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FUND FOR THE SUPPORT OF ORPHANS IN INDIA.

Received from Rev. James Bain, Scarboro, on account of his Sabbath school, for the support of Mary Thomson Scarboro,.....	£4	0	0
Margaret Bain,	4	0	0
To purchase books for them,.....	1	0	0
Received from St. Andrew's Church Sabbath school Toronto, for the support of "Ruth Toronto,".....	4	0	0
To purchase a Bible for her,.....	0	10	0
Received from St. Andrew's Church Sabbath school Kingston, for the support of Esther Munno,.....	4	0	0
Hannah Tooney,.....	4	0	0
Received from school at Portsmouth, for Ruth Iona,.....	4	0	0
Received from St. John's Church Sabbath school at Brockville, for the support of an orphan,.....	4	0	0

£29 10 0

JOHN PATON,

Treasurer to the Synod, for the Scheme.

Kingston, 16th Jan., 1857.

THE CALCUTTA AND BOMBAY ORPHAN- AGE LIBRARY FUND.

Received by "the Editors of the Juvenile Presbyterian," from the L'Original Sabbath School, per Master Robert Bell, 18s. 1½d.

Montreal, 30th Jan., 1857.

N. B.—We hope in our next issue to be able to announce several remittances for this object. The School at L'Original has done well. We hope their example is being followed.

ORPHANS IN INDIA.

In consequence of charges lately made at the Orphanage in Calcutta, the usual half-yearly reports have not been so regularly received as could have been wished. Steps are now being taken to remedy the omission, but in the meantime we now give a copy of the report, received some weeks since, as to Ruth Iona, whose interesting little letter appeared in our last number.

REPORT.

"Ruth Iona, aged 13; supported at the Calcutta Orphanage by St. Andrew's Church Sabbath school at Portsmouth near Kingston.

STUDIES.—Third Bengali classbook, Mother and Daughter's Catechism, Scripture texts, is also instructed in writing and sewing.

Ruth is backward in learning, but is hard-working, cheerful and willing."

We trust that Sabbath schools, that have not yet received their reports, will wait a little longer, bearing in mind that Calcutta is many thousand miles distant, and also that the orphanage is now under another superintendent.—From *Juvenile Presbyterian* for February.

THE PRESBYTERY OF HAMILTON

Met at Hamilton on the 26th of November, when the Rev. William Masson, a Missionary sent out by the Colonial Committee, presented his testimonials and was received and cordially welcomed. Mr. Masson is now occupied in supplying vacancies.

Mr. Johnson, of Saltfleet, tendered the demission of his pastoral charge, and his congregation were summoned to appear before the Presbytery at the ensuing regular meeting, should they wish to object to the demission.

The regular meeting took place at Hamilton on the 17th of December.

Session Records were revised and attested; and Reports were made of the fulfilment of missionary appointments. Mr. Masson was invited to sit with the Presbytery.

The case of Mr. Johnson's demission was taken up, and parties were heard. It appeared that the kind of physical labour required in the charge of Saltfleet and Binbrook was unsuitable to Mr. Johnson's constitution, and a medical certificate, which was produced, showed that his health would be likely to suffer severely by its continuance. The Presbytery then accepted of the demission, and ordered the Church to be declared vacant. Mr. Johnson proposing to remove to the bounds of the Presbytery of Kingston for a few months, a Presbyterial certificate was granted him.

Mr. Gregor, being about to remove to the bounds of the Presbytery of Glengary, also received a Presbyterial certificate.

A memorial was received from the congregation of Clifton, praying the aid of the Presbytery in soliciting assistance from the Colonial Committee to liquidate the debt on their church. The Presbytery agreed cordially and strongly to recommend the application to the favourable consideration of the Colonial Committee.

There was received an application from the congregation of Clifton, praying for the moderation of a call to Mr. Bell, of Simcoe, to be their minister. The Presbytery appointed Mr. Maclellan to preach at Clifton, and moderate on the 6th of January.

The Moderator and Clerk were instructed to write to the Colonial Committee, setting forth the desire of the Presbytery for additional Missionaries.

Mr. Hugh Niven, formerly minister of Gartmore Chapel, parish of Port of Menteith, produced a number of highly favourable testimonials from Scotland, as also from Dr. Aiton, and Dr. Sprague of Albany. The Moderator testified from personal knowledge to the high standing and character of Mr. Niven. He was then received as a probationer in good standing, and employed as a missionary within the bounds of the Presbytery.

A number of appointments of supply were then made, and some other items of business transacted, and the Presbytery adjourned till the 14th of January.

THE TWELFTH ANNUAL MEETING OF THE LAY ASSOCIATION IN SUPPORT OF THE SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA, IN CON- NECTION WITH THE CHURCH OF SCOTLAND.

(Reported for the Presbyterian.)

The Annual Meeting of this Association was held on Thursday evening, the 15th of January, in St. Paul's Church, Montreal. The proceedings of the evening were opened

with an eloquent and appropriate discourse by the Rev. Mr. Snodgrass, pastor of St. Paul's Church, who took as his text, Psalms cxxii., v. 6: "They shall prosper that love thee." After the usual service the business of the evening was proceeded with.

MR. HUGH ALLAN, one of the Vice-Presidents of the Association, was called to the Chair. He said, in the absence of the President and first Vice-President of the Association, he was called upon to occupy the Chair during the transaction of the secular business of the evening. He had not anticipated this, and would not detain them with any remarks further than to say that this Association was founded for three objects: 1st. The education from their midst of young men for the Church. 2nd. The distribution of money for the purpose of erecting churches in destitute country places. 3d. The dissemination in the country parts of information as to the progress of the interests of the Church. These objects had not been fully carried out, owing to unfortunate circumstances; but two of them had been carried out to a considerable extent. He then called upon the Secretary to read the Report, which is as follows:—

"The Office-bearers beg leave respectfully to submit as their Report for the year 1856—

That at their first meeting they were called to discharge a melancholy duty, and to humble themselves under the painful dispensation, which deprived them of one of their chaplains and his congregation of a faithful pastor,—the lamented Rev. Dr. McGill, who for some years had taken a warm interest in the Association, and furthered its objects by his wise counsel.

An appropriate resolution, expressing the views of the Association in relation thereto, was adopted and transmitted to his family. Subsequently his successor in the pastoral charge of St. Paul's Church, the Rev. W. Snodgrass, was elected to the vacant office.

Proceeding to trace the operations of the Society for the past year, the officers are happy to report that some progress has been made in the work entrusted to them. More might have been accomplished, it is true; but still, considering the limited means at disposal, a considerable amount of good is being done.

PUBLICATION SCHEME.

They report that the *Presbyterian* has been issued monthly during the year, exclusively of a supplement containing a Report of the proceedings of Synod, and the 10th volume has been entered upon. The circulation is still 2200, a number of copies monthly by no means commensurate with the number of families adhering to our Church. If fresh efforts were made in the several congregations, its circulation might be widely extended, and we trust that this will be promptly and effectually done.

A new effort was commenced by the Association in April last after mature consideration and consultation with many friends of our Church, and a *Juvenile Presbyterian* issued. This has been a most successful step, and its progress has been encouraging to its projectors and conductor. It evidently met a want, and has been warmly taken up. It is issued monthly, illustrated with wood cuts, at 1s. each per annum when 25 copies are taken, and will at the end of the year (March) form a neat volume

of 200 pages. The Church at Home issues a very successful Juvenile Record and it is gratifying that this Canadian Juvenile has been so successful. Already it numbers 2000 subscribers in Canada and the Lower Provinces, and bids fair in that respect to eclipse its parent, the *Presbyterian*.

The Office-bearers are satisfied that it will prove of service to the Church with which they are connected, by attaching the children of the Church to it and enlisting them in missionary work.

As many congregations and schools have not yet countenanced this effort, the Officers invite them to become subscribers, and confidently believe that in the next Annual Report they will be able to announce a circulation of at least 3000, if not more.

Passing on to a very useful feature in the Association, its

BURSARY SCHEME,

They have to state that this has been maintained for some years, and is believed to be deserving of wide support and countenance. Two of your bursars were last year settled over pastoral charges. Owing to the enhancement of the necessities of life since this Scheme was instituted and the amounts of the bursaries given determined, and entertaining the belief that this Scheme presents a very important field of usefulness, the Officers thought it desirable to increase the amounts and the number of the Bursaries, and referred the matter to the consideration of a Committee. In accordance with the report, the Board now recommend that the ensuing Board should be charged with the duty of increasing the amounts of the existing Bursaries to at least £15 each or upwards, and further suggest that the whole subject, both of the number and amount of Bursaries, should during the year receive mature consideration, with a view to placing this Scheme on an even more effective footing. Already it has accomplished good and may yet be much more useful.

One of the Bursaries of the present year of £10 was allotted on the recommendation of the Revd. Dr. Cook, of Quebec, to Mr. Prosper Leger, a native of France, and lately a teacher in the High School at Quebec, who is prosecuting his studies at Queen's College, Kingston, with a view to the ministry of our Church, and who, it is trusted, may yet prove of service in the French Mission of our Synod. The other two Bursars are Mr. George Porteous and Mr. James Carmichael. Turning now to the

THE RELIEF FUND.

During the year applications have been received from Three Rivers, St. Eustache and Westminster. That of the first named was favourably entertained, and the sum of £10 granted towards the new Church, the only Presbyterian one on the North Shore of the St. Lawrence between Montreal and Quebec; and the others were retained under consideration for further inquiry as to their respective merits. The sum of £10 granted in the previous year to the Beechridge congregation, towards repairing and extending their Church, was paid.

FUNDS.

The investment of the Association has been added to during the year. The amount of stock, held in the City Bank by the Association, was £300 or 16 shares of £18 15s. each. To this a bonus of £1 5s. per share was added by the Bank, making the amount £320, and the Association were allowed to subscribe for £80 or 4 shares, of new stock at par. This was done by the Treasurer, Mr. Morris, on your behalf, and three instalments of £8 each paid in upon it, so that, when the balance of £56 is paid in, the Association will have £400 of stock, yielding £32 per annum, and the shares are now worth 10 per cent or £40 in addition, making the total

cash value of the investment £440—a satisfactory position of your affairs. A statement of the ordinary expenditure of the year will be found in the Treasurer's Report, which, with the Publisher's account of the two papers, is laid upon the table.

An address was adopted by the Officers and laid before the Synod, making certain suggestions, and further requesting their approval of the *Juvenile Presbyterian*. This address having been read and considered, the Synod came to the following encouraging resolution acceding to your wishes with regard to it—

"The Synod, having heard read the address of the Lay Association, thank them for their past exertions and present suggestions for the good of the Church, and, as requested, cordially approve of the publication of the *Juvenile Presbyterian*."

It would be well if an annual statement of the operations of the Association was regularly transmitted to the Synod, and the Officers recommend that this should be done in future.

And now, in conclusion, the Officebearers, in surrendering their trust into your hands, have only to state that, during the year which has passed away, they have done what they could to advance the interests of the Association and to promote the welfare of our Church, and they trust that, under the blessing of the great Head of the Church, the Association may grow in usefulness as it waxes in years, and prove a humble but yet in its sphere efficient auxiliary in the great work the Church is called to perform in this great and growing Province.

The Report of Mr. Morris, the Treasurer, was then read, and showed that at the commencement of 1856 there was a balance on hand of £42 8s. 4d., and that the revenue of the year had been £123 2s. 4s., and the expenditure had been for the same period £131 11s. 2d., inclusively of a payment on the new Bank Stock of £34. The following were the statements of the position of the Society:—

General Assets of the Association.

City Bank Stock.....	£320	0	0
New Stock, £80 paid up.....	24	0	0
Premium on £400, 10 per cent....	40	0	0
Cash on hand.....	34	19	6
	£418	19	6

Liabilities for 1857.

Due on 1st May for Proof-reading..	£20	0	0
Due J. Lovell, for back arrears for "Presbyterian".....	71	6	7
Due J. Lovell, for "Juvenile"....	18	5	7
Voted but not paid.....	12	10	0
Estimate for Bursaries.....	45	0	0
	167	2	2
Add due on Bank Stock, bal. of £80	46	0	0
	213	2	2

Probable Revenue of 1857.

Cash on hand.....	£34	19	6
Bank Dividends.....	27	10	0
Subscriptions for 1857, say.....	80	0	0
Arrears of "Juvenile".....	20	0	0
" " "Presbyterian".....			
	162	9	6

To the liabilities is of course to be added the cost of publishing the two papers for a year, say probably £350, and against which will be placed their subscriptions.

It was further stated that last year the "Presbyterian," for the first time, paid its publishing expenses, and had this year left a

surplus of £4; while the "Juvenile" was likely in its first year to be self-supporting.

Afterwards Mr Ferguson moved, That this Report be received, adopted, and published in the *Presbyterian*. Carried.

Mr G. D. WATSON, in moving the next resolution said:—Although he did not belong to Mr. Snodgrass's congregation, it was with great pleasure, and, he hoped, advantage to himself, he had listened to the able and eloquent discourse of the evening; he had therefore much satisfaction in moving the resolution which had been put into his hands. It was then seconded by Mr. J. S. HUNTER, and resolved:

That the thanks of this meeting are due, and are hereby tendered, to the Rev. Wm. Snodgrass for his excellent and appropriate discourse, and that he be requested to allow it to be published in the *Presbyterian*. Carried.

Mr. ALLAN then in appropriate terms intimated the adoption of this resolution to

Mr. SNODGRASS, who said:—The resolution, in his opinion, was complete without the latter part. He would take that portion into consideration, and, if he had time to transcribe his discourse from his short hand notes, he would see what he could do. There were two ways of giving thanks,—the one in words, the other, and more valuable of the two, in deeds. He gave them credit for sincerity in their vote of thanks, and he trusted the Association would redouble its efforts for the advancement of this fine country. He hoped that next year it would be even more successful, and that its operations would be increased. Now was the time for young men to come forward and take the burden on their strong shoulders in the heat of the day. There was no sight more pleasing to a minister than to see young men taking an interest in the affairs of the Church. It was a work of which they had no reason to be ashamed; and he hoped they would weigh well this matter, and show by their deeds that they had benefited by the instruction which had been imparted to them.

