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The Presbyterian.

A MISSIONARY AND RELIGIOUS RECORD

OF THE



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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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No. 6, June, 1855.

VOLUME VIII.

Price 2s. 6d. per annum.

CHURCH IN CANADA.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

CONGREGATIONAL COLLECTIONS.

Eldon, per Rev. J. McMurchy,.....	£8 15 0
Additional, Martintown, per Rev. J. McLaurin,.....	1 5 0
London, per Rev. Dr. Skinner,.....	3 0 0
Perth, per Rev. Wm. Bell,.....	1 5 0
Galt, per Rev. H. Gibson,.....	3 0 0
South Gower, per Rev. J. Anderson,...	1 5 0
Chinguacousy, per Rev. T. Johnson,...	1 0 0
London, per Rev. W. McEwan,.....	3 0 0
Richmond, per Rev. Peter Lindsay,...	1 5 0
Finch, per Rev. D. Munro,.....	3 0 0
Belleville, per Rev. A. Walker,.....	3 0 0

JOHN GREENSHIELDS, Treasurer.

GLASGOW COLLEGE.

We learn from the Glasgow Gazette, that the Senatus of the University of Glasgow, on Monday the 23rd of April last conferred the following Degrees, viz: the Degree of D. D., on the Rev. John Barclay Minister of St. Andrew's Church Toronto, and the Degree of L. L. D., on the Rev. James Williamson, Professor of Philosophy and Mathematics in Queen's College Kingston, both in Canada West.

PATRIOTIC FUND.

Seymour, per Rev. R. Neil,.....	£13 5 0
Additional,.....	0 15 0
Onnabruck, per Rev. R. Dobie,.....	10 0 0
Scarboro,.....	31 3 6

Mono,.....	2 15 0
Lachine, per Rev. Mr. Simpson,....	28 3 0
S. Georgetown, per Rev. J. C. Muir,.	21 0 0
Pakenham, per Rev. A. Mann,.....	12 0 0
Nelson and Waterdown, per Rev. G. Macdonnell,.....	12 10 8
Esquesing, per Rev. P. Ferguson,...	9 15 0
Ditto per other friends,.....	2 15 0
Renfrew, per Rev. J. Thompson,....	12 14 4
Beauharnois, per Rev. Mr. Haig,....	14 17 6
Valcartier, per Rev. D. Shanks,....	6 0 0
Dalhousie Mills, per Mr. Cattenach,.	10 15 0
Scott and Uxbridge, per Rev. Mr. Cleland,.....	16 0 0
Saltfleet, per Rev. W. Johnson,....	11 5 0
Binbrooke, per Rev. W. Johnson,...	5 0 0
Belleville, per Rev. A. Walker,....	9 1 9
Montreal, St. Paul's, per Rev. Dr. McGill,.....	15 10 9
Pickering, per Rev. P. McNaughton,	26 5 0
Orms town, per Rev. J. Anderson,...	2 0 0
Galt, per Rev. H. Gibson,.....	18 0 0
Queenston, per Rev. J. B. Mowat,...	2 15 0
Woolwich, per Rev. J. Thom,.....	7 0 0
Toronto, per Rev. J. Barclay,.....	12 0 0
Lancaster, per Rev. T. McPherson,.	40 0 0
Montreal, St. Andrew's, per N. McIn- tosh, Sess. Clk.,.....	30 1 3
Litchfield, per Rev. J. Lindsay,....	7 10 0
Eldon, per Rev. J. McMurchy,.....	16 5 0
S. Georgetown, per Rev. J. C. Muir, Additional,.....	1 0 0
Cote St. George, per Rev. Aeneas Mc- Lean,.....	11 0 0
Williamstown, per late Rev. J. Mc- Kenzie,.....	52 0 0
St. Louis, per Rev. J. T. Paul,.....	2 0 0

Total. £473 19 9

HEW RAMSAY, Treasurer.

Lists will be closed on Saturday, 7th July.

QUEEN'S COLLEGE.

CONTRIBUTIONS IN AID OF THE BUILDING FUND.

Amount already advertised,.....	£1043 2 0
Additional from Saltfleet,.....	0 10 0
Oliver Mowat Esquire, Toronto,....	12 10 0
Perth Congregation,.....	39 10 0
Eldon Do	32 11 0
	£1127 3 0

JAMES MACLENNAN,
Secretary,
Board of Trustees.

Kingston, 28th May, 1855.

PRESBYTERY OF HAMILTON.

This Presbytery met in Hamilton on the 9th of May, and was engaged till a late hour in considering and transacting several important items of business.

The statistical returns required by the Synod to be sent up to its next meeting were called for, and were given in by all the ministers present.

It was agreed to transmit to the Colonial Committee an urgent application for a Missionary to be sent out on the same terms as several have recently been sent out to the other colonies, viz: that a salary of £150 sterling shall be guaranteed him by the Committee, the Presbytery promising to pay £100 currency of this sum. Mr. Macdonnell was instructed to prepare a letter to the Committee, on this subject.

The Presbytery allowed six weeks leave of absence from his congregation to Mr. Grigor, on account of his ill health, and

Messrs. Macdonnell, Gibson and Thom were directed to supply his pulpit on three Sabbaths during the vacancy. Mr. MacLennan was appointed to preach in Nelson and Waterdown on the 20th, and various appointments of Missionary labour were made for Messrs. Mowat, Gibson, Burnet, W. McEwen, and J. McEwen:

The Presbytery resolved to report to the Synod its disapproval of the Act anent Retired Ministers, and its approval generally of the form of process for the settlement of Ministers.

Having heard a statement from Dr. Skinner, in reference to the expenses incurred by his Congregation in carrying on the recent Chancery suit for the recovery of their property, the Presbytery appointed a Committee to confer with Dr. Skinner, with a view of bringing before the Synod the claims of his congregation on the sympathy and assistance of the Church.

After considering the excuses given by those absent from the last meeting for their non-attendance, examining the Session Records, making up the Presbytery Roll, etc., the Presbytery appointed a special meeting to be held in Hamilton on the 28th inst., in reference to the congregation at Ancaster.

[For the Presbyterian.]

INDUCTION AT FERGUS.

On Thursday, the 3rd of May, according to appointment, the Presbytery of Hamilton met at Fergus, to proceed with the induction to the charge of Saint Andrew's Church there of the Rev. George Macdonnell, of Nelson and Waterdown. During the vacancy occasioned by the death of the former Pastor, the lamented Dr. Mair, the Presbytery with much consideration had supplied the Pulpit at Fergus, almost every alternate Sabbath, and had seen it right to forward the views of the congregation in the translation of Mr. Macdonnell to what appeared a more important sphere.

The morning of the settlement was not very promising, but, as has happened on many an occasion on which interests far less important were involved, the day brightened and notwithstanding that the notice of the solemnity had been very brief, and only partially circulated, and that the season was the busy one of seed-time, the attendance was respectable. All ages were there, from those in the morning of life, and buoyant with hope, to those encompassed by the infirmities of age. Some memories there doubtless were of other days, and it could not well be otherwise; but we believe the prevailing feeling was one of thankfulness that such an occasion had called together those so recently left as "a flock without a Shepherd."

The Rev. W. Johnson, of Saltfleet, presided, preaching from Mark xvi. 16. "He that believeth, and is baptized, shall be saved: but he that believeth not shall be damned." The sermon, and the ad-

resses to minister and people by the Rev. Colin Grigor, of Guelph, and the Rev. Robert Burnet, of Hamilton, were all characterized by suitableness to the occasion and parties, and by the earnestness of manner and expression with which the great importance of the truths and duties was ably and forcibly stated and inculcated.

This settlement was cordially desired, by the members of our Church at Fergus, and is likely to prove highly beneficial to them; and the only subject of regret in reference to it, is that the advantages that will accrue to them from Mr. Macdonnell's translation are obtained at the expense of the loss of his valuable services by his former flock. There is reason, however, to suppose that the vacancy thus occasioned at Nelson and Waterdown need not be of long duration.

THE PRESBYTERY OF GLENGARRY.

This Presbytery met at Cornwall on the 16th day of May, and among other things the Clerk introduced the mournful subject of the decease of two of the ministers of the Presbytery since their last meeting. At the request of the Moderator, the Rev. Mr. Urquhart, minister of Cornwall, offered up a most impressive prayer to Almighty God, for comfort and direction under these most afflictive dispensations.

After prayer the Presbytery agreed to record the following expression of their sentiments and profound sorrow on this occasion.

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

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

Mr. J. McLaurin, Minister of Martintown, was the first whom it pleased God to remove from his earthly labours. Mr. McLaurin was born in the parish of Balquhid-

der, Perthshire, Scotland. When a youth of 11 or 12 years of age he accompanied his father's family to Canada in 1818; and after receiving a preliminary classical education in this country was sent back to Scotland in 1829 to enter the University of Glasgow, and to qualify himself by the prescribed course of preliminary study for the sacred office of the ministry, to which parental piety and affection had early dedicated him. In 1837 he was licensed to preach the Gospel by the Presbytery of Mull, in the Synod of Argyle, and in August or September, 1838, was chosen as assistant missionary by the Revd. Dr. Norman McLeod, Minister of St. Columba Church, Glasgow. In December, 1839, he returned to Canada, and after a few months spent among his friends, and in exercising his ministerial gifts in various places, he was called to be their pastor by the congregation of Martintown, then vacant by the death of their then late revered pastor, Archibald Connel; and in August, 1840, was ordained over that congregation, among whom he continued to labour with increased assiduity and faithfulness till the day of his death, on the 22nd of March last.

As a man and a minister, Mr. McLaurin was endued with rare qualities of mind and body: possessed of a physical frame of uncommon power he was capable of undergoing great labour and fatigue, and no man ever spared the power, God had given him, less than he did in the performance of ministerial duties. He seemed to have thoroughly imbibed the sentiment and resolution of Paul, "I will very gladly spend and be spent for you;" and, like Paul, too, he had at times to take up the sad complaint, "Though the more abundantly I love you, the less I be loved." On the whole, however, no man's labours could be more highly appreciated. Mr. McLaurin was no less highly favoured in his mental qualities, especially the qualities of the heart. His intellect was at once clear and commanding, and always under the guidance of a sound judgement, and a correct taste, and nowhere was this made more manifest than in the power and charm which characterized his pulpit labours. And to an intellect of so rare a stamp, was joined a heart possessed of all the simplicity of a little child, and of all the tenderness and devoted affection of the kindest nature. To this, the warmth and steadfastness of his friendships, the ardour of his domestic and parental affections, and the unwearied exercise of the tenderest sympathy with the distressed, and of unbounded beneficence towards every human being that needed his aid or his counsel, bore the most pleasing, and the clearest testimony.

As a minister of the Gospel, and a pastor of a flock, Mr. McLaurin was highly distinguished. In the pulpit he had few equals and as a Gaelic speaker and preacher he had no superior. From a

child he had known the Holy Scriptures; and the great radical truths of the Gospel, as they had obtained a strong hold of his mind and heart, constituted the great theme of his preaching. His style was at once forcible and perspicuous, dignified but not pompous, plain but not mean.

As a pastor he was faithful and assiduous, indefatigable in his attention to the sick and the destitute, kind and affable to all his flock, and to none more so than to the lambs of the flock. Hence arose a strong feeling of mutual and reciprocal affection between minister and people,—an affection but too suddenly and unexpectedly torn asunder by the stroke of death.

It was in the arduous discharge of an act of pastoral duty, from which his high sense of the sacredness of an engagement already made would not allow him shrink, when even the elements in one of our severest Canadian March storms would have seemed a call from Providence to restrain him, that he contracted that mortal disease which, after a day and a night of indescribable suffering, terminated his earthly labours. As a member of Presbytery and of the higher Court Mr. McLaurin was more a modest observer than an obtrusive actor, being often diffident of himself, when inferior men were confident. His judgement on ecclesiastical matters was, however, always discriminative and just. And no man ever yielded to the wishes of his brethren in any act of imposed duty with a sweeter grace, or greater readiness, than he was wont to do. While at the same time his brethren, both of his own and other Presbyteries, never can forget the cheerful and graceful readiness with which he came to their aid on any moment of emergency. In a word no man ever established higher claims on the affection and regard of all his brethren than the lamented deceased.

Such is a brief and most imperfect sketch of one of those brethren over whose death, in the vigor of his days, and in the meridian of his usefulness, this Presbytery are this day called to mourn.

Mr. John McKenzie, minister of Williamstown, was the next whom it pleased God to remove from the midst of us. Mr. McKenzie was born at Fort Augustus, parish of Boleskine, Inverness-shire, Scotland, in May, 1790. Like Mr. McLaurin, he was from his youth dedicated to the sacred office of the ministry by the devoted piety of Christian parents. After completing that simple, yet substantial and efficient course of preliminary education, which is furnished in the parochial schools of Scotlands, Mr. McKenzie was removed to the University and King's College, Aberdeen; and such was his proficiency in his preparatory education, that he carried the first competition bursary over many rivals on entering College. During his course he was distinguished alike for his industry and exemplary deportment. Like most young men of his standing his vacations were devoted to the

instruction of youth, first, as teacher of the Parish School of Urquhart, in the Presbytery of Inverness, and afterwards as assistant teacher in the Grammar School of Old Aberdeen. After finishing his College course, he was licensed to preach the Gospel by the Presbytery of Aberdeen in 1819, about which time he received a call to become their pastor from the congregation of Williamstown, Canada, then vacant by the death, some years before, of the much esteemed and venerable John Bethune, the first minister of the Church of Scotland settled in Canada. The circumstances of the times rendered the step of calling an unseen, an unheard pastor necessary; and, though hazardous and unadvisable in any circumstances, in the present case it proved a mutual blessing. By special permission Mr. McKenzie was accordingly ordained in 1819 by the Presbytery of Aberdeen as pastor over that congregation, among whom he laboured with apostolic sympathy and faithfulness to the period of his death, being 36 years.

He found himself, on his arrival at Williamstown, the only minister of the Church of Scotland in Upper Canada, and was justly regarded, from that time as being next to Mr. Bethune, the father of the Canadian Presbyterian Church, in connection with the Church of Scotland, and accordingly on the first formation of the Synod of the Church in 1831, Mr. McKenzie was unanimously chosen Moderator. He lived to see the Synod increased into 6 Presbyteries, and its ministers to 80 members,—a number which, but for the calamitous Secession of 1844, consequent upon the disruption of the Church of Scotland, would have been more than doubled.

In person Mr. McKenzie was of a slight frame, but of great activity and endurance. Like his master he was continually going about doing good. In intellect, Mr. McKenzie was more clear than commanding. In style he was remarkable for his taste and correctness, and his judgment was sound and eminently practical. Susceptible of strong partialities and antipathies, he was a warm friend and a manly opponent. But great benevolence of heart was his distinguishing characteristic. No one ever appealed to his sympathy in vain. His hand was ever open to the poor, and the afflicted and distressed always found in him the sympathizing friend and comforter. As a husband and a relation, he was most devoted and dutiful. As a neighbour and member of society, no man ever gained more the good will and respect of all who approached him, without distinction of name or party. At his burial, Roman Catholics vied with Protestants in doing him honor.

