an officer at Scutari; and a large box from Mrs. Dr. Muir of Edinburgh, containing in addition to a quantity of winter clothing a few dozen Bibles and other books from Abercorn, sent through the Rev. Mr. Playfair.

"The Rev. Mr. Johnston at Kululee has also received the other day a box of Bibles from the Scottish Bible Society.

"As to the distribution of the foregoing, in addition to No. 1, some few of the books contained in other boxes had been sent to the Crimea; and of the others, some have been lent out or put into the libraries; copies of the Scripture and one or two other books have been given away, and a large stock yet remains for future use. The large box, No. 5, was intended for the hospital at Smyrna, if required there; but, as the invalids have been nearly all removed elsewhere, it was never sent. In consideration, however, of this intention of the Committee, I hope to be able, when the new hospital at Renkioi on the Dardanelles is opened, to make up from the stock on hand a box to be sent thither.

"It will be seen from the fact of Nos. 2, 3 and 7, containing together 750 Testaments of various sizes and editions, being delivered towards the middle of last month and within a few days of one another, that, as far as this portion of the Word is concerned, there is at present no lack. There are also a good many Bibles on hand.

What is most wanted is a small copy of the Bible, such as a soldier can most easily find room for in his knapsack, and which, from its portability and smallness of bulk, may afford him the least possible temptation to leave it behind when called upon to change his quarters. Our stock of such is for the present limited.

"The Psalms and Paraphrases are bound up with all the copies of the Scriptures in the fore-mentioned lots with the exception of those in No. 7.

"I have this done my best to give you, 'by return of post,' an answer to poor A.'s note, remembering that, while to many readers a dry catalogue of books may prove a most uninteresting page, there may be others who wish to know whether their books have reached; some who may be curious to know what kind of reading we put into the hands of the soldiers; and some who may be glad of a hint for their guidance in the future. We have too many large Testaments. A few are very well for use in the hospitals; but in nine cases out of ten small copies are preferred for the knapsack.

"The Leisure Hour and Sunday at Home, &c., &c., I have found very useful for giving to men going Home to read on the voyage. They are less dependent on these in hospital, as books can be had from the libraries. But the stock of these periodicals at present on hand is ample for a long time to come.

"I wrote you so lately that I have little to add. Drennan leaves to-morrow for the Crimea, and then I am left alone. I am thankful to say that I am in the enjoyment of excellent health, and looking forward to Fergusson's return, I can go on hopefully. But, if you can, I wish you would send another with or before him. Thank you for the tract. When the communion cup arrives, which, I expect, will be in a week or two, Johnston (Kululee) and I will likely arrange to have the communion dispensed either here or there. It should have been earlier, when our numbers were greater. But we shall likely not delay now.

"I have met almost no Gaelic-speaking soldiers; so I shall have to keep many of the Prayer-Books by me for a time."

The Secretary of the Mission has received Mr. Macnair's journal for July and August, which will be printed in our next number. Mr. Fergusson's health, we rejoice to say, is rapidly improving.

SYNOD OF LOTHIAN AND TWEEDDALE.

The usual half-yearly meeting was held in the General Assembly Hall. The Court met at Noon, when a suitable and impressive discourse was delivered by the retiring Moderator, the Rev. Mr. Caesar, of Tranent, from Isaiah, liv. 17. "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgement thou shalt condemn."

There was an unusually large attendance of the public at the opening of the Court, which was constituted at a quarter to 2 o'clock by the appointment of the Rev. W. Begg, of Falkirk, as Moderator for the ensuing half-year.

CHURCH SCHEMES, &c.—COLLECTIONS.

The Synod then called upon the Convener of the Committee on Collections by the different parishes and chapels within the bounds in behalf of the Six Schemes of the Church, and for other benevolent collateral objects, for his report.

