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The Presbyterian;

MISSIONARY AND RELIGIOUS RECORD

OF THE

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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION OF MONTREAL.

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

VOL. XI.

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

1858.

CONTENTS FOR 1858.

THE CHURCH IN CANADA.	PAGE		PAGE
Congregation of Belleville,.....	97	Obituary of Urquhart, Capt. Wm., Martintown,.....	1
Do. Buckingham,.....	67	"The Presbyterian,"	185
Do. Darlington,.....	121	Presbytery of Bathurst,.....	24, 187
Do. Georgetown, South,.....	139	Do. Glengary,	15, 25, 81, 172, 187
Do. Goderich,.....	139	Do. Hamilton,.....	1, 86, 121, 154
Do. Guelph,.....	20	Do. London,	1
Do. Hamilton, St. Andrew's,.....	21	Do. Montreal,	36, 85, 140, 154, 188
Do. Hawkesbury,.....	47	Do. Toronto,.....	36, 155
Do. Hemmingford,	154, 169	Queen's College,.....	16, 33, 38, 98
Do. Kingston,.....	1	Do. Do. Annual Report of Trustees to Colonial Com- mittee,	124
Do. Kitley,	20	Do. Do. Buildings of, 5th Annual Collection for,.....	2
Do. Lachine,.....	97	Do. Do. Chair of Natural History and Chemistry,.....	139
Do. L'Original,.....	47	Do. Do. Medical Department,.....	153
Do. Markham,.....	121	Do. Do. Museum, Donations to,.....	98
Do. Martintown,.....	20	Do. Do. Preparatory School Prize List,.....	125
Do. Middleville,.....	186	Do. Do. 16th Session, Close of,	67
Do. Montreal, St. Paul's,	68	Do. Do. 17th " Opening Exercises of,.....	186
Do. Osnabruck,.....	20	Representative Elders, Law of the Church ament,.....	97
Do. Peterboro',	137, 172	St. Gabriel Street Church, Montreal,.....	76
Do. St. Michael's,.....	1	Students from Scotland,	185
Do. Thorah,	138	Synod, Acts and Proceedings, May and June, 1858,.....	113
Do. Westminster,.....	139	Do. Address to the Queen's Most Excellent Majesty,	125
Do. Woodstock,	47	Do. Do. His Excellency the Gov. General,	125
Cook, Rev. Dr., Address to, from the Kirk Session and Com- mittee of Management of St. Andrew's Church, Kingston,.....	82	Do. Commission of,.....	34
Do. Rev. Dr., Address to, from Students of Divinity,.....	82	Do. Meeting of,	66, 122
Do. Do. Do. at close of Session, 1857-8,	82	Do. Printed Minutes of,.....	122
Do. Do. Concluding Lecture to Students of Divinity, Extracts from,.....	84	Do. Report of Committee, Church Property,	173
D.D., Degree of, from Queen's College,.....	170	Do. Do. Do. French Mission,.....	111
Epstein, Rev. Eph. M., Letter from,.....	171	Do. Do. Do. Jewish and Foreign Mission,.....	119
French Mission,.....	65, 186	Do. Do. Do. Juvenile Mission and Indian Or- phanage,.....	174
Fund, French Mission,.....	34, 51, 98, 138, 171	Do. Do. Do. Sabbath Observance,	167
Do. Indian Orphanage and Juvenile Mission.....	19, 34, 68	Do. Do. Do. Do. Schools,	150
Do. Indian Relief,.....	19, 64	Do. Do. Do. Statistics,.....	189
Do. Jewish and Foreign Mission,.....	81, 98, 121, 138, 171, 186	Do. Do. Managers of M. W. & O. Fund.....	190
Do. Ministers' Widows' and Orphans',	19, 63, 67, 81, 121	Do. Do. Treasurer Do. Do.....	190
Do. Queen's College Building, 19, 34, 51, 67, 98, 121, 153, 171, 186	1, 34, 67, 138, 153, 171, 186	Do. Roll, May, 1858,	112
Do. Do. Bursary,.....	1, 34, 67, 138, 153, 171, 186	Do. Sermon by Retiring Moderator,.....	98
Do. Home Mission, Presbytery of Montreal,	34, 98, 121, 138, 186	Synodical Missionary and Devotional Meeting,	101
Glengary, Report of Missionary Labours in Presbytery of,.....	86	THE CHURCH IN THE LOWER PROVINCES, 26, 38, 39, 51, 68, 87, 125, 141, 191	
Hamilton, " " " " ".....	86	Home Mission Association,.....	126
Indian Orphanage,	34, 51	Lay Association in Pictou,.....	125
Jewish Mission,	81, 97, 137, 169	Moncton, N.B., Opening of St. John's Church,	39
Juvenile "	35, 170	New Brunswick, Synod of, July, 1858,	141
"The Juvenile Presbyterian," Bound copies of,.....	65	Nicol, Rev. Francis, St. John, Newfoundland, Address to and Reply of,	141
Lay Association, 13th Annual Meeting of,	23	Nova Scotia, Minutes of Synod, June, 1858,.....	142
Ministers' W. and O. Fund. Treasurer's Circular,	15	THE CHURCH OF SCOTLAND.	
Do. Do. Do. Statement ament,	15	The Church in Ceylon,	153
Obituary of Cameron, Donald Mr. Vaughan,.....	156	Edinburgh, Church Extension in,.....	69
Do. Cowan, Andrew, Esq., Cowansville,.....	38	Do. Sabbath School Association,.....	88
Do. Harper, F. A., " Kingston	82	General Assembly, Acts and Proceedings of,.....	104, 127, 142, 157
Do. McDougall, Dan., " Martintown,.....	87	Do. Do. Commission of,.....	166
Do. McIntyre, John, " Perth,.....	136	Do. Do. Moderator's Valedictory Address,.....	164
Do. Morris, Hon. Wm., Montreal,.....	123		

CONTENTS FOR 1858.