In his ministerial and pastoral relations, Mr. McKenzie was eminently successful and useful, as a preacher his style and manner were unassuming and unimpassioned, but always chaste, practical and pleasing. But it was as a pastor that he shone, rather than as a preacher. In the pastoral field

few had attained to greater success, whether that success be measured by the salutary influence, he obtained over his flock, or by the respect and affection with which he was regarded by them in return.

Mr. McKenzie did that which few pastors can venture upon with impunity: he interested himself minutely and extensively in the temporal dealings and concerns of the people, and that in a manner that often benefited them, while his pastoral influence remained uninjured and undiminished; and all this as the result of the deep conviction, created by all his dealings, of his simple-hearted and disinterested beneficence. In a word he taught and influenced his people more by his blameless life than by his persuasive words.

As a member of Church courts Mr. McKenzie was well informed and efficient, but never obtrusive nor dogmatical; and as his brethren in days past, felt strengthened and encouraged by his presence and his counsel, so we are this day called to mourn at seeing his seat vacant, and to sorrow that we shall no more see his face, nor hear his voice raised up among us.

Faintly and imperfectly as the characters of these two brethren in Christ just removed from their midst have thus been delineated, they will abundantly serve to show how deep and solemn is the call made this day upon this Presbytery for sorrow and lamentation.

While then we would humble ourselves under the mighty hand of God, and lie low before Him, and would acknowledge in these bereavements, His righteous and sovereign will, we would at the same time call upon our souls to be stirred up to greater diligence and faithfulness in the work of the Lord.

On an application from the congregations of Williamstown, and Martintown through their Elders, 7 of whom were present, for the services of a Missionary, the Presbytery appointed Mr. Donald Macdonald, Student of Divinity, Queen's College, to act as a Catechist within the bounds of Martintown, Williamstown and Lochiel, for 6 months, his time being equally divided among them. This appointment appears to give great satisfaction to the people among whom he is to labour, and promises much future good, as Mr. Macdonald is able to address them in the language they love, that of the *Gael*.

The Presbytery appointed Mr. McPherson and Mr. Scott to dispense the Sacrament of the Lord's Supper to the congregation at Martintown on the second Sabbath of June next; Mr. Urquhart to preach on Friday, and Mr. McLean on Saturday.

The Presbytery also appointed the Sacrament of the Lord's Supper to be dispensed in the congregation of Williamstown, on the fourth Sabbath of June next, Mr. Macpherson to preside, and to make such arrangements as may be necessary with such members of other Presbyteries, as are expected to take part in the services.

UNIVERSITY OF QUEEN'S COLLEGE—
MEDICAL DEPARTMENT.

On Thursday, the 5th May eight gentlemen received Degrees in Medicine from Queen's College, having completed the four years of medical study required by the College.

It will be recollected, that, at the time it was determined that a Medical School should be formed in connection with the Kingston University, it was stated that there was no School in the Upper Province which was conferring Degrees irrespective of religious creed. The proportionably large number receiving Degrees from the College on the first year of the establishment of the Medical Department, shows the necessity which existed for it. The following is a list of the graduates, with the Schools in which they formerly studied.

Daniel Chambers, Toronto University, and McGill College, Montreal.

Robert Douglas, Trinity College, Toronto.
Samuel Dunbar, Toronto School of Medicine.

Weston L. Herriman, Toronto University, and Trinity College.

William Hillier, Trinity College.

John F. Mercer, Toronto School of Medicine.

William Sumner Scott, Franklin College, Toronto University, and Trinity College.

H. W. Spafford, Toronto University, and New-York University.

The ceremony of presenting the Degrees having been completed, the Reverend Professor George, Vice-President of the University, delivered the following address:—

GENTLEMEN,—In most civilized countries it has been deemed wise to require, by statute, that the medical practitioner shall bear credentials from some responsible body of his fitness for his profession. Than this nothing can be more reasonable. As health is nearly comprehensive of all temporal blessings, the government that would overlook the grand agency for preserving or restoring this would be fatally wanting in one of its most sacred trusts; while the necessity for acquiring this evidence of fitness becomes very apparent when one reflects that by far the greater part who need the medical man's services are incapable of judging of his qualifications, and yet are impelled by the strongest motives to avail themselves of such help as he offers. His patients have to exercise entire faith in his statements. Men may or may not believe the statements of others, but there is no help for them, at least for a time, but to believe the statements of their medical attendant. It cannot be otherwise. In most cases he cannot explain to his patients, and in many cases ought not to try to explain, the treatment he pursues. He must, therefore, be a man that can be largely trusted. Nor will any one who thinks of the evils which the incompetent practitioner, from ignorance, presumption, or mere avarice, brings on his fellow-creatures, deem the legal safeguards which government has established as unnecessary. God only knows—for man cannot—the full extent to which credulous sufferers, panting for life, and ready to snatch at straws, have had the remains of their health wasted, and their pockets shamelessly picked by unconscionable quacks. As the law can but inadequately punish this species of villainy, it is bound to do what it can to prevent it.

Now, the law in this province requires that before a man shall be recognized as a medical practitioner, he shall hold a Diploma from some

responsible body known to the government, and presumed capable of judging of his qualifications. Queen's College, by the Royal Charter, has the power of conferring Degrees in the different Faculties. This, however, is the first time that any Degree has been conferred in the Faculty of Medicine. And it affords the Senatus much pleasure that the degrees conferred to-day are bestowed on students connected with the College.

For some years past, it has been thought desirable, on many accounts, that Medicine should be taught as a branch of education in this University. Somewhat more than a year ago, not a few men, distinguished for their wisdom and learning, and ardent friends of the country, came to the conclusion that the time had arrived when this should be attempted. You are aware that this scheme has been, so far, carried into effect. It requires time, and many appliances fairly at work, ere one can speak with certainty of the success of such an undertaking. Yet, when I think of the geographical situation of Kingston, of the advantages the medical student may derive from the classes in the College, and, above all, of the high talents and great diligence of the gentlemen of the Medical Faculty, I cannot but cherish strong hopes of the ultimate success of this undertaking. Let us hope that as the College has already contributed not a few to the other learned professions, it will henceforth contribute largely to that of the Healing Art. But as much will depend upon the character, professional and otherwise, of those who are sent out during the first few years in this Department, I think it not irrelevant, either to your future usefulness, or to the honor of the institution that has this day conferred degrees on you, to address you briefly on the present occasion.

From the belief that you are now qualified to practice, the Senatus has given you the stamp of their confidence. Yet this belief would have little foundation in truth, did you entertain the notion that no farther acquisitions were necessary to your success as able and honorable practitioners. In no profession more than in yours has experience to teach much which never can be learned within the walls of an University. Much assuredly must be learned there; yet, he who fancies that his stock of knowledge is complete, and his education perfected, when he leaves College, has reason to suspect that he has hardly begun to learn to any good purpose. What is learned during the curriculum of study, is properly the art of making higher attainments afterwards. This will not be overlooked by those of you who are animated by a legitimate ambition to reach the front rank in your profession. The highest excellence in any walk of life can only be attained by a few; but ordinary talents, with persevering industry, may enable all to be respectable in their calling. With less than this you ought not to be satisfied; while the highest excellence ought ever to be your aim. But at this you will not aim, and will indeed fail of being even respectable, unless you estimate your profession highly. He that thinks meanly of his profession is one of whom that profession has just cause to be ashamed. Every calling that is needful for the well-being of man is honorable; but as yours is specially directed to lessen human suffering, and in many ways to increase the sum of human happiness, and in both respects is very much needed in the world, it is a highly honorable vocation. Indeed, you are to stand among those whose proper function it is to aid in drying up the fountains of human woe. In a world in rebellion against God, we should rather wonder at the amount of good we taste, than the ills we endure, and should rather be astonished that our world is not utterly blasted by His curse than that it should be brightened by His frown. But although sin hath brought many ills on man, yet a merciful God hath not left us without remedies. Not to speak at present of the grand remedy for the spiritual maladies of the soul, why should we overlook the rich provision which, as the God of Providence, He has made for lessening the temporal sufferings of man?

Many of the miracles which the Saviour wrought were not more decisive proofs of his

Messiahship than beautiful illustrations of the Divine benevolence. Nor can we think of the numberless means among material agencies which your art can employ, for removing or mitigating disease, without being struck with evidence of the same gracious benevolence.

Now, when the medical profession is entered on, and its duties performed from right motives, its members may be said to be co-workers with God in his beneficence to a suffering world. If this high view—which is really the true view—were taken by all medical men, it would not only furnish for them a set of pure and lofty motives from which to act, but would enable them to prosecute their scientific inquiries, and to go through their laborious duties, with wonderful diligence, fidelity, and success.

When fanaticism, or cant, is a well grounded charge, it is one of the heaviest that can be brought against an educated man; but, when false, every man of moral courage should be able to treat it with indifference or contempt. Do not be afraid of being thought sincere Christians if you have a just claim to the character. Boerhaave, Zimmerman, Good and Abercrombie were not ashamed to be known as God-fearing men. And who is so foolish as to suppose that their enlightened and ardent piety at all unfitted them for shining among the brightest ornaments of their profession? It is, indeed, a fact worthy of notice, that not a few of the most distinguished medical men have been men of eminent piety. Why should it be otherwise? If one of our great poets has said, "An undevout philosopher is mad," I would take leave to say that an undevout physician is far from being wise.*

When Scotch and French atheism was damaging, throughout Europe, all sound philosophy, as well as true religion, it became fashionable, with men in more than one profession, to fancy that a dash of reckless scepticism gave to their character an air of originality. This folly is now considerably abated, although it occasionally comes forth in its bald impudence, to shock common sense and all solid learning. Let me express the hope that you do not believe it at all necessary for a man to be great that he be able to sneer at the being of a God, and the evidence for the Christian religion, more especially as he may have given no attention to the subject. The world is now, upon the whole, pretty well aware of the worthlessness of the claims of such men, either to true learning or originality. You are, I hope, as little capable of being imposed on by this impious sophistry as you are of practicing its pernicious lessons. The religion that is spurious is hurtful and every way hateful. But, gentlemen, let it sink into your minds, that the piety that is heavenly is not only the true means of all health to the heart and conscience but is wonderfully instrumental in strengthening all the intellectual faculties. Were this better understood the learned professions would have abler men, while each man would be far happier and more useful in the discharge

* No man can reflect on the wonderful structure of the human body, and understand, even partially, the astonishing adaptation of means to ends which is found in it, and not be struck with wonder and awe at the wisdom and goodness of the Creator. The anatomist who can unfold the different parts of this marvellous work of God, with mere artistic skill, without any feeling of adoration for the Great Being that framed it, is destitute of the best and noblest emotions of the human heart. And while each department of the profession should furnish valuable instruction for the heart and conscience, it is difficult to see how the study of anatomy can fail to do this, for any one but an atheist, while it is still more difficult to see how any accomplished anatomist can possibly be an atheist. He that loses sight of the Great First Cause in his examination of secondary causes, may have an accurate knowledge of an isolated class of facts, but has no claim to the character of a true philosopher. Adoring admiration of the Divine wisdom and goodness should ever fill the bosom of the anatomist. This, so far from clouding, will, in many ways, tend to illumine his scientific enquiries, and aid his intellectual vision. The lessons thence drawn are not all that he needs to learn of sin and accountability, yet, they could not fail to be, in many respects, beneficial to him. Anatomy, upon the whole, is a noble study. But let the irreligious anatomist at least know this, that his is the melancholy reflection of having read one of God's great books carelessly, I had almost said profanely, as to its moral lessons.

of his duties. But, as the object of this address is neither to unfold the principles of religion, nor fully set forth its advantages, I must satisfy myself by reminding you, that as your vocation brings you in contact with human suffering, under many of its most trying forms, you ought to be animated not only by professional ambition to relieve the sufferer but also by that pious benevolence which while it sharpens the reason, is ever honorable to the heart, and soothing to the conscience. The tenderest pity, if healthy, will not in the least impair the firmness which the performance of trying duty may require; nor will the loathing at guilt, which is felt by a pious mind, cause the practitioner to turn away with indifference from sufferings which vicious conduct may bring upon erring mortals. Such a man knows how to hate, and yet how to relieve; how to pity, and yet be firm. A medical man of this disposition of mind, while he is doing everything to lessen bodily suffering, will minister indirectly yet powerfully, to the heart and conscience of his patient. Indeed, it is hardly possible to conceive of any position more fraught with weighty moral consequences than that in which you may find yourselves placed, when you may have to fasten the eye as much on the derangements of conscience, as on the derangements of physical functions which you are called in to correct. A want of high moral sentiments, firmness and candor, or even the possession of false delicacy, may prevent you doing, for the moral constitution of your patient, what possibly no other human creature has the power of doing, because no other sees, as you do, the complex nature of his ailments. Without your stern reproof, pointed at vice, wise admonition, and soothing counsel, your best directed efforts may but very partially meet the case of your patient. Let me, however, not be mistaken: I am far from thinking that it would be wise in you to assume the character, or perform the functions, peculiar to the clergyman, in the chamber of sickness or death. I have hinted that there are moral duties which you can better perform than he to your patients. But you must know where to stop. Indeed, I have seldom seen the clerical gown hang gracefully on the shoulders of the medical practitioner; while, on the other hand, I have known few clergymen who went about peddling in medicine, who did not bungle the business most wretchedly. Their advice is not often wise, while their gratuitous service is apt to neutralize the real service of the medical man when called in, and, not unfrequently, to interfere with what are the just rewards of his profession. Yet if you are deeply imbued with that pure benevolence which should characterize your profession, you will not fail, as Christian men, to carry along with you an influence most salutary to your patients, and every way good to yourselves. A hint, or a pointed warning, comes from your lips with peculiar significance.

Although it is not my wish, nor indeed does it lie within the range of my acquirements, to address you in a purely professional style, yet I deem it not improper, in addition to what I have said, to offer a few remarks which may have a more special reference to your professional success.

No profession could draw more largely than yours on certain discoveries which have been made of late. The achievements of chemistry have been truly astonishing during the last half century. The subtle and severe analysis which has been employed on the qualities of matter, has unfolded elements, single or in combination, of the greatest use to the healing art. As you do not presume to cure by miracle, and, as I trust, will not pretend to cure by charms, your grand dependence must be on the true application of inorganic matter to restore the deranged functions of vital and organic bodies. But your success in this will depend very much on an accurate knowledge of the agents you employ. If you would rise to distinction, in difficult and varying cases, you must have a fair share of chemical knowledge. See, then, that you avail yourselves of every discovery or improvement that has of late been made in this department of knowledge, as there is scarcely one of these which the well-educated physician may not turn to good account, either for the restoring of health, or, what

is better, the preventing of disease. He that is ignorant of chemistry as a science, and knows but little even of its practical results, must be content, if a cautious man, to creep along in the narrow and beaten path of routine, doing some good, and as little harm as he can; but if a presumptuous man, this sort of ignorance is almost sure to make him a most dangerous Empiric. Now, if you would rise above the meanness of the former position, and avoid the criminality of the latter, you must understand well the nature of the different substances you employ, whether in their simple state or in combination.

You will find several books well fitted to aid you in this. You are, however, to keep in mind that many books published in our day are rather adapted to save thought than to teach men how to think. Yet even these have their worth, which you will endeavor to extract. But after all you may get from books, or lectures on Chemistry, never forget that your best lessons can only be obtained by touching nature with your own hand and obtaining as many answers as possible from her own lips. Study Chemistry from nature, and you not only add to your book knowledge, but so verify this that each part becomes essentially your own.