The Rev. ROBERT H. MUIR, of Dalmeny, (Convener) submitted his statement, which was in substance as follows:—

Presbytery of Edinburgh	£2383	19	0
" Dalkeith	364	17	1
" Linlithgow	424	11	3½
" Haddington	214	0	6
" Biggar	67	17	0
" Dunbar	137	7	2
	£3592	12	0½

This sum was the aggregate of the collections by the various congregations in the Presbyteries named. From one Presbytery he regretted to say (although no doubt collections had been made by the brethren) he had received no return, so that the report was necessarily to this extent an imperfect one. In addition to the above amount of £3592 12s. 0½d. there had been collected for those collateral objects, to which he had alluded, of an educational and kindred benevolent kind, the following sums in the same contributing Presbyteries, viz. :—

Presbytery of Edinburgh	£7027	17	3½
“ Dalkeith	1267	0	11
“ Linlithgow	649	5	6
“ Biggar	256	2	0
“ Haddington	245	3	1½
“ Dunbar	154	10	11½
	£9599	19	9½

The full totals being that by the Presbytery of Edinburgh there had been contributed for religious objects, £9411, 16s. 3½d.; by Dalkeith, £1631 18s.; by Linlithgow, £1073 16s. 9½d.; by Biggar, £313 7s. 1½.; by Haddington, £470 2s, and by Dunbar, £291 8s. 0½.; being, in all, the sum of £13,193 11s. 9d.—an amount of contributions which he had great gratification in being able to report to the Synod on the part of their Committee.

The Rev. Dr. Grant expressed his satisfaction at the report and statement of the respected Convener of the Committee, and moved that it be adopted, and the thanks of the Synod accorded to Mr. Muir, which was seconded by the Rev. Mr. Cæsar, and unanimously agreed to.

The Rev. J. C. Fowler, of Ratho, (the previous Convener) was happy to see so great an improvement upon the returns from the various Presbyteries. In regard to Peebles he felt certain that the sole reason of the non-receipt of returns was the indisposition of the respected clerk of that Presbytery. It was a subject of great congratulation that there was more room for praise than blame; although there were two or three defaulters, he advised no stringent measures in the meantime. After a few words from the Rev. Dr. Paul, the Rev. Drs. Aiton and Smith, and Rev. Mr. Branks, of Torphichen, the subject was allowed to drop.

The Presbytery of Forfar have inducted Mr. Alexander Duff to the mission of Clova and Glenprosen.

The Rev. Patrick Thomas Forfar, Assistant to the Rev. Dr. Campbell, of Kilwinning, has received a call from the congregation of the Scotch Church, Oldham Street, Liverpool, vacant by the translation of the Rev. Cornelius Giffen to the church and parish of Daily.—

## COMMUNICATIONS.

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

## MEMOIRS OF THE HALDANES.

[For the *Presbyterian*.]

(Continued from page 183.)

The elder brother had gone, and the younger knew that in the natural course of things he must soon follow. During the years which had elapsed since his brother's return from the Continent he had been actively engaged in his own field of usefulness. After the death of his first wife he had entered a second time into the marriage relation, and found in the lady of his choice a willing and efficient helpmate. In 1829 and 1830 he made two short preaching tours, one of which was into the North of Scotland. But his vocal powers began to exhibit the effects of so many years' exertion, and were by no means so powerful as upon former occasions. This, however, was the only symptom of approaching old age, and at the period of his brother's death, when nearly an octogenarian, and enduring

as much fatigue as most men do at fifty, his eye “was not dim, nor his natural force abated.” And the eight years which had still to pass, before he followed Robert Haldane to his rest, were no less diligently employed than the preceding. He weekly conducted three services in his church, one of which, however, he was at last prevailed upon to discontinue. His visits to his friends were still made subservient to the great end of his life, and his letters were more than ever replete with affectionate counsel and exhortation. He even entered upon several literary labours, publishing two works on the atonement, and an “Exposition” of the Epistle to the Galatians. He also, like his brother, began in his 82nd year an “Exposition” to the Hebrews, which, like him, he never finished.