	PAGE		PAGE
Hurst, England, Opening of National Scotch Church at,.....	176	Fleming, Rev. Dr., the late,.....	43
Induction of Rev. Mr. Caird to Park Church, Glasgow.....	41	Livingstone, Rev. Dr.	11, 55, 77, 95
Ladies' Association for Promotion of Female Education in India,8,	49	Oxford, Scotch Students at,.....	65
Letter from Rev. Wm. Ross, an African Missionary,.....	52	Spurgeon, Rev. Mr., Conversion of,.....	43
Do. Do. Do, Do. Chaplain in India,.....	193	MISSIONARY AND RELIGIOUS.	
Do. Do. Do. W. Sprott, Kandy, Ceylon,.....	191	Australia, Presbyterian Church in,.....	27
Do. Tyan Amboo, Clerk in Bombay Gen. P. O.,.....	41	B. & F. Bible Society,.....	66, 131, 180
Obituary of Bryce, Rev. John, Ardrossan,.....	104	Canada Foreign Missionary Society,.....	95
Do. Charteris, Rev. John, Dunrossness,.....	126, 157	Church Missionary Society,.....	132
Do. Cruikshank, Rev. James, D.D., Fyvie,.....	126	Duff, Rev. Dr., Extract from a letter of,.....	94
Do. Davidson, " Alex. North Leith,.....	126	Edinburgh Bible Society,.....	43
Do. Duncan, " T. T., D.D., Dumfries,.....	88	Do. S. S. Teachers' Union,.....	55
Do. Macfarlan, " Duncan, D.D., Principal of Glas- gow University,.....	3	Esquimaux, Arctic Whale Fishery Mission to,.....	181
Do. Maclaurin, Rev. J. B., St. Lukes, Edinburgh,.....	40	Gavazzi's Sunday Services in London,.....	168
PRESBYTERIES —Abernyte, 102. Abertarf, 26. Ayr, 88. Dundee, 2. Edinburgh, 2, 81, 59. Glasgow, 175. Kirkcudbright, 40. Paisley, 176.		Hudson Bay Territory, Mission among the Indians of,.....	94
Sabbath Schools, Report of the Committee on,.....	70	India, Missionary Losses in,.....	43
Sealkote, Missionary Martyrs of,.....	70	Jewish Missions,.....	94
Synod of Argyll,.....	176	London City Mission,.....	199
Ecclesiastical Items,.....26, 40, 69, 87, 104, 157, 176		Protestant Central Society of France,.....	44
COMMUNICATIONS, CORRESPONDENCE.		Religious Tract Society,.....	131
Baridon, Rev. L., Letter from,.....	171	Wesleyan Missionary Society,.....	181
The Belief of the Gospel, effect of Divine operations in the Heart, "The Canadian Presbyter,".....	196	NOTICES OF BOOKS, ORIGINAL AND SELECTED.	
A Correspondent in Ceylon,.....	92	Adelaide Newton, Memoir of,.....	58
Our Do in Scotland, 9, 28, 42, 54, 105, 130, 148, 166, 177, 195 "D,".....	194	Apocalyptic Regeneration, by Rev. Robt. Pollok, Glasgow,....	132
Doctrine of atonement in the theology of Modern Judaism, ...	103	Calvary Pres. Church, Philadelphia, Report of Mis. Assoc'n of, 170	170
Home Mission Fund,.....	137	Canada Directory for 1857-8, Lovell's,.....	10
Ministerial Support,.....	149	"English Hearts and English Hands,".....	45
A Plea for Church Extension,.....	54	Hammond. Capt. M. M., Rifle Brigade, Memoir of,.....	106
Religious Training,.....	178	The Harvest and the Reapers, by Rev. Harvey Newcomb,....	198
Sabbath Schools,.....74, 138		Lessons from the History of Daniel. A Lecture by the Rev. James Murray, Moncton, N.B.,.....	96
A Word for the Old Year,.....	9	A Life Story. A Lecture by Rev. Dr. McLeod, Glasgow,....	181
Zeal versus Charity,.....	179	Memoirs of Gennesaret, by Rev. John R. Macduff,.....	77
EXTRACTS, SELECTIONS.		Modern Anglican Theology, by Rev. J. H. Rigg,.....	198
The Afflicted, Thoughts for,.....	136, 183	Railway and Steam-routes in Canada, Lovell's,.....	106
Catechisms,.....	183	S. S. Instruction in Glasgow and Suburbs, 21st Annual Report, 135	135
The Christian's Responsibility in prospect of Heaven,.....	109	The Tent and the Khan, by R. W. Stewart, D. D., Leghorn, ..	59
The Compassionate One,.....	61	What Christianity teaches respecting the Body. A Sermon preached by Robt. Lee, D. D., Edinubrg,.....	57
The Comprehensive Prayer,.....	109	POETRY.	
December 31st,.....	12	All the way by which the Lord, thy God, led thee,.....	183
Heaven, Dimensions of,.....	131	Blessed are they that mourn,.....	79
Home,.....	184	To a Dying Child,.....	31
India, Dawn of Christian Life in,.....	62	The Dying Boy,.....	63
Do Governing of on Christian principles,.....	13	The Field of the World,.....	31
Do N. W. Provinces of,.....	14	The Great Example,.....	79
Do Revolt in,.....	53	A Little While,.....	168
Infant Salvation,.....	184	I long to be there,.....	10
It is well,.....	110	Like to the damaske rose you see,.....	183
January 1st,.....	12	Lord Jesus Christ, true man and God,.....	79
Jesus, an example of prayer,.....	13	Mizpah,.....	31
Learn Hymns,.....	183	Most High and Holy Trinity,.....	95
Love which survives the tomb,.....	79	No Tears in Heaven,.....	136
Power of the Cross of Christ,.....	79	O, to be ready when Death shall come,.....	63
Religious Maxims, having a connexion with the Doctrines and Practice of Holiness,.....	12, 13	Our home in Heaven,.....	31
The Scriptures, Divine Inspiration of,.....	151	Perpetuity of Bliss in Heaven,.....	109
Thank the Preacher,.....	183	Resignation, ...	109
The Waldensian Church,.....	29, 44	"Return unto thy rest, O my soul!".....	199
The Words of Jesus—Befriended Orphans,.....	61	The Secret of Content,.....	109
MISCELLANEOUS ITEMS,11, 43, 77, 131, 168, 180		Song for the Weary,.....	63
Another Young Spurgeon,.....	11	"Thy will be done,".....	109
Bishop of London at Bethnal-Green,.....	30	Voice from British to Canadian Children,.....	177
Brown, Rev. Dr. John, Edinburgh, Death of,.....	200	Weep not for me,.....	10
		Where is rest?.....	11
		A Woman's Grief,.....	11
		ADVERTISEMENTS, }16, 32, 48, 64, 79, 96, 120, 136, 152, 168, 184	
		SUBSCRIPTIONS, }	

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CONTENTS.