But there is another branch of knowledge on which a few words may not be unsuitable, and on which it is more appropriate for me to speak. If you would be even respectable physicians, you must study with great care the relations between the mental and corporeal parts of the constitution of man. Mind is neither a result of organized matter, nor has it any qualities in common with the properties of matter. Either assumption is, if possible, even more false in philosophy than in religion. Hence the materialist is the most vicious of all sophists, and the most illogical of all reasoners. Indeed, the materialism of the eighteenth century is such a mass of gratuitous assumptions, supported by such childish and superficial arguments as to make all men of sense and learning thoroughly ashamed of it. Folly may still prate and dogmatize, but no man, worthy of the name of philosopher will now risk his reputation in supporting the doctrine of materialism. But all this fully admitted, and still it is true that the connection between mind and body is so intimate as to produce constant action and reaction. Now, as the condition of the mind or body may be either healthy or diseased, so will the action arising from the union of mind and body be beneficial or hurtful. Certain bodily organs, if neglected and deranged, may produce serious mental disease. On the other hand, the mind overwrought, or sorely fretted with bitter grief, or corroded by remorse, may produce such fatal derangement in one or other of the bodily organs, that the vital functions will become greatly impaired, or even destroyed. The truth of this was often forcibly impressed my mind, while the pastor of a large congregation. Sometimes, when called to see my parishioners, I astonished them by telling them that they needed the physician first and specially; and, permit me to add, occasionally astonished physicians by telling them that unless the moral and spiritual treatment were successful theirs would fail. Now, while the most ordinary practitioner can easily see that there is such connection between mind and body as to produce reciprocally the most powerful action and reaction, it is only the man who has thoroughly studied the mental as well as the physical parts of our nature, who can form any just notion of the mysterious, yet powerful, phenomena to which I have referred. Unless he knows much of the laws that regulate these influences, he will be utterly at fault in some of the most delicate and trying cases that come under his care. I take leave respectfully to say that if you be not tolerably good metaphysicians, if you have not somewhat closely studied mind, not only in its intellectual but moral aspects, there are patients for whom it were not safe for you to prescribe. Depend upon it, you must understand the maladies of the mind before you can in many cases minister successfully to the diseases of the body. It is true, that with all this know-

ledge you may be compelled to answer as the doctor does in the play:—

"*Macb.* How does your patient, Doctor?
 "*Doct.* Not so sick, my Lord,
 As she is troubled with thick coming fancies,
 That keep her from her rest.
 "*Macb.* Cure her of that;
 Canst thou not minister to a mind diseased;
 Pluck from the memory a rooted sorrow;
 Raze out the written troubles of the brain;
 And with some sweet oblivious antidote,
 Cleanse the stuff'd bosom of that perilous stuff
 Which weighs upon the heart?
 "*Doct.* Therein the patient
 Must minister to himself.
 "*Macb.* Throw physic to the dogs, I'll none of it."

No, not so fast. Physic has its uses here, and may be of vast importance. For, assuredly, some of the worst cases of insanity might have been cured in their incipient stages, if the physician had seen clearly what was the true source of the malady; whether its cause were entirely physical or purely mental; or if it sprung from a combination of both, as causes. If I may be allowed such an expression, I would say, you must beware of depending too much on your *Physic*, to the neglect of metaphysics. Indeed in many cases, if destitute of this sort of knowledge, in its high and proper sense, I should consider you very unsafe advisers. With a small share of it, you may be moderately respectable in ordinary practice, but if you aim at solid distinction, an extensive usefulness, you must be well acquainted with mental philosophy. 'Tis not enough, in all cases, merely to put your finger on the wrist: the case of a patient may be such that you cannot understand it unless you have the art of feeling the pulse that tells the state of the mental emotions. Unquestionably, the best kind of this knowledge can only be acquired by experience; yet he who has gone through a severe course of training in mental philosophy, is well prepared for gathering up, and properly applying, the lessons which experience teaches. At all events, do not think your professional education complete without this branch of knowledge. It is worthy of notice, that all the most distinguished medical men have been, without exception, able metaphysicians, and not a few of them deeply versed in ethical as well as in pure mental philosophy. The young man who is too lazy to seek after this kind of learning, or ignorantly sneers at it is already as high in his profession as he will ever be, and possibly a little higher than he ought to be.

Nor should it be overlooked that the present age is characterized by a wide diffusion of knowledge. The Press is daily disseminating not only general information but also the elements of science and philosophy, in a popular shape, to a far greater extent than in former times. Hence, if you are found deficient—I do not say in your own department of knowledge, but in the kindred branches—this cannot but lower your standing, and lessen your usefulness. You could not but feel it a serious reproach if found less familiar with a knowledge of the laws of mind, or some question in chemistry, or natural philosophy, than a mechanic, farmer, or merchant. This hint will not be lost on the thoughtful. But, then, youth is the season to turn such hints to the best account. No man is to be reproached for not possessing all kinds of knowledge, yet let it be borne in mind that some kinds of ignorance are peculiarly disgraceful to men who have had your advantages. That you may escape this disgrace, and its moral consequences, study with assiduity those branches of learning akin to your profession, from which you may draw valuable aid for duty as well as for personal respectability.

As members of a highly honorable profession, permit me to say, that we hope your whole character will be marked by a gentlemanly deportment. If simple dignity, genuine kindness of heart, self-forgetfulness, and a sincere desire to make all happy around us, be the prominent

characteristics of the true gentleman, I cannot but fear that this is by no means so common a character as we are apt to suppose. When one looks through the filigree and tinsel of conventionalities he is often pained to find something far different from this noble and lovely character, in men who are supposed to possess it to no ordinary extent. It cannot be concealed that with a certain class in society, who have lost all sense of the natural and the real, a man with the simpering, foppish finical airs of the fine gentleman, is often a favorite as a medical attendant. Yet when we think seriously of the whole business, well may we ask with astonishment, Is that the man one would wish to see amidst scenes of deep human anguish? When all has at last become terribly real with the poor sufferer, it is reality that he wants in all who come near him. I will not say that such a man as I have indicated never does good to his patient; but this I will say, that there is only *one other place* in which it is more loathsome and hateful to see a foppish character. While a poor mortal is in close grapple with the King of Terrors, to see his medical attendant full of grimace, antics, and simpering levity, is to me unspeakably horrible. But in eschewing all this folly it is not necessary to go to the other extreme, and manifest manners characterised by vulgarity, meanness, or coarseness. Never forget, that the highminded and accomplished man combines in his character exquisite gentleness with true dignity and unbending firmness. Such a man has not in him one particle of rudeness. Let me specially beseech you to aim at that firmness which will never yield to caprice, nor sacrifice truth to whim; and that gentleness which will lead you instinctively to shrink from causelessly, wounding the feelings of even the poorest of your patients. I say the poorest, for the rich in this matter are likely to take care of themselves.

My young friends, I entreat you to guard against the baseness of slighting the claims, or wounding the feelings of the poor man. The poor man has feelings, hopes and fears, as acute as the rich, and ties as strong, that bind him to life; while the medical attendant is often the last only earthly friend whose appearance can soothe his feelings, or shed on him a ray of earthly hope. Treat him not with a cold or haughty perfumetoriness. Be it in wretched hovel, or in the cheerless and naked ward of an hospital, oh! speak to him kindly, and do your very utmost for him. Remember, that under that wasted breast there yet throbs a human heart, with all its deep and wondrous emotions; and in connection with that emaciated frame, there is an immortal soul that has an eternity before it. A man's position in the social scale may be very low, yet with all his mysterious feelings, solemn accountability, and awful destiny, he is still an object of deepest interest, and of unspeakable importance. And, then, he is your brother. Be tender to him, do your best for him, and thus manifest the noblest traits of the character of the true gentleman. Never forget—for the allusion is appropriate—who it was that washed the disciples' feet, and laid the hands of tender mercy on the diseased and outcast leper, and performed nearly all his miraculous cures on the poorest of the people. O! were it not well that you should in this, as in other things, imitate that Great Physician.

Not seldom has your profession furnished most beautiful specimens of moral heroism of character. Let it be said, to their high honor, that medical men have often been found in the midst of the most loathsome scenes, and exposed to the greatest dangers, calmly and firmly performing their duty when nearly *all others had fled*. Nor should it be overlooked, that they have often thus acted, when there could be no expectation of either fame or reward. This is grand. Let us hope that if the occasion should ever call for this manifestation of moral heroism, it shall never be wanting in those who hold their Degrees from Queen's College. If so, then rest assured, you shall have a character which will not fail to secure the love and esteem of the very best of

your fellow-men. Nor is there any one who, more than the physician, needs, for the successful performance of duty, the respect and love of others. For, without their respect and esteem, his patients will hide from him much which it may be necessary for him to know, and will follow but partially the wisest directions he may give.

But, gentlemen, I have done. We send you forth into a world of much confusion, sin, and misery. Do not, I beseech you, increase the confusion by immoral conduct or professional imbecility. Try to lessen the sin that is in the world, by good counsel and example, and strive to mitigate the suffering that is in it, by an able exercise of the noble art to which you have devoted yourselves:—And, so doing, you may look to God for His blessing.

PRESENTATION TO DR. WILLIAMSON.

We learn that at the close of the interesting proceedings on the 26th April, and in presence of a numerous audience assembled to hear the essays of the Students, and the address concluding the Session, a deputation of the former graduates of the University Queen's College presented Professor Williamson with a very handsome silver tea service and Salver. The Rev. John McKerras, in the name of the deputation, read the following address:—

To the Reverend James Williamson, A. M., Professor of Mathematics and Natural Philosophy in the University of Queen's College, Kingston:

The Graduates and ex-Students of the University of Queen's College having been long desirous to testify their admiration of your abilities, and appreciation of your worth, avail themselves of the seasonable occasion which the close of another session presents, to give expression to those sentiments of esteem, and feelings of affection, which they cherish toward you, both as a Professor and a man.

The association of your name with the history of our Alma Mater from its earliest infancy—the intense earnestness with which you have endeavored to maintain and increase its reputation, together with the lively interest you have ever manifested in everything calculated to advance its progress—point you out as eminently deserving of such an expression. The steadfastness with which you adhered to its interests, even when these interests were at their lowest ebb, as well as the unremitting nature of your exertions to relieve it from its early difficulties, are well known to all acquainted with the rise and progress of Queen's College. To your unwavering devotion to its welfare, and the lustre shed upon its halls by your eminent abilities, may be attributed in a great degree the prosperity which is now opening upon its prospects. Having identified yourself with its prospects, and wrapped up your most cherished desires in its advancement, it must certainly afford matter of gratification to your feelings to see it rising so rapidly in public estimation, and securing that measure of patronage and favor which the sound nature of the education imparted to its students—the vigilant care exercised over their moral as well as intellectual culture, and the distinguished talents of its Professors—are entitled to receive. Such success is the brightest laurel that can crown such anxieties and exertions.

But while paying the tribute of our homage to your abilities, and admiring your persevering labors for the well-being of that Institution so dear to us all we cannot refrain from noticing that peculiarity in your character, which singles you out as an object of affection on the part of every student who has passed from the halls of Queen's College. The moral training of the youth has ever engaged, your care as much as his intellectual culture. Those passing from the secluded retirement of the domestic circle to the temptations of University life found in you not only the learned Professor and rigid instructor, who encouraged diligence and frowned on indolence, but also the guardian who filled the place of an anxious parent; smiled upon the forthputtings of an honorable

spirit, and checked the slightest propensity to evil so soon as it was detected. So earnestly were those anxieties manifested, so happily were these attentions administered, that the dignity of the Professor, so far from being impaired, was greatly heightened by the love of the man. Not content with discharging your duties in the class-room, you followed the student to his room, and even ministered to him in his sickness, when withdrawn for a time from the active pursuit of his studies, and far removed from the comforts of the paternal roof. Then were his drooping spirits revived, and his weary hours solaced by your earnest prayers and practical sympathies. Thus has been fostered that affection for you which pervades the bosom of every youth who has passed through the halls of our rising University; and thus has the name of Professor Williamson come to be regarded as synonymous with the honoured title of the Student's Friend.

With earnest desires that the Disposer of all events may be graciously pleased long to spare you in the persevering discharge of your duties, and honour your usefulness with that success which it deserves, we beg that you will accept this humble testimonial as a slight expression of the sentiments which we entertain towards you.

Professor Williamson said in reply:—

GENTLEMEN:—I had no idea of your intentions on the present occasion until last night, and a copy of the address, now read by one who highly distinguished himself as a student of the University of Queen's College, was put into my hands only during the course of the usual proceedings of this day. In these circumstances the ordinary business of this period of the session has altogether prevented me from preparing a suitable reply to your beautifully expressed but too flattering address, and to thank you for your kind and most valuable gift.

One thing I might have claimed from you, a conviction of my earnest desire, and efforts to do my duty towards you, although I am deeply sensible of my own imperfections and deficiencies in its discharge. But you have been pleased to show, both by words and by deeds of kindness, that you attach some value to the efforts thus made, and it would be affectation in me to deny that your assurance affords me heartfelt satisfaction. The gift, which is the expression of good will on the part of the donors, calls for gratitude from him by whom it is received, and I feel most grateful for this token of your affection. But this gratitude may be combined in some cases with peculiar feelings of pleasure, as in the present instance, when the gift marks the continuance of the good will of those who have once been students under your care, and I therefore feel peculiar pleasure in receiving it as such. It is most desirable in itself, and most desirable for the professor, that this good will should exist between the student and the teacher, and I am glad to think that I have not been unsuccessful in obtaining it. I thank you most heartily for your very elegant present, but I place an unspeakable value upon it as a token of that good feeling which is to me the most precious of all returns for my, at least sincere, endeavours for your benefit, and it will confirm and encourage me in future faithfully and steadfastly to pursue the same course.

Gentlemen, it is my earnest prayer that God himself may strengthen you for His service, that you may be distinguished members of the several professions which you have chosen, and that, taking the Word of God, and the dispensations of His providence, and the light of advancing knowledge as your teachers, you may be trained up from day to day, and from year to year, for Earth and for Heaven.

The silver salver bore the following inscription:—
“Presented to the Rev. James Williamson, A. M., Professor of Mathematics and Natural Philosophy in the University of Queen's College, Kingston, by the Graduates and ex-Students, April 26th, 1855.”

CHURCH IN SCOTLAND.

JEWISH MISSION.

(Appeal from the Convener.)

In making the announcement of the Annual Collection, the Committee deem it their duty, in the discharge of the trust with which they have been honoured by the General Assembly, to call the earnest attention of their brethren throughout the Church to the special claims of the Jewish Mission, and the peculiar obligations laid upon the Gentile Christian communities to seek, in the use of all appointed means, the salvation of the Jewish people.