But, though thus actively employed, he never lost sight of the fact that he was himself, as he expressed it, “on that part of the bridge of Mirza where there are many pitfalls.” Awaiting with calmness and patience the time when he should be removed to the “assembly of just men made perfect,” his views of Christ and Eternity were calm and unclouded, and the future beyond the tomb was lighted up by an unwavering faith that seemed never shaken by temptation or conflicts. Trials he was not spared. He had already mourned for his brother, and he was called upon to lay more than one of his children, and several of his intimate friends, in the grave. But each stroke seemed only to make him more meet for Heaven. At length after a short illness on the 8th of February, 1851, in the 83rd year of his age, he calmly went from the Church below to the Church above, there to receive the reward of those “who turn many to righteousness.” At his funeral was manifested part at least of the esteem and affection with which he was so generally regarded by the immense concourse of all classes and denominations who assembled to attend his remains to their last resting-place. Many testimonies to his character both as a man and as a pastor proceeded from the pens of his Christian friends. From one of these, written by Col. Anderson, formerly well known in Canada, we quote the following passage:

“Few men have been as useful in their generation, and his name will be held in grateful remembrance by very many. The grace of God was surely seen in the departed saint. A long and eminently consistent life put to silence the foolishness of the adversary, and I believe many ransomed spirits are now around the Throne, who have welcomed him to the heavenly mansion as the blessed instrument of turning them from darkness to light, and leading them to a knowledge of saving truth as exhibited in the Gospel. I have long been persuaded that your father and uncle were specially raised up to be the means of reviving the Church in their native land.” p. 599.

And, now that we have traced the eventful progress of the Haldanes from their entrance upon the journey of life to their passage over the dark river, we pause for a moment to take a retrospective view of the characters of these extraordinary men. We think that the first thing which must strike every attentive reader of their memoirs is the earnestness which characterized them. Their object once defined, every energy was brought to bear, every faculty directed to its accomplishment. Without this would never have been achieved those great results, which are indeed astonishing in their magnitude. Through life they worked steadily for one end, that end the noblest that they could propose to themselves; not wealth, or fame, or ambition, which are only different forms of the glory of man, but, better far, the glory of God. For this they laboured constantly; for this they spent their fortunes and their lives; for this they were ever ready to stand in the forefront of the battle, unflinching defenders of the right, and inflexible opponents of the wrong. The intellect of both was of no common order. In any profession they might have chosen either would have risen far above mediocrity; but the younger brother was more successful in speaking, the elder in writing. The calm, clear, logical turn of mind, which characterized Robert Haldane, well fitted him to be the expositor of the Romans, and the doctrinal instructor of the students of Geneva and Montauban; while his brother, by his force of character and powerful eloquence, was equally adapted for becoming the successful field-preacher, and subduing to the power of the Gospel the multitudes who flocked to hear him throughout the length and breadth of Scotland. Both combined in an unusual degree energy, perseverance, firmness and fortitude, but these sterner qualities were softened and mellowed down by the gentleness and amiability of the Christian and the gentleman. It is a circumstance worth noting that during the long period of their close intercourse together none of the

“Cataracts and breaks, Which humour interposed too often makes,” ever ruffled the smooth current of their communion with each other, and each in his family was loved and revered as the faithful, affectionate and judicious head.

Amid so much of good the Haldanes would have been more than human, had there not been intermingled some evil. In the course they pursued when they left the pale of the Church of Scotland, and endeavoured to build-up a new sect, we cannot but fear that they were departing from their usual singleness of motive, and were influenced in some degree by feelings of worldly excitement, and by the subtle but dangerous spirit of sectarianism. We have always looked upon the divisions of the Church of Christ as one of its greatest evils, nor can we hold him guiltless who contributes to multiply or increase them.

Had the efforts of the Haldanes been directed in co-operation with instead of in hostility to the Church of Scotland, we might almost venture to affirm that the result would have been happier and more lasting, while by cementing the bond of religious society in Scotland they might have prevented the rise of some of those dissensions which have acted so injuriously in that once united land, and have extended their baneful influences even to this new country.