Mr. W. G. MACK, in moving the next resolution, said the wording of the motion was sufficient to recommend it to the meeting. Young men in this country were prevented from acquiring the liberal professions, because wealth was not generally diffused as at Home, where one member of each family at least was brought up to one of the liberal professions—the church, law, medicine, &c. This was not the case here, nor would it be for many years. There was not a doubt that many were prevented from entering the Church by want of the necessary means. He could mention the case of one—he could speak of more, but he would confine himself to one,—who had been enabled by that Society to prosecute his studies, and was now deservedly appreciated by the congregation among whom he labored. He was not at liberty to mention that estimable young man's name publicly; but he was confident that there were many others from their midst, who, had they the means, would carry on their studies. Besides, it was gratifying to have young men in the ministry who had grown up amongst us, who knew our people, whose homes were with them, and between whom there was a strong attachment. He did not mean to detract from Mr. Snodgrass's efforts, but he knew the latter understood the feeling he spoke of. Again, interest in the publication of the *Presbyterian* was not sufficiently felt. The various congregations of the Church should be induced to take more interest in it. He could not but congratulate the children upon the efforts which had been so successfully made to place a paper (*The Juvenile Presbyterian*) in their hands. When some of those who were old looked back to their days of childhood, and the books they were receiving, they could not look upon the change from these to this paper and other good books but with pleasure.

Mr. JOHN SMITH said that he often regretted that the original idea of a provincial association had not been carried out. That effort had failed, and, as a consequence, the Relief Scheme had almost fallen through. Clergymen and congregations found they could get more from our people than from the Association. In practice the work of the association was confined (and he thought should be altogether) to two objects, the Bursary and Publication. He thought our people ought to do more for the Society, and for his part, in view of the increase of the Bursaries, he would double his subscription and thought others should do the same. He had much pleasure in seconding the resolution, which read as follows:—

"That, in the circumstances of our Church, the aiding of deserving young men, desirous to study for the ministry, is a duty peculiarly incumbent upon our people, and in this view the Bursary Scheme of this Association, which has been already productive of good, is deserving of increased support and more general countenance, especially now, when it is contemplated to extend its operations."

Mr. A. H. AIRWORN, of Toronto, as one of the first members of the Association, had pleasure in supporting the resolution. He was glad to see the association in such a healthy state. It was doing a good work by its Publication Scheme. He did not concur with the last speaker as to restricting the Schemes to two. He thought in the Cities the extent of the aid to congregations was as often given owing to acquaintance with the congregation and ministers as from any other cause, and in order that aid might be given to some really necessitous congregation by the Scheme, he thought it should be kept up. He took an especial interest in the Bursary Scheme and Queen's College, and he would testify to the high character and ability of the young men who came out of that Institution, and were labouring in the Presbyteries of Toronto and Hamilton.

The next resolution was moved by Mr. STRAWART, seconded by Mr. D. S. ROSS:

"That the following gentlemen be appointed Office-bearers of the Association during the ensuing year:

President—Hon. P. McGill.

Vice-Presidents—John Greenshields, Hugh Allan, Hew Ramsay, John Smith, Esqrs.

Treasurer—Alex. Morris, Esq.

Recording-Secretary—T. A. Gibson, Esq.

Committee of Management—Messrs. Wm. Edmonstone, J. M. Ross, George Templeton, Wm. McNider, David Shaw, E. McLennan, James Goudie, J. S. Hunter, John Kingan, Wm. Ross, Wm. Maxwell, John McPherson, and Archibald Ferguson.

Chaplains—Rev. Alex. Mathieson, D.D., and Rev. Wm. Snodgrass.

The last resolution was moved by Mr. KINGAN, seconded by Mr. STEPHEN.

"That the best thanks of the Association be tendered to the Hon. Peter McGill for his faithful services as President since the formation of the Association in 1815, and to the Office-bearers for their services during the past year."

Mr. Allan then congratulated the members of the Association on the healthy state in which it now was, after the long struggles and difficulties of years. The worst seemed now past, and he believed the Association would prosper. Its prospects were good, and he trusted it would receive general countenance. He stated the business of the meeting was now over.

The benediction was then pronounced by Mr. Snodgrass.

P. S.—Dr. Fowler, Convener of the Colonial Scheme of the Church of Scotland, has received a communication from "A Colonist," enclosing the handsome donation of £100 to the funds of that important Scheme.

THE CHURCH IN THE LOWER PROVINCES.

INDUCTIONS.

We believe that Mr. Duncan has been inducted to St. James's Church, Charlottetown; Mr. Lochhead to the Presbyterian Church, Georgetown; and Mr. McRae to his father's congregations on the East River of Pictou. But, although two or three months have elapsed since these events took place, we have not yet received any authentic information, from the Presbyteries of Prince Edward Island and Pictou, of these ecclesiastical appointments within their bounds.—*Halifax Record.*

ST. MATTHEW'S CHURCH.—We are sorry to inform our readers that in the fearful conflagration of the 1st inst. in this City, which destroyed so much valuable property, this venerable structure, erected more than a century ago, and in which successive generations assembled for the worship of God, was completely consumed in less than an hour.—*Halifax Monthly Record.*

The above Church was, we believe, the oldest place of worship in connection with the North American branch of the Church of Scotland. We heartily sympathize with the Congregation in their loss. From what we know of them, however, we expect to hear of prompt and liberal action in the erection of a new Church. Indeed we have already heard that at a meeting held lately, £4000 were subscribed for the erection of a stone edifice.—*Ed. Pres.*

MISSIONARY INTELLIGENCE.

We know with what eagerness and anxiety our readers throughout the country, more especially in the Gaelic districts, peruse our pages, to glean, if possible, some information respecting the appointment and arrival of additional missionaries in the Province; and hence we consider ourselves bound as we have always endeavoured to do, to furnish from month to month the very latest and most accurate intelligence which we can possibly procure, on this all-engrossing topic. Through the diligence and kindness of the Rev. Dr. Fowler we have been enabled of late to communicate to our readers and the public the most welcome and encouraging information which we could desire or expect to receive. In our last number we published an extract from a letter of Dr. Fowler, acquainting us with the appointment of the Rev. Thomas Jardine, as a Missionary for Nova Scotia, who may be soon expected in Halifax. We have now before us another letter from Dr. F., of the 17th Dec., informing us that the Colonial Committee at a meeting held that day had appointed another minister, the Rev. James Patterson, a Missionary for Nova Scotia, who has been strongly recommended to the Colonial Committee as a very devoted clergyman.

"I deeply regret," adds Dr. Fowler in this letter, "that hitherto we have not been able to send any Missionaries qualified to preach in Gaelic to our friends who prefer to have divine service in their native tongue; but there is every hope that, ere a month pass, one such Missionary will be appointed. They may rely upon the anxiety of the Committee to supply as early as possible their religious wants, and comply with their wishes."

In confirmation of these statements we learn from another correspondent that there are two Gaelic Ministers, McKenzie and Fraser, who may be expected next spring. "I spent," says this respected correspondent, "an evening in Glasgow at the Rev. Norman MacLeod's with your students from Nova Scotia. I was delighted with them. They are first-rate young men, brim-full of zeal for Nova Scotia and the Church there. It will make a great difference in the Gaelic districts when they are licensed to preach among their countrymen. They will be leading men in the Colony."—*Halifax Record.*

[From H. and F. M. Record for December.]

Extract Minute of Meeting of Presbytery of Miramichi, held in Newcastle, 15th October, 1856.

The Clerk laid on the table of the Presbytery a Copy of a Petition and Bond from the Congregations of St. Andrew's and St. David's Churches in the Parish of Alnwick,—the amount subscribed by the Congregation of St. Andrew's Church, Tabusintac, being £56, 10s. currency, and that by the Congregation of St. David's, at Burnt Church, being £11, 5s. currency,—requesting the Presbytery to make application on their behalf to the General Assembly's Colonial Committee to look out and appoint a suitable minister or preacher to take the oversight of their souls in the Lord; and also to request the Colonial Committee to grant such a sum annually, for the space of three years, as shall, in addition to the sums subscribed by them, make up the amount of one hundred and fifty pounds sterling a-year.

The Presbytery agree strongly to recommend this petition to the favourable consideration of the General Assembly's Colonial Committee. The Presbytery would at the same time bring under the notice of the General Assembly's Colonial Committee that these congregations have now remained upwards of twelve years without a minister, that they have made several unsuccessful attempts to procure the settlement of one, that they are still desirous of making one effort more to obtain a minister from the Church of their fathers, and therefore the Presbytery would express their earnest hope that the General Assembly's Colonial Committee will stretch out to them a helping hand, and aid them to the extent of their power.

Extracted from the Minutes of the Presbytery of Miramichi, by

WILLIAM HENDERSON, P. C.

Extract Letter—Rev. William Henderson to the Convener.

MANSE, NEWCASTLE, 22d October, 1856.

REV. SIR,—In transmitting to you the accompanying documents, allow me to state to you, a little more fully than could be done in them, the circumstances of these congregations.

Since the Rev. Mr. Macbean left them, I have visited them occasionally. I have also, in company with some other members of Presbytery, dispensed the sacrament of the Lord's Supper, by appointment of the Presbytery, once and sometimes twice a-year. This last time the sacrament was dispensed by the Rev. Mr. Murray of Bathurst and myself on the 12th of October. The weather was favourable; and on the Sabbath there were upwards of four hundred in the church, and a more attentive congregation I never saw. I do not think there was one went away from the beginning to the end of the services. There were thirty-five communicants. The services were also well attended, both on Friday, which was observed, as in Scotland, as a day of preparation and prayer, on Saturday,

and on Monday. On Monday, after Divine service, I requested the congregation to wait, after the blessing was pronounced, that we might consider what could be done to obtain a minister to settle among them. At that meeting I briefly stated to the present circumstances of the Church of Scotland. I told them that, though, in consequence of the loss the Church of Scotland had sustained from the secession of so many ministers from her about thirteen years ago, she had not been able to send forth such a supply of ministers as was needed, yet she had not forgotten those in the Colonies who claimed connection with her; that she had sent three deputations to visit them; that she had sent out several missionaries to labour within the bounds of our Presbytery, and in part had paid the salaries which they received, and to a considerable extent had aided weak congregations. I stated further, that now numerous probationers were coming forth from her divinity halls, young men of talent and piety, and that greater numbers of these were now directing their attention to the Colonies. I then produced the Petition and Bond, a copy of which is sent herewith, when they cheerfully came forward and signed to the amount of £46 at the meeting.

At both places Mr. Murray and I were highly delighted by the eagerness which they manifested to obtain a minister from the Church of their fathers to settle among them. At Tabusintac a wish was expressed that the minister appointed should be able to preach in Gaelic, but, if this condition was to form any obstacle to their getting a minister, or to cause any delay in his appointment, they would by no means insist on it.

I write with the more confidence to you, Reverend Sir, knowing that as you yourself were once out here among us, and saw the state of the country, you will the more fully sympathize with us. I do not remember whether you were down at Burnt Church and Tabusintac, I shall therefore take the liberty of stating that there is a good and commodious church in connexion with the Establishment finished and, I believe, free from debt, both at Tabusintac and at Burnt Church. At Tabusintac there is also an excellent manse with glebe contiguous to the church. Burnt Church is distant from Tabusintac about fifteen miles. There are a great number of Scotch Presbyterians settled on the banks of the Tabusintac river.

I trust, therefore, Reverend Sir, that you will lay the case of these Congregations before the Assembly's Acting Committee, and recommend it as far as you can to their favourable consideration.

THE CHURCH OF SCOTLAND.

(From the H. & F. M. Record for December.)
BOMBAY.

The following extracts from a letter, addressed to the Convener, by the Rev. George Cook, Bombay, will be read with great interest. This letter conveys the important information that the Rev. Thomas Hunter was about to leave Bombay for the Punjab, about the beginning of November. A minute of the Board, authorising his departure, accompanies Mr. Cook's letter. He says: "With reference to the more important subject of an extract minute, I beg to inform you that the Board were also unanimous. In fact we all felt that the decision must be with Mr. Hunter, and we concurred in the soundness of the reasons given by him in his letter for the decision to which he was led, although we lament it in present circumstances." Mr. Cook refers to the circumstance, that the Institution at Bombay, in consequence of Mr. Hunter's departure, will have, for the present, only one European missionary. "We decided that he, feeling himself bound to go to the Punjab, should go as soon as practicable, I do

not think he will remain here over the first days of November." Any further delay, it appears, would have compelled Mr. Hunter to deter going till another year.

Mr. Cook makes, in conclusion, a strong appeal for additional labourers, to which the attention of all is urgently directed. "We must now most earnestly press for more labourers to this most important and most promising field. I trust that you may soon appeal with effect to the probationers of our Church on this great and sacred cause, for we feel deeply, on this side of India at least, that, in comparison with other Christian bodies, she has been very backward in sending forth labourers, and we trust and pray that this reproach may be soon effectually removed. Never, perhaps, was there a time more favourable for pressing the Mission work, and it is sad to think that we shall have soon only one missionary here, to attempt what three would find more than sufficient occupation." These are the words of a calm observer,—intimately acquainted with the state of Bombay, Surely this and similar appeals will not always be unsuccessful! That it is a most promising field is made evident by the following extract of a letter of the same date, from Mr. Hunter:—

"It is my pleasing duty in this letter, as in last, to announce a baptism. The young man Nasroolah, of whom I wrote last month, was a pupil in the class of Mahomet Ismael. On 20th July it was given me to baptise the pupil; on 21st August the teacher also. Both of these converts are (were) Mohammedans. May the work of grace be, as we humbly believe it is, begun in their souls, that they may be blessings to the Church, and also to them who are without." About the end of January I first met Mahomet, as an inquirer. He was then unsettled, timid, doubting. Christ was constantly pressed on his immediate acceptance. Truth and light gradually entered his mind—he saw most plainly his own sinful and helpless state, and we trust he has found peace in the believing love of Jesus.

"Mahomet has, as yet, had grace to withstand all the very peculiar trials to which he has been subjected. The Mussulmans held several discussions with us, and tried to 'storm' back the young man. All their efforts were vain, and now they are most furious. They 'breathe out threatenings,' and vow never to forget this disgrace cast upon the faithful. It is not without cause that the hostility of these men has gone forth against us—Mahomet belongs to a good family, was greatly respected, and is the first Concane Mohammedan who has ever embraced Christianity."

With respect to his departure for the Punjab, Mr. Hunter says:—

"God willing, I purpose commencing my journey in the end of October, so as, if possible, to arrive before 1st January, 1857. Let me express a hope that the Church may never find cause to regret this extension of her foreign operations. We shall lay this subject in prayer before God, and we do feel assured that many Christian friends and brethren will supplicate showers of blessing on this infant church.—I am, &c."