It is a painful reflection that, during a lengthened period, these claims and obligations were so wholly disregarded by all the Churches of the Gentiles, and that the feeling of interest in the welfare of the house of Israel has been awakened in the minds of Gentile Christians only as it were yesterday. Such a fact may well be regarded as matter of deep humiliation; for surely, if the promises of God concerning Israel, and his purposes in regard to the Gentiles, which shall be fulfilled in the restoration of the Jewish people, were duly considered, we should see zeal and prayerful earnestness in this cause everywhere prevailing among the members of the Christian community. It is truly cause of fervent gratitude to God that he hath permitted the Church of our fathers to occupy, in these latter days, a field of service in this high and holy cause; and although she hath yet accomplished only a very small part of the work which hath been graciously put into her hand, we may trust, nevertheless, that He who despiseth not the day of small things will grant to her enlarged opportunities of usefulness, and will command upon her, in abundant measure, the blessing promised to all who seek the welfare of the house of Israel.

In regard to the operations and present state of the Jewish Mission, the Committee beg to refer to the periodical accounts published in the *Home and Foreign Missionary Record*. Since the date of their last Report to the General Assembly, the Committee have been enabled to provide, from among the licentiates of the Church, a fellow-labourer to their missionary at Cochin, whose services, they trust, may be rendered, by the divine blessing, subservient to the furtherance of the Gospel. Their missionaries in Germany are all engaged in the zealous prosecution of their important labours; and the Committee trust to be enabled, ere long, to announce the opening of a mission in the City of Paris, in accordance with the instructions given by the General Assembly.

With this brief notice of the operations the Committee now cast the interests of the Jewish Mission on the sympathies, the prayers, and the liberal offerings of their Christian brethren in the Church of Scotland, not doubting that their appeal will receive a willing response on the part of all her pastors and of all her people; and trusting assuredly that the Lord will put it into the hearts of His servants to shew the charities of the Gospel unto the scattered sheep of Israel.

In name and by appointment of the Committee,

ADAM D. TAIT,
Convener.

THE following short extract from a letter written by the Rev. Mr. Drennan, one of the Church of Scotland's missionaries to the army in the East, to the Rev. Mr. Buchanan, one of the ministers of Leith, will we are sure, be read with great interest. Oh that our prayers were more frequent and fervent on behalf of our afflicted countrymen lying in the hospitals at Scutari, on the bed of suffering and disease:—

SCUTARI, 18th January, 1855.

“MY DEAR SIR,—

“Ever since I came here I have been so unwell that, after getting through my hospital duty, I have felt quite unfit for any further exertion, even that of writing a few letters. What with the long continued sea-sickness, from which I suffered so much in our protracted voyage, and the shock which I got on the morning when I had such a miraculous escape from shipwreck, I was far from well when I landed; and, as you may imagine, the scenes which one has to witness here are not the best calculated in the world to make one better. For a beginner, it is really mournful work this. To walk through miles of sick and wounded,—when I say miles, I speak not in figure, but in sober earnest,—to see here the sunken features of the last stages of dysentery, and there the vacant stare and restless movements of delirium,—to hear, on the one side that hard dry cough of a galloping consumption, which makes you shudder, and, on the other the smothered groan which tells of wounds that would make your flesh creep to look upon even for moment,—to be for hours amongst this; and then, when you speak to these poor fellows, to hear the feeble faltering tones of apparently decrepid old age, from those who, but a short time before might well have been taken as models of manly strength and vigour, it is very sad. Often has my heart sunk within me, and I have had to go and seek relief in the open fields, amongst other and far different scenes. Already, however, do I begin to get accustomed to this, as one must do if he is ever to be of any service here, and I can now go about my work with some considerable amount of comfort. And really when one gets over the first shock, which every one must experience whose feelings are in the least degree sensitive at moving about in the midst of so much suffering, there is very much to cheer one on here in the work to which we have been called. It is, indeed, truly encouraging to receive the hearty welcome which I every where meet with from our poor suffering countrymen. And when I speak to them of home, and friends, and their past lives, and seek from that to lead them on to thoughts of their higher relationships, and of the better life which is through Christ Jesus, the earnestness with which they enter, in very many cases, into these things, and the gratitude which they express, and their strong desire for a speedy renewal of our intercourse, make my work, in spite of many drawbacks, very hopeful. God grant that it may prosper in reality, as well as in seeming. Talking of the welcome which I receive, I was very much affected by what one poor fellow told me to day. He said, that on my visiting two men in his ward three or four days ago, he was very hopeful that I would come and speak to him too; but I went away taking no notice of him. At this he was grievously disappointed for he knew of no way of communicating with me, till he thought that if he wore his Highland cap it might attract my notice on my repeat-

ing my visit. And so he lay there, poor fellow, for days with his cap on, watching eagerly for my coming, and hoping that his plan would succeed. This incident, you will say, is amongst the smallest, but yet it struck me somehow very much.”

(From the Edinburgh Christian Magazine for May.)

INDIA MISSION OF THE CHURCH OF SCOTLAND—MADRAS.

WHILE the intelligence of this month from all the Presidencies of India ought to command the attention and to deepen the interest of the Church in her foreign operations, the accounts from Madras especially, may well quicken our zeal, and animate our devotions at the Throne of Grace; several of the native youth there, who for a considerable period, enjoyed the benefit of Gospel instruction, having openly confessed their faith in Jesus, and been admitted by baptism into the Christian Church. Such an event could not but prove a source of much Christian satisfaction to the friends of our mission abroad; and at Home we trust it will be hailed as glad tidings of good things sent us from a land which the Church of Scotland has selected as the special field of its Christian efforts. That these have in some measure been crowned with success such intelligence proves. Most gladly, then, do we point to it. It merits our serious consideration; and while it says to all the friends of the India Mission, “Be not weary in well-doing; for in due season ye shall read if ye faint not.”—while it rebukes the scepticism of the formalist and the worldling, so often repeating the cry in India, as elsewhere, “Where is the promise of His coming?” it may well form the theme of thanksgiving to all who would seek to promote the glory of Christ and of His kingdom. To His gracious name be all the praise! Having received these converts from His hand, we commend them again to His keeping, that, nourished by His grace, and guided by His Spirit, they may themselves become the honoured instruments in turning others from darkness to light, and from the kingdom of Satan to the kingdom of God.

BAPTISM OF SEVEN NATIVES IN CONNEXION WITH THE CHURCH OF SCOTLAND'S MISSION, MADRAS.

On Sabbath evening, the 17th December, a very gratifying service was held in the Mission House of the above mission. At the close of public worship, which was conducted by the Rev. W. Grant, the missionary, 7 Hindoo converts, who had all been for some time—several, indeed, for a long time—candidates for baptism, took their places in front of the pulpit. They were, 1 *Chinnatumby*, (now Paul,) by profession a native doctor, upwards of 50 years of age; 2, *Agambram*, (Aseerthan,) a young man about 25 years old, who had been employed for upwards of two years in the mission; 3, *Therooman*, (Isaac,) a young native, about 20; 4, *Monicum*, (Paul,) 5, *Ponambulum*, (John,) 6, *Comarappen*, (David);—these three last were about 18 years of age, and had been living for a considerable time in the mission; 7, *Vigeum*, (Kezia,) a native girl, about 16, who had been residing about a year in the mission house.

Mr. Grant gave a short account of each,

stating that all had been under Christian instruction for a considerable time—at least a year,—some, indeed, for several years; and that they had during a period of probation afforded every reason to believe that they were sincerely desirous of being truly the Lord's. He then put a number of questions to them, some in English, and others in Tamil,—regarding their past state as heathens, and their present hopes and resolutions as disciples of Christ. Having received satisfactory answers, after prayer for the divine blessing, and an address to the candidates, he proceeded to administer the sacred ordinance, the seal of their admission into the Church of the Saviour; and then, in prayer, committed them to the care of the Shepherd and Bishop of souls. May they be strengthened with might in the inner man by the Spirit of Christ dwelling in them, and enabled so to live as to adorn the doctrine of God their Saviour in all things!—The attendance of Europeans, East-Indians and native Christians on the occasion was numerous. A number of heathens were also present.

With respect to the efforts which we have made during the past year, to fulfil our mission, we trust we can say that we have endeavoured, so far as we could, to make known the Gospel of salvation to all within our reach. By means of religious instruction communicated to the hundreds that daily assemble in the Institution—by lectures delivered every Sunday evening—by having the Gospel preached to the adults almost every day in the Bengalee chapel—by employing our converts in the conducting of Sunday classes, and in the distributing of religious books,—by these and similar agencies we have laboured to diffuse a knowledge of Divine Truth, and to save men's souls.

Preaching the Gospel to the adults, teaching the young, and the various other means which we have endeavoured, however feebly, to employ,—all these, not separately but collectively and unitedly, seem to be the human agencies specially sanctioned by God as the divinely appointed instrumentality for, in the first place, calling out from among all nations a people chosen by himself, and so, finally, for introducing that period when the kingdoms of this world shall become the kingdoms of our Lord and of His Christ.

Intelligence of the baptism of at least one convert we hope to be able to communicate at no distant period. The number of pupils that have received instruction in the year 1854 amounts to 812.

BOMBAY.

The Institution is in prosperous and progressing condition. By comparing former minutes with our present numbers I find that the increase of daily attendance in the English department is 90 in excess of any former year. The difference does not appear so much in the numbers on the roll. Of the 497 pupils belonging to the Institution, there are present generally about 400, or four-fifths; and the rules in regard to attendance are strictly enforced. The absence proceeds entirely from religious observances, travelling, and sickness.

In every class, with one exception, books of religious instruction, and Bible history are used. I have perfect confidence in the great majority of our monitors, although heathen, that they do nothing to counteract any persuasions which may arise from per-

using those books which it is necessary to entrust to them in the lower classes. But I am not at all convinced that nothing is done by parents at home to counteract impressions. Parents send their sons to us not without a grudge; and not a few prefer forfeiting the advantages of an English education altogether to running a risk of what they regard a great evil. The Parsee portion of the population continue to resist every inlet to the truth, and for them there is at present no hope.

As far as I have seen, although with little personal encouragement hitherto, I have great confidence in the beneficial effects of missionary institutions, which will certainly tell with power in the end. Still, it is likely that for many years things will just go on as they have been doing, without a decisive striking or extensive awakening. In these circumstances, I shall take the liberty of suggesting to you, for the progress and good of our mission, the desirableness of extending it. I am aware of the difficulties; but, if you could found a mission in the south of a purely pastoral kind, it would undoubtedly be attended with beneficial results. *There are flourishing congregations there, and thousands of native Christians.* If this be found possible, nothing is more deserving of your attention than the advance which might be gained by the missionary by a previous study of the language, and an abridgement of his preparatory term of general study.—*Letter from the Rev. Mr. Wallace.*

We call attention to the ensuing very interesting letters from the Rev. Mr. Fergusson; they will well repay perusal.

GLASGOW MISSION TO THE HOSPITAL AT SCUTARI.

LETTERS FROM THE REV. MR. FERGUSSON TO THE SECRETARY.

LETTER I.

"SCUTARI, Monday Morning,
"12th February, 1855.

"When I arrived here on Wednesday last, the 7th instant, I found your kind and most welcome letter awaiting me. I hope you have received my note from Malta.

We sailed from Corfu on Saturday, and landed at Constantinople on Wednesday morning—a quick and pleasant passage. The number of 'sail' that were finding their way along with us in the direction of the Bosphorus was so large that it was with difficulty we could find our way through them. We were told at Constantinople, that 400 had arrived that morning, and there seemed to be nearly as many to come. They had been wind-bound in the Archipelago; and when the wind changed to south, they were all driven up the Dardanelles together.

"Praised be the Lord that, in His most gracious providence, I am again at work; for during the past summer, to use the words of Charles Buxton, I have 'suffered much from the pain of inaction and the obscurity that hung upon the future.' I feel grateful to your Committee for having sent me to this most important field. I wish I could give you some idea of the state of things here; but it is hopeless to attempt it, at least at the present time. A little experience of the work will, I trust, leave me more leisure. So far as I have seen, the sick have every comfort. I find that even upon the spot, as well as at home, there are many opinions. I have asked every man to whom I have spoken as to their comforts, and every one says we have everything we require. Several have spoken strongly of the

kindnesses shewn them by all parties. But I would not speak decidedly as yet on any point. Things here are upon such a large scale that it would require not a few days, but a few weeks, to judge correctly of the general management of matters; and, besides, that is not my business.

"As this is the first of, I trust, many letters, allow me to give you a brief account of my first doings here. After a most tedious delay on board the 'Bahiana,' in expectation of a small steamer which was expected alongside, to take off the packages which were addressed to Scutari, I took a caique across the Bosphorus, and was thankful, after a frightful tossing, as in a nut-shell, to find myself and all my baggage safe on the landing-stage at Scutari. I loaded a pair of Turks, and walked with them towards the Barrack hospital. On the way an old gentleman on horseback accosted me, from whom I learned that Mr. Fraser, of the Free Church, had just arrived, having come overland. He kindly guided me to the main gateway, and told me where to find the senior chaplain and the commandant, to both of whom I wished to report myself. I afterwards learned that my unknown friend is a Mr. Bracebridge, who, with his lady, is living here with Miss Nightingale. Mr. Sabin, senior chaplain, received me most kindly, went with me to the commandant's and quartermaster's offices, and invited me to dine at six p.m. He and Mrs. S. live along with Mrs. Denny, wife of Colonel Denny, of 71st Highlanders. He could not give me a bed, as a chaplain had just arrived sick from the Crimea, to whom he had given lodging. I was turned into my room with no other furniture than my baggage; and, having unfortunately brought no bed with me, I had the prospect of spending the night upon the boards, wrapped in a plaid. I rather liked the idea of trying this sort of life. But I thought it better to accept the kind offer of a mattress and quilt form a brother chaplain next door. The officers get room, but no furniture. The consequence of not knowing that before leaving home, was a whole day spent at Pera, purchasing, through the medium of signs, a few necessaries. I paid £2 5s. for a bed, mattress, and quilt; £1 7s. for two pairs of sheets; and £1 10s. for a blanket.

"I was very happy to find Mr. Drennan here, who was ordained as chaplain by the Presbytery of Edinburgh. The day after my arrival, I took a walk through part of the hospitals. You ask, 'What are my first impressions?' It is difficult to say,—the vast magnitude of the whole well-nigh confounded me. I walked first round the lower corridor of the barrack hospital, a distance of about three-quarters of a mile, in a narrow passage lined on each side by my fellow-countrymen, as closely as is possible, to allow the necessary space between each bed. The great majority are suffering from diarrhœa, some from dysentery, rheumatism, fever, &c. &c.; some have been lying ever since the battle of Alma, with little prospect of getting better; some are dying, (the mortality is somewhat less of late, between fifty and sixty are laid in one grave daily); some are convalescent, and are walking about on tottering and aching limbs, and many upon crutches; some expecting soon to return to their hard labour in the trenches, or on the heights; and some to return to their native land, to tell the soldier's tale, and to reap the rewards of their honourable toils. Many are lying on their beds in good health, but with painful wounds; and some with frostbitten feet—here a toe or more—there, nearly a whole of one, or of both, lost.