But, be this as it may, the imperfections of the Haldanes were but occasional spots in the brightness with which their light shone before men. They cannot be denied the praise of having been faithful, zealous, earnest servants of their Master, and that Master has Himself acknowledged their labours and given them many seals to their ministry. And we think no one, who has traced their course to the last, has seen the firmness and composure with which they stood amid the swellings of Jordan, and has caught, as it were, a glimpse of the glory which waited them beyond the golden gates of the Eternal City, can refrain from exclaiming: "Let me die the death of the righteous, and let my last end be like his."

Our task is completed, and we might now lay down the pen. But, before doing so, we would desire to address a few words to those young men who may have traced with us the instructive career of the subject of this review. You have, we may suppose, surveyed with interest and admiration the character of the Haldanes, but do you not feel inclined to imitate their example? How often, in reading the record of their labours for the awakening of Scotland, does the wish recur to our minds:—"Oh that the mantle of the Haldanes might fall upon some of our Canadian youth, and that many might arise to work with their ardour, their zeal, their self-sacrifice for the evangelization of our own land." In you, if at all, this wish is to be realized. You are the hope of our Church for the next generation, the period which will in all probability decide as to its prosperity or decline. They, who have hitherto borne the "burden and heat of the day" in the Vineyard, are fast passing from among us,—one has been removed even since the first pages of this review were penned. Their places are left vacant, and by you they must be filled. Another Session of Queen's College is approaching, and we would earnestly desire to see many of the youth of our Church enrolled among the matriculants with a view to entering the ministry. If you have not yet fixed upon a profession, we would entreat you to weigh well the claims of the ministry before choosing a secular occupation. True, if you decide upon it, you are not likely to secure a large amount of worldly emolument, power or fame. You may be poor in this world's goods, you may have privations to endure, sacrifices to make, while those who started in life with

you, by following a different path, are winning golden honours, wealth and renown. But you will have secured the privilege of devoting your time wholly to the Lord; you will have secured a profession which more than any other promotes a walk "close with God," and a "calm and heavenly frame," and which unites the purest enjoyments of the intellect with the highest delight religion can afford. You will have secured freedom in a great measure from the harassing turmoil of the world, and the debasing earthliness which is too apt to creep into the minds of those constantly engaged in secular employments. And above all you will have secured the inestimable happiness of winning souls to Christ, and the reward of those who "turn many to righteousness." But why dwell on these considerations, which are, after all, more or less of a selfish nature? Does not the love of Christ constrain you to lay your lives, your energies, your all, at the feet of Him who loved you and bought you with His own blood? Has not He a right to claim every faculty, every service of those whom He has redeemed with such a price? And can you resist this appeal, or refuse to enter the noble employment which He offers you?

And those, who may have entered upon secular employments before they entertained their present views of religion, need not necessarily deem themselves shut out from re-considering the question of entering the Church. Remember the example of James Haldane. If you are conscious of possessing the abilities and aspirations necessary for being a faithful minister, we see not why you should not carefully consider whether it is even yet too late to obey the call which God seems to have given you. Many of God's most earnest ministers have been those who have, like Elisha, left their secular employments for His immediate service. You may, it is true, serve Him even in your worldly professions. But, in the present state of the Church, do you not think that God hath need of you in the Vineyard? We ask you to refer the matter honestly and prayerfully to your conscience, and, if you feel that its indications point you to the ministerial office, let no unworthy worldly considerations tempt you to resist the intimation. Christian love and heroism will enable you to bear all privations, to make all the sacrifices needful, remembering who hath said: "There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."

#### THE YOUNG MAN'S REAL WISDOM.

*A Lecture delivered by the Rev. JAMES WILLIAMSON, L. L. D., to the Young Men's Christian Association, Kingston, 17th April, 1855.*

In considering the subject which I have chosen for the present Lecture, various reasons lead me to fear that it may not prove

generally interesting, its several parts having been already ably treated of, it not being brought before you in immediate connexion with any striking historical fact, or Scripture narrative, or prophecy, or with questions of civil government, as in former lectures, and there being no direct adversary to oppose, and to stir up the mind to its most vigorous exercise. But the greatest of all my fears arises from the conviction of my own inability to do it any thing like justice within the limits of a single address, for assuredly it is of all subjects to a young man in itself the most important, comprehending all that it is desirable for him to know and to pursue; it is capable of being illustrated from every source, and there is opposition with which to contend to stimulate to its enforcement.