THE CHURCH IN CANADA.			
Bursary Fund of Queen's College,.....	1	Scottish Ladies' Association for the Advancement of Female Education in India—Letter from Miss Hebron, August, 1857; Extract from Bombay Gazette, September, 1857,.....	8
Indian Relief Fund,	1		
Congr'tion of Huntingdon—Presentation	1	CORRESPONDENCE.	
The late Capt. W. Urquhart, Martintown,	1	A Word for the Old Year,.....	9
Presbytery of London,.....	1	From our Correspondent in Scotland, ..	9
" Hamilton,.....	1	NOTICE OF BOOK.	
Circular from the Secretary of the Trustees of Queen's College,.....	2	Canada Directory for 1857, John Lovell, Montreal,	10
THE CHURCH OF SCOTLAND.			
Ecclesiastical Intelligence,.....	2	POETRY.	
Glasgow Town Council,—The late Principal Macfarlan,.....	3	I long to be there,.....	10
Death of the Rev. Principal Macfarlan, ..	3	Weep not for me,	10
The Very Rev. Principal Macfarlan,....	3	Where is Rest?	11
Extract Letter from Rev. G. McIrvine, Mauritius,.....	5	A Woman's Grief,.....	11
Foreign Missions—Calcutta, Bombay,...	5	MISCELLANEOUS.	
Jewish Missions—Appointment of a Missionary; Letter from Rev. Mr. Stern, Aug'st, 1857; Letter from Mrs. Lehner, October, 1857; Letter from Miss Huth,.....	7	Indian Missions; Another Young Spurgeon; The Belfast Presbytery and the	
		Rev. Hugh Hanna; The Rev. Dr. Livingstone or Missionary Efforts in Africa.	11
		SELECTIONS.	
		December 31; January 1,.....	12
		Religious Maxims,.....	13
		Jesus an Example of Prayer,	13
		Governing of India on Christian Principles,.....	14
		The North-west Provinces of India,.....	14
		POSTSCRIPT.	
		Extract Letter, with Minute, from the Presbytery of Glengary, Canada,	15
		Circular from the Treasurer of the Ministers' Widows' and Orphans' Fund,....	15
		Queen's College,.....	16
		Notice to Subscribers in Arrears,.....	16
		SUBSCRIPTIONS,.....	16
		ADVERTISEMENTS,.....	16

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THE CHURCH IN CANADA.

ADDITIONAL SUBSCRIPTION IN AID OF THE BURSARY FUND OF QUEEN'S COLLEGE.

From the Rev. David Watson, of Thorah, being his donation as a Bursary to a Student for the Ministry,

£10 0 0

JOHN PATON,
Secretary to the Trustees.

QUEEN'S COLLEGE,
Kingston, 18th Dec., 1857.

INDIAN RELIEF FUND.

We are glad to learn that our congregations are contributing liberally in aid of this Fund, as they ever do when a true claim upon their sympathies presents itself. On the Fast Day St. Andrew's Church at Kingston gave £27 6s. 6d. towards this object. Kingston will, we understand, remit about £120 in aid of the Fund.

PRESENTATION.—We had lately the gratification of announcing that the Rev. Alexander Wallace had received a mark of affection and esteem from that portion of his congregation who are resident at St. Michael's. We are happy now to notice the reception of a similar token by Mr. Wallace from his congregation at Huntingdon. In the beginning of November last a deputation, consisting of Major Reid, William Rose and Alexander Anderson, Esquires, called at their pastor's residence bearing the sum of forty pounds, which they presented, in the name of the congregation, as an evidence of esteem

and respect. This kindly act is the more gratifying as evincing the consideration of the people for the peculiar circumstances in which their pastor has for some time been placed, owing to the protracted and serious illness of Mrs. Wallace, from which, we are happy to hear, she is now recovering.

DEATH OF CAPTAIN WILLIAM URQUHART, MARTINTOWN.

It is our melancholy duty to announce the death of Captain Urquhart, River Road, Martintown. By this event the congregation of St. Andrew's Church has lost a faithful office-bearer and consistent member, and the community at large an honest man. By a life of strict integrity he earned the respect and friendship of all; and by a life of faith he "walked with God," and "died in the hope of a blessed resurrection." Having followed holiness through life, death was no enemy to his peace, no spoiler of his hope or treasure. His soul and Heaven had long been in sympathy. A peculiar and growing intimacy had been maintained between them: and hence he closed his eyes on this earthly scene in peace, and fell asleep in Jesus.

"How sweetly parts the Christian's sun,
Just like the summer monarch set,
'Midst cloudless skies his journey done,
To rise in brighter regions yet."

PRESBYTERY OF LONDON.

A meeting of this Court was held in St. Andrew's Church, Stratford, on the 9th

instant for the purpose of inducting to the pastoral charge of that congregation the Rev. William Miller, lately ordained Missionary at South Ronaldsay, Scotland.

The religious services of the day were conducted by the Rev. James Stuart, of Woodstock, who preached from Luke ii. 14, and, after the minister and people had been appropriately addressed by the Rev. W. Bell and the Rev. A. Mackil respectively, the newly inducted minister received a hearty welcome from the congregation as they retired.

It will be gratifying to the friends of our Church to learn that the Rev. Robert G. McLaren, A.M., the Missionary lately appointed by the Colonial Committee to this Presbytery, and with a special view to the religious wants of the congregation of London, has at length arrived and entered on his labours. And what will be still more gratifying to the lovers of Zion is that a marked increase has taken place in the Sabbath attendances since the arrival of Mr. McLaren, some four weeks since.

London, Dec. 18, 1857.

PRESBYTERY OF HAMILTON.

This Presbytery held its ordinary meeting on the 16th Dec. Several Elders' commissions were given in and sustained; two yet wanting were ordered to be given in without delay.

Some Session Records were revised and attested.

Since last meeting Mr. McKee, after fulfilling his engagement as Missionary, had returned to the Presbytery of Toronto. Mr. Miller, lately arrived from Scotland, had been, as agreed on, transferred to the Presbytery of London, and recently inducted at Stratford.

Reports were made of the fulfilment of appointments embracing 59 Sabbaths' supply since last ordinary meeting in August, furnished to the vacant congregations.

Mr. John Livingston was furnished with a certificate testifying to his character and conduct as being satisfactory and suitable to his views as a Divinity student; and, as he had left the bounds without passing an examination, of the necessity of which he was not aware, the Presbytery of Kingston were requested to conduct said examination and certify accordingly.

The proceedings of the Commission of Synod anent St. John's Church, Hamilton, were read. Many of the adherents of this new church are mechanics connected with the railway works and other establishments in the eastern part of the city, who are suffering very much under the present fearful commercial depression. This state of things has rendered it impossible to make out a satisfactory statement of the state and prospects of the congregation, or to ascertain what support could be promised to a minister. Under existing circumstances the application to the Colonial Committee for aid must be delayed; but arrangements were made that, should an improvement take place during the winter, so that the requirements of the Commission can be satisfactorily complied with, the papers may be forwarded to the Colonial Committee without waiting for another meeting of Presbytery.