"But there is no end to the variety of their sufferings. It is truly a sad, a heart-sickening sight. And this corridor is a mere fraction of the whole. There are, I am told, from seven to eight thousand at Scutari alone, and they appear to be arriving from the Crimea almost daily. They were carrying them in, on stretchers the whole day yesterday. I saw one poor fellow literally 'skin and bone,' seated upon a bed, getting his entire body cleared of several months' accumulation of filth. The look of satisfaction, which shewed itself upon his spare features and hollow eyes, at once more getting a sight of his

skin in its natural state, would have been a rich reward to me though I had performed the disagreeable work of scrubbing him! As I came from the hospital this afternoon, about five o'clock, I met a few artillerymen just come from the Crimea. One poor fellow was creeping along with much difficulty. I asked him how he did, and what was going on at Sebastopol. He seemed to know little about it. His reply was: 'There is a deal of sickness in the camp.' His feet were swollen so that his shoes would not hold them. But when I suggested that he should get a carry, he smiled, and said: 'Oh! no; I'll make it out.'

"It did seem to me a puzzling task to find out a few Presbyterians among so many thousands; and the Episcopal chaplains all said they would not like to undertake it. Mr. D. and I agreed to divide the field—the taking the Barrack, and I the General hospital. Every body here is overwrought, and things in general are, of course, imperfectly attended to. I heard a medical man say yesterday, that people at home know nothing at all about the real state of matters here. Before he came out, which was lately, he had said, Where, in the name of wonder, can all these medical men who are already at Scutari, go to? Now, he sees it is physically impossible that any man can do the work assigned to him with any satisfaction. One hundred and seventy patients, allowing only five minutes to each, would require fourteen hours a-day to see them all daily. No man can stand in these wards the half of that time. The orderlies are constantly being laid up with fever.

"I began my labours in the General hospital on Saturday last. On the preceding evening, a chaplain told me that he had seen that day a Presbyterian who wished much to see one of his own chaplains, as he had never seen once since he left home. I went immediately, and had a talk with him. He was able to move about, and promised to attend a meeting on Sabbath, in the chaplain's room. He had no Bible. There are very many in this state, particularly in the General hospital. It is quite distressing not to be able to put the Word of Life into their hands. If you only heard how they thank me when I promise to procure them a Bible. 'I'll be very much obliged to you, Sir.' This case encouraged me to set to work on the following day, so, handing it over to my colleague, to whom it belonged, I went to my own division.

"Oh! when will these Testaments be here? The desponding wish: 'I had a complete copy, psalms and paraphrases, and all; but it went with my knapsack, and I fear I shall never see it again,' almost rends my heart, when I cannot meet it by the hearty words: 'Here, my good fellow, is a new copy for you; regret not the one you have lost.' It would amuse, as well as melt you, to hear and see some men say: 'My Bible is gone with all my traps.' The arms are thrown out, and the hands opened wide, to shew how empty they are; and, when able, held up to shew that he is indebted to another for the very shirt he wears; and with a becoming indifference for an old knapsack, and an air, I think, peculiar to a soldier, he exclaims: 'I have nothing here!'—apparently grateful that he is still here himself, although all else is gone.

"Well, my plan was to go over the whole hospital, talking a few minutes to each man; and, beginning at corridor A, I walked up between the two first beds, having learned, from the ticket attached to each that I had two Protestants beside me. (The new tickets have English and Scotch Protestant upon them.) Both were so willing to listen, and I felt so much inclined to prolong the conversation, that I soon discovered my plan would not do. One of my friends, with honesty portrayed in his face, said: 'I was thinking that may be this was a warning to me.' A hopeful state; and though not Scotch, I must see him again. I speak to all, even to Catholics, when opportunity offers. One told me yesterday, he was a Catholic, but would be thankful for a

good advice from any one. The hopeful lad of whom I have just spoken, pointed me to a Scotchman near by. This one told me where I would find another, and so on, till I found myself surrounded by Scots Greys, mostly from Edinburgh and Glasgow. In this way I saw and conversed with fifteen; and with all I found no difficulty in entering upon the chief object of my mission. I have now the addresses of thirty-two; but I have not made the acquaintance of all these, as I got a list of names from the English chaplain.

"Here I must close, or be too late for to-day's mail. I shall write again on this day week. To-day I have to take writing materials to the hospital, to write some letters to friends by their bedside.

"To the queries of your letter I shall reply after. I have the necessary information."

LETTER II.

"Scutari, 25th February,

"I beg you will excuse my not writing by the mail of Monday last, according to promise. I assure you nothing would have prevented me but the pressure of work. I had many letters to write for my people, which I could not let stand. I find the correspondence part of my duty not a small part. The letters I have written for the soldiers average more than one a-day, which would not be much could they be thus distributed; but when three or four are crowded into one day, so as to give the latest news possible, the case is altered. I began with the plan of writing at the bedside of the men, which, when they were able to bear it, was a pleasure to them, and I thought would gratify those receiving the letters. Now, however, I have discontinued this, unless in any case where the man wishes to dictate himself. Much time was lost formerly, and I was precluded sometimes from putting in a word or two for the benefit of the reader.

"The books have not yet made their appearance. Men are asking almost daily for the Scotch psalms and paraphrases, and some ask for the Shorter Catechism. The psalms are much wanted on Sabbath for public worship, as we can have no singing without them. I called on Miss Nightingale to inquire about the nurses. She received me very kindly and politely, said that it would be necessary to write to the War Office about it. I said that you had written to ask permission to send them, and I only wished her to say whether they were required. She declined giving any reply, said she was in correspondence with the War Office on the subject. I left her, agreeing to call again. I did so yesterday, and have the happiness to tell you that Miss Nightingale has, in consequence of my application, written to the War Office, recommending that six more nurses be sent, two thirds of whom are to be Presbyterians. They must be trained nurses, she cannot receive any more ladies. She has recommended that a board be formed in London, and a sub board in Scotland, for the examination of the nurses; and those from Scotland will require to go to London to be re-examined. Government has paid, and will continue to pay, for all the nurses. Miss N. asked me whether I thought trained nurses could be found in Scotland. She says, if this war continues, more may be required, than the four named now. She has great confidence in the moral character of the Scotch; and the medical men here being mostly from Scotland, she thinks the nurses and they will draw well together. I said I thought that in the infirmaries in Scotland there could be found, with ease, four well-trained nurses; and that I thought the Committee of the Glasgow Scutari Mission would be glad if they could find for her some suitable assistants. She replied, that she should have much pleasure in receiving the services of the Scotch nurses. . . . The kindness of many of the nurses to all the men is highly spoken of by many of my men. Many of the nurses seem to attend the dressing of wounds; this, however, is, I think, not their proper work. Their work is to attend upon the weak, the helpless, and the dying,—to attend to

their little wants, and minister to their comfort in any way possible. Women who would feel for the souls of men as well as for their bodies, ought to be selected.

"I wish you saw the welcome we receive from the Scotch soldiers. I have, I think, seen the whole that are in the General, the Stable, and the Palace hospitals. I have ministered to 115, of whom there are professedly, 11 Free Church; 4 United Presbyterian; 6 Irish Presbyterian; 4 English Presbyterian; 3 Wesleyan; 1 Baptist; and 1 Independent; and the remaining 85 Established Church. Of the whole, so far as I have ascertained, only 16 have been communicants—9 Established; 1 Free; 1 Irish Presbyterian; 1 English Presbyterian; 1 Baptist; 3 Wesleyan. Of the 115, 19 have left the hospital since the 10th inst.—12 by death, and 7 by recovery.

"What of the success of your mission? Alas! that has, I fear, been small as yet; but I trust some good has been done, and the field is hopeful. There is an unusual seriousness among the soldiers at this time, as might well be expected—they are open to impressions. I have not met with one who does not acknowledge that now especially is the time to be thoughtful—not one who does not profess to look to the Lord for help and mercy. But it cannot be expected, that men steeped in sin, as soldiers generally are, and in ignorance as well, should be brought quickly to a better mind without the leaving influence of the truth. Hence, though there is a universal profession, there is a fearful apathy, and, with a very few exceptions, I have seen very little melting conviction. I fear there is great hypocrisy in many cases. One poor man who professed freely to me was in the habit, in my absence, of cursing and swearing, even on his deathbed. To attempt to pour the balm of Christian consolation into the wounds of such hypocrites, is altogether a hopeless task. I have been speaking more plainly of late to the hearts and consciences; and I am encouraged to hope that some wounds are being made by the sword of the Spirit. It is lamentable to see men who have been raised from sick beds returning to their former habits. Though a meeting for public worship, according to the form of the Church of Scotland, has been intimated in the Barrack hospital for nearly two months, no convalescents have yet come out to it, and no meeting has been held. I intimated a meeting on the afternoon of the first Sabbath after my arrival, but none came. I afterwards learned, however, that several came to the bottom of the staire, but were told by the sentry, that they were too late, (the English service being immediately before ours;) they went away disappointed. Last Sabbath I had an audience of from twelve to fifteen, and to-day I had about twenty hearers. I baptized a child publicly. His mother presented him. His father is at Balaklava with his regiment, the 93rd.

"For the sake of those who feel inclined, I think we ought to dispense the communion here, monthly or thereby. There are several who, I am sure, would consider this a high privilege. . . .

There is always a loud cry for books; and there is a supply to be had at the chaplain's quarters in the Barrack hospital, of tracts and little books of various kinds, some of which are excellent, but many indifferent, and to a Presbyterian, somewhat objectionable.

"The books you have sent will be very acceptable when they come.

As to sending clothes, I see not how you could in this way help me. I got from Mrs. W———of ———, Edinburgh, twelve jars of jam, which I distributed in small quantities to such as might specially be benefited by it. Two men told me the other day, that they had revived exceedingly from the time I gave them the jam,—it gave them a little appetite. The nurses are the parties to distribute these things. I believe they are the means of saving many a man's life. The medical superintendent of the Hulk hospital told me yesterday, that he observed, when a man had a comrade to attend his little wants, he generally did much better than when he had none. I also

got a sovereign from a lady in Kinrosshire, to lay out for the comforts of the soldiers,—with this I purchase oranges, for which they are most grateful.

"I manage now to see all my men in the General hospital every second day—the cases of dangerous illness, daily,—and those in the other hospitals once in three days.

"I wish I had time to tell you of some cases of deep interest. One man called me from his bed as I passed by, told me he was a Wesleyan, but would be thankful for my instruction. He said he was very ill, and feared he was dying, and wished me to write to his wife. I talked with him some time. He was deeply moved, told me he trusted in the Lord, and that he was able to say: 'The will of the Lord be done.' I read to him from the book you gave me—*The Sheltering Vine*—that beautiful hymn: 'Thy will be done.' As I went on he raised his streaming eyes to heaven, exclaiming: 'Praised be the Lord! Glory be to God!' &c. I saw him frequently afterwards. He died.

"Another man who when I first spoke to him was very distant and indifferent to my inquiries. I spoke to him suitably, called again on another day and found him asleep, but very ill—did not like to disturb him. I called again. He now received me gladly, melted into tears when I told him of the necessity of giving immediate attention to the concerns of his soul. I offered to pray with him, but he was not prepared to confess Christ before others, and declined indirectly,—this showed me that his convictions were sincere, a hypocrite would not have refused. Next time I called he was better in body, and, I hope, better also in mind. He had been reading the New Testament, every line of which now had a meaning, which he never saw in it before. He reached out his thin arm for his little Testament, and opened the second paraphrase, saying: 'How beautiful it is!' He began to repeat it, while I held the book; but his emotions choked him. I read it to him, and he exclaimed: 'Oh! what the Lord hath done for my soul! If it please the Lord to raise me up, I shall rise a new man.' The last time I called, he had been reading the psalms; and he said: 'Oh! what a blessed thing it is to have learned these in one's youth!' When I asked for his health, he said he was not much better, and added: 'I trust in God:

'Yea, though I walk in death's dark vale,
Yet will I fear none ill:
For thou art with me; and thy rod
And staff me comfort still.'

"Another was so weak as to be almost unable to speak. I spoke to him of pardoning mercy and redeeming love. He burst into tears, and said: 'It is too late now!' I told him yet the door is open; and the text which occurred was: 'Behold, now is the accepted time,' &c. He cried out in the most bitter agony: 'That is what my father used to tell me.' He was quite, given up; and as I called daily I expected to see him gone but he still lingers on, and there is now hope of his recovery.

"To-night, as I came down from the service, the nurse told me that a man in ward No. 5 wished to see me. He is an Irish Presbyterian, whom I had not seen before in consequence of the stupidity of the orderlies. He told me he was dying, and would be thankful if I would come and see him as often as convenient, as long as he lived. The open simplicity of his mind enabled me to speak to him freely at once. He was afraid there was not pardon for him. I endeavoured to hold up to him the Lamb of God. He told me he had led a religious life before he enlisted; but since, he had been a great drunkard; and though his other sins might, in comparison, be called little they were all damning, and he had no hope in himself. I prayed with him and for him, as a dying man. He said: 'If it were the Lord's will I would willingly go this night; but if it please him to give three days more, I should be thankful. I asked him what he wanted three days' more life for—to work out a righteousness for himself? His reply was: 'That I might get more fervency in

love. I had then to teach him not to make feelings his Saviour. He said he should like me to be near him when he died.—I would do him 'a world of good,' for my words came to his heart, laying his hand upon his breast. I had then to teach him not to trust in man. I took his wife's address, to write her; and I asked him what he had to say to her. He said: 'Tell her I die as a Christian—that I have hope of heaven. Tell her to behave herself, and to take care of my two children; to live a godly life; and that I hope to meet her again at the great day, on the right hand.'

"I shall not be surprised though I do not see him again. I might tell you of several other equally interesting cases,—time will not permit.

"The parents of the child I baptized are from St. Andrews,—can the birth be registered in Scotland? I enjoy excellent health. Mr. Drennan has had fever, but he is convalescent.

"I have no time to re-write, or even to write with care. In the hope of hearing from you soon,—I remain, &c.

"P. S.—Another Presbyterian missionary here would be a great help; but none are allowed to enter the hospital unless appointed by Government."

THE CHURCH IN THE LOWER PROVINCES.

MISSIONARY VISITS IN NEW BRUNSWICK.

Letter from Rev. James Murray to the Secretary.