SCOTCH CHURCH IN CARLISLE.—The anniversary sermons of this Church were preached by the Rev. Dr. Gillan, minister of St. John's Parish, Glasgow. The attendance was good, and the peculiar eloquence of the Rev. gentleman rivetted attention, and, in the evening especially, awakened a deep interest, as he set forth the great mission of the Saviour, his three-fold character, and other attributes.—*Carlisle Patriot*.

CALCUTTA.

The Rev. John Anderson, who has spent nine years in a most important department of labour, as one of the missionaries of the Church

of Scotland at Calcutta, has with regret been obliged to give in his resignation, having been constrained to do so principally in consequence of the state of Mrs. Anderson's health. The Church, while fervently praying that this cause of anxiety may be speedily removed, and regretting much the loss of services that have been, as they deserved to be, highly appreciated, will unite in warmest wishes for Mr. Anderson's future welfare, and eminent success in any new sphere of labour to which he may be called. It is to be hoped that such missionary zeal may be soon awakened as may prevent his place at Calcutta being long unoccupied.—*Ibid*.

MADRAS.

The last communication from the Rev. William Grant, Madras, contains no information as to the working of the Mission in that place; but a Report may probably be received ere long, from which such extracts as are interesting will be printed.

The Missionaries, during the absence of the Rev. R. K. Hamilton, occasionally occupied his pulpit, but not so as to interfere with their other labours. Much benefit is said to result from such arrangement. The services of the missionaries are kept before the congregation, who chiefly support the mission, and young natives are induced to attend the services of religion. At Madras this support has always, to a considerable extent, been afforded.—*Record of Church of Scotland*.

CONGREGATIONAL AND PAROCHIAL MISSIONS.

[From the H. and F. M. Record for November.]

It enables us to follow-up various remarks, made in the November, December and April numbers of the *Record*, ("The Unreclaimed wastes"; The Gospel and the Poor "Hindrances to Christian Benevolence,") on the necessity of every variety of Christian effort being put forth for the bettering of the condition of those who are spiritually, and, in some cases, both temporally and spiritually, in *distitution*—to make mention of an instance, that has recently come to our knowledge, of a species of congregational exertion that cannot be too widely known, or too widely imitated.

In many town and city congregations the worldly rank of the bulk of the parishioners is far below that of the congregation. A parish minister in these circumstances must often feel the great difficulties of his position. He is the minister of the parish on the one hand. He is the minister of God for good, to his congregation, on the other. The congregation is not a body of parishioners; nor are the parishioners a part of the congregation. And, even were the mass of a congregation also parishioners, there would still remain very great obstacles in the way of bringing Christian influence to bear upon the numerous families in a city parish, who do not approach to receive the ordinances of religion, and who cannot be frequently enough approached by the parish minister.

We are not at liberty to mention the name of the parish or of the minister to which the following statement applies; but it is well to notice that we were led to inquire at the minister himself regarding his plan, after hearing it warmly recommended by one who is among the best qualified to give an opinion on such matters. We are not acquainted with the reverend gentleman, nor with those who so vigorously aid him; but we are truly glad of this opportunity to bid them "God speed."

6th October, 1856.

DEAR SIR.—I have no doubt——has told you all that I can tell you regarding our operations. Our plan is very simple. It consists in our trying to induce the more serious and benevolent portion of our congregation to take an interest in and promote the temporal and spiritual welfare of the more destitute and careless parishioners around the church.

In——, as in other parishes, the larger portion of the congregation are not parishioners; and in our case the congregation are in every sense of the word *more respectable* than the majority of the parishioners. The parish contains about 4500 inhabitants, two-thirds of whom belong to the poorer and working classes; it is, therefore a proper field for missionary labour. Having the charge of a numerous congregation, I found that I could not give one-fifteenth part of the attention to the parish which it would require, and that an occasional visit from an elder will do little good; the thought then occurred to me that I should devise some scheme for the purpose of bringing the piety and Christian zeal of the congregation to bear upon the more ignorant and careless portion of the parishioners. With this view I made a personal inspection of the parish, and divided it into fifty districts, containing about thirty families each. I then preached to the congregation upon the duty of every Christian, who feels the power of the Gospel in his own heart, to exert himself for the purpose of bringing others under its influence also. By this means, and by holding public and private meetings with them, I soon got fifty pious visitors for my fifty districts. These visitors were then regularly formed into a society called the——Visiting and Tract-Distribution Society, which meets on the first Sabbath of every month, when, after prayer for the Divine blessing upon their labours, the members set out for their respective districts, each furnished with a small parcel of tracts previously arranged and suited to the circumstances of every family. They read the tracts to those who are unable to read for themselves, cultivate the friendship of all in their district, visit the sick during the month, and try to find suitable employment for those who wish it. We hold quarterly meetings of the society, at which I usually preside. At these meetings after devotional exercises, and the communication of some interesting portion of missionary intelligence, I put such questions as the following to each member present: Are you sensible of any good having been done in your district since you began to visit it? If so, by what means has this been brought about? will you have the goodness to explain it for the benefit of the other visitors? How many children have you induced to come out to the Sabbath Schools? Are there any children in your district who should be attending a week-day school, and are not? If so, what are the reasons? How many in your district attend no place of worship on the Sabbath, and what are the reasons in so far as you have been able to ascertain them? The kirk-session educate at half-fee, or gratis, the children whose parents are unable to pay for their education. We have also a Sabbath evening meeting for the more destitute, who, from want of clothing or other causes, are unable to attend any place of worship during the day. We have a large library, out of which the congregation and parishioners can read for one shilling per annum, and those that are recommended by the kirk-session, gratis. We are about to institute a Dorcas Society, to aid the very destitute to obtain clothing at a cheap rate.

The advantages of this congregational system of visitation are the following. It opens-up a proper channel for the Christian and benevolent exertions of the pious members of the Church. It brings the condition of every family and individual in the parish frequently under the notice of the minister. It is the only way in which a large and destitute locality can be thoroughly superintended,—the agency of minister, missionary, or kirk-session is, in itself, too limited. It brings the church-going portions of the population fre-

quently together, and thus tends to soothe down prejudices, and promote that Christian sympathy which ought ever to exist between the rich and the poor.

The secretary of the society keeps a regular record of every interesting incident brought before us by the members at our quarterly meetings; though this record is not in every particular so satisfactory as we could wish or as might be expected from the agency employed, still it contains much that is encouraging; though it does not refer positively to cases of actual conversion, it tells of some careless sinners awakened, drunkards reformed, and men and women, who were apparently living without God and without hope, brought to think of the things which belong to their eternal peace. It tells of many children instructed, who, without the instrumentality of this little society, would have grown up in ignorance. It also contains many cases of encouragement given to the industrious poor, of human misery alleviated, and of the dying comforted, and pointed to the Lamb of God who taketh away the sins of the world.

I am sorry that I have not time just now to give you a fuller account of our labours. Should you think these few particulars worthy of a place in the *Record*, I have no objection to their being inserted, provided you leave out my name and the name of the parish.—I am, &c.

COLONIAL SCHEME OF THE CHURCH OF SCOTLAND.—We earnestly call attention to the announcement of the Annual Collection in aid of the funds of the Colonial Scheme, which the General Assembly have appointed to be made on Sabbath next, the 14th instant. The appeal of the Committee is brief but emphatic, and cannot fail to rouse the sympathies and excite the liberality of the members of the Church in behalf of the Scheme which they zealously seek to promote. "Its object," they observe, "is to supply our expatriated countrymen, who are unable to provide them for themselves, with the ordinances of the Gospel, to send missionaries to preach to them the Word of Salvation, to visit them in affliction, and to comfort them while dying, in short, to discharge those sacred duties which many of them in other days highly valued, but of which, in the lands of their adoption, they are unhappily deprived." This is no imaginary work, it is of daily practical urgency. The Committee state that appeals on behalf of our Colonial brethren have been repeatedly forwarded to them, "some of them representing the longing of the aged to enjoy Divine ordinances in the evening of life, others representing the irreparable loss to the young of growing up without the salutary influence of a Gospel ministry, and others representing that surely their brethren at Home will not leave them to perish without any to teach them the way of life." These affecting Christian appeals will, we trust, meet with a cordial response throughout the Church. Any apprehension that this liberal aid will fail to be extended on this occasion we cannot entertain, when it is considered that a large destitution still prevails throughout the Colonies of missionaries and ministers to meet the demand. The Committee have exerted themselves most strenuously, and have sent a number of excellent labourers to different quarters, where their spiritual services were greatly called for. At the present time we learn that the Committee have under consideration applications from five preachers of the Gospel, desiring to be employed in the Colonies. The progress thus indicated is, indeed, highly gratifying; still, as the Committee justly remark, it is comparatively little when we keep in view what is required to be done; and without an increased amount of income it is certain many important localities must be left unsupplied, although some of them, we deeply regret to find, have been six, ten, and twelve years vacant. Such a statement

as this cannot but produce a deep impression on the minds and hearts of our Christian friends in every parish and district of the country.

SOCIETY FOR THE BENEFIT OF THE SONS OF THE CLERGY OF THE CHURCH OF SCOTLAND.—The annual meeting of the Society for fixing the distribution for the year was held on Monday week, when £434 was allocated among thirty-three sons, and £160 among sixteen daughters of clergymen, to assist in their education at the universities, and in the higher branches of study. In the evening a number of the members and friends of the Society dined together in the Hopetoun Rooms, the Dean of Faculty, the President of the Society, in the chair; Walter Cook, Esq., W. S., the Secretary of the Society, Groomier. Among those present were Lords Curriehill, Deas and Mackenzie; Rev. Drs. Grant, Muir, Crawford, Hunter, Nisbet, Macfarlane, Smith, Paul; Professors Robertson and Swinton; Messrs Elder, Fleming, Cheyne, Good-sir, Tawse, Cook, &c. &c. In the chairman's remarks it was stated that the Society had been commenced in 1790 by a few individuals in Edinburgh, and had, as its object, the securing to the children of clergymen effectual assistance and patronage, to enable them to obtain an education, and to enter on professions suited to their position in society. The Society was joined by many of the most influential citizens, and from the liberality of the contributions they were enabled, in 1793, to begin the distribution of their funds, when £30 was divided among six young men, sons of clergymen, to assist them in their education at College. From that time to the present upwards of £24,000 had been distributed by the Society, and many a young man, who has in after-life attained to great eminence, has, through the means of the aid derived from it, been enabled to obtain that education which otherwise was beyond his reach. The members of the Society are not confined to the sons of clergymen—all desirous of aiding in its important objects are admissible; and we trust that all the friends of the Church will lend their countenance and support to a Society whose objects are so praise-worthy, and who are so judiciously and unostentatiously doing a great amount of good. The funds of the Society have been raised by subscriptions, which go to form a capital fund, and we hope that this will be largely increased. In the course of the evening it was intimated that about twenty new members had been added this year to the roll of the Society.

ECCLESIASTICAL INTELLIGENCE.

PRESBYTERY OF ABERTARFF.

On Tuesday, last week, the Rev. Mr Macintyre, Kilmorvaig, brought under the consideration of the Presbytery the desirableness of having a Professorship established in one or more of our Universities for the culture of and giving instruction in the Gaelic language. He supported his proposition at considerable length, maintaining that the study and investigation of this, one of the most ancient of living languages, was one of the most available means of elucidating the history of a once powerful and wide-spread people, the Celtic race, who have left unmistakable foot-prints of their movements from their eastern birthplace to the Atlantic, permanently inscribing their language in the graphic nomenclature of the physical features of those regions of their sojourn, from Galatia to Ireland. He pointed out the connection of the Celtic tongue with the more renowned languages of antiquity—those of the Bible, of Greece and Rome, and generally with the more modern languages of Europe—which, no doubt, led a distinguished linguist and orator to assert that the philologist could not attain to perfect

lon in his arduous pursuit without considerable attainments in this ancient language. He suggested the way in which such a chair might be endowed, and referred to the recognition on the part of the State of the sentiments he had expressed by their instituting Celtic Chairs, first in Trinity College, Dublin, and in the more recently established Queen's Colleges in the Irish provinces. These and other arguments, embodied in a memorial, he submitted to the Presbytery. The Presbytery unanimously and cordially concurred, and resolved accordingly.

PRESBYTERY OF CUPAR—THE ENDOWMENT SCHEME.

This Court met on Tuesday. Mr Cochrane introduced the subject of the endowment of new churches, in connection with which the respected Convener of the Scheme proposed holding a public meeting in Cupar on the 30th of December. He (Mr Cochrane) was anxious that they should all take an interest in that meeting, and give it as much as possible the influence of a county meeting. He moved the appointment of a Committee to correspond with the Convener, and to make all necessary and effective arrangements for the public meeting. No Scheme, since the time of Dr Chalmers, had been so vigorously prosecuted as the present one. Sixty or seventy churches had been endowed since Dr Robertson took the charge of it. The country had been divided by him into provinces; and it was gratifying to find that the province to which their Presbytery belonged, and in which it was proposed to endow twenty new churches, was in a hopeful condition. He trusted, therefore, that members would see it to be their duty to support Dr. Robertson in his great work. He believed it to be essential for the good of the people, and especially of the poorer classes, that the Scheme should be adequately supported. The proposal was unanimously adopted by the Presbytery, and a Committee appointed.

PRESBYTERY OF DUNOON.—At a meeting of the Presbytery of Dunoon, held on Tuesday week, Mr. John Lochhead and Mr. Leitch, students of Divinity, appeared and read their trial discourses; and, these having been sustained by the Presbytery, they were licensed to preach the Gospel.

PRESBYTERY OF EDINBURGH.—We are requested to state that, at the late meeting of the Presbytery of Edinburgh on Wednesday se'ennight, Dr. Macfarlane intimated that at the next ordinary meeting of Presbytery he would lay on the table an overture to the next General Assembly on the subject of grants in aid to schools in India. He further intimated that he would move the adoption of this overture at the ordinary meeting on the last Wednesday of January.

PRESBYTERY OF HADDINGTON.

THE ENDOWMENT SCHEME.—At a recent meeting of this Presbytery a communication from Dr. Robertson, addressed to the members, was read, earnestly requesting their co-operation for having a public meeting at Haddington in connection with this Scheme, to bring the strong claims of the Scheme before the inhabitants of this wealthy district. The Presbytery cordially responded to this request, and appointed a committee to correspond with Dr Robertson, and make the necessary arrangements for having an influential and effective meeting. The Earl of Haddington, a warm friend and liberal contributor to the Scheme, has agreed to preside.