Mr. Livingston, a Missionary in the Presbytery of Toronto, having offered his services for three months, was engaged for that time, and appointments made for him.

A very interesting memorial from Guelph was received. This paper set forth the state of the congregation, its being engaged in building a church of a superior description, and its ability to offer a fair salary to a minister; and prayed the Presbytery for assistance in procuring one suitable for such an important position. It was resolved to transmit the memorial to the Colonial Committee.

The Committee formerly appointed reported a scheme for organizing a Home Missionary Association in each congregation, and the Presbytery appointed a series of meetings, to be conducted by deputations of the members with the aid of such local assistance as can be procured, to carry out so desirable an object. Judge Logie was appointed Treasurer of the Scheme.

A large number of appointments for missionary work was made and many items of business of local interest received attention.

PRESBYTERY OF HAMILTON.

Programme of Meetings to form Home Missionary Associations.

Niagara, Monday, Jan. 14, 1858, Evening.
Clifton, Tuesday, " 19, " "
Beamsville, Wednesday, " 20, " Forenoon.
Hamilton, " 20, " Evening.
Nelson, Thursday, " 21, " Forenoon.
Waterdown, " 21, " Afternoon.
Dundas, " 21, " Evening.
Bimbrook, Friday, " 22, " Forenoon.
Saltfleet, " 22, " Afternoon.
Deputation—Messrs. Bell, Burnet, McMurken & Logie. Galt, Monday, Jan. 25, Messrs Burnet and Thom.
Guelph, Tuesday, Jan. 26, Messrs. Burnet, Thom and Fordyce.
Woolwich, Wednesday, Jan. 27, Messrs. Whyte and Gibson.
Yerens, Thursday, Jan. 28, Messrs. Thom, Whyte and Allan.
Arthur, Friday, Jan. 29, Messrs. Thom & Macdonnell.
Mount Forest, Saturday, Jan. 30, Messrs. Macdonnell, Macleiman and Whyte.
Paisley, Wednesday, Feb. 3, Messrs. Macdonnell and Whyte.
Simcoe, Monday, Feb. 8, Mr. Bell.

QUEEN'S COLLEGE,

Kingston, 10th Dec, 1857.

REV. & DEAR SIR,

It is again my duty to remind you of the fifth annual collection of subscriptions and donations in aid of the Fund for the purchase of our College Buildings, which sums should be remitted to Kingston in the course of next month.

When the Trustees resolved to purchase, at a cost of £6000 Cy., the commodious buildings now occupied by the College, it was in the hope that they would be supported by the liberality of the Church. To a considerable extent this has been the case, and the Trustees feel grateful for the liberal contributions sent by many Congregations, as well as for the exertions made by friends of the College throughout British America.

I regret however to state that the sums contributed fall very far short of the amount required.

The price to be paid for the Buildings (of which the last instalment falls due on 5th February next,) was, - - -	£6000 0 0
To meet this there has been remitted only - - - - -	2988 11 9
	£3011 7 4

It will thus be seen that rather less than one half has been contributed, and that the large balance of £3011 7s. 4d. remains as a debt on the Building Fund. It should be added that many Congregations appear to have made no effort as yet to respond to the appeals which have been made both by the Synod and by the Trustees.

The Trustees regret much that they are under the necessity of making known to the Church this large deficiency, but they do so in the strong expectation it will draw forth many contributions which have as yet been withheld. The ordinary revenue of the College, which should be scrupulously devoted to meet its current expenditure, has of necessity been applied to aid the Building Fund under the above circumstances, and the Finances of the Institution are consequently at a very low ebb. So much so is this the case that the Trustees cannot look forward to the estimated expenditure of another year with an increased staff of Professors without apprehension as to the result.

To the Congregations of our Church then this appeal is made. It is true that the season is a most unfavorable one, and that Christian liberality is in many cases restrained by outward pressure. Still in a Church such as ours, the members of which in the vast majority of cases have so much cause for thankfulness to Almighty God for His blessing in the abundant supply of temporal wants, and often in causing

the cup of prosperity to run over, the sum required is not a large one. May the Trustees not hope that, to aid an Institution now training for the Ministry so large a number of students, each one will give liberally and as the Lord has prospered him.

I am,

Rev. and Dear Sir,

Respectfully yours,

JOHN PATON,

Secretary to the Trustees.

THE CHURCH OF SCOTLAND.

MODERATORSHIP OF THE GENERAL ASSEMBLY.—We are authorised to state that the Rev. Dr. Leishman, of Govan, will be proposed as Moderator of the next General Assembly.—*Edinburgh Evening Post.*

PRESBYTERY OF DUNDEE.—A meeting of the Presbytery of Dundee was held on Thursday. Present—Rev. Mr. Honey (Moderator), Rev. Dr. Adie, Rev. Messrs Robertson, Lyall, Elder, Grant, Reid, Taylor and Ritchie; and Mr. W. Thomas, elder. It was agreed that the ordination of Mr. Yule as a missionary to the Jews should take place in the East Church on Thursday at 12 o'clock noon, the Rev. Dr. Ritchie, of Longforgan, to preach and preside. It is intended that Mr. Yule shall in the first instance proceed to Turkey.

PATERHEAD.—A deputation from the Town-Council of Stirling, the patrons of the East Parish Church there, and now vacant by the translation of the Rev. Mr. Stuart to St. Andrew's, Edinburgh, after hearing the Rev. James Mitchell, of the Parish Church here, preach at both diets on Sabbath last, offered him the presentation to the vacant charge. The duties at Stirling are much less onerous than those of his present position, and the emoluments considerably greater, not to speak of the superior advantages of the locality. Notwithstanding Mr. Mitchell, with a self-denial which reflects the highest honor on him, has intimated his determination to decline the offer. We trust now that speedy and energetic means will be adopted by the congregation to provide assistance to Mr. Mitchell in the discharge of his present arduous duties; and we are glad to learn that the members of the Kirk Session, having previously subscribed in a liberal manner themselves, are about to appeal to the congregation and the friends of the Church for their aid in erecting an additional place of worship.