Before I left, the congregation in Bathurst gave me a call to be their minister, but I did not intend to accept any call till I had visited some of the other destitute settlements, and therefore delayed for some months giving an answer. After arriving in Miramichi I went to Black River (parish of Glenelg,) a settlement of Scotch Highlanders; thence to Tabusintac (parish of Alnwick,) also settled chiefly by Highlanders; and next to Burnt Church, a settlement adjacent to the latter. From these places conjointly a call to be their minister was presented. After some time, as the Committee are by this time aware, I accepted the call to Bathurst. This I was induced to do because, in the present deficient supply of Divine ordinances in the Province, I considered it to be the more central place, where I could, when convenient, visit other places. In the situation of this district, just now a minister, even when in a settled charge, must, to a certain extent, necessarily be a missionary, for in some places, from the beginning to the end of the year, the people have not the opportunity of hearing a sermon, except what a minister from another place, or missionary in his often hurried travelling, can give them. This is especially the case with Tabusintac: lying on the coast, and away from the direct road through the Province, it is shut out from receiving any such passing visit. Unless when a minister is able to go it, expressly, they have no Divine service. May I be allowed earnestly and strongly to recommend to the consideration of the Committee the pressing wants of these two places—Tabusintac and Black River? With little assistance from the funds of the Committee they could easily and comfortably support a minister between them. They are willing to do so, and are very anxious to obtain a minister. I understand that some time ago they sent to the Committee a call and bond for a minister to be sent out to them, but making

Gælic a requisite on the part of the person sent. This, however, would be dispensed with now, and they would receive with open arms any one who would preach the Gospel in English. Here the Gælic language will through time die out, and all, with the exception of an old settler here and there, understand and can speak English. The call given to me, and of which a copy was sent to the Committee, will show you what they are willing to do, and what I am perfectly certain they would do, if any minister were sent out to them. Tabusintac is, indeed, very destitute, and is a very large settlement. There is no minister there of any denomination whatever; and since I came to this district, they have had no service except what was given by myself, and once or twice from others who visited them. The want of ordinances is felt more particularly by heads of families, seeing their children growing up without habits of church-going, and careless about it, even when they can obtain the opportunity. The ministers of the Presbytery here have done and are doing all they can, with justice to their own congregations, to supply the want; but that is small in comparison, and, indeed, it cannot be otherwise, when you consider the extent of the country, and the distances which they have to travel. But that is not the only destitute part. Going up the Miramichi river, and along its south-west branch there are a number of settlements, and no Presbyterian minister. On the southwest are Nelson, Blackville—both having churches—and Boiestown. In the valley of the Nashwank also are a great number of settlers, and there, also, there is a church belonging to the Presbyterians, in which the Rev. Mr. Brooke of Fredericton, preaches occasionally. There are also a number of settlements in the woods back from the river. On this road, extending from Newcasle to Fredericton—a distance of 100 miles—I spent some time in spring, visiting and preaching in the different settlements.

After visiting these I went to the Bend of Petitcodiac, 90 miles from Miramichi. This is likely to be a place of great importance and is now rapidly increasing in population, as many are gathering there from all quarters on account of the commencement of railway operations and coal works. The Presbyterians there—of whom there are a considerable number—are very anxious to secure the services of a minister of the Church of Scotland, between that place and Shediac, which is but a short distance from it. If a minister or missionary could now be obtained exclusively for that part, it would be highly prized by all the Presbyterians there, and would also be a great support to the interests of the Church in the Province. The people there have been corresponding about the matter with the Rev. Mr. Donald, minister of St. Andrews Church, St. John, and he, I believe, with the Committee; but I mention it merely to draw your particular attention to that place, as there is no doubt that in a short time, it will be the most populous place in the province. Shediac is also likely to prosper greatly from its being on the sea-coast, and a shipping port for the railway now commencing.

After this I returned to Tabusintac, where, with the assistance of the Rev. Mr. Henderson, the sacrament was dispensed on the first Sabbath of April. Leaving that, I went round the east coast by Shippegan and New Bandon, at both of which I preached. I

then proceeded still along the coast by Bathurst to the district of the Restigouche River, where I spent some time. Since that I have been going around some of the same places, visiting them, and preaching as often as possible.

Such is a brief statement of all the districts which I have visited during the time I have been acting as missionary. There is of necessity a great deal of travelling, but the roads are comparatively good: and the welcome which a missionary receives everywhere amply compensates for any disagreeables which one may encounter. But there is work enough here for three or four missionaries. I am glad to hear that you have the prospect of sending out one to us shortly. I hope you will succeed in doing so, and we will soon have the pleasure of welcoming other labourers to supply the wants of this country. I do not think any one would regret coming here, for a short period at least, and I can insure any one who comes of a hearty welcome from both minister and people. And I am the more anxious that another missionary should come now, as I will not go about much longer in that capacity.

No one but those who have experienced it can have any just conception of the kindness of the people, and the thankfulness with which the services of a missionary are everywhere received. But I hope that soon others will experience it, and will come to promote the cause of our Master, and deliver his message here.—*Halifax Monthly Record for April.*

LAY ASSOCIATIONS.

WE beg leave to direct the attention of our readers to the Report and Proceedings at the Annual Meeting of the Lay Association of Montreal, which we have extracted at length from the pages of *The Presbyterian*. This and other kindred Institutions in the Mother Country and in the Colonies owe their origin in a great measure to the circumstances of the times, and the exigencies of the Church, and furnish abundant evidence of the over-ruling providence of God in bringing good out of evil and order out of apparent confusion. At a time when the Church in these Colonies was in a low condition, when her congregations were lamentably distracted, and her ministers rudely assailed, it was not expected that the true and steadfast friends of the Church would look on with cold indifference and feeble apathy, and see the congregations with which they had been long connected, torn to pieces, and the characters of those ministers under whom they had derived much spiritual instruction, and for whom they cherished the highest respect and esteem, wantonly traduced, and their usefulness impaired and destroyed. With a decision and alacrity worthy of the highest commendation, and with a generosity and liberality suited to the occasion, many of them promptly and voluntarily came forward and enrolled their names as members of these Lay Associations, formed for the express purpose of supporting and defending the Church against her assailants, not only devoting their time and their talents, but also contributing of the substance to a cause which was dear to their hearts, manifesting their zeal and activity amidst careless and selfish spectators, avowing the steadfastness of their attachment among their wavering

brethren, publishing and circulating numerous pamphlets and tracts, in vindication of the Church, and in support of their principles, corresponding with friends in all parts of the country, and enlisting all within the sphere of their influence in active co-operation with themselves.

In looking back upon those troublous times, we are ready to acknowledge with unfeigned gratitude to the Giver of all good the incalculable services which were rendered to the Church by other as well as our own Lay Association in the hour of need; and to its opportune and efficient aid and at the very moment when its assistance was most required we owe, under God, the present prosperous condition, we might almost say, the very existence of the Church in this Colony. Formed at a time when all the Church Courts were in abeyance, and when nearly all her ministers had either separated from her communion, or left the Province,—established in the capital of the Colony, under most energetic and efficient office-bearers, the influence of the Nova Scotia Lay Association began to be instantly felt in the remotest parts of the country; and it soon constituted a strong and powerful bond of union between the Mother Church and the Colony, and between Halifax and the numerous adhering congregations in the interior, which had been literally left as sheep without their shepherds. The influence and utility of this and similar excellent institutions in the Mother Country and in the Colonies have been satisfactorily and practically demonstrated beyond the possibility of doubt or contradiction: they have been cheerfully and gratefully acknowledged by all the deputations from the Parent Church which have visited these provinces; they have inspired hope and confidence into not a few tried and desponding congregations, and have infused joy and gladness into many a disconsolate heart.

Now although the assistance of those Associations is not so much required as when they were originally formed, viewed in the light of mere defence institutions, yet they are still well fitted to become, and may possess great influence as auxiliary and missionary institutions, for circulating useful intelligence, encouraging educational efforts, and drawing forth the liberal contributions of the members of the Church, and hence we find that all the Lay Associations which sprung up in aid of our beloved Church in her time of need, are still in existence and most of them in active and vigorous operation. The Lay Association of the Church of Scotland is one of the largest contributors to all her benevolent and missionary funds: it includes among its supporters a number of the highest noblemen and wealthy proprietors, as well as the successful merchants and enterprising tradesmen of Scotland. It is now in the ninth or tenth year of its existence, and contributed last year the munificent sum of £2,357 11s. 9d. as a free donation to the different schemes of the Parent Church.

From the Report of the Montreal Lay Association, now before us, we learn that it is entering on the tenth year of its labours. It has at present three Students of Divinity at Queen's College, receiving aid from its funds. Besides its Bursary it has also a Publication Fund for the support of "The Presbyterian," which owes its existence to and has hitherto been conducted by a Committee of the Lay Association. It has on various occasions af-

forded relief to poor congregations in Canada, and it suggests with much propriety and good feeling whether it may not be advisable to devise some means of aiding the more recently organized congregations whose pastors must feel their own future maintenance so seriously affected by the passage of the Secularization Act.

Our own Lay Association has still a wide field of usefulness lying open before it. Indeed our work in the Colony considered as an efficient Christian Church, can scarcely be said to be begun, notwithstanding the self-denying labours of our early missionaries. We have now, it is true, through the goodness of providence, and the co-operation of sincere friends, an able and zealous Publication Committee to whom we are indebted for the establishment and support of our monthly periodical. But we are still in want of a Home Mission Fund to assist us in proclaiming the glad tidings of the glorious Gospel throughout the length and breadth of our land, and no provision has been made for defraying the unavoidable expenses necessarily incurred in attending our Synodical meetings. Nothing has as yet been done on a general or systematic plan either for the encouragement of religious, elementary, or collegiate education. We must soon be prepared to face these, and a number of other important questions, and we shall not be required to do so unassisted. For we verily believe that if we bring the circumstances and necessities of the Church fully and fairly before the community, it will not be difficult to enlist the sympathies, and draw forth the spontaneous and liberal contributions of numerous friends in the Capital and in all parts of the country in behalf of her interests and undertakings.—*Halifax Monthly Record.*

REVIEW.

[For the *Presbyterian*.]

REVIEW.

MEMOIRS OF THE LIVES OF ROBERT HALDANE, OF AIRTHREY, AND OF HIS BROTHER, JAMES A. HALDANE.

BY ALEX. HALDANE, ESQ.

In the history of the Christian Church it has uniformly been the case that the periods of the greatest coldness and degradation into which it has fallen, from time to time, have, by reaction, produced some master-spirits, whose efforts were unremittingly and successfully directed to the reformation of the evils which they saw and abhorred. To all readers of history is known the rapid progress with which Christianity was diffused through a world lying in darkness, gathering to itself, through its wondrous power over the human heart, multitudes of enthusiastic and devoted adherents. Yet this very ascendancy proved a sword to its followers. The sacred flame enkindled in the Apostolic age, retained for but a short time its pristine purity, and as the Church began to acquire a temporal dominion, the flickering gleams of human pride and passion gradually obscured its lustre. But when this had become the case, and when the sacred retreats to which holy men had retired for

shelter from the snares of the world, became the resting-place of the very evils they had sought to avoid, the ascetic Benedict, in the rural seclusion of Monte Casino, formed the Order of Benedictines, which for a time at least was successful in checking the downward march of profligacy and licentiousness.

And, seven centuries later, when papal despotism and spiritual tyranny had almost reached their culmination, and the long pent up spirit of anarchy and confusion was beginning to pour over Europe, its overwhelming flood, Francis of Assise, at the head of a band of followers, devoted to Poverty, Asceticism and Evangelization, arose to reconcile for a time the conflicting elements, and to sow in darkened lands the seeds of a Christianity to which, though clouded by superstition, cannot be refused the praise of possessing somewhat of the spirit of its Divine founder. It were unnecessary to point to the well known instance of Loyola, on whom certainly rests the responsibility of setting in motion a vast and powerful machine, of whose pernicious influence he may not himself have been aware. Yet, though this be the case we may not deny him the merit of having wrought, to a certain extent, a reformation in a Church whose life was fast becoming extinct, under the withering influence of formalism and superstition. Nor need we mention Luther, the pioneer of that more true and lasting Reformation, which has spread its light over so many lands, and especially our own much favored British Isles; through the medium of his heroic English and Scottish disciples. But as ages rolled on, the country bought with the fires of Smithfield relapsed into coldness and indifference. And Scotland herself, the very nesting place of devotion and earnestness, the land of Knox and Patrick Hamilton, of Peden and the Covenanters, fell from her first love. Then arose a band of devoted Evangelists, among whom we recognise the mighty forms of Whitfield, Newton, Scott, to show the English people "a better way," while on the south side of the Tweed, the mantle of the Reformers fell upon the two evangelist brothers, James and Robert Haldane.

In the book before us we have no romantic record of the times of ancient chivalry or monasticism. Its pages do not sparkle with deeds of courtly gallantry and knightly prowess; nor do the dim shades of pillared cloisters throw their fascination around them. It is an unvarnished history of the earnest lives of earnest men, who heard and obeyed the command, "Work while it is day, for the night cometh when no man can work." To those who have already perused it with interest and edification, commendation upon a work which has ere this taken, in public opinion, a high rank among religious biographies, may seem superfluous. Yet it is probable that among the readers of the "Presbyterian," there are many who are still unacquainted with

this excellent memoir. Should these remarks induce any such to read it, and read it with improvement, the design of the writer will be in a great measure fulfilled.

It was in the eventful year 1768, when all Europe was lighted up with the flames of war, when Russia and Turkey were as now engaged in conflict, and unfortunate Poland was torn and racked between them, when Paoli, with his brave little band, was fighting for the liberty of Corsica, when the English Generals were leading on their troops against Hyder Alli in the far distant jungles of India, and when in the meetings of the people of Boston might be seen the germ of the revolution which was to wrest from Great Britain so large a portion of the American continent; it was amid the storms and the gloom of these important events that James Haldane first opened his eyes upon a troubled world in the ancient town of Dundee. His brother Robert, who was about four years his senior, had been born in London. The death of their father, a fortnight before the birth of one brother, and while the other was in his infancy, left the education of the two boys in the hands of their mother, whose simple earnest piety and devoted affection well qualified her for so important a task. But the care of this vigilant and tender guardian her sons were not destined long to enjoy. She died when the younger was but six years of age, yet in after life he reverted to the impressions produced upon his mind even, at that early age, by her pious instructions. This is but one instance among the many, which are constantly reminding us of the importance of mothers exercising aright the influence which they possess over even their infant children. We think no apology is necessary for quoting Mr. James Haldane's own remarks on this subject:

"My mother died when I was very young, I believe under six, yet I am convinced that the early impression made on my mind by her care was never entirely effaced; and to this, as an eminent means in the hand of God, I impute any serious thoughts which in the midst of my folly, would sometimes intrude upon my mind, as well as that still small voice of conscience, which afterwards led me to see that all below was vanity without an interest, in that inheritance which can never fade away. I mention this more particularly, because it may lead Christian parents to sow in hope the seed of divine truth in the minds of their children, and may prevent their considering their efforts unavailing, even where the things which they have taught seem to have been uttered in vain. *No means of grace is, I apprehend, more, perhaps none is so much, countenanced of God as early religious instruction.*" p. 24.

The two orphan boys, together with a sister who soon followed her mother to the grave, although deprived of a parent's care, were tenderly and watchfully educated by a circle of affectionate friends, among whom

was his celebrated uncle, then Admiral but afterwards Viscount Duncan, who ever took a warm interest in the progress of his young nephews. Robert and his younger brother were successively placed at the Grammar School of Dundee, and the High School of Edinburgh, where they enjoyed the tuition of well qualified masters, and had in the latter place the rare advantage of being boarded in the house of the celebrated Dr. Adam, then rector of the High School and author of the Latin Grammar, and "Roman Antiquities," which have been so long considered as standard books in classical education. Their vacations they spent in the country, luxuriating among the scenes of rural romantic beauty, so profusely scattered over their native land. Among their contemporaries at the High School, we find two names which frequently occur afterwards in the volume, though at that time their bearers were unacquainted with either of the brothers, John Campbell and Greville Ewing, both destined to become fellow laborers with the Haldanes in the work which lay before them.

Notwithstanding a decided inclination early displayed by Robert Haldane for entering the Christian ministry, it is not to be wondered at, that his young and ardent spirit, excited by the glory to which his uncle had attained, was easily induced to turn aside to the naval service, more especially as the conventionality of the times, almost debarred one of his rank and position from entering what was then regarded as so humble a profession. Accordingly in 1780 the two brothers, who had until now spent their lives together, were separated; and Robert entered upon the exciting life of a seaman, on board the *Monarch*, his uncle's ship; James in the meantime remaining quietly at his studies in Edinburgh.