THE LATE REV. DR. BREWSTER.—The admirers of the late Dr. Brewster, minister of Scoonie, are raising funds towards the erection of a monument to his memory.

ENDOWMENT SCHEME.—Miss Macpherson Grant, of Aberlour, has intimated a subscription of £50 to the Endowment Scheme of the Church of

Scotland for the churches of the northern provinces.

ENDOWMENT OF NEW CHURCHES.—It is arranged to hold a meeting in Cupar, on the 30th instant, for the purpose of affording to the respected Convener of the General Assembly's Endowment Committee—Dr. Robertson—an opportunity of explaining his great and now most successful Scheme.

FEMALE EDUCATION IN INDIA.—The quarterly meeting of the Scottish Ladies' Association for Female Education in India was held on Friday in St. Andrew's Church, Rev. Dr. Muir presiding. The Rev. J. W. Yule, the Association's late Superintendent at Calcutta, delivered an address, giving information as to the history and objects of the Association. Dr. Muir also enforced the claims of the Society.

INDUCTION.—The Presbytery of Dundee met in Broughty Ferry Chapel on Thursday, and inducted the Rev. James Lamont as assistant and successor to the Rev. Dr. Wood.

ORDINATIONS.—The Presbytery of Auchterarder met at Crieff on the 4th instant, and ordained the Rev. Matthew Rodger to the pastorate of the West Church. The Rev. Mr Watt was ordained to the charge of the parish of Towie on the 4th instant.

PARISH OF DOLLAR.—In the exercise of their right, as patrons of the parish of Dollar, the Globe Insurance Company have nominated, as the successor of the late Rev. Dr. Mylne, the Rev. Walter Irvine, at present officiating as assistant-minister to his father in the joint-parishes of Lundie and Fowlis near Dundee.

WEST CHURCH, PERTH.—At a congregational meeting of the West Church congregation, held on the evening of Monday, it was resolved to recommend the Town-Council to present the Rev. Robert Milne, missionary at Strathines, to the vacant charge. Mr Milne is a young clergyman of great talents, and of a popular and winning address.

FULLARTON CHURCH, IRVINE.—At a meeting of this congregation, held on the 1st instant, a very harmonious call was given to the Rev. Alexander Montgomerie Crawford, at present assistant to the Rev. Mr Marshall, Cumbrae. Mr. Crawford has, we believe, accepted the call, and will be ordained on an early day.

THE REV. MR. CAIRD.—We understand, says the *Dundee Courier*, that the Rev. Mr Caird, of Errol, has signified his acceptance of the new church at the West-end of Glasgow. [We believe that some time ago arrangements were in progress to obtain the removal of Mr Caird to a principal church in Edinburgh; but, circumstances having changed, the contedlatemp measure was not carried through.]

PRESENTATION.—On the evening of Friday, the 5th current, a deputation waited on the Rev. John Smeaton, minister of Tulliallan, and, in the name of his congregation, presented him with an elegant massive gold watch, gold chain, and other appendages, as a token of their respect, and approbation of his general character and conduct as their pastor. This testimonial bore the following inscription:—"Presented to the Rev. John Smeaton, minister of Tulliallan, by the members of his congregation, in testimony of their respect and esteem for him as a faithful minister of the Gospel."

SAUCHIE CHURCH.—We are enabled to state that the Rev. Mr Haldane has tendered to the Presbytery of Stirling the resignation of his charge as pastor of the *quoad sacra* church at Sauchie, where he has zealously laboured for several years. Mr Haldane is at present residing with his relatives in Leith, the state of his health not allowing him to undergo the

active duties of the ministry. It would be desirable that for so important and populous a district as that of Sauchie the services of an ordained minister of energy and ability should be soon obtained.—*Alloa Advertiser*.

ALLOA.—The Rev. James Proffit, assistant at Dunrossness, has been elected to the endowed assistantship of the parish. [This young minister is, we may observe, the son of Mr. Proffit of Dumphail (home-steward to Major Cumming Bruce, M.P.) some other members of whose family occupy situations of trust and responsibility in different parts of the country, for which a good example in early life and the subsequent manifestation of a high degree of personal uprightness and integrity eminently qualify them. In the case of the reverend gentleman, whose election is noted above, it is gratifying to state, that he will go to his new charge with the best wishes of the flock over whom he has been assistant minister, as well as, indeed, by those of all who know him or with whom he may at any time have been brought into contact.]

ORDINATION AT EDDLESTON.—On Thursday last the Rev. A. J. Murray, late assistant to the Rev. Dr. Glover of this city, was ordained minister of the parish of Eddleston. The Rev. J. L. Blake of Stobo presided; among others, there were present—the Rev. A. B. Murray of Mousewald (father of the presentee), Dr. Brown of St. Andrews, and the Rev. R. H. Whyte of Dryfesdale. At the conclusion of the interesting services of the day the young minister met with a cordial welcome from the congregation. Thereafter the Presbytery were most hospitably entertained by Forbes Mackenzie, Esq., at Portmore. Mr. Whyte introduced Mr. Murray to his charge on Sabbath last. This is in all respects a most harmonious and agreeable settlement. The patron, Lord Elibank, had the opportunity of hearing Mr. Murray preach before issuing the presentation in his favour.

DEATH OF THE REV. JAMES THOMSON, OF KEITH.—We deeply regret to announce the death of the Rev. James Thomson, minister of Keith, which melancholy event took place at the Manse on Wednesday about half-past twelve noon. The reverend gentleman had been in delicate health for the last two years, but was still able generally to discharge the important duties of his office until, we believe, within the last few weeks. Mr. Thomson was for many years Classical Master in the Elgin Academy, the duties of which he discharged with the greatest diligence and success, enjoying the high esteem and respect of the whole community. He was appointed by the patron, the Right Hon. the Earl of Fife, to the parish of Keith in 1825, where he has since laboured with great acceptance among a very numerous congregation, by whom he was really beloved. Indeed Mr Thomson was a great favourite with the whole community of Keith, for, along with a deeply-rooted piety, he possessed a warmth of heart and urbanity of manners which endeared him to all. Mr Thomson was upwards of seventy years of age.—*Elgin Courant*.

THE LATE REV. R. J. ROBERTSON OF FORTEVIOT.—In our last we recorded the death of the Rev. Robert J. Robertson, parish minister of Forteviot, which sacred office he sustained for a period of thirty-six years, his ordination having taken place in 1815. If never making a great noise by occupying a conspicuous part in the ecclesiastical world, Mr Robertson stood high in the estimation of his co-Presbyters, as well as of all who had the opportunity of judging of his superior merits, whether as an able preacher of the Gospel, or in the capacity of a humble but faithful follower of the meek and lowly Jesus. During his somewhat protracted ministerial career the deceased gentleman was well known and characterised for a devoted attachment to

the Church of Scotland, in defending whose rights and privileges he was always at home. If he never pandered to popular prejudice, he was a man of keen and sensitive feeling, of unspotted integrity and honour, ever ready to throw himself into the breach when an attack might be made upon what he considered injured or suffering innocence. He was a strict but no unreasonable disciplinarian, of high-souled sympathy for the vindication of truth over error, of right over wrong—in a word, one of whom our National Church may perhaps boast of others more publicly useful, but without a solitary instance where a consistent, holy life was more productive of commanding and deserved respect. In his best, we mean his healthiest, days Mr Robertson was never physically strong; and it was, we believe, frequently remarked by those, who best knew him, that his end would be as it has proved sudden, and at the moment unlooked-for. But in his case sudden death has been sudden glory. "With his body he laid down his charge, and ceased at once to work and live." Mr. Robertson, owing to failing health, obtained the sanction of the Presbytery, some four or five months ago, to have assistance in his ministerial work, but he continued to attend the meetings of Presbytery occasionally; and on the Tuesday previous to his death he attended and officiated at the funeral of a relative. On the Sunday evening of his death he was able to conduct family worship in his own Manse; and, just as he had finished the last words of the prayer, he sank down in his chair and immediately expired. Mr. Robertson, we may add, was clerically descended, his father having been minister of Little Dunkeld. We have the best means of knowing that his death will be deeply regretted in numerous circles, but in none more than in the Presbytery of the bounds, where for many years he was looked up to as an authority and example whose value was felt far and near.

MISCELLANEOUS.

SOIREE TO THE REV. DR. BLAKENEY.

A PROTESTANT soiree, in honour of the Rev. Dr. Blakeney of Birkenhead, was held on Tuesday last.

The Rev. William Robertson of New Greyfriars, who occupied the chair, delivered an earnest address on the necessity of Protestant union and Protestant action against the errors of Popery. He rejoiced at the union which existed between the Church of Scotland and all evangelical ministers of the Church of England. He rejoiced at the opportunity he then had of showing his great respect for the Rev. Dr. Blakeney, his honoured guest. (Cheers.) Dr. Blakeney had done much to promote the cause of Truth both in England and Scotland. He could assure them that the Rev. Doctor was no relation of Dr. Pusey. (Laughter.) On the contrary he was the firm opponent of that Tractarian system which, he was sorry to say, is too prevalent both in England and Scotland. He hoped a brighter future would soon dawn upon them. The changes which had lately taken place in the Church of England inspired him with the greatest hope. The elections of a Villiers, a Bickersteth, and their own Tait, into the highest offices in that Church, were decided omens for good; and he hoped the day was not far distant when Dr. Blakeney himself would occupy such a high position. He was well worthy of it. He was glad, too, that he had now added to the charms of home by having entered into the married state with the excellent lady with whose presence they were favoured that evening. (Applause.) Dr. Blakeney was known to them as the author of several excellent controversial works. He was glad to know that his Protes-

tant Catechism was being taught in many of their own schools in Glasgow, Edinburgh, and other parts of the country; he hoped it would become universally known. He had examined it, and felt bound to say that it was an excellent work. He begged the young men present, yes, and the young women too, to begin and study this great question. It would decidedly be, before long, the great question of the day.

The meeting was addressed by the Rev. William Graham, Rev. D. Macfie, Mr. John Hope, and Mr. William B. Turnbull. The addresses were all very much to the point, and contained many practical suggestions. Mr. Hope urged on the young men to attend the classes for the study of the questions, held on the Sabbath evenings in New Street Church, Canongate, and in George Heriot's School, West Rose Street, at five o'clock.

The Chairman then introduced the Rev. Dr. Blakeney, who was received with great cheering. He said, that it was with great pleasure that he once more addressed a Scottish audience. His reminiscences of Scotland were so pleasing, and his associations with it were so interesting, that, were it not for the strong ties which bound him to Old England, he would come and reside in Scotland altogether. He loved the Church of Scotland most cordially; he had joined in her worship and partaken of her communion, and preached in her pulpits, and he thanked God that he had been permitted to do so. He thanked the Chairman and the preceding speakers for the kindness of sentiment which they had expressed in reference to him; he thanked likewise the meeting for their warmth of reception, and his gratitude was deep. He prayed God that he might be enabled to advocate consistently the great principles of Protestant truth to the latest day, and that, so having at last finished his course, he might, through the grace and mercy of the Redeemer, enter into "the rest which remaineth for the people of God." The Doctor then proceeded at considerable length to dilate upon the perils of the times, and the only efficient remedy. He urged the necessity of labouring for the conversion of Roman Catholics, and also of curtailing the political power of the Church of Rome. Rome was essentially and inalienably a system of intolerance; and, if it were permitted to have its own way, it would destroy British liberty and institutions. The interests of liberty, therefore, demanded that intolerance should not be allowed to establish itself upon the ruins of freedom. The Doctor went on to give many instances of the utility of controversy, when rightly carried on. He referred especially to the case of a former opponent of his own who was convinced (through the Divine blessing) by the arguments which he had adduced, and who also is now a minister of the Church of England. He exhorted the young men to enrol themselves in the classes which had been established by his excellent friend, Mr. Hope; and for their encouragement he mentioned a case which came under his own observation. The Romish party had built, some years ago, a magnificent cathedral in Nottingham, intending to make that town the head-quarters of their movements in the Midland counties. In conjunction with others, he delivered lectures upon the subject, and collected the young men, to instruct them in the controversy. The result was most satisfactory. The young men went out as advocates of Truth from house to house. Popery received a check, and some of these young men, or Protestant watchmen, as he termed them, were now able champions in other towns. It might be that there were some there that night who would follow that example with important results.

The Rev. Doctor resumed his seat amidst great applause; and, the benediction being pronounced, the meeting separated, highly delighted with the evening's proceedings.

THE REV. DR. LIVINGSTONE.

DR. LIVINGSTONE reached Southampton from London at seven o'clock on Thursday night. Mr. Randall, with whom Mrs. Livingstone has been staying, and other gentlemen, met him at the railway station. On Friday a number of gentlemen paid their respects to him, although his arrival in the town was not generally known. He is nearly forty years of age; his face is furrowed through hardship, and is almost black with exposure to a burning sun. He hesitates in speaking, has a peculiar accent, is at a loss sometimes for a word, and the words of his sentences are occasionally inverted. His language is, however, good, and he has an immense fund of most valuable and interesting information, which he communicates most freely. He is in good health and spirits. His left arm, which was broken by a lion, is improperly set; a defect which he will endeavour to get corrected while he is in England. He has an affection of the uvula, which will prevent him from speaking much in public for the present. This affection has been brought on by preaching in the open air in Africa. If he now speaks much he loses his voice, notwithstanding that he submitted to an operation in Africa to enable him to speak in public. He has scarcely spoken the English language for the last sixteen years. He lived with a tribe of Bechuans, far in the interior, for eight years, guiding them in the paths of virtue, knowledge, and religion. He, in conjunction with Mr. Oswald, discovered the magnificent Lake Ngami, in the interior of Africa. He traced by himself the course of the great river Zambesi in Eastern Africa, and explored one of the extensive and arid deserts of the African continent. In the interior of that continent he reached the eighth degree of southern latitude—that is, 260 north of the Cape of Good Hope, far beyond the range of any former traveller. The Lake Ngami is far to the west of the hunting-grounds of Gordon Cumming. Livingstone was in those grounds when the Lion-slayer was there, and they both met often. Livingstone never could make the Africans believe or understand that his countryman came for sport. They thought he came for meat, which he could not get at home. The last news that Dr. Livingstone heard from Europe, while far away from the coast, was when he was near Loando. He then read of the battle of Balaklava. It was a twelvemonth before he heard further news. The wife of the Doctor is the daughter of Mr. Moffatt, the civiliser of the Bechuana nation. Moffatt had lost sight of his son-in-law for some time, and attempted to penetrate into the interior to see what was become of him. He failed to reach him, however, but he sent on by friendly tribes a package of books, newspapers and letters. This package was brought to the southern bank of a river which separated two hostile tribes. Livingstone was then living far to the north of this river. The Southrons called to the Northmen, and told them that they had some property belonging to the Doctor, who was held in great respect by both tribes. The Northmen refused to cross over for it, saying that the books and papers contained "witchcraft-medicine." "Very well," said the Southrons, "we leave them here, and, if they are lost, on your heads the blame will fall." They then retired. The Northmen thought better of it, crossed over, placed the parcel on an island in the river, and built a hut over it. Twelve months afterwards, Dr. Livingstone found the parcel there safe. The Doctor has been struck down by African fever upwards of thirty times. He has constantly slept in the open air in the most unwholesome climates, and he has travelled over "sands and shores and desert wildernesses," with no earthly defence, he says, save his own right arm, but under the protection of the Almighty. It is impossible to talk with the Doctor without

discovering that he has a brave heart, and possesses quiet and enduring energy.