PRESBYTERY OF EDINBURGH.—ST. GEORGE'S CHURCH.—A special meeting of this Presbytery was held on Tuesday, to consider an application from the Rev. Mr. Stevenson, of St. George's, and his Kirk-session to appoint an assistant and successor to him, in consequence of the state of his health, Professor Christison having in medical certificates stated that it would be necessary that he should be relieved from his ministerial work for one or two winters. To induce the Presbytery to agree to the application, Mr. Stevenson was willing to devote £300 of his stipend to the payment of the person appointed, for which he would give a bond. A lengthened discussion ensued, in the course of which Dr. Robert Lee warned the Presbytery that it would be a dangerous precedent to set up that a minister of the city of Edinburgh should have only a stipend of £300, and said almost every person who had preached in St. George's had suffered from it. Dr. Paul moved that, in the circumstances of the case, and with a special view to the moral and religious interests of the parish, they agree to the appointment of an assistant and successor to Mr. Stevenson. Dr. R. Lee moved that the Presbytery do not feel themselves warranted in present circumstances to agree to the proposal; but, being desirous to meet, as far as might be, the wishes of Mr. Stevenson, his elders and con-

gregation, as also to promote the spiritual interests of the parish, the Presbytery pledge themselves to consider favourably any proposal that might be submitted to them for ordaining an assistant to the minister, provided suitable provision be secured for such an assistant. On a division 8 voted for Dr. Paul's motion, and 16 for that of Dr. R. Lee, which was accordingly declared carried.

GLASGOW TOWN COUNCIL.

A meeting of the Town Council was held November 26, the Lord Provost presiding.

THE LATE PRINCIPAL MACFARLAN.

THE LORD PROVOST—I daresay it is known to almost all present that Principal Macfarlan died yesterday, and I have now formally to announce his death to the Council, and I do so with great regret. He is well known to you all—at least if not personally acquainted, you all know about him. He has commanded universal respect in Glasgow during his stay amongst us; he was a man that not only attended to his duties as Principal and minister of the Gospel, but he went about among the poor, and his labours there were incessant and highly valued. As to his literary attainments, they are well known. He took a lead in Church Courts, where he always firmly adhered to the principles he avowed, which were strictly in accordance with Church of Scotland institutions. It is seldom indeed that we meet with one who, in whatever discussion he was engaged, showed so little of bitterness or temper.

One other trait of his character is well known, that, when called upon on any public occasion, he was always ready to come forward and do anything to promote the public interests. His last public duty I recollect was at the new works at Loch Katrine, where, in the open field, he officiated as a minister, and gave a most impressive prayer, which was published in full in the *Glasgow Herald* of the day. I may mention to you that the publication of that prayer was with the consent of the old Principal himself. I happened to be present when the reporter read it over to him, and asked liberty to publish it, when he said it was very correct, and that he might. I have been informed by Professor Blackburn that at the funeral of the late Principal Taylor, in 1823, the Magistrates and Town Council attended, and I think it would be a duty in this Council to attend the funeral of Principal Macfarlan. The Magistrates have expressed a wish to go, and I have no doubt the Council will as a body join us. The funeral is to take place on Tuesday at two o'clock, but formal intimation will be given.—*Glasgow Herald.*

DEATH OF THE REV. PRINCIPAL MACFARLAN.

We announce with unaffected sorrow the demise of the Rev. Duncan Macfarlan, D.D., Principal of the University of Glasgow, and minister of the Inner High Church, which event took place at three o'clock on the morning of Wednesday, the 25th current, in the 87th year of his age and the 67th of his ministry. During his lengthened span the Venerable Principal enjoyed remarkably good health, his old age being "as a lusty winter, frosty but kindly;" and, until three months ago, he was never laid aside for more than a week or so at a time from the regular discharge of his duties as a parochial clergyman. While temporarily sojourning at Helensburgh, however, in the last week of August, he had the misfortune to have a fall in his bed-room, by which he suffered fracture of the thigh-bone. He was in due course removed to his residence within the College, and hopes were entertained for a time that the native strength of his constitution would enable him to overcome the effects of the accident.

A shock so severe, however, was, too much to lay upon the weight of eighty-six years, and it became evident a few weeks ago, alike to the venerable pastor and his friends, that his days were numbered. He gradually lost in bodily strength, but until a few days preceding his death his mind retained its wonted vigour, and finally he passed away, dying the serene and painless death of a good old man.

Thus has gone forth from amongst us one who was in many respects a remarkable, as he was undoubtedly a good and a highly able member of our community. For thirty-five years he had been closely identified with all our interests, sacred and secular. His hand was at every good work for the religious, moral and material elevation of the people of Glasgow; and in this way a more than ordinary amount of fruition followed his labours; for the singular blessing attended them that he was beloved and trusted by men of all creeds and classes. He belonged, however, not more to Glasgow than to the whole Church of Scotland. Singularly intelligent, blessed with a vigorous intellect and a remarkably clear judgement,—a ready and able, though perhaps not an eloquent speaker, he had long taken the rank of a prominent leader in the Church; and he soon won and retained to the very last the entire confidence and devotion of the "Moderate" party with which he had all along been connected. When "moderates" and "evangelicals" alike disappeared as party names at the period of the Disruption, he still retained his proud position as the Mentor of the Church of Scotland, and it was nothing unusual to hear it remarked that the head of Principal Macfarlan was worth the brains of a whole Presbytery any day. It is a remarkable circumstance that, amid all the keen and acrimonious feeling which attended the unhappy Disruption of the Church of Scotland, there never was associated with the name of Principal Macfarlan a single sentiment of disrespect or bitterness. His principles in ecclesiastical polity were so well known, his devotion to them so entirely honest and genuine, and his faith so child-like and confiding, that no man had the slightest doubt as to the public course he would follow. While he attained that respect which always attends sincere conviction, his demeanour, even in stormy times, was so peaceful, mild and blameless—so free from the most remote taint of passion, acrimony or resentment that he won the regard of those who opposed him as an ecclesiastical politician; and it may be truly said that he was as much beloved and admired by those who dissent from as by those who adhere to the Church of Scotland. Truly he was a noble-minded Scotsman—one whose sayings and doings throughout life were unswayed by a single taint of bigotry or illiberal feeling.

In Principal Macfarlan there has passed away a man who may truly be regarded as one of the last links between the present and a by-gone age. He was the child of his father's old age—also a minister of the Church of Scotland, and who was succeeded by his son as the incumbent of the parish of Drymen in the beginning of 1792. The elder Macfarlan was acquainted with General Wolfe, then a captain in Barrell's regiment of Foot, when stationed with his company at the little fort of Inversnaid, shortly after the rebellion of 1745. Thus the lives of two men bring us into close connection with the hero of Quebec long before he had won his crowning glory on the heights of Abraham, and died in the arms of victory, now nearly one hundred years ago. The Principal himself was a student when the treaty was signed by which the "revolted colonies" became the United States of America; and he was an ordained minister of the Church of Scotland when Louis the Sixteenth was still King of France. He was a youth at the College of Glasgow when our population was only 43,000. He lived to

see it 400,000. Steam navigation was making its first trial when he was a man in middle life, and he saw the tiny Comet with its engine of four horse power swell into the noble Persia with engines of 900 horse power and tonnage of 4000. We heard the Patriarch say not long since that he had survived the ministers of the Church of Scotland twice over; and for the last ten years he has been unquestionably the father of the Church. We say no more of this well-known land-mark which has been lifted from its place. We refer, however, to an able sketch of this "Prince in Israel," published in another column, from the pen of one who knew him long and well, and who enjoyed his esteem and confidence till the very last.