What then is wisdom? In its etymological sense it signifies simply "knowledge." In its secondary and distinctive meaning, in which we now propose to consider it, it signifies "the highest knowledge," the knowledge of the best things, regulating the life. This is the only real wisdom, whether of old or of young, and this wisdom "is from above."

But there is a wisdom, falsely so called, which "descendeth not from above, which is earthly, sensual, devilish." That which is deemed wisdom among men is often a very different thing from real wisdom.

The world is often disposed to look upon it as consisting in assiduity in the pursuit of the objects of mere earthly desire, worldly interest, riches, honour or pleasure. But the pursuit and attainment of these, uncertain in their tenure, and fleeting at the best, are not entitled to the name, for, however lawfully they may be sought in a right way and in their proper place, they ought evidently never to form the great objects of an intelligent and immortal being. Even the lawful acquisition of wealth and the innocent enjoyments of time are but very subordinate ends in the views and aspirations of that wisdom whose great aims are the fulfilment by a soul elevated and refined of duty here, and the riches and blessedness of eternity.

Again the wisdom of some, more reckless still than the votaries of mere earthly interest or amusement, is *sensual*. "Let us eat and drink," they say, "for to-morrow we die." They seem to consider the only wisdom to consist in the gratification of the appetites, as if men were formed for no higher end than that of animals more ingenious in luxury and excess. But surely it needs no proof to show that that which would thus degrade our nature, and the very tendency of which is to banish knowledge and discretion from the soul, is folly of the most glaring kind, not wisdom.

Another form of false wisdom, that which descendeth not from above, is "devilish." Wisdom, according to some, consists in nursing the pride of station, wealth or accomplishments, in self-boasting, or in more adroitly overreaching their neighbours, or in the more cunning arrangements of plans for the gratifying of the passions of envy, malice or revenge. But surely, if that which terminates in the gratification of self-interest or appetite be altogether unworthy to be called wisdom, it would be the most utter desecration of the name to attempt to dignify by such a title that which has for its aim the unjust disparagement, the injury or the ruin of our fellow-men.

The miser, however, the sot, the man of dark and calculating malignity, the fully

developed types of the three classes of forms of false wisdom now referred to, are not very likely to be regarded as wise, nor are the false maxims, from which their loathsome development has arisen, in general so likely to be at least acknowledged as those of wise men.

But there are two qualities to which the name of wisdom is more commonly and openly applied, and which are therefore more apt to be mistaken for it—prudence, and intellectual abilities or learning. He is often termed wise who, in the pursuit of some end which he has in view, such as wealth or reputation, not, it may be, wrong in itself, yet low and unworthy as his great aim, employs best the means for its attainment. This, however, is prudence, not wisdom. Prudence regards not so much the end as the selection and use of the means for its accomplishment, and may be displayed in the pursuit of the worst design as well as of that which is in itself lawful; whereas the province of real wisdom is to select and employ the best ends, as well as the best means by which they may be gained.