Dr. Livingstone explored the country of the true negro race. He saw a multitude of tribes of Africans, and several races, many of whom had never seen a White man until he visited them. They all had a religion, believed in an existence after death, worshipped idols, and performed religious ceremonies in groves and woods. They considered themselves superior to White men, who could not speak their language. Lions were numerous and destructive, because many tribes in Africa believed that the souls of their chiefs migrated into the bodies of those animals. These natives clapped their hands together whenever they saw lions, to cheer and honour them. The Doctor and Mr. Oswald discovered the Lake Ngami by stratagem. The natives south of the Lake always directed travellers to it in a straight line, which was at most times through an arid desert, which could not be traversed. Messrs Oswald and Livingstone skirted this desert, and thus reached the Lake, which was exactly where the natives pointed to it by a circuitous route. Far north the Doctor found a country abounding in game and oases, though at some parts the game had been thinned by the natives, who had been supplied with fire-arms by the Portuguese. At the time when Dr Livingstone was supposed to have been lost, owing to the ship which contained his dispatches foundering near Madeira, he was then in the interior of the country trying to seek a road to the sea-coast. A chief was anxious to open a communication with the coast for the purpose of trading, and the Doctor and a large number of the chief's subjects were seeking the means of doing it. The difficulty consisted in finding a route for vehicles, on account of the marshy state of the country. He describes the language of the Bechuanas, amongst whom he lived, as remarkably sweet and expressive. It has none of the clicking sound which distinguishes the Bosjesman language. The whole of the dialects of the African tribes have affinities one with another; a circumstance which assists a traveller, who understands one dialect, to make himself intelligible in another. The Doctor left the interior of Africa by descending the river Quamaen, which empties itself in the Mozambique Channel. It was in an attempt to find him that several of the crew of H. M. B. Dart were drowned. He hopes next year to enter Africa again from the East, and proceed to extend his discoveries. Although so long away from the abodes of civilised men, he has not lost the manners and polish of a gentleman. He will arrive in London this day (Saturday), and on Monday he will receive the gold medal of the Royal Geographical Society, which is only given to persons who have made important discoveries.

LIBERAL GIFT.—The Rev. Dr. George Johnston, of Edinburgh, has given £100 to the Aged and Infirm Ministers' Scheme of the United Presbyterian Church.

THE GOLDEN LECTURESHIP.—The Rev. Daniel Moore, incumbent of Camden Church, Camberwell, has been elected to the Golden Lecture-ship. The emoluments are about £450 a-year.

THE NEW BISHOP OF RIPON.—We believe that the Rev. Robert Bickersteth, rector of St Giles's, will be the new Bishop of Ripon, in succession to Dr Longley.—*Globe.* [Mr Bickersteth has since received the appointment.]

THE NEW BISHOP OF RIPON.—The degree of Doctor in Divinity was conferred on the Rev. R. Bickersteth, Bishop of Ripon, at Cambridge on Wednesday, in compliance with the instructions contained in Royal mandate.

THE PRIVY COUNCIL AND THE EPISCOPATE.—At the Privy Council on Friday the Bishop of Lon-

don and the Bishop of Durham had audiences of her Majesty, and did homage. The Bishop of London, by command of the Queen, was sworn one of her Majesty's Most Hon. Privy Council, and took his place at the Board.

CASE OF ARCHDEACON DENISON.—We understand that Archdeacon Denison, acting on the advice of his counsel, Mr. Hugh Hill, Q. C., will apply to the Court of Queen's Bench, at the commencement of next term, for a *mandamus* to compel the Dean of Arches to entertain his appeal against the Bath judgement.—*London Guardian.*

YOUNG MEN'S CHRISTIAN INSTITUTE.—The second year of this Institute has just commenced with increased prospects of usefulness. Educational classes, as well as meetings for religious purposes, are being formed. The winter course of lectures will be begun in the course of a fortnight, when the introductory lecture will be delivered in Queen Street Hall by Sir Archibald Alison, Bart.

LECTURES ON INDIA.—We understand that, at the request of the Missionary Association of the University of Edinburgh, the Rev. Dr Bryce has agreed to deliver some lectures on "India, its Past, Present, and Future." The first, or introductory lecture, will be given to-day, within the Church History Class-room, at ten A. M.

UNIVERSITY OF EDINBURGH.—Up to this date 1245 students have matriculated at the University—454 for the Medical, 592 for the Literary, and 199 for the Law classes. At the same date last year the matriculations were 1269, of which 483 were for Medical, 572 for literary, and 214 for law classes. The number of students who matriculated in 1852 was 1338; in 1853, 1279; in 1854, 1229.

REV. DR CUMMING.—We have been requested, on good authority, to state that the announcement, copied into our journal of yesterday—from a London paper—relative to an intended visit of the above named divine to Belfast, is premature, and that he comes not to deliver any controversial lecture, as the paragraph in question would indicate.—*Belfast News-Letter.*

NEW WORK OF GEORGE GILFILLAN.—We learn from a correspondent that the Rev. George Gilfillan has a new work in the press, the nature of which may be judged from its title, *Christianity and our Era.* We believe the talented author speaks of it as his largest, closest and most elaborate work, and as one which, he hopes, may be of some service "in this distracted and bewildered age."—*Banffshire Journal.*

DR COXE.—This gentleman, the sub-librarian at the Bodleian Library, Oxford, is about to start for the Levant in search of MSS. Mr Curzon has given valuable information to the Government as to the existence of Greek scrolls in various monasteries of the East; and the University has given Dr Coxe leave of absence for twelve months at the request of the Government.

MISSIONS IN CHINA.—The Rev. W. C. Burns has for some months been preaching in the towns and villages in the neighbourhood of Swatow, some of which had never before been visited by a Protestant missionary. This is the fifth locality in China in which he has laboured, and the fourth dialect he has mastered. Finding the foreigner's dress a great hindrance in his work, he has assumed the full Chinese costume, to ensure immunity from molestation.

THE BISHOP OF LONDON'S FIRST SERMON.—The Right Rev. Dr Tait preached his first sermon, as Bishop of London, on Sunday afternoon at St James's, Piccadilly. He made a touching reference to the distressing circumstances under which the see of London had become vacant, and to his own bereavement—the loss of five of his children at Carlisle from fever. The sermon, which was

thoroughly evangelical in tone, was listened to by an overwhelming congregation, among whom were—the Earl of Shaftesbury, the Earl of Derby, Lord Elcho, M. P., Viscount Chelsea, M. P., the Hon. Arthur Kinnaird, M. P., the Bishop of Jamaica, and many persons of distinction.

MISSIONS TO AMOY.—On Monday afternoon a meeting was held of the friends of the mission to Amoy in St Luke's Church. Councillor Matheson read the report of the missionary who had been sent out thence from Edinburgh, which stated that the operations were proceeding there with hopeful results, and that three or four hundred converts had been enrolled by the missionaries labouring there. The report showed that there was a favourable balance in hand on last year's account, and that there was a sum of £700 in reserve to appoint a second missionary, when a suitable person could be found. The meeting was addressed by the Rev. G. D. Cullen, Sheriff Cleghorn, Captain Burnet, &c.

SCOTTISH COAST MISSION.—The annual general meeting of this mission was held on Friday afternoon in the saloon of the Royal Hotel, Princes Street. The meeting having been opened with prayer by Mr. Cullen, the Chairman read letters of apology from Lord Ardmillan, and the Rev. Mr. Robertson (Greyfriars), and Rev. Mr. Pulsford, and briefly addressed the meeting in support of the mission. Mr. Meek then read the report of the Society's proceedings for the year. The receipts during the year amounted to £308 7s. 2d., and the expenditure to £259 16s. 7d. Resolutions approving of the report, and commending the Society to the support and liberality of the Christian public, were cordially adopted. A vote of thanks to the Chairman closed the proceedings.

SABBATH EVENING LECTURES IN PERTH.—The fourth of the course of lectures to young men, under the auspices of the St John's Young Men's Society for Religious Improvement, was delivered in the Middle Church, on the evening of Sunday, by the Rev. Paton J. Gloag of Dunning: subject, "Religious Decision." Judging from the attention with which it was listened to by the large auditory present, they evidently felt it was one of superior excellence. The first of a series of lectures from the book of Genesis was delivered in St Stephen's (Gaelic) Church, on Sunday evening, by the Rev. J. E. Cumming of the East Church: subject, "The Beginning," which was treated with great ability and eloquence. The church was well filled on the occasion, and we hope that the attendance at the subsequent lectures will be also large, seeing that the collections are to be applied in aid of the Scheme for the Endowment of the Church; an object which we are sure will commend itself to all who have at heart the spiritual interests of the Gaelic population.

SERGEANT PHILIP O'FLAHERTY.—This distinguished young soldier, who has lately returned from the Crimea, has just purchased his discharge that he may be in circumstances to carry out his intention of returning to Turkey as a labourer in the missionary field. He has been appointed by the Free Church to proceed to Constantinople under their charge, and to devote himself exclusively to the work to which his way has been so remarkably opened. We understand that he is previously to attend the theological lecture in the New College, Edinburgh, at least for the present winter. Being in this town on Sabbath last, he addressed the children in connection with Rosemary Street, Berry Street, and Brown Street schools, at a united meeting in Rosemary Street Church. Although it was only notified on a limited scale, the capacious church was crowded at five o'clock by an immense audience, every aisle and passage being densely filled. Sergeant O'Flaherty, who was introduced by the Rev. Mr. Macnaughten, gave a short account of his personal history and of future prospects in connection with Turkish evangelisation. After the dismissal of the meeting he was surrounded

by a sympathising crowd of all classes, and it was with difficulty that he could make his way out of the church, owing to the warmth of their congratulations. He is about to proceed to his native glen, there to spend the intermediate period before the commencement of the theological session in Edinburgh.—*Belfast paper.*

THE DENISON CASE.—In the Court of Arches on Friday the Judge, Sir John Dodson, gave judgement on the admissibility of the libel of appeal, brought in by Archdeacon Denison, against the judgement of the Court of the Archbishop of Canterbury sitting at Bath. Sir John rejected the libel. It appeared to him a strange and anomalous proceeding—a proceeding contrary to all principle and practice—that an appeal should lie from a superior authority to a subordinate appointed by that same superior authority—from a principal to his official. It looked, as the learned counsel for the appellant expressed it, like turning everything “topsy-turvy.” It could never have been the true intent and meaning of the statute that, where the Archbishop had heard the cause, there should be an appeal to the Archbishop’s Court to be heard by his inferior officer; that is to say, that his official, a person deputed by him, should sit there to revise sentences pronounced by himself, the superior authority. Under these circumstances the Court felt it its duty to pronounce against this appeal, and to reject the libel which had been offered. Whether the Judicial Committee of the Privy Council has power to hear this cause, it was not for him to determine; he should not be justified in expressing any opinion upon that point whatever. The Judicial Committee would be perfectly able to decide for itself when the question came before it.

REVISION OF THE BIBLE.—Dr Cumming delivered a lecture on Tuesday night, at Exeter Hall, to the Young Men’s Christian Association. The subject of the lecture was the Revision of the Bible. Sketching the history of the early manuscripts of the Gospel and the manner in which the monks had obliterated many of them in order to record the legends of their saints, the lecturer admitted their various mistakes and readings, but maintained that no article of our faith was affected by them. Though, in the hundreds of manuscripts which existed, some thousands of errors, chiefly of transcription, had been discovered, none of these in the slightest degree affected any sacred truth or doctrines. Glancing at the labours of the most celebrated Biblical critics in Germany and in this country, he showed how much they differed, and how absurd it was to call on the people to renounce the present version of the Scriptures until something like unanimity existed among scholars as to what should be substituted for it. Without denying that the time might come when new readings would be established, he maintained that the decision with regard to a new version must be adjourned. Quoting some renderings of American critics, which to English ears sounded feeble, Dr Cumming concluded by declaring that, in his judgement, their best course was to hold fast by that old English Bible which, under Providence, had been the source of so many blessings to generations of the people of this country. The audience, a very numerous one, were prodigal of their applause throughout the lecture and at its conclusion.

ABOLITION OF BARBAROUS RELIGIOUS CUSTOMS IN INDIA.—An order has just been promulgated by the magistrate of Poona, under instructions from Government, prohibiting hook-swinging and other barbarous practices throughout the Poona Zillah. Such a measure has long been desired by all who wish for the improvement of the natives. Of old it was dangerous to meddle with any native practice, however immoral or revolting, that was connected with or claimed the sanction of religion. But times are changing, and innovations, which might not safely

have been attempted a century or a half ago, the age is now ripe for. Suttee has long been suppressed. Female infanticide is no less interdicted, and now Government sees its way to the abolition of hook-swinging at fairs and religious festivals. It has not acted hastily or without making inquiries as to the extent to which the practice is carried on, and the light in which it is regarded by the enlightened portion of the community. On the latter point the information received is stated to have been highly satisfactory. Another barbarous custom, also prevalent at Jejooree, is interdicted. A man runs a sword through the fleshy part of his leg for about a foot, and, drawing it out, sprinkles the blood on the entrance of the temple. For this feat he receives large free-will offerings, and the right to perform it is vested, as a valuable privilege, in a body of about fifteen families, to each individual of which it comes round once in about six or seven years. These men, however, long ago declared that they would be glad to discontinue the practice (which is a remnant of therite of human sacrifice) if their incomes could be assured to them.