The venerable Principal held two of the most lucrative offices connected with the very moderately paid Church of Scotland. The Principalship is now likely to be disjoined from the charge of the Inner High Parish of Glasgow. The presentation to both is, we believe, in the Crown. The funeral, which we believe will be a public one, takes place on Tuesday.—*Glasgow Herald.*

THE VERY REV. PRINCIPAL MACFARLAN.

It is with no common sorrow and regret that we have this day to record the death of this venerable man. In his removal the Church of Scotland mourns the loss of a "great master in Israel," whose place they cannot easily hope to supply—the University of Glasgow, one of her most distinguished members and highest ornaments—the city of Glasgow one of her most public-spirited, useful and benevolent citizens; and society at large, a most accomplished gentleman and scholar. The tidings of his death will bring sadness and sorrow into many a dwelling, and cause many a heart to bleed, not only in his native land, but in many of the Colonies of Great Britain, where he had been the means of procuring spiritual instruction to tens of thousands of his expatriated fellow-countrymen, who had gone to these distant shores.

Principal Macfarlan was born in the Manse of Drymen on 27th September, 1771, and had, at the time of his death, reached the venerable age of eighty-six years. His father was minister of Drymen, and died at the age of eighty-three years, in the January of 1791, in the forty-eighth year of his ministry. He was a remarkable man in many respects; and his talented son, the subject of this short but imperfect sketch, inherited all his father's qualities for soundness of judgement, indomitable energy and a perseverance in the discharge of parochial and ministerial duties which has scarcely been equaled and never surpassed.

At the early age of twelve years the subject of this sketch left the parental roof of Drymen, and went to study at the College of Glasgow in the session of 1783, where he greatly excelled in the several classes of literature and philosophy which he attended, and where he formed friendships with many individuals who afterwards became eminent in the various professions, and in particular with the late Lord Justice-General Boyle—a friendship which only terminated with the life of that able Judge. He was also a fellow-student of Lord Jeffrey, who, though afterwards opposed to the Principal in most questions of the day, ever entertained for him the highest opinion—an opinion to which he gave utterance a short time before he died; when he was taking measures to found a bursary in the College of Glasgow for the Greek class. No sooner had the Principal finished the curriculum of study required by the Church in literature and philosophy than he entered the Theological Hall, and in that faculty he carried with him all those great powers of mind which had distinguished him in his previous course of study, and which in after life shone so pre-eminent. Having finished his Divinity

course, and ere he had completed his twentieth year, he was licensed with great approbation, by the Presbytery of Dumbarton, as a preacher of the Gospel, and his first appearance in the pulpit was in the parish of Killearn, where he has since assisted at the dispensation of the Sacrament for the long period of sixty-six years.

About the time of receiving license his father died; and such was the opinion entertained by the people of Drymen of the youthful preacher that the Duke of Montrose presented him, in the month of September, 1791, as his father's successor; and he was ordained by the Presbytery of Dumbarton on the 23d of February, 1792, and from that date down to within a few months of his death he was enabled to discharge all his duties with a zeal, fidelity, perseverance and energy which have scarcely a parallel in the history of the Church of Scotland. In that rural district he was universally respected and beloved, and there was not a family on the banks of the Endrick that did not look up to him as a guide, a counsellor, a father and a friend. But it was not his parishioners alone who entertained for the youthful minister sentiments of respect and reverence. His co-presbyters, whether young or old, deferred to him on many occasions, and down to the last days of his life the Presbytery of Dumbarton looked to him in all cases of doubt or difficulty for his advice and direction. Such was the high estimation in which he was held, such the high measure of attainments he had reached, and the rare intellectual endowments, carefully cultivated, which Nature had bestowed upon him, that he was justly considered by his friends as one well qualified to fill the Divinity Chair, when vacant in 1814, in that University at which he had studied, and in which he had filled the office of Dean of Faculty with great approbation. He was not, however, the successful candidate, Dr. McGill, his rival, having been elected. When the Tron Church of Glasgow became vacant in the same year, he was brought forward as a candidate, but Dr. Chalmers was presented, after a keen contest, by a narrow majority in the Town Council of Glasgow. But it was not in the nature of things that a man of his abilities, whether as a scholar or a divine, could be allowed to remain much longer in the parish of Drymen; and, though he had before this received a mark of Royal favour in having been appointed one of the Deans of the Chapel Royal, greater and higher distinctions were awaiting him. In the year 1819 he was called by his brethren in the Church to fill the Chair in the General Assembly with great unanimity, and in the following year he was appointed, as the head of a deputation, to present an address to his Royal Highness on his accession to the Throne, on which occasion Sir Henry Moncrieff, Dr. Wylie and others accompanied him. His appearance at that time commanded universal respect. He was in the vigour of life, having only reached his 48th year. His coadjutors were delighted with the manner in which he had presented the address from the Church of Scotland. In the beginning of the year 1823 an opportunity occurred, on the death of Principal Taylor, by which his eminent talents and services could be brought more prominently forward, and his Sovereign at once presented him as Principal of the University of this city and minister of St. Mungo's. Though Dr. Macfarlan had many misgivings himself as to his fitness to fill with approbation these important trusts, his friends, aware of his intellectual endowments, his energy and perseverance, and his unwearied assiduity in the discharge of every duty required of him, were conscious that he would bring all the powers of his varied mind to master every difficulty and surmount every obstacle. Great opposition was made to his induction to the High

Church. The Presbytery of Glasgow, and the Synod of Glasgow and Ayr, by narrow majorities rejected the presentation to St. Mungo's; but the General Assembly by a large majority reversed the judgements of the inferior Courts, and ordered the Presbytery of Glasgow to proceed to his induction. He had not been long inducted as Principal and minister of St. Mungo's before he gave ample proofs of his fitness to fulfil the duties of both offices in a manner which called forth the approval even of his enemies. He soon confirmed the highest expectations of his friends, and disappointed the hopes of his opponents. It is but justice, however, to the Principal, and to some of those who opposed him from conscientious motives, to say that in after life they became firm and attached friends, and that no individuals were more satisfied that the duties of the minister of St. Mungo's had never been, and never could be, more faithfully and more zealously discharged than they were by the Principal.