Again the term, wisdom, is often applied to intellectual talents or knowledge, or to both combined. Those who are distinguished by the quickness of their invention and the soundness of their judgement, or by the extent of their acquirements in the knowledge of learning, nature and philosophy, are often regarded by the world as wise, and looked up to with a kind of reverence by those less gifted or less well-informed. But mere intellectual abilities and acquirements are far too narrow a basis on which to rest the edifice of wisdom. We are not merely intellectual but moral and responsible beings, and are formed not only for time but for eternity; and that can never be real wisdom which is concerned only about one part of our being, and seeks to provide only for one, and that the least important, portion of our interests. Human intellect or learning cannot change the inner man or regulate the life. Wisdom therefore is that of the heart as well as of the mind, and involves the foresight of and preparation for the future, while it considers and fits for the present. Intellectual knowledge and understanding are no doubt most useful to it as a means, but are not to be rested in as an end, and are in themselves altogether insufficient for the health and contentment of our souls, far less to be a ground of self-exaltation, or to vindicate the claim of their possessor to be considered wise. Wisdom is not only the knowledge of the good and the true but its choice and its pursuit. God is love as well as light. And there can be no real wisdom without the love of God and man, of good and of truth, without, in short, the wisdom of the heart. Real wisdom, therefore, is a characteristic of the wise man in the whole of his spiritual nature, both moral and intellectual, and especially the former. And hence the qualities ascribed to it by the Apostle, in so far as he describes it in connexion with the subject he had more immediately in view, are all of a moral kind, when he says: "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and of good fruits, without partiality, and without hypocrisy." This wisdom, it is evident, is not speculative only, but practical, and in this sense it is also used by David when he prayed for his son, "only that the Lord would give him wisdom and understanding, that

he might keep the law of the Lord;" where it signifies that view of duty which is accompanied and followed by practice, and then he adds "he shall prosper,"—all other things, whether for the life that now is, or for that which is to come, will be added thereunto. Wisdom includes in it the perception of the best end and the forethought of the best means for its attainment, but there can be no wisdom without acting on the perception and the use of these means.

*Real wisdom, therefore, consists in the choice of the best ends and best means for our right guidance in life, and in acting in accordance with these, in a spirit of constant dependence upon God, and the exercise of supplication unto Him for His grace and strength.* This wisdom it is the duty of all to cultivate and in some measure to possess. We are not here, however, to consider it in its universal obligation and importance, neither shall we now attempt to treat of all its various features, which would require a volume, not a lecture. We shall confine ourselves simply to the consideration of some of the features and rules of real wisdom in young men, to which it is more especially necessary to give heed, by which they may be preserved from errors to which they are more peculiarly exposed, and be led to views and a course of action, which it is more peculiarly incumbent in them in their position and circumstances as young men to cherish and to pursue.

1. Stand still and consider, in the outset of your career, your aims, position and prospects. You have all chosen or will soon choose the end which, as citizens of this world merely, you are to pursue for your occupation and support, and you have all the great and common end of the fulfilment of your duty to God and to your fellow-men, which you ought to choose. These ends can be successfully pursued only in the use of means. While, therefore, you concentrate upon them your attention, weigh well the best plan of proceeding in the course which you have set before you. He who engages in the business of life without determinate and worthy ends, and a definite plan in their pursuit, is like a ship without a chart and without a rudder, without any thing by which to steer, on a dangerous and changeful sea, destined never to reach its haven, but continually tost to and fro by the winds and waves, and exposed every moment to founder amid the raging billows, or perish amid the rocks and shoals of the still more fatal shore. Except too your eye be steadily fixed on the object, your efforts to reach it will be in a great measure pointless, and, unless you diligently ascertain and employ the proper means, your endeavours will as often carry you from it as help you forward to its attainment, or even terminate in its utter defeat. Consider the great end for which you have been placed here, the service and honour of your Creator,—to acquire the riches of His knowledge and favour upon earth, and a meetness for His more immediate presence and blessedness, and for the good of your fellow-men. Consider the duties of the profession which you have chosen, and what is required for success in its prosecution. Seek impartially to know your own deficiencies, that you may more perseveringly and perfectly prepare yourselves for entering upon it with usefulness and credit, or may engage in it with the more strenuous employment of the proper means for its faithful and successful discharge. And it would be well, in order that your thoughts

may be more thoroughly fixed on those ends which you have set before you, and the rules of conduct which the consideration of them will suggest, that your resolutions with regard to them may be more distinct and decided, and that they may be held more constantly in remembrance, if you deliberately note them down and commit them to writing for your own future reference and direction.

Such thoughtfulness and consideration are one of the leading features of genuine wisdom in a young man. Thoughtlessness and inconsideration are errors into which light-hearted youth, flushed with health and hope, are peculiarly apt to fall, and are the rocks on which many a stately bark has been wrecked.