THE LATE SIR ROBERT PEEL.—The prayer, of which the following is a copy, and for the genuineness of which we (*Staffordshire Advertiser*) are able to pledge ourselves, was found in the late Sir Robert Peel’s private box, on his dressing-room table, in July, 1850: “Great and Merciful God, Ruler of all nations, help me daily to repair to Thee for wisdom and grace suitable to the high offices whereto Thy Providence has called me. Strengthen, O Lord, my natural powers and faculties, that the weighty and solemn interests with which Thy servant is charged may not greatly suffer through weariness of body and confusion of mind. Deign, I beseech Thee, to obviate or correct the ill effects of such omissions or mistakes in my proceedings as may result from partial knowledge, infirmity of judgement, or unfaithfulness any with whom I may have to do. Let Thy blessing rest upon my Sovereign and my country. Dispose the hearts of all in high stations to adopt such measures as will preserve public order, foster industry, and alleviate distress. May true religion flourish, and peace be universal. Grant that, so far as may consist with human weakness, whatsoever is proposed by myself or others for the general good may be viewed with candour, and that all wise and useful measures may be conducted to a prosperous issue. As for me, Thy servant, grant, O merciful God, that I may not be so far engrossed with public anxieties as that Thy Word should become unfruitful in me, or be so moved by difficulty or opposition as not to pursue that narrow way which leadeth me to life. And, O most gracious Father, if, notwithstanding my present desires and purposes, I should forget Thee, do not Thou forget me, seeing that I entreat Thy constant remembrance and favour, only for the sake of our most blessed Advocate and Redeemer, Jesus Christ, to whom with Thee and the Holy Spirit be glory for ever.—Amen.”

CORRESPONDENCE.

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

KINGSTON, 9th January, 1857.

To the Editor of the PRESBYTERIAN, Montreal.
A LAYMAN’S OPINION OF OUR PAPERS.

DEAR SIR,—Permit me, as one of your readers, to congratulate you upon the well merited success of both of your periodicals, the *Presbyterian* and *Juvenile*.

In the first we find a surprising amount of valuable reading and information for young and old. No member of our Canadian Church can have her interests truly at heart, or can understand what these interests are, without regularly perusing your valuable paper, and I believe that, in aiding to circulate the “*Presbyterian*”, we do the Church good service. I beg to wish the “*Presbyterian*” many returns of this season, and trust that as it increases in years, it may increase in circulation also.

The “*Juvenile*” by its success must have even exceeded your expectation. It is admirably adapted to do good in our Sabbath Schools, and thus to benefit those who will be the supporters of our Branch of the Church when we shall have passed away from our earthly labours and from this transitory scene.

Yours truly,

A LAYMAN.

THE PROPER SUPPORT OF THE MINISTRY. A CHRISTIAN DUTY.

(For the *Presbyterian*.)

The duty of giving generously and punctually towards the support of our ministers and the Schemes of our churches seems to be greatly misapprehended. The congregation or parish that does not practise this duty, the duty of liberality in holy things, should not be surprised if they have neither spiritual nor temporal prosperity, for we are assured the liberal soul will have its reward.

The insufficient support received by the majority of our ministers, and the difficulty and delay they experience in collecting the little they do receive from the people, is highly discreditable to the members of our churches, and ought to be remedied. The altered state of the Clergy Reserve Fund renders this more important than ever.

How is it possible for a clergyman to perform his arduous duties efficiently, or maintain that respect which properly belongs to his sacred office, when he is constantly perplexed and discouraged with poverty staring him in the face? Can the people of our churches claim consistent discipleship of the Messiah when they refuse negligently or willingly that support to His messengers which they so well deserve.

We speak advisedly when we say that there are many families in many congregations, particularly in the country parishes, that are well able, yet never contribute anything towards the support of the minister or the spread of the Gospel. Their pastor consecrates himself to a work that aims at their everlasting happiness, yet their names are on the church-books for years and years as defaulters; sometimes these people, to escape the accumulated liabilities of ten or fifteen years, become Free-churchmen, and then begin

anew to starve out clergymen of that persuasion or some other, as the case may be.

Often the minister is blamed for this disgraceful state of affairs, but we think improperly so; he should have no intercourse whatever with his flock respecting his yearly allowance, he should be spared the humiliating necessity of dunning the people; that should be performed by a Committee appointed for the purpose, who ought always to be prompt with their payments to their minister.

If we have vacant congregations, we have but ourselves to blame. It may be said of many of us, "Let them alone, they are joined to their Idols." *Our Idol is Gold.* In too many cases our Clergymen rarely get the necessaries of life, and what is the result? They themselves get discouraged and often sink down into carelessness, the interests of the church are neglected, the people grow in indifference, and Christianity suffers materially. In the manse library the modern works of gifted minds are not found, for the minister has not wherewith to purchase such works, an evil tenfold greater to the people than to the pastor. It is in vain, we need not continue to hug the delusion that Queen's College will be frequented with Divinity students, or its finances in a flourishing condition, till this deficiency is removed, till we can guarantee young men a sufficient livelihood at least, after they have spent years of toil and considerable money in preparing themselves for the churches. We may, Synod after Synod, continue to advise Presbyterians to persuade young men within their bounds to turn their attention to the ministry, we may be prepared with bursaries for deserving students, but we must first be in a position to assure young men of talent (others should not be encouraged) that, when their education is completed, they may calculate on a respectable manse and a satisfactory salary promptly paid. To secure this, each congregation should be disciplined into liberality, or suffer the consequences.

The man who never gives, or gives grudgingly, to promote the Kingdom of our Redeemer, darkens his perceptions of Christ's claim upon him, endangers his own happiness, and does serious injury to his country; he is neither a Christian nor a patriot. He is the man with the talent hid, a man ignorantly thinking that his substance is his own, and that he is not responsible to God, from whom come all blessings. Would that we were always alive to the fact, that the first and best of our yearly increase should be dedicated to the Lord, that we must one day render an account of our stewardship. We do not argue for an overpaid ministry, but for a sufficiency to make them both comfortable and respected, that which is required then more than anything else, except the approval of Heaven; and then and not till then may we expect the present numerous

vacancies to be filled up with an able, energetic ministry.

An illiberal community entails upon itself and other generations much responsibility. The progress of such a community is impeded by a cloud, a cloud more dreadful in its consequences than that which obstructed Pharaoh and his host.

Let us hope then that our numerous Presbyterian Congregations would strive seriously to be led and influenced by that light which protected the Israelites of old. One of the strongest evidences of human depravity is the indifference shown by the bulk of mankind to the light of the Gospel, and the blessings of a religious education. Let us again hope that in this particular our people, scattered throughout Canada, will be aroused to a sense of their duty, that our Farmers with their own comfortable homes and valuable privileges will not consider it too great a tax to bring gladly to the altar of our Lord, once a year, a liberal proportion of the contents of their well stored granaries; that our Merchants, with their increasing wealth, will act in the same liberal spirit; and that the Mechanic, who has been blessed with prosperity, will not forget to manifest his gratitude; and all classes be the more enriched by giving generously to Christ their Redeemer.

(For the Presbyterian.)

THE LATE SUDDEN DEATH OF HUGH MILLER.

The wheel has been broken at the cistern. The delicate instrument too highly strained has given away. Startling indeed, was the intelligence brought us by the last steamer, that Hugh Miller, the successful man of genius, the famed geologist, the talented author, had been suddenly cut off in the midst of his honors and success, by his own hand, under the influence of temporary insanity. Such an end is affecting under any circumstances, doubly so, when he who is thus removed seemed to have just attained the zenith of his intellectual power, with a long and honourable career yet open before him. Doubtless, but a few short weeks ago, many a struggling candidate for literary fame envied the gifted Scottish geologist; whose name even those accounted princes in the science, delighted to honor. We know not what a day may bring forth. One restless night, one troubled fevered dream, and he who stood on that elevated pinnacle, lies stricken at its base. The "vanity of human expectations" is a trite subject, but one which we see daily illustrated. And now what avails to Hugh Miller all his scientific attainments, his honors, the homage of genius and learning. Would he not say in the words of one of the greatest of naturalists as well as of philosophers; "vanity of vanities, all is vanity."

It seems, but a short time since we enjoyed the perusal of his own interesting

record of his life; since we entered with him into the picturesque scenes and boyish adventures which clustered as never forgotten associations around the young life of the Cromarty genius. Few can forget the scenes described by his powerful pen with so much vivid impersonation; the workshops of his shrewd and well informed uncle, the journeys to the Highlands, the bivouacs and excursions on the seashore, the first geological expeditions; all will form a succession of indelible pictures in the minds of those who have enjoyed the intellectual treat of reading Hugh Miller's "schools and schoolmasters." It is a striking example of the elevating powers of genius that the humble peasant boy, the son of a plain seafaring man, and employed till manhood in the lowly occupation of a stone-mason should, with scarcely any regular education, except what he procured for himself, have gained by his own exertions, so proud a position in the world of science and literature. No resident of the Modern Athens was more esteemed than he, and none could have been a greater loss.

Hugh Miller's first literary effort of any note was his *Scenes and Legends of the North of Scotland*. This unmistakable production of a mind gifted with no ordinary powers of description, it excited considerable attention, which was sustained by his following works. His "Old Red Sandstone," and "Footprints of the Creator," will always rank as standard books on Geology, while to the more general reader, his "Schools and Schoolmasters" will probably be always the most interesting. Whether the geological work which he was preparing at the time of his death has been left in a sufficient state of completeness to be given to the world is not of course known.* Should it

*Mr. Miller died by his own hand in a paroxysm of insanity, induced by excessive mental exertion.

The work, on which Mr. Miller was engaged, was entitled "the Testimony of the Rocks." We understand that it evinces not "the slightest evidence of feebleness or decaying power." It will be in the hands of readers in a few weeks, and will, it is believed, be regarded "as one of the ablest of all his writings." The day before his death, when remonstrated with on this excessive mental application, he said of this Book, "I have finished this day." Though keenly opposed to the views of our Church, we can yet, however, lament and mourn the loss the world of science sustains in this melancholy eclipse of a gifted mind. Hugh Miller was a credit to Scotland. Very sad has been his fate, and many will mourn over him. The *Edinburgh Post* thus notices this painful event. "As a geologist he had few equals; and his way of describing the mysteries of his favourite science was almost unmatched for the charm of interest and the grace of simplicity with which he could invest details hard, dry, and technical. His stories of early life and events of travel were also invested with a special fascination. Barring the developments of sectarian animus, so strongly marked in his case, and which we would treat now with indulgence, Mr. Miller might be held as an

be so we cannot doubt that it will be a most valuable acquisition to geological science. The loss which this science has sustained in the removal of one so well prepared by previous culture for pushing on his successful investigations into nature's arena, is one that can scarcely be estimated. He has left no successor qualified fully to supply his place.

But the death of one more victim to overstrained mental exertion, might teach us some valuable lessons which should not be overlooked. Progress is the watchword of the day. From every direction we hear of progress, mental, scientific, commercial, and the sound is echoed through the whole breadth of the world. The nineteenth century with its advancement, is the favorite topic of speakers and lecturers of all grades and professions. But it cannot but be visible on reflection that this same nineteenth century has its evils too, and those serious ones. There is a feverish excitement abroad, a striving and laboring after some imagined good, an expense of intellectual strength and health that cannot but be productive of evil. Hugh Miller's melancholy end is but one instance of this fruit of the general system of overwork. We have it in every walk of life. We see commercial men immersed in a vortex of business, from which they seem unable to get free, absorbed in their unceasing pursuit of gain. We see professional and scientific men taxing their brains day and night, undermining their constitutions, till the reaction comes and the frame gives way. We see the student loaded down with mental labor in those important years when the body should be developing, and then when the college course is passed through, academic honors gained, and the youth prepared to enter on his profession, the insulted laws of nature assert their force, and those who had built high hopes of a brilliant career upon his previous success, are left to mourn beside the early grave and the bright visions that have faded from their sight. And then men call "a mysterious providence," what is in reality the legitimate effects of a ruinous system.

From present appearances, tranquillity and contemplation bid fair to take their flight from our earth. There seems in the universal *Hurry*, no time for the patient thought and calm meditation that characterized a happier age. For the mass of reading matter constantly used from the press, we have no time to enjoy like our fathers the previous thought of the intellectual giants of former days. Bacon, Locke, Butler; even Milton and Shakspeare, are to the great generality of readers in too many cases, sealed books. The

accomplished man and fine writer, whose powers were devoted to the interests of religion and virtue; and as a philosopher, too, devout in his homage to that wisdom which is infinite and divine."—*Editors Presbyterian.*

masterly and masculine piety of the old divines is sought out by few at its original source. The hasty periodical literature of the time gains the day, and forms the staple nourishment of too many minds that ought to crave something more substantial and nutritious. And why is this! because our intellects are of an inferior calibre, unfit to receive the same thoughts which our less educated ancestors could take in and enjoy? Surely not. But because this universal tide of progress carries us all along with it; because none of us have sufficient moral courage to stem its current, to be "*behind the age.*"

Now does not the late event in Edinburgh speak to us in thunder tones on this very subject. Would we but listen, could we not catch the warning tones! Can not each man hear it speaking to himself! The man of business may hear it in his counting house; the chemist in his laboratory. Especially to those who are overtaxing the intellects which their Maker has intrusted to them as a most precious charge, and neglecting the laws by which the will have it regulated, is its warning addressed. It speaks to the ambitious candidate for forensic celebrity, to the minister, who forgetting the spirit of his Master, is striving after popularity and literary fame. It speaks to the student, who for some coveted distinction, is throwing away the health and strength that God has given him, and bids him stop and reflect whether the prize when gained, will be worth so dear a sacrifice. Let us remember that mental culture is but a small portion of the service, we owe to Him whose physical as well as moral laws, it is your duty as his intelligent creatures to obey. And He cannot and will not sanction in men, that labor which exceeds the bounds His wisdom has appointed. "Not by wisdom or by power but by my spirit saith the Lord."

ONOMA.

NOTICES OF BOOKS.

MORAL COURAGE.

[Dr. George's Annual Address; continued from page 16.]

And who can estimate the value to men of the lesson given by this undaunted adherence to truth? It may have wonderfully influenced the whole mind of a people; and I should be loath to think the effect of the lesson will ever wholly cease. No one can rise from the perusal of the martyrologies of France, Great Britain, or the Netherlands, and then utter equivocations, without feeling the bitterest shame, or, if he cannot feel shame, he may well tremble lest he may have reached that point at which a man can desperately trifle with the claims of truth without a blush. The legacy, which martyrs for Truth have left to the world, has far more in it than at first sight we are apt to suppose.