A wider field of duty having now been opened up, the Principal brought all the powers of his master-mind to the discharge of his various and important functions, both in the College and the Church. The affairs of the College received from him a great share of his attention, and the manner in which he had discharged his high office in that great academical institution was sufficiently testified in 1842, when the Senatus voted an address to him on attaining the 50th year of his ministry, dwelling particularly on the able, efficient and satisfactory manner in which he had presided for nearly 20 years over that seat of learning. But not only did the College receive a large share of his attention, but his parishioners were ever uppermost in his mind; and, whether it was to assist them in their temporal concerns or to direct their thoughts towards their everlasting destinies, he was ever ready to spend or to be spent amongst them, so much so that from the highest to the poorest amongst his flock he was always a welcome visitor. To the poor, especially of his own congregation, as well as the sick and afflicted, he was always ready to administer relief and consolation, and to direct the thoughts of the dying to that land where he himself has now gone to give his account and to receive his crown of glory. It was in consequence of the manner in which he discharged his various and multiplied duties as the minister of St. Mungo's, the head of the College, and a citizen of Glasgow, that in 1842 the inhabitants of this city gave him a public dinner, when upwards of 400 assembled to testify the admiration of the minister and the man. We venture to say that no such testimonial was ever given in this city to any other clergyman. In 1853 his own congregation also gave him a public dinner, besides having on several previous occasions bestowed upon him many marks of their special favour and regard; and it is only saying the truth when we affirm that there was not in Glasgow a more numerous or more attached congregation—they loved their minister, and their minister was to them a most devoted pastor; and now that the silver cord is loosed, and the golden bowl broken at the fountain, the congregation of St. Mungo's will feel the bitter cup of the separation that has taken place.

Not the least duty the Principal was called upon to discharge was attendance upon the various Church Courts of which he was a member. He loved the Church of Scotland with all the warmth of a noble and generous heart. His love for it may be said to have been hereditary, as his father, under whom he was trained, was an earnest and able minister of it; and he devoted no small share of his attention and his time to the public business of the Church. During the conflict that took place for several years previous to 1843, he was ever ready to defend the constitution of the Church, the

principles on which it was founded, and by which its affairs should be conducted; and he took a large share in the controversy which ended in the Secession of 1843. His conduct was often arraigned, his motives often impugned, and his unparalleled services frequently lightly spoken of. But, if he has not at all times received the full meed of praise which his great services, especially when given in times of danger and difficulty, merited, he had the inward satisfaction that he had faithfully discharged his duties. He was also encouraged by the approbation of many of his brethren in the ministry and eldership throughout the Church, who sympathized with him in his ecclesiastical views, held the same principles, and joined with him in resisting those views of expediency and false liberty which in late years he so deeply deplored to see countenanced and supported in Church Courts. As the conflict drew near in 1843, several of his friends looked to him to contest the Chair of the General Assembly, and, though unwilling to come forward, he, after considerable doubt and hesitation, agreed to allow himself to be named. When the time, however, drew nigh, and it was found that he would be elected Moderator by a small majority, he felt deeply the heavy responsibility that would be upon him; and, if he could then have withdrawn, he would have done so. But his friends had entire confidence in him, and there is no one, who witnessed the momentous proceedings of that year, that will refuse to accord to the Moderator their highest approbation for the dignified bearing, the courteous demeanour, and the kindly and considerate manner in which he filled his high office. Of his talents in debate, Principal Macfarlan had few equals in the Church Courts. He chiefly excelled in clear statement, close and forcible reasoning, and the exclusion of idle ornament, irrelevant remark, and everything like stratagem or delusion. His advice was sought in every quarter of the Church, and, if a collection of his correspondence could be made, it would form the ablest digest and interpretation of the laws, and the surest guide in the administration of the affairs of the Church, which has ever appeared. But we fear this is not practicable, as the Reverend and Learned Principal did not always preserve his correspondence or keep copies of his letters. His steady adherence to principle, inflexible integrity, and undeviating consistency, will ever remain as amongst the most distinguished features of his great mind. We must, however, before we conclude, notice one feature in the benevolent mind of Principal Macfarlan. It was he who originated in 1835 and carried on that great Scheme of the Church, called the Colonial Scheme, and, though in 1856 he was compelled to resign his office as Convener, in consequence of the unjust censures to which he had been exposed by a selfish party in the General Assembly, he never ceased to promote, by every means in his power, the spiritual and temporal good of his brethren in the Colonies. But, though his conduct was unjustly arraigned by that party, the brethren in Canada shortly afterwards voted an address to him, and appointed a deputation to proceed to Glasgow to present it, expressive of their admiration of his services, and their grateful acknowledgements for his kindness to them—a proceeding not more honourable to the Synod of Canada than it was gratifying to the Principal, especially after the treatment to which we have alluded.

We feel that we cannot enter at length into the private character of the lamented Principal. It was in the bosom of his own family around the domestic hearth, and at his own hospitable board, that the benevolence of his mind shone with peculiar lustre. It was there that peace

and sunshine ever dwelt, and kindness, gentleness, love and affection ever beamed. Those that knew him best loved him most, and sure we are that they who were accustomed to mingle with him under his own roof will never cease to mourn that he has been taken from them. In all the relations of life, as a husband, a father, a friend, or an adviser, Principal Macfarlan was everything that could be desired, and whether in the palace of his Sovereign, the halls of the highest of Scotland's nobility, or the cottage of the peasant, he never forgot, or allowed others to forget, that he was a minister of the New Testament. He has gone down to the grave full of years and full of honours. Shortly after his appointment as Principal, he resigned the office of Dean of the Chapel Royal. But on the very first occasion thereafter of a vacancy in his Majesty's Chaplains for Scotland he was nominated one, and at the time of his death, and for some years previous, he was the Senior Chaplain, in which capacity he, by special command of his Sovereign, preached before her Majesty at Crathie. He had been nearly thirty-five years Principal of this University, and was within three months of completing the 67th year of his ministry, and for the last ten years the Father of the Church of Scotland.—*Glasgow Herald*.

Extract Letter, Rev. George M'Irvine to the Convener, dated Port Louis, Mauritius, 11th June, 1857

We sailed from Dartmouth on the 6th January, and arrived safely at Port Louis on the 29th of March after a tedious but pleasant voyage.

My elders were the first to welcome us as soon as we arrived in the harbour. From them I was sorry to learn that Mr. Beaton had left this at the New Year, and that our church had been closed for three months.