Great and stirring events had taken place in the world while the two boys had been passing from childhood to youth. The American Colonies had issued their declaration of Independence, and were now firmly standing their ground against the mother country. Great Britain had again become involved in a war with France, to which there was little prospect of a speedy termination. In such circumstances there was a prospect of plenty of exciting work for the young sailor; and it was not long before he was engaged in an action, when he highly distinguished himself by the courage, coolness and intrepidity which he already displayed. His commander, Sir John Jervis, prophesied for the youthful midshipman, a career crowned with laurels; but Robert Haldane's laurels were not destined to be bought by streams of blood.

After only three years of naval service, at the peace of 1783, he quitted,—not again to resume,—a profession which had awakened all his youthful enthusiasm, and which in after life he was wont ever to regard with interest.

After three years of active sea-life, it must have seemed to young Haldane, a strange transition to, resume his studies at the Edinburgh University, in which peaceful employment the winter of 1785 was spent. During the summer of 1785 he made "the grand tour" of the Continent, after which, having attained his majority, he returned home to marry, and settle down in his beautiful estate of Airthrey, situated near Stirling, in full view of the world-renowned Grampians, and unsurpassed in the beauty of its grounds, and the magnificence of its prospect, by any residence in Scotland. We quote from the memoir a short description of the surrounding scenery :--

"Eastward the silver Forth, winding through one of the richest agricultural valleys in the world, seeks the far-off German Ocean, lingering in its progress through woods and rocks, villages, towers and towns, while westward its source is hidden amidst the grandeur of the lofty Grampians. Stirling Castle, Craig Forth, the Abbey Craig, and other striking objects, with the ruins of Cambaskenneth, all so rich in historical recollections, lend a deeper moral interest to the various magnificence of the scene, more especially when the glow of the setting sun gilds the purple mountains with its changing hues, and diffuses a softer radiance over the varied realms of natural beauty."

Who can picture to himself a scene so fair—such a paradise upon earth—and not think with feelings of awe and wonder of the strength of that love for a crucified Saviour which afterwards led the possessor of so fair a domain to sacrifice it un-murmuringly at his Master's call, and to lay it willingly and gladly at his feet? At the time of which we are writing, however, Mr. Haldane was far from possessing the sentiments which at a future period determined the sale of Airthrey. Happy in his domestic relations, and pleasantly occupied in planning and executing improvements on his beautiful estate, the third decade of his life rolled peacefully on, and mature manhood found him still in his charming seclusion among the verdant shades of Airthrey, contented with the enjoyment of a perishing world, and all unthinking of the important career upon which he was so soon to enter.

It was about this time that the startling events of the French Revolution came like a thunder bolt upon Europe, and roused even England and Scotland to a pitch of excitement of which we can now have but little idea. Mr. Robert Haldane was among those who sanguinely anticipated from the passing events a result far different from that which actually followed. He believed that a new era had begun, and that an almost Utopian degree of social amelioration was to arise from the confusion. Experience afterwards modified very considerably his views, but the prominent part which he took in the sub-

sequent political agitations was much to be regretted, as, through the misrepresentations of his enemies, it afterwards tended to detract from his usefulness to a considerable extent. But his mental excitement at this period is chiefly worthy of notice, because it was through it that his mind became awakened from the spiritual lethargy under which it had hitherto slumbered. He says of himself: "Before the French Revolution, having nothing to rouse my mind, I lived in the country, almost wholly engaged by country pursuits, little concerned about the general interests or happiness of mankind, but selfishly enjoying the blessings which God in his providence had so bountifully poured upon me. As to religion, I contented myself with that general profession which is so common and so worthless,—that form of Godliness which completely denies its power. I endeavoured to be decent, and what is called moral, but was ignorant of my lost state by nature, as well as of the strictness, purity and extent of the divine law. While I spoke of a Saviour, I was little acquainted with his character, the value of his sufferings and death, the need I stood in of the atoning efficacy of his pardoning blood, or of the imputation of his perfect obedience and meritorious righteousness, and of the sanctifying influences of the Eternal Spirit to apply his salvation to my soul. When politics began to be talked of I was led to consider every thing anew. I eagerly caught at them as a pleasing speculation. As a fleeting phantom they eluded my grasp. But, missing the shadow, I caught the substance, and while obliged to abandon these confessedly empty and unsatisfactory pursuits, I obtained, in some measure, the solid consolations of the Gospel, so that I may say, as Paul concerning the Gentiles of old, "He was found of me who sought him not." Mr. Haldane's conversion was, however, neither sudden nor violent. It was only after much thinking and research on the subject that the full light of the Gospel broke in upon his mind. In his quest after truth he found a companion in his brother, in whom, as in himself, the seeds early sown by a pious mother were only now beginning to give promise of an abundant harvest. Fifteen years had now elapsed since we left James Haldane pursuing his studies in Edinburgh. Nearly ten of those years had been spent in the East India service, which he entered in his seventeenth year, and after four voyages to India as a subordinate, in which character he gave general satisfaction, he was appointed, at the age of twenty-five, to command the East-Indiaman Melville Castle. The ship not being to sail for some months, the young captain went down to Scotland to spend the summer with his brother at Airthrey. Among the guests assembled in that hospitable mansion was a young lady, the daughter of Major Joass, then Governor of Stirling

Castle. Her vivacity and sweetness of disposition were powerful attractions for the young captain's heart, and as the attachment proved reciprocal, they were united in marriage in the September following, with prospects of happiness only darkened by the approaching expected separation. After some months spent in London, Captain Haldane embarked for Portsmouth, intending thence to proceed to India. Providence, however, had decreed otherwise. The ship, which was to have sailed in January, was detained till May, and during the intervening time the young Captain of the Melville Castle had leisure for serious reflections. The life of a sailor is not favorable to personal piety, and James Haldane had been no exception to the general rule. Up to this time, although strictly moral and well conducted, he had been extremely careless about religion. Now, however, an influence was at work in his heart, almost unknown to himself, and he began to reform so far as to begin devotional reading daily, which he seems to have hitherto neglected. It occurred to him accidentally, or rather providentially, that it might be for his spiritual advantage to leave the sea; and when we add to this motive the inducement which the society of his young and amiable partner presented, and the earnest advice of his brother, it was not to be wondered at that he finally resolved to dispose of his command of the Melville Castle, and return to Scotland, just at the time when the same thoughts which engrossed his own mind were occupying that of his brother, and in both cases with the same result. It was a new era in the lives of the Haldanes. The planting of a mother's hand, through the grace of God "giving the increase," had at length borne rich fruit, and they who in their childhood were the subject of so much pleading at the throne of grace had passed from death unto life. Energetic as they were in disposition, and with all their energies now concentrated upon an absorbing object, it was not to be expected that either brother should long remain inactive: Robert, though usually the least impetuous of the two, had first decided upon a scheme of usefulness. Like Francois Xavier among the chestnut groves of his native Spain, the ardent eye of the young master of Airthrey had wandered to the distant shores of British India, where, far across the blue waves that enrich the white cliffs of Albion, the gilded domes and minarets of Benares sparkle in the tropical sunbeams, above a population stupified by ignorance and superstition. A noble purpose had entered the heart of Robert Haldane. To sell Airthrey, to devote the proceeds to the support of an Indian Mission, to unfurl the standard of the Gospel in the very centre point of idolatry, such were the great thoughts which coursed tumultuously through his brain. Mr. Haldane was a man of prompt action. To decide was

with him to do, and accordingly, in May, 1796, we find him visiting London, in order to gain the consent of the East India Company and the government, to his undertaking a Mission to British India.

(To be continued.)

POETRY.

"HYMNS FROM THE LAND OF LUTHER."

I.—RECALL.

"Return, ye backsliding children, and I will heal your backslidings."—*JER. iii. 22.*

"kehrte wieder, kehre wieder."

Return, return!

Poor long lost wanderer home!

With all thy bitter tears,

Thy heavy burdens, come!

As thou art, all sin and pain,

Fear not to explore in vain,—

See, the father comes to meet thee,

Points to mercy's open door,

Words of life and promise greet thee,—

Ah, return delay no more!

Return, return!

From strife and tumult vain,

To quiet solitude,

To silent thought again.

There the storms shall sink to rest.

Which now desolate thy breast,

There the spirit, long neglected,

Waits with bliss before unknown;

And the Saviour, long rejected,

Claims and seals thee for his own.

Return, return!

From all thy crooked ways;

Jesus will save the lost,

The fallen he can raise.

Look to him who beckons thee

From the cross so lovingly.

See his gracious arms extended,

Fear not to take shelter there,

Where no grief is unbefriended,

Where no sinner need despair.

Return, return!

To thy long suffering Lord.

Fear not to seek his grace,

To trust his faithful word;

Yield to him thy weary heart,

He can heal its keenest smart,

He can sooth the deepest sorrow,

Wash the blackest guilt away;

Then delay not till to-morrow,

Seek his offered gifts to-day.

Return, return!

From all thy wanderings, home!

From vanity and toil,

To rest and substance come!

Come to Truth from Error's night,

Come from darkness unto light,

Come from death to life undying,

From a fallen earth to Heaven,—

Now the accepted time is flying,

Haste to take what God has given!

—SPITTA.

II.—GOING HOME.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope."
—1 THESS. iv. 13.

"Unser Leiben sind geschieden."

Our beloved have departed,

While we tarry broken-hearted,

In the dreary, empty house;

They have ended life's brief story,

They have reached the home of glory,

Over death victorious!

Hush that sobbing, weep more lightly;

On we travel, daily, nightly,

To the rest that they have found,—

Are we not upon the river,

Sailing fast to meet for ever,

On more holy, happy ground?

Whilst with bitter tears we're mourning,

Thought to buried loves returning,

Time is hasting us along,

Downward to the grave's dark dwelling,

Upward to the fountain welling

With eternal life and song!

See ye not the breezes hieing?

Clouds along in hurry flying?

But we haste more swiftly on,—

Ever changing our position,

Ever tossed in strange transition,—

Here to-day, to-morrow gone!

Every hour that passes o'er us,

Speaks of comfort yet before us,

Of our journey's rapid rate,

And, like passing vesper-bells,

The clock of Time its chiming tells,

At Eternity's broad gate.

On we haste, to home invited,

There with friends to be united

In a surer bond than here;

Meeting soon, and met for ever!

Glorious Hope! forsake us never,

For thy glimmering light is dear.

Ah, the way is shining clearer

As we journey ever nearer

To the everlasting home.

Comrades, who await our landing,

Friends who round the throne are standing,

We salute you, and we come!

—LANGE.

SELECTIONS.

CHAPTER ON CHURCHES.

CONFESSION OF FAITH OF THE EVANGELICAL ARMENIANS.

(Continued from page 63.)

"1. I believe in the existence of One only living and true God, the Creator, Preserver, and Governor of the Universe, omnipresent, omniscient, omnipotent, self-existent, independent, immutable, possessed of infinite benevolence, wisdom, holiness, justice, mercy, and truth, and who is the only proper object of worship.

"2. I believe that God exists in three persons, the Father, the Son, and the Holy Ghost, and that these three are one God.

"3. I believe that the Scriptures of the Old and New Testaments were given by inspiration of God, and are a revelation of His will to man, and the sufficient and only rule of faith and practice.

"4. I believe that mankind in their natural estate are destitute of holiness, and entirely depraved, and justly exposed to the Divine wrath.

"5. I believe that the Lord Jesus Christ—perfect God and perfect man—is the only Saviour of sinners, and only mediator and intercessor between God and man; that by perfect obedience, sufferings, and death, He made full atonement for sin, so that all who believe in Him will assuredly be saved; and that there is no other sacrifice for sin.

"6. I believe that, in consequence of the utter wickedness of man, it is necessary that all should be regenerated by the power of the Holy Ghost in order to be saved.

"7. I believe that we are justified by the righteousness of Christ alone, through faith, and not through any fastings, alms, penances, or other deeds of our own; and that, while good works are inseparable from faith, they can never

form the meritorious ground of salvation before God."

These are orthodox views of the Holy Scriptures. The Confession next goes on to say that "holiness of life, and a conscientious discharge of the various duties we owe to God, to our fellow-men, and to ourselves, are not only binding on all Christian believers but essential to the Christian character, and that none besides God shall be worshiped; that the use of relics, pictures, crosses, and images of any sort, in any act of worshiping, and of the intercession of the saints, are contrary to the Scriptures, and highly displeasing to God, and that prayer for the dead is not authorised in the Word of God; that the happiness of the righteous and the punishment of the wicked commence at death, and that any number of believers, duly organised, constitute a Church of Christ, of which Christ is the only head; that the only sacraments are baptism and the supper, and that the visible symbols are a perpetual memento of Christ's love—a pledge of union and communion with Him and with all true believers."

By comparing this with the standards of the purely Armenian, Armenian Catholic, and Greek Churches, the following prominent differences appear:

1. The evangelical and Greek Armenians recognise but one mediator, Christ; while the others acknowledge all the saints as mediators.

2. The evangelical Armenians consider it unscriptural to pray for the dead, while the others make prayers for the dead a religious duty.

3. The evangelical Armenians believe God to be the only proper object of worship, and that this worship is to be performed without images, pictures, or such like; while the others hold to the worship of saints and angels, of crosses, relics, and pictures.

4. The evangelical Armenians hold to two sacraments, while the others hold seven.

5. The evangelical Armenians, in regard to baptism and the supper, hold as we do, while the others hold that the bread and wine are the real body and blood of Christ, which are offered on each new observance as a real sacrifice for sin.

6. The evangelical Armenians hold justification by faith alone, while the others hold in addition, that personal merits, prayers, fastings, alms, &c., may be a worthy ground of acceptance before God.

7. The evangelical Armenians hold confession of sin to be to God alone, and who alone can pardon sin, while the others believe that without private confession to a priest there can be no pardon.

The evangelical Armenians are therefore lights in a dark place—the future hopes of the Eastern World.

The Armenian nation was converted to Christianity about the middle of the third century, and so long as A. D. 491 did they reject the decision of the Chalcedon Council on the following points, viz:—while the Greeks and Romans maintained that Christianity existed in two natures and one person, the Armenians held that His human and divine natures were so blended together as to become one nature. Hence they were called Monophysites. The Greeks and Greek Armenians, however, agree in this, that the Spirit proceeds from the Father only; whereas both Papists and Protestants hold that He proceeds from the Father and the Son.

In making the sign of the cross, the Armenians use two fingers, the Greeks three, and the Papists the whole hand. The Armenian Church is, however, much nearer the Papal Church than is imagined. The Armenian liturgy, for example, speaks of the intercession of the mother of God, of the worship of the cross, of the saints as mediators, of transubstantiation, and other errors of a like sort, against all of which, however, the Greek evangelical Armenians protest.