"Fair laughs the morn, and soft the zephyr blows,  
While proudly riding o'er the azure realm,  
In gallant trim the gilded vessel goes,  
Youth on the prow, and pleasure at the helm;  
Regardless of the sweeping whirlwind's sway,  
That, hushed in grim repose, expects its evening prey."

Imagination has been bestowed to quicken, to exalt and to delight, but not to be the guiding faculty of our minds. Hope was given to excite to action, to encourage and to console, not to be the ground of its own expectations. Yet the young man is often apt to let his energies lie dormant amid waking dreams of heaven and earth, as if the blessedness and well-being were to be his without fixed aims and efforts, as if they were to be his by some happy accident, or in some way or other, he knows not how. But in resting in any measure on such idle and delusive fancies he is only grasping the wind, he is only building his expectations for earth on a foundation more shifting and unstable than the sand, and seeking to soar to heaven on wings of wax, soon to melt, and fail him in the season of trial amid the brightness of the presence of a righteous God. Indulge not then even for a moment in any mere baseless and visionary imaginings. Let your whole soul be bent with fixed and intense contemplation on those great realities with which you have to deal, and the ends at which you ought to aim, and the best means which you ought to employ in your progress in the business and pilgrimage of life, and with the firm resolve, in dependence on the Divine blessing, that this will be your aim, and these the means which you will employ. And arise and be doing, and the Lord shall be with you.

2. Another mark of wisdom in a young man, which follows from that already noticed, as indeed all other marks do, is that he studies to perform the duties of the calling which he may have chosen in the best manner. Of whatever other temporal business and calling you may be ignorant, be not ignorant of your own. Whatever may instruct the mind on other subjects, and whatever innocent and healthful recreation may occupy your leisure hours, be they longer or shorter, let all be laid aside until the daily demands of your vocation are satisfied, and you are prepared for what it requires of you on the morrow. Make yourself thoroughly acquainted with the knowledge of your profession, and conversant with the most intimate details of its practice, and seek to be distinguished by your punctuality, diligence, integrity and courtesy in its discharge. Be not satisfied with a mere slovenly and perfunctory performance of its requirements, but seek to fulfil them well. Ask yourselves again and again: How might I have done this better? What error have I to correct, and what defect to supply? Honest industry and fixed attention to its duties are the great secret, under God,

of prosperity in your worldly calling, while carelessness and flightiness will without fail terminate in disaster. A stone a day duly added to its walls will soon rear the fabric. Let nothing draw you aside so as to mar and interrupt the work which is immediately before you, and you will be able to do much even where other men would have done little.

It is told of Baxter, whose practical works alone fill four folio volumes, that, when one spoke to him of his consolations in imprisonment for conscience sake, he replied, he was scarcely sensible of the difference between his cell and his own study, except by the opening and shutting of the prison-gates, just above which was the place of his confinement. That which gives useful employment to our energies affords pleasure in its exercise and satisfaction in the retrospect, while he who is careless and inactive in business, and upon whose hands time hangs heavy, is the prey of ennui and discontent. Industry in your profession, therefore, will be its own reward; and the primeval curse of eating bread by the sweat of the brow will be thus softened and in a great measure converted into a blessing. Deficiencies in your knowledge of it will thus soon be supplied, and difficulties in its practice be overcome, and you will have made one essential step towards securing the respect and confidence of those by whom you may be employed. In this way, though you may not make haste to be rich by any doubtful speculation, you will be less likely to be deprived of what you may have acquired by any sudden loss, and what you have gained will have been gotten through your own industry and honest labour, and will be pleasantly enjoyed and improved as such.

(To be Continued.)

POETRY.

HARVEST HYMN.

God of the rolling year, to Thee  
Our song shall rise, whose bounty pours  
In many a goodly gift with free  
And liberal hand our Autumn stores;  
No firstlings of our flocks we slay,  
No soaring clouds of incense rise,  
But on Thy hallowed shrine we lay  
Our grateful hearts in sacrifice.