The elders introduced me to the members of the congregation during the first week after our arrival, and from every one I received a hearty welcome. I opened the church on the 5th of April. The attendance at both services was very small. I have now preached twenty times during the ten weeks that I have been here; and upon the whole, from all that I have experienced and seen, I think I can safely say that, if I am spared to labour here for some years, I may hope to do so with much comfort and encouragement to myself, and not without contributing in some degree to promote the great cause for which your Committee sent me to Mauritius. My congregation is still very small, but it is increasing steadily, though slowly. The people are very kind. The whole body of Presbyterians in the Island is not large, but there are good and useful men among them. Between our Church and the other Protestants in the Island the best Christian feeling prevails.

The Protestants all unite in supporting a branch of the Religious Tract Society, and a very flourishing branch of the British and Foreign Bible Society, which my predecessor originated. The zeal and cordiality manifested at the meetings of these societies, both by ministers and laymen, are admirable.

But, withal, there is much to contend against. Protestants form a very small proportion of the 200,000 inhabitants of this colony. About one-half are Indian immigrants, called "coolies," professing the numerous creeds of their own country. The mass of the "Creoles," or natives of the island, are professedly Roman Catholics, but are, in reality, nothing. They zealously support their "Church," "because their fathers did so before them." Their bishop is bigoted and intolerant. This is a noble field for missionary enterprise. I trust we may be able, before long, to have a missionary permanently employed amongst the Indians in Port

Louis. Here they are more open, perhaps, to conversion than in India, being less exposed to the odium which they incur when they renounce caste.

Permit me, before I close this letter, to offer to you, and, through you, to offer to the Colonial Committee generally, my warmest thanks for the kindness which I have received at your hands in all that refers to my appointment to this situation.

Mrs. M'Irvine and myself have enjoyed excellent health ever since we left Britain, and we are both delighted with Mauritius as a place of residence.

I ever remain, &c.,

GEORGE M'IRVINE.

FOREIGN MISSIONS.

CALCUTTA.

The following extracts of a letter from Rev. James Herdman, dated 24th August, indicate the feelings that prevailed at Calcutta several weeks ago. Let us trust that the gloom then spread so widely may now be in some degree dispelled:—

Everything around is gloomy in the extreme. Not only are the north-west provinces, with Oude and much of Central India, in chaotic anarchy—all labours for the good of the native population being of course arrested, and in many places the labourers massacred and their property plundered or destroyed—but Bengal and Behar are in a disturbed condition. The missionaries at Chota Nagpore have been obliged to flee hither for their lives with loss of all things; and at stations and in districts yet nearer to the Seat of Government such a feeling of insecurity prevails that few Christians, whether native or European, are willing to remain. It is by no means certain that Calcutta is free from danger. Many such places as Bhagulpore, Monghyr, Chupra, are in peril. For Lueknow we are so troubled that we cannot speak; every eye has been straining towards it these six weeks. Unless God interpose, almost by miracle, it can scarcely escape the awful catastrophe of Cawnpore on a large scale.

Is it any wonder that we are distressed out of measure?

Famine threatens to tread on the heels of carnage and desolation—already the majority of natives can afford but one miserable meal a-day.

I hope, if it please God, to write you again a fortnight hence. I may only add a word here as to the Institution in Cornwallis Square. Part of the building is at this time occupied by British soldiers picketed there for defence of that part of the city. The instruction will go on as formerly for some months at least, D.V.

BOMBAY.

Mr. Sheriff continues to labour at Bombay with his usual zeal and activity; but it will be observed with extreme regret that his health has of late begun to be somewhat indifferent. His labours at Bombay are at present indispensable for the prosecution of the work in the General Assembly's Institution. Let there be earnest prayer that his health may be so far recruited as to enable him to continue at his post. He is the only European missionary in the Institution at Bombay. Would that his laborious duties could be lightened by the assistance of another! Is there no one qualified for such work who may be willing to place his services at the disposal of the Committee?

It is a source of much thankfulness that the converts mentioned by Mr. Sheriff have been preserved. Their return to Bombay, and employment there, would seem to be desirable.

Writing towards the end of August, Mr.

Sheriff gives expression to the anxieties that were then naturally felt. Ere now the aspect of the revolt in the disturbed districts must appear less alarming, but undoubtedly there is still reason for the union of fervent prayer with vigorous exertion. As might have been expected, the Institution has suffered from the cause to which Mr. Sheriff alludes.

His letter is dated 28th August, 1857, and is printed with the omission only of a few sentences, that too much space may not be occupied.

The subject of "the causes and probable consequences, especially with reference to missionary operations, of this crisis in India," on which Mr. Sheriff scarcely enters, is of the highest importance, and must at present largely occupy the attention of the Church. That missionary operations will ere long be powerfully affected by recent events, and the changes to which they may lead, cannot be doubted by any intelligent observer. It would be presumptuous to speculate boldly on the immediate and ultimate results; but that those will be in the highest sense beneficial may be confidently anticipated. The measures that must now be adopted cannot fail to open up yet more extensive fields for the messengers of the Gospel. Now, therefore, let there be fervent prayer and liberal contribution. Missionary operations in India, instead of being suspended or relaxed, ought to be conducted with the utmost ardour, and with a deep sense of the present and eternal benefits that may be conferred on the people of that land by the diffusion among them of the knowledge and faith of that Truth which makes wise unto salvation. Mr. Sheriff writes—

It is evident that the work here cannot be done by one missionary. Besides, I am sorry to say that during the present rainy season I have been in very indifferent health, and the present state of affairs, which must greatly augment our cares and difficulties, renders the need of some assistance the more urgent. May the Lord of the harvest speedily send forth more labourers! Meantime we can only say, "Thy will be done!"

Mr. Cook sent you information of the barbarous murder of our dear friends, Mr. and Mrs. Hunter, together with their child. You will readily comprehend what a severe blow it was to us to learn the mournful story. In May I received a letter from him, wherein he said:—"I know you will excuse me for writing only a short letter in answer to your long and most welcome one. First, we must both thank you for all the kindness in the matter of Nussroola. Poor fellow! I trust he is to be a blessing. We are very anxious; the season is far advanced, and the heat becomes excessive. May Jehovah be his keeper! We heartily rejoice with you in the great success of the Lord's work in the Institution. This is only the first ripe fruit; ye shall see greater things than these; the feast of ingathering may be close at hand. I have to sow; you have also to reap: yet we both labour alike."

How soon was he also to reap, though in a different sense of the term! Who that knew them,—for she was indeed a help meet for him,—with their earnest zeal for God's glory, their deep devotedness to the Redeemer's cause, could fail to entertain high hopes respecting the success with which their labours would be crowned? Even those who might differ from him in theory regarding missionary operations yet felt and acknowledged the sincerity and singleness of eye with which he sought to do his Master's work and to further His kingdom