There are likewise some hopeful symptoms in the Eastern Churches. The Rascolians, or believers in the faith in the Russo-Greek Church, are a hopeful class. They are the Dissenters of

Russia, holding by the sacred Scriptures. Count Joseph de Maistre, one of Rome's able controversialists, said in 1817, "Protestantism pervades the Russian Church" (p. 308.) "Rascloaism, which might be called the Illuminism of the rural districts, gathers strength day by day. These sectaries number about the seventh of the whole people." Their watchword is, "The Bible, and the Bible alone." He further says, "Of all the Photian Churches, none ought to be so interesting to the Pope as the Russian, which has become entirely European, from the time that the exclusive supremacy of its august chief happily separated it for ever from the suburbs of Constantinople." This is a compliment from the Papacy to the Czar of Russia. But neither the Pope of Rome nor the Pope of the Greco-Russian Church, the Czar, care merely for the Greek Church proper in Turkey. There is more hope of the latter than of either of the former. High in the centre of Russia a seventh of the population are Bible readers. Russia, Austria, and the Pope are friendly allies, and for a time may crush the eastern world beneath their feet. But the Bible readers of Russia, as the Bible readers of Tuscany, and the more hopeful Greek Church proper (a Church in Turkey which spurns the dominion of Rome), will not see both Mahomet and the Pope overthrow by the Czar, but in the end of the present unparalleled struggle even the Czar himself overthrown. That Eastern Church now so prominently before the World, which sent, in 1848, such a protesting letter against the papal aggressions over the eastern Bishops, is yet destined, under British influence, with her directors within and without her, to pioneer the way for a returning civilization to the East, whence light has hitherto come.

The lands of the Messiah, Mahomet, and the Pope are (says Aiton) in a transition state. In Africa, on the banks of the Nile, in the Holy Land, down the Jordan, and along the shores of the Dead Sea, in Asia Minor, throughout European Turkey, and especially in Italy, the prophecies are in the act of being speedily fulfilled, to a greater or less amount, in the different localities, and important events are turning on the wheel of fortune, which may ere long astonish the civilized world. Every movement, therefore, should be marked; the progress towards civilization and Christianity should be detailed from time to time; and the working of the five great rival European powers, which are all quietly waiting for a share of Turkey, when it is cut up, should be detected, and the manners and inclinations of a population so enormous should be shadowed forth in every variety of light. In Elliot's *Horæ Apocalyptice* there is a chapter devoted to the earlier Eastern witnesses who suffered under the Saracen woe. These he calls "the Paulikian witnesses," from their testifying to the doctrine of Paul—"justification by faith alone." In the last of his four volumes, Elliot speaks of the "three frogs" referred to in the Revelation, preceding the outpouring of the seventh vial, which, we believe, commenced in 1848, as indicative of the false doctrine of the Tractarians in the Church of England, in league with the false doctrine of Papal Rome, and of Mahomet, the false prophet; and he further shows that especially between the Greek Church and the Tractarians there is a marked agreement. The Popish journals rejoiced in the Puseyism of England, and hope to see a re-union between Oxford and Rome. The Puseyites themselves desire communion with the Greek Church, while the Pope is doing all he can to reunite that Church with Rome. Through the religious element the Eastern question embraces, therefore, the whole of Europe, and especially it relates to Britain. May an overruling Providence guide our Churches, our Queen, and our rulers, into such measures as may destroy this contemplated union of Puseyism and Popery.

USELESS KINDS OF RELIGION.

Reader! There are two ways by which a man may lose his own soul. What are they?

He may lose his soul by living and dying

without any religion at all. He may live and die like a beast, prayerless, godless, graceless, faithless. This is a sure way to hell. Mind that you do not walk in it.

He may lose his soul by taking up some useless kind of religion. He may live and die contenting himself with false Christianity, and resting on a baseless hope. This is the commonest way to hell there is.

Reader, what do you mean by useless kinds of religion? Listen and I will tell you.

The first thing I wish to say is this. A religion is entirely useless in which Jesus Christ is not the principal object, and does not fill the principal place.

There are only too many baptized men and women who practically know nothing about Christ. Their religion consists in a few vague notions and empty expressions. "They trust they are no worse than others. They keep to their Church. They try to do their duty. They do nobody any harm. They hope God will be merciful to them. They trust the Almighty will pardon their sins, and take them to Heaven when they die. This is about the whole of their religion.

But what do these people know practically about Christ?—Nothing, nothing at all! What experimental acquaintance have they with his offices and work, His blood, His righteousness, His priesthood, His intercession? None, none at all! Ask them about a saving faith,—ask them about being sanctified in Christ Jesus. What answer will you get? You are a barbarian to them. You have asked them simple Bible questions. But they know no more about them experimentally than a Buddhist or a Turk.

And yet this is the religion of hundreds and thousands of people who are called Christians all over the world!

Reader, if you are a man of this kind, I warn you plainly that such Christianity will never take you to Heaven. It may do very well in the eye of man. It may pass muster very decently at the vestry meeting, in the place of business, in the House of Commons, or in the streets. But it will never comfort you. It will never satisfy your conscience. It will never save your soul.

I warn you plainly that all notions and theories about God being merciful without Christ, and excepting through Christ, are baseless delusions and empty fancies. Such theories are as purely an idol of man's invention as the idol of Juggernaut. They are all of the earth, earthy. They never came down from Heaven.—The God of Heaven has appointed Christ as the one only Saviour and Way of life, and all who would be saved must be content to be saved by Him, or they will never be saved at all.

Reader, take notice. I give you fair warning this day. A religion without Christ will never save your soul.

But I have another thing yet to say. A religion is entirely useless, in which you join anything with Christ in the matter of saving your soul. You must not only depend on Christ for salvation, but you must depend on Christ only and Christ alone.

There are multitudes of baptized men and women who profess to honor Christ, but in reality do Him great dishonor. They give Christ a certain place in their system of religion, but not the place which God intended Him to fill. Christ alone is not "all in all" to their souls.—No! It is either Christ and the Church—or Christ and the sacraments—or Christ and His ordained minister—or Christ and their own repentance—or Christ and their own goodness—or Christ and their own prayers,—or Christ and their own sincerity and charity, on which they practically rest their souls.

Reader, if you are a Christian of this kind, I warn you also plainly that your religion is an offence to God. You are changing God's plan of salvation into a plan of your own devising.—You are in effect deposing Christ from His throne by giving the glory due to Him to another.

I care not who it is that teaches you your reli-

gion, and on whose word you build. Whether he be Pope or Cardinal, Archbishop or Bishop, Dean or Archdeacon, Presbyter or Deacon, Episcopalian or Presbyterian, Baptist or Independent, Wesleyan or Plymouth Brother, whosoever adds anything to Christ teaches you wrong.

I care not what it is that you add to Christ. Whether it be the necessity of joining the Church of Rome, or of being an Episcopalian, or of becoming a Free Churchman, or of giving up the liturgy, or of being dipped—whatever you may practically add to Christ in the matter of salvation, you do Christ an injury.

Reader, take heed what you are doing. Beware of giving to Christ's servants the honor due to none but Christ. Beware of giving the Lord's ordinances the honor due unto the Lord. Beware of resting the burden of your soul on anything but Christ and Christ alone. Beware of having a religion which is of no use, and cannot save.

It is an awful thing to have no religion at all. To have an immortal soul committed to your charge, and neglect it, this is dreadful.

But is it no less an awful thing to be content with a religion that can do you no good.

Reader, do not let this be your case.—J. C. Ryle.

SCIENCE AND THE BIBLE.

LIEUTENANT MAURY, whose investigations as to the currents of the ocean winds have acquired for him a decided scientific position, writes the following interesting letter to one of the editors of the *New York Evangelist*, on the harmony of science and revelation.

OBSERVATORY, WASHINGTON,
January 22, 1855.

MY DEAR SIR,—Your letter revived pleasant remembrances.....Your questions are themes. It would require volumes to contain the answers to them. You ask about the "Harmony of Science and Revelation," and wish to know if I find "distinct traces in the Old Testament of scientific knowledge," and "in the Bible any knowledge of the winds and ocean currents." Yes,—knowledge the most correct and valuable.

"Canst thou bind the sweet influences of Pleiades?"

It is a curious fact that the revelations of science have led the astronomers of our own day to the discovery that the sun is not the dead centre of motion, around which comets sweep and planets whirl; but that it, with its splendid retinue of worlds and satellites, is revolving through the realms of space at the rate of millions of miles in a year, and in obedience to some influence situated precisely in the direction of the star Alcyon one of the Pleiades. We do not know how far off in the immensities of space that centre of revolving cycles and epicycles may be; nor have our oldest observers or nicest instruments been able to tell us how far off in the skies that beautiful cluster of stars is hung, whose influences man can never bind. In this question alone, and the answer to it, is involved both the recognition and exposition of the whole theory of gravitation.

You recollect when Galileo was in prison, a pump-maker came to him with his difficulties because his pump would not lift water higher than thirty-two feet. The old philosopher thought it was because the atmosphere would not press the water up any higher; but the hand of persecution was upon him, and he was afraid to say the air had weight. Now, had he looked to the science of the Bible, he would have discovered that the "perfect" man of Uz, moved by revelation, had proclaimed the fact thousands of years before: "He maketh the weight for the wind." Job is very learned, and his speeches abound in scientific lore.

The persecutors of the old astronomer also would have been wiser, and far more just, had they paid more attention to this wonderful book, for there they would have learned that "He stretched out the north over the empty place, and haugth the earth upon nothing." Here is another

proof that Job was familiar with the laws of gravitation, for he knew how the world was held in its place; and as for the "empty place" in the sky Sir John Herschel has been sounding the heavens with his powerful telescope, and gauging the stars, and where do you think he finds the most barren part—the empty place—of the sky? In the north, precisely where Job told Bildad the Shuhite that the empty place was stretched out. It is there where comets most delight to roam, and hide themselves in emptiness.

I pass by the history of creation as it is written on the tablet of the rock and in the Book of Revelation, because the question has been discussed so much and so often, that you, no doubt, are familiar with the whole subject. In both the order of the creation is the same,—first the plants to afford sustenance, and then the animals: the chief point of apparent difference being as to the duration of the period between the "evening and the morning." "A thousand years is as one day," and the Mosaic account affords evidence itself that the term day, as there used, is not that which comprehends our twenty-four hours. It was a day that had its evening and morning before the sun was made.

I will, however; before proceeding further, ask pardon for mentioning a rule of conduct which I have adopted, in order to make progress with those physical researches which have occupied so much of my time and many of my thoughts, and that rule is never to forget who is the Author of the great volume which nature spreads out before us, and always to remember that the same Being is also the Author of the book which revelation holds up to us; and though the two works are entirely different, their records are equally true; and when they bear upon the same point, as now and then they do, it is as impossible that they should contradict each other, as it is that either should contradict itself. If the two cannot be reconciled, the fault is ours, and is because in our blindness and weakness we have not been able to interpret aright either the one of the other, or both.

Solomon, in a single verse, describes the circulation of the atmosphere, as actual observation is now showing it to be. That it has its laws, and is obedient to order as the heavenly host in their movements, we infer from the fact announced by him, and which contains the essence of volumes by other men, "All the rivers run into the sea; yet it is not full; unto the place from whence the rivers come, thither they return again."

To investigate the laws which govern the winds and rule the seas, is one of the most profitable and beautiful occupations that a man, an improving progressive man, can have. Decked with stars as the sky is, the field of astronomy affords no subjects of contemplation more sublime, or more profitable than those which we may find in the air and the sea.

When we regard them from certain points of view, they present the appearance of wayward things, obedient to no law, but fickle in their movements, and subject only to chance.

Yet, when we go as truth loving, knowledge seeking explorers, and knock at their secret chambers and devoutly ask what are the laws which govern them, we are taught in terms the most impressive, that when the morning stars sang together, the waves also lifted up their voice and the winds, too joined in the almighty anthem. And as discovery advances, we find the marks of order in the sea and in the air,—that is, in tune with the music of the spheres,—and the conviction is forced upon us that the laws of all are nothing else but perfect harmony.—Yours respectfully,
M. F. MAURY.

THE HOME AND FOREIGN RECORD.

From some, to us, inexplicable reason, we have not for some months, received the "Home and Foreign Record," and this although, a written application was made to the Editor to forward a copy to our address. We regret this omission, the more,

as it precludes our giving as full information, regarding the missionary operations of the Home Church, as we would wish. Will some kind friend of our Church and of this publication, in Scotland, see that a copy of the Record is mailed monthly to the Presbyterian, Montreal, Canada, or will the Editors of the Record bear this request in mind? We trust, soon to be again, in receipt of so necessary an exchange.

SUBSCRIPTIONS RECEIVED SINCE OUR LAST PUBLICATION.

Rev. D. Moody, Dundee,.....	1852-3-4	0	15	0
James Fenton, Laprairie,.....	1853-4	0	5	0
Dr. Rowand, Quebec,.....	1850-1-2-3-4-5	0	15	0
John Lambie, Etchemin,.....	1854-5	0	5	0
James Currie, Kingston,.....	1855	2	6	
James Stewart, Ramsay,.....	1855-6	0	5	0
Rev. W. McEwan, London,.....	1855	0	5	0
Wm. Hunter, Sorel,.....	1854	0	2	6
Alex. Somerville, Kingston,.....	1854-5	0	5	0
Rev. John Tawse, King,.....	1855	1	0	0
Mrs. John Munro, Renfrew,.....	1855	0	2	6
Rev. Alex. Spence, Ottawa,.....	1855	0	5	0
John McNider, ".....	1855-6	0	5	0
Simon Fraser, ".....	1855-6	0	5	0
Robert Kenley, ".....	1855	0	2	6
Alex. Scott, ".....	1855	0	2	6
Edward Malloch, ".....	1855	0	2	6
William Prucierick, ".....	1855	0	2	6
Robinson Lyon, ".....	1855	0	2	6
M. Burwash, ".....	1855	0	2	6
D. Scott, ".....	1855	0	2	6
E. McGillevary, ".....	1855	0	2	6
Don. McArthur, ".....	1855	0	2	6
Miss Durie, ".....	1855	0	2	6
Don. McLaughlin, ".....	1854	0	2	6
Thos. McDonald, Senr., ".....	1855	0	2	6
Ben. Gordon, ".....	1855	0	2	6
Peter McLean, ".....	1855	0	2	6
Jno. Leslie, ".....	1855	0	2	6
Jas. Peacock, ".....	1855	0	2	6
Mrs. Cameron, ".....	1855	0	2	6
Elliott, Hamilton & Co., ".....	1855	0	2	6
Jas. Cunningham, ".....	1855	0	2	6
Hugh McLaughlin, ".....	1855	0	2	6
E. Armstrong, ".....	1855	0	2	6
T. McDonald, Jr., ".....	1855	0	2	6
Miss Christie, ".....	1855	0	2	6
R. S. Cassels, ".....	1855	0	2	6
Jas. S. Read, ".....	1855-6	0	5	0
Alex. Taylor, ".....	1855	0	2	6
Jno. Mannel, ".....	1855	0	2	6
Jos. Combs, ".....	1854-5	0	5	0
Jas. Cook, ".....	1855	0	2	6
Mrs. Connel, ".....	1855	0	2	6
Wm. Stewart, ".....	1855	0	2	6
Jas. Wilson, ".....	1855	0	2	6
Wm. Addison, ".....	1855	0	2	6
Miss Fraser, ".....	1855	0	2	6
Rev. D. Evans, Kitley,.....	1856-7	0	5	0
D. McNicol, Pakenham,.....	1855	0	2	6
A. Struthers, Durham, Ormstown,.....	1855	0	2	6

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