It is not, indeed, this simple reverence for truth, as well as a profound reverence for the great principles of Heaven, that gives to the death of the patriot or martyr such precious meaning and real majesty! These men are the true witnesses

for God; but, when they witness even to death, there is no warning which their testimony more distinctly announces than this,—that, when man loses his hold on truth, he loses all right and friendly communion with God, and becomes the sport and victim of every pernicious error. To lose fellowship with God is to lose all. But he, who takes this view, cannot but revere the Author of all truth; he feels that, in its relation to God, and also from its relation to man. Divine Truth is worthy of any sacrifice he can make for its sake, he knows well that, were God's Truth to perish, there would no longer be anything worth living for, for then all would be confusion and misery. Nor should this view be taken merely in reference to great political or religious truths, but should be held as to truth in all its forms. There are minor truths, but no one is mean or valueless—the very least should be regarded as sacred, as the very least is a link that connects our minds in one mode or other with God, as the God of nature, or of grace. No one will deny the correctness of this view; and assuredly, were it held as it ought, and the reverence for truth felt which it should inspire, no man would be capable of the cowardice of uttering an equivocation. Equivocators and liars are base moral cowards, just because they do not revere the Fountain of Truth, nor reverence the rays that emanate from that Fountain. It were, indeed, well that the liar should know that, ere he attempts to blind others, he has himself become fatally blind to the beauty and grandeur of truth.

But to the highest forms of moral courage there must also be *pure and ardent love*. Without this in a world of folly and sin your sense of justice might tend but to produce a cold severity, which would, to a sad extent, unfit you for being the patient and tender benefactors of the thoughtless and the ungrateful in their wretchedness. It is easy on many accounts, for a man animated merely by a high sense of justice, to make sacrifices for the wise and the grateful, but nothing save a heavenly love, will induce a man to toil and suffer for the vicious and unthankful. But these are the very persons who stand most in need of help, and for whose elevation the greatest sacrifices are needed. The toils, sufferings and self-denying efforts of true patriots—such as Cromwell and William the Third—in striving to save a people from slavery, amidst the folly and selfish ingratitude with which they had to contend, gives a beautiful illustration of the power of benevolence for communicating peculiar strength and grace to moral courage. Yet the power of love is far more needful to the successful efforts of the man who labors to give a spiritual elevation to barbarous tribes in heathen lands, or the more barbarous hordes that, although within the pale of civilization, are yet living "without hope in the world." No man stand more in need of moral courage than Christian Missionaries, and, to their honor be it said, none have given more splendid manifestations of it than they. That all true missionaries have a high sense of justice, honesty of purpose, and reverence for truth, cannot be questioned; they require these qualities in no ordinary degree—and yet, but for their *ardent love to the Saviour* and the souls of men they would never have the courage that is needful to toil patiently amidst great difficulties, or die triumphantly for the furtherance of their work. Great is the power of love; man or angel without it were powerless for good. Select the noblest achievements, whether in the senate-hall, the battlefield, at the stake, in the hovels of guilt and misery, or in the domestic circle, where a great heart has had to struggle unseen with some sore calamity, and, should you analyze all the elements that gave strength to the wonderful bravery in the statesman, the warrior, the missionary, the martyr, or the noble martyr wife or child, you would find that the main element of that great strength was the love "that many waters cannot quench;—the charity that hopeth all things, and believeth all things."

Brave men, we have said, are never cruel; but the soul, to possess the highest moral courage, must be deeply imbued with the purest love. Indeed without this your resolution to achieve something good for the thoughtless and the wicked will either evaporate in a short-lived burst of enthusiastic effort, or be soured into disgust and misanthropy. High talents without love will only make you selfishly brave, or expertly cunning. It is the loving heart that feels wisely, as it is the loving heart alone that will make sacrifices for others.

Oh! gentlemen, I cannot now speak as I could wish of that grandest manifestation of moral courage which the universe has ever witnessed. And yet was not the Saviour of men sublimely heroic in going through His mighty work? He saw all its difficulties, yet He set His face as a flint to the work; His declaration was:—"The cup which the Father hath given me to drink, shall I not drink it." We know His Divine power was infinite, and we can hardly form any conception how great His human powers were, from their near and mysterious union to the Divine. Yet who will say that by these powers alone He would have been fit for the work of redemption, or indeed that He ever would have undertaken it, but for the power of love; "For the joy that was set before Him He endured the cross." Was it not love that gave to this joy its peculiar force and meaning. Assuredly love to the Father and love to the souls of men afforded to "the Man of sorrows" the chief motive for all His self-denial and all His sufferings. The Saviour must be your example in cultivating every virtue and every grace. But the truth of this is peculiarly apparent in reference to moral courage. If you would know what the principles essential to this in its highest forms are, study the lessons of Jesus; if you would learn what the motives are that yield the largest amount of power to the soul for moral acts, look at the motives which influenced the mind of Jesus;—and, if you would see moral courage producing its most precious fruits for the unworthy and the wretched, study the work and character of Him who went about doing good, "and who, when reviled, reviled not again," but still went on doing good. Oh, it was just, because Emmanuel loved as no one else ever loved, that He could thus labour and suffer. It admits of no question that, the higher your virtues and graces are, and the purer your motives, so just altogether better is your condition of mind for self-denial and those sacrifices which adherence to the path of duty may require.

And this leads me to remark next *that a good conscience, good in every sense, will be found indispensable to moral courage.*

The sentiment of the poet is indeed true: "Tis conscience that makes cowards of us all." Out of an ill conscience all sorts of cowardice will spring. On the other hand all heroisms are strengthened by a good conscience. The man who hears the voice of God through conscience commanding him, and who is conscious that the All-seeing eye is on him, and who feels that there is an eternal heaven or an eternal hell in the question of every moral act, will do bravely or endure bravely whatever God requires of him in the path of duty. Conscience enlightened by God's truth, forbidding this or requiring that, puts to flight at once all sophisms, and brings the soul with simple directness to meet the claims of duty. I can not help thinking that moral cowardice gives you in general the diagnosis of a man's conscience. The cunning man, with his artful expedients and his heartless and selfish prudences, is but little aware how much of his miserable success is attributable to the suppleness of his conscience. It must be confessed that, were the battle of life to be fought and won in a day, and were its highest trophies wealth, ease and honour, the man of sturdy honesty of conscience might well envy the success with which these *Artful Dodgers* wriggle themselves out of difficulties, or by the help of simpering and soft-

sawder quietly slide on to their desired object. But the battle of life is not won in a day, and these are not the trophies, to gain which an immortal soul should stake all. Nor should it be overlooked that the moral coward, with such shifts and expedients, is often in the long run fairly beaten by the man of simplicity of motive and bold honesty of purpose. But, be that as it may, it is a solemn truth that the success of moral cowards, by the arts of a selfish prudence, is really a very fearful defeat; such arts waste conscience,—but no man can waste anything more precious than that. And, as this process of waste goes on, it is sad to consider that he, who is thus trifling with his conscience, is every day becoming a weaker and a worse man. Fear is a very debasing passion; but fears, that will enfeeble the whole mind, must arise from a conscience abused. He, who fears less to offend God and wound his conscience than he fears to displease his fellow-men and sacrifice his own selfish ends, will have fears enough; but the righteous man, who "keeps a conscience void of offence towards God and towards his fellow-men," is bold as a lion. And why not? The difference betwixt him and the man who is dishonestly trifling with conscience is unspeakably great. The selfish man of expediency is bold while he stands on the strong side with hopes of profit, no danger of sacrifices, and the voice of applause sounding in his ears; but, the moment he apprehends that his stand for what is simply right will place him in the minority, or endanger his fame, wealth or ease, then will he strive to find expedients to satisfy himself that for the present it is just as well to let things go as they may, and that prudence "is the better part of valour." Prudence!—Speak against prudence! God forbid. It is not only a virtue but without it no virtue can be safe, no talents useful. If the young want it, they are in constant peril; if the old want it, their case is hopeless. Yet woe be to the man whose prudence is never so thoroughly in requisition as when schemes are to be devised to silence the plain dictates of conscience. This is not the prudence of great and wise minds but the cunning of little, sharp and unprincipled men. It is, indeed, the common folly which is seen every day—snatching at trifles, because present, and giving up what is great, because remote.

And, now, you see plainly *that it is faith, uniting the soul to the great truths of God, that gives to man strength for going forward in duty and for standing firmly in the hour of trial.* The Bible speaks of faith under the figures of an anchor and a shield—both are, indeed, very significant—for he who has true faith has views of duty, obligations and motives, which hold him fast to principles and enable him to resist temptations to violate his conscience, altogether different from what that man has who is guided chiefly by a selfish prudence and the maxims of a worldly expediency. Self-interest, managing its own concerns shrewdly, as it thinks, never dreams that it has only an eye for trifles, and is utterly blind to all that is great. The thoroughly selfish man is his own greatest enemy; but the eye of faith, looking at the real, the distant and the vast, enables a man to fasten on what are at once his own highest interests as well as the interests of others. Faith, indeed, shuts a man up simply to do the will of God, and in this simplicity of motive lies its marvellous strength. To him, whose chief end is the approbation of his God, the applause of his fellow-men must be a very small affair. Whether he shall have their friendship, or encounter their hatred in the path of duty, is but little to him whose soul is inflamed with the desire of having the friendship of God. Indeed, on the whole, how little in his eyes must appear the loss of all earthly pleasure, or the things that minister to it, who firmly believes that for those who overcome a crown of glory and a kingdom that fadeth not away are prepared in the heavens. Nor will the faith of this cause a man to disregard the fact that those who are true to God will never be

wholly without the approbation of wise and good men. The desire, indeed, of the approbation and love of such is natural to the highest order of minds, and is not a little consoling even to the most powerful. This is a source of strength to upright men; in fact they are the only men who can honestly appropriate and safely use the applause of their fellow-creatures. Nor is it fancy to suppose that such, especially in arduous duties and heavy trials, have the approval of creatures of a higher order than man. Do not angels look down with applauding delight on him who from pure motives is bravely performing the task assigned him by his God? Are not many of the acts of self-denial or noble daring in what is good, that find no record on earth, joyfully noted by this unseen "cloud of witnesses?" One would faint think so.

But faith can realise more than this, and so yield strength for moral courage. The man of faith knows he is ever performing his part in the presence of the omniscient, gracious and just God, and that this infinitely great and glorious Being looks on, not merely with the eye of a supreme ruler but with the benignity of a loving father. What restraints from evil, what holy impulses to good must spring from this? He who can say, "The Lord of Hosts is on my side," can add, "I will not be afraid what man can do unto me," and he who can say, "The Lord is my portion," will not sacrifice his conscience to save his property or fame. This faith has been in all ages the secret of that wonderful power by which men have gone heroically through arduous duties or borne heavy trials. He that hath it will be true to his conscience, and self-denying and diligent in duty, when no human eye sees, and no voice applauds. And, if, unhappily through sudden temptation, he does what is mean or wicked, he needs no finger of human scorn to awaken in him remorse and shame. It is enough that the holy God hath seen him do what is wrong. For him it is enough that the great Witness above saw him, and that he carries in his bosom another witness that honestly condemns him. I do very much wish that I could press this one lesson home on your heart,—*that strong faith acting on a good conscience is the chief means of moral courage.* The man who has this will not treat with scorn or neglect the approval or censure of the world, but neither will he be hampered or guided as to his moral acts by the enquiries:—What will men think or say if I do this, or what will be its effects on my ease or my prospects in life? What does God require? What does conscience approve? Yes, this, and not what men will think or say, must decide as to the course to be taken in duty, or the position to be kept, be the consequences what they may, as to a man's personal gratifications. The conclusion then at which we arrive is,—that he, who has little moral courage, has but a feeble hold on great principles; a dim perception of justice, little love, weak faith and a rickety conscience. That such men should, nevertheless, hold a respectable place in the world is a sad proof how much they have had to do with the fashioning of its opinions.

But, gentlemen, there are occasions when it will be found that a higher order of courage is necessary to *turn back* than to go forward. Men often go forward, not so much under the influence of principles well defined and firmly embraced as from the force of pride, and by the help of "the sweet voices" of the majority; but to retrace your steps, when justice demands that this should be done, requires the power of genuine humility, and the aid of a faithful conscience. If men were infallible, the moral courage necessary to turn back would never be needed. But I do not need to tell you that the wisest may err. Men of great and varied excellence may fall into erroneous opinions for a time, or cherish false and uncharitable impressions as to certain of their fellow-men. Nor is this all.—If they are persons of influence, they may lead others not only into speculative error, but into very hurtful courses. But cooler

reflection and better information may, in time, enable the wise but mistaken man to see his errors. Now comes the pinch. Shall he frankly own them, and strive to correct them: or, because he has committed himself to the wrong side, shall he still adhere to it? Alas! what a deal of falsehood, meanness, and all sorts of iniquity does that phrase,—*committed to his party, or to certain opinions*, cover. It is right for a man to adhere staunchly to his party and to his opinions, but he must do this no farther than truth warrants. Properly speaking, a man should be committed to nothing but to truth; to adhere consistently to this is wisdom and goodness: but to adhere to error, because once embraced, is folly and wickedness. Who can, indeed, measure the wickedness of the man who persists in error: that he sees or even suspects, and still leads multitudes on in a wrong course, rather than frankly own that at first he misled them through misapprehensions. It may not be easy for such a man to get others to retrace their steps, but the *more difficult part* is, first of all to turn back himself:—in a word frankly to own that he has been in error.

(To be concluded in our next.)

REVIEW.

(For the Presbyterian.)

Apocalyptic Regeneration; A series of Lectures on the Book of Revelation; with a Dissertation on the origin and nature of Symbolic Language, and on the use of Hieroglyphs by the Prophets; by the Rev. ROBERT POLLOK, Minister of Kingston Church, Glasgow.