Borne on Thy breath, the lap of Spring  
Was heaped with many a blooming flower;  
And smiling Summer joyed to bring  
The sunshine and the gentle shower:  
And Autumn's rich luxuriance now,  
The ripening seed, the bursting shell,  
The golden sheaf and laden bough,  
The fulness of Thy bounty tell.

No menial throng in princely dome  
Here waits a titled lord's behest,  
But many a fair and peaceful home  
Hath won Thy peaceful dove a guest;  
No groves of palm our fields adorn,  
No myrtle shades or orange bowers,  
But rustling meads of golden corn  
And fields of waving grain are ours.

Safe in Thy care, the landscape o'er  
Our flocks and herds securely stray,  
No tyrant master claims our store,  
No ruthless robber rends away;  
No fierce volcano's withering shower,  
No fell simoom with poisonous breath,  
Nor burning sun with baleful power,  
Awake the fiery plagues of death.

And here shall rise our song to Thee,  
Where lengthened vales and pastures lie,  
And streams go singing wild and free  
Beneath a blue and smiling sky;  
Where ne'er was reared a mortal throne,  
Where crowned oppressor never trod,  
Here at the Throne of Heaven alone  
Shall man in reverence bow to God.

—Exchange Paper.

THE PILGRIM'S WANTS.

I want that adorning divine,  
Thou only, my God! canst bestow:  
I want in those beautiful garments to shine  
Which distinguish Thy household below!  
Col. iii. 12. 17.

I want, oh! I want to attain  
Some likeness, my Saviour, to Thee!  
That longed-for resemblance once more to regain,  
Thy comeliness put upon me!  
I John iii. 2. 3.

I want to be marked for Thine own,  
Thy seal on my forehead to wear,  
To receive that "new name" on the mystic  
white stone,  
Which none but Thyself can declare.  
Rev. ii. 17.

I want every moment to feel  
That Thy Spirit does dwell in my heart,  
That His power is present to cleanse and to heal,  
And newness of life to impart.  
Rom. viii. 11-16.

I want so in Thee to abide  
As to bring forth some fruit to Thy praise!  
The branch which Thou prunest, though feeble  
and dried,  
May languish but never decays.  
John xv. 2. 5.

I want Thine own hand to unbind  
Each tie to terrestrial things  
Too tenderly cherished, too closely entwined,  
Where my heart too tenaciously clings.  
I John. ii. 15.

I want by my aspect serene,  
My actions and words, to declare  
That my treasure is placed in a country unseen,  
That my heart and affections are there.  
Matth. vi. 19.

I want as a traveller to haste  
Straight onward, nor pause on my way;  
Nor forethought, nor anxious contrivance to waste  
On the tent only pitched for a day.  
Heb. xiii. 5, 6.

I want—and this sums up my prayer—  
To glorify Thee till I die;  
Then calmly to yield up my soul to Thy care,  
And breathe out in faith my last sigh!  
Phil. iii. 8, 9.

WHAT WILL THEY SAY IN ENGLAND?

*A Crimean Song, by the Reverend J. S. B. Monsell.*  
What will they say in England? When the story  
there is told  
Of deeds of might on Alma's height, done by the  
brave and bold—  
Of Russia, proud at noontide, humbled at set of  
sun;  
They'll say, 'Twas like Old England! They'll say,  
'Twas nobly done!'

What will they say in England? When, hushed  
in awe and dread,  
Fond hearts through all our happy homes think of  
the mighty dead,  
And muse in speechless anguish on father, brother,  
son;  
They'll say in dear Old England, God's holy will  
be done!

What will they say in England? The matron  
and the maid,  
Whose widowed, withered hearts have found the  
price that each has paid,  
The gladness that their home has lost, for all the  
glory won,  
They'll say in Christian England, God's holy will  
be done!

What will they say in England? Our names  
both night and day  
Are in their hearts and on their lips when they  
laugh or weep or pray;  
They watch on earth, they plead with Heaven,  
Then forward to the fight!  
Who droops or fears when England cheers and  
God defends the right?

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