Sober-minded persons, who wish to read for edification, feel no little uneasiness in our times in taking up a new work on the Book of Revelation. Perhaps on no portion of the Sacred Volume has more been written within the present century than on this book. It were to show great ignorance, or at least to manifest very narrow views, did we affirm that there has been no portion of this kind of writing which has been subservient in advancing true piety in the Church, and in giving more enlarged and just views of prophecy. Yet we cannot but think that most readers capable of forming a judgement will be ready to admit that many of the writers on prophecy, and especially on Apocalyptic prophecy, have done not a little "to darken counsel with words without knowledge". If it requires no ordinary share of attainments to write a sound and useful exposition of any portion of Scripture, it assuredly requires varied and high talents to give a safe exposition of the Apocalypse. He who sets himself to the task of expounding the prophetic parts of this book, with any hope of success, must be a man of ripe scholarship, extensive information, sound piety, a clear judgement and vigorous common sense. It is hardly needful to say that not a few of the class of writers to whom we refer have been lamentably deficient in more than one of these qualities. Hence the failure of certain of these expositors is very easily accounted for. Others again have utterly failed in producing satisfactory exposition, from the obvious fact that they rather went to the Book of Revelation to search for proofs to support some preconceived hypothesis than to find by a legitimate analysis what

truths the book really contains. A man is not the worse for a few harmless *crotchets*, nor do we dislike even a touch of romance in the character of an intellectual man;—yet assuredly, if he has either crotchets or romance in excess, he is not the man to write an exposition on the Apocalypse. It will not be questioned, however, that many have written on the prophetic parts of this Book, apparently from the mere desire to establish some hypothesis as to the time the Millennium shall commence, the downfall of the Pope, or the overthrow of some European dynasty. It is needless to say that many of these theories, which were loudly enough cried up in their day, are only remembered now for their extravagance and other futility; and no doubt like follies, which are yet perpetrated in our day, will meet with similar refutation, and will be justly treated by the next generation with the same contempt with which the present treats the bold conclusions to which writers of a former age had come.

It is not denied that there may be such a legitimate exposition given of *unfulfilled prophecy* as may indicate the times and circumstances of its probable accomplishment. But on this the wisest will not be the most ready to speak with unqualified assurance, nor will they ever be found labouring to press into their service unfulfilled prophecy to support some fanciful hypothesis. This has indeed been the crying sin of not a few imaginative and reckless expositors, not only on the Revelation, but also on other books of Scripture.

But, even should we admit that the favorite theory is free from all extravagance and logically wrought out to a fair conclusion, yet, if the reasonings and illustrations did not tend at every step to unfold to the understanding clearer views of the scheme of Redemption, and to awaken in the heart a more ardent love for the Saviour, and a stronger faith in His atonement, still we would say that on the whole the exposition could do little for the glory of God or the good of souls. One cannot but say it, more in sorrow than in anger, that many books on prophecy appear more like books to explain riddles than to advance a sober and practical piety in the Church.

It may or may not be well "to know the times and the seasons," but to make every exposition of God's Word directly subservient to prepare men to meet God as their judge, and fit them through an increase of grace for being eternally happy in Heaven, is a thing that must ever be well. We would say to certain writers on prophecy, Make it a question, if you will, and solve it if you can, when Popery is to come down, or the Millennium begin; but we beseech you never to forget that the first question with every child of Adam is, "What must I do to be saved." Nor do we think it superfluous to remind certain writers, and the same is

applicable to certain preachers, that to minister to the prurient curiosity of men as to future events in the Church and the world may have no little influence in turning their minds away from the great inquiry as to their own salvation. Curiosity is a most valuable quality of mind, and, when properly regulated, never fails to yield beneficial fruits, but he who gives scope to a vagrant curiosity, or labours to nourish this in others, should eschew the task of expounding the Book of Revelation. If the most sublime and obscure portions of God's Word afford the widest scope for the merely curious enquirer, it is nevertheless true that these are the very departments in which he is likely to perpetrate the greatest mischief. The truth is, that a prurient curiosity in sacred things is no indication of either high intellect or superior grace, but is rather evidence of a frivolous mind and a vitiated spiritual taste. Nor is it uncharitable to suppose that there have been writers who have pandered to this vicious taste in readers, merely to gain that worst species of fame, a temporary notoriety. But, while truth compels us thus to speak of some, justice forbids that the same charge should be brought against all. Not a few of the writers on Apocalyptic prophecy have done good service to the Church, for they have not only communicated valuable information but by the tone of their productions have contributed to the growth of a healthy and practical piety. It were not easy, however, to name any writer in the English language who is more fully entitled to this commendation than the Author of the work placed at the head of this article. Mr. Pollok, who is one of the ministers of Glasgow, is, we believe, well known and highly esteemed in the Church to which he belongs, and we cannot but think that the productions of his pen will, ere long, make his name to be favourably known far beyond the confines of his native land.

We regret that our limits forbid us entering as fully into the character of the present work as its merits deserve. As far as we know, the work is not yet completed. Indeed we have only had an opportunity of examining the first volume. Hence we are unable to say what the author's peculiar views may be on certain of the Apocalyptic prophecies. But, if the first portion of the work be a fair specimen of what is to follow, there is no danger in auguring well of the whole. It has already been hinted that certain qualities are indispensable to fit any man for being a useful expositor of the Revelation. Mr. Pollok obviously possesses these in no ordinary degree. Every one must be struck with what is apparent even in the first volume—his extensive information, general and solid scholarship, clearness of reasoning and vigorous common sense. Yet it were to do injustice alike to our own views and the character

of our author, did we fail to remark that, in addition to his high intellectual attainments, he possesses that *sanctity, earnest and healthy piety* without which no man, be his gifts ever so great, can be a safe or edifying expositor of Scripture. One cannot rise from the perusal of his work without being forcibly impressed with the contrast betwixt the glow of pious feeling and lofty evangelical sentiments, that pervade this exposition of the Apocalypse, and the learned but dry and frivolous speculations of many other writers on the same book. On the *Throne* and the *Altar* Mr. Pollok speaks well and wisely; but let this be said specially to his praise, that his most ardent wish seems to be that his readers may ever have their piety kindled by a live-coal from the Altar, and their love and faith ever increased for Him, "who is in the midst of that Throne." Hence, after the perusal of this work, even should you not agree with the author in all his conclusions, you are at least delighted to perceive that he never for a moment loses sight of the Saviour as his *grand central object*. To make use of a sublime incident for illustration, recorded in the opening of the Apocalypse, as the Saviour was seen walking "in the midst of the seven golden candlesticks," so in a sense may one say that the same glorious Person is ever seen moving, as the grand object of interest, in the midst of all the theories and speculations of this author. Nor is it the Saviour merely as King of the Church, announcing its future destiny and regulating all movements in reference to this; but the Saviour in all the glories of His person and work as the suitable Mediator and all-sufficient friend of the believing penitent. This characteristic of the work must be a great charm in it for every pious reader, while the profound thinker clearly perceives that this is really the true method of expounding not only prophecy but also all other Scriptures. The expositor, who keeps the Saviour very much in the back ground, is scarcely more at fault as a theologian than he is false as a logician. The whole Bible should be regarded as the volume of Christian Theology; for the Historical and Biographical, as well as the Typical, Prophetic and purely dogmatical parts are all fitted to unfold less or more fully that glorious scheme by which God can be "just, yet the justifier of the ungodly in Christ Jesus." But, although every intelligent Christian sees this as a simple and broad truth, yet he no less clearly sees that some portions of the Sacred Volume are more richly impregnated with the doctrine of the Gospel than others. Now, little as the superficial thinker or man of mere fancy may suppose, it is nevertheless true that the Book of Revelation is eminently rich with the great doctrines of the Gospel and those comfortable promises which draw their efficacy from these doctrines. How sublimely, yet

plainly, are the doctrines of the supreme Divinity of the Saviour, the character of His person, and the nature and benefits of His atonement, as well as the Divinity, Personality and work of the Spirit taught in this wonderful Book. Yet it is painful to think to what a culpable extent these glorious truths have either been wholly overlooked or but partially noticed by many of its commentators.

This is in no sense true of our Author, for, while we think his views on Prophetic events much more satisfactory than those of any other writer with whom we are acquainted, still his theological views are incomparably more to our liking than what we generally meet with in expositions of this portion of Scripture. It were saying little to affirm that Mr. Pollok is a sound divine. He is obviously a man of very profound and extensive views of the scheme of salvation. It is in the highest degree pleasing to see how artlessly, yet with what beauty and force, he works out and illustrates the great doctrines of the Gospel, as he advances step by step in his exposition of the obscure or prophetic passages. If the whole work be conducted on the same admirable plan, it will be found to contain a very excellent system of Theology, although not presented in a systematic form.

As we cannot go fully into details in unfolding the merits of the work, our readers must be content with a few additional remarks on its general character and a few brief extracts, which will show the spirit and qualities of the writing.

The Author very properly lays great stress on symbolic language, as furnishing *the true key* to most of the prophetic events. Indeed he, that does not in some good measure understand the hieroglyphic or symbolic language employed by the inspired writer, cannot even make an approximation to an accurate exposition of this book. But then it is not easy in all cases to find the true key to the symbols themselves, nor even, after it is found, to use it always with sound judgement and rigorous consistency. In both respects we think Mr. Pollok eminently successful; and, although we do not quite agree with some of his opinions on articulate language, yet we are free to say that his treatise on the symbolic language, in the opening of the work, is a learned and masterly performance. The canons, which he lays down on symbolic language, are remarkable clear and sound, and what cannot be said of all may be said of him, that he steadily adheres to his own canons; hence the perspicuity of his reasoning and the strength of his conclusions. His principles on symbolic language are stated in the following terms: "The arguments drawn from analogy must be used with great care, so as to exclude the bare exercise of human fancy without any appeal to the Word of God. The first place must be assign-

ed to the sense determined through the use of a hieroglyph by the prophets, and, if the occurrence of any term furnish a proper induction, it should be deemed the most satisfactory, and if it is supported by the sense of the word, literal or analogical, the true sense is still more broadly established."

Although style is by no means a chief attribute in a performance of this sort, yet it were unfair not to say that the author's style is in general excellent, plain, yet rich and nervous. Nor is it seldom, when the subject warrants a more lofty diction, that the style rises to what is really grand and majestic, and that without losing any thing of its simplicity and idiomatic plainness. We do not mean to say that the work is faultless, but, on the whole, the excellencies are so many and great that we have no heart to dwell on what are but trivial blemishes. We cannot but think that one of these blemishes is the title of the work, "*Apocalyptic Regeneration*." It is easy to see the intention of this title, but it is just as easy to see very good objections to it, nor is it difficult to see that the author might readily have found a better title.

We shall now give a few extracts. The first we select is from the description of the Throne in the v. chap. of REVELATION.

"Learn, thirdly, how preposterous and foolish it must be to contend with God. He sits on the Throne of the Universe; angels, men, and the vast creation are under His supreme command. He is to look on like a jasper and sardine stone. Mercy and truth go before His face; justice and judgement are the habitation of His Throne. Though lightnings, thunderings, voices, and earthquakes proceed from His Throne, it is encircled by a law of grace, which no storm can dissipate. And the events of a sovereign and mysterious Providence are under the control of His wisdom, justice, and goodness. — He sends His angels through the universe, quicker than the lightning's flash, on missions of judgement or of mercy. The thoughts and the passions, the lives and the deaths of men are under His sway. The magazines of nature are at His supreme command. The desolating snow, the killing frost, the fiery meteor, the electric cloud, the volcano's liquid stores, and the earthquake's terrific oscillations. Why should we remain enemies to God for a single moment; for where could we hide ourselves from the power of His wrath?"

Take another extract from the declaration of the Living Creatures—"Holy, holy, holy." "It may be esteemed a more ingenious and fanciful than a correct observation, that this language refers to the three persons of the Godhead—Holy Father, Holy Son, and Holy Spirit. The devotions of Heaven are, however, rendered unto these three persons. Tho

repetition expresses the ardour and the perseverance of the worshippers. Holiness, which is the perfect absence of all sin, is not a single attribute of God, but a diffusive and universal quality of His nature, investing all His perfections and all His works; and it is essential to His character. Wisdom without holiness is cunning in deceit; power without holiness is tyranny and destruction; love without holiness is pure selfishness; and, were you to conceive of infinitude added to these, and God's other attributes unsoftened and unadorned by the beauty of holiness, how dreadful would be your conception of God, when thus infinitely disposed to fill the Universe with injustice, hatred, and misery! But, blessed be His adorable and eternal name, He is the *Holy One*—holy in Himself and in His works, and requiring holiness in all who dwell in His house; and it is one special object of the Gospel ministry to extol the holiness of God, when they proclaim and expound the work of redeeming love, in which His hatred of sin and His love of holiness appear in securing the honour of His law, and the safety of His government, by the belief and sanctification of sinners."

The last extract we can give is from the opening of the fifth Lecture. "The fulfilment of prophecy can be seen only in the events of Divine Providence. The dealings of God with mankind, and the mysterious decisions of His wise administration, impart very great importance to history, which, while highly useful to all men, is peculiarly so to the Christian. A correct knowledge of the customs and manners of men is indispensable to the politician and the philosopher, the poet and the Christian, because it brings the human character before us in all the multifarious aspects in which it is presented in various ages and nations, while the general principles which guide and exalt the moral government of God are fully set before us. The causes pass before our view which elevated one man and degraded another, the renowned deeds which have blessed and beautified one family, or the wicked which have cursed and deformed another, and where one nation rose in wealth and glory, and another sunk through impotence into oblivion; in a word, it is impossible to tell how rich and useful subjects of reflection history furnishes. . . . But the Christian learns from the same source other and far more valuable knowledge than other men do. He sees the mighty arm of Jehovah extended over thousands of generations; the brevity of human life, in the millions who have speedily passed into the eternal world; the vanity of earthly greatness, in the noble and mighty kings laid in the dust with their meanest subjects, the depravity and rebellion of man against God, and his indisposition and inability to propitiate

"the Divine favour; and, when he combines history and prophecy, what an attractive and mysterious field opens on his astonished view as he apprehends God's unerring wisdom and perfect omniscience, His gracious purpose of love and mercy to sinners, and His unchangeable faithfulness to all His promises, the sure progress of Christianity in the world, and the manifest tokens of its future progress. The study of prophecy and history united must be very beneficial to every Christian."

In conclusion, we earnestly recommend this work to the notice of all our readers, but especially to such as have a taste for studying Apocalyptic prophecy. Persons, who have hitherto studied the dark and sublime book of the Revelation mainly to gratify fancy, will, we apprehend, read Mr. Pollok's work with little satisfaction; but such as read from far higher motives, of enriching the understanding with valuable instruction, and of purifying and cultivating the Christian graces of the heart, will find much in this work to meet their highest expectations.

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Is published for the Lay Association by John Lovell, at his office, St. Nicholas Street, Montreal.

All communications and letters enclosing remittances to the Presbyterian, to be addressed (Post paid) to "The Editor of the Presbyterian, Montreal."

Printed by JOHN LOVELL, at his Steam Printing Establishment, St. Nicholas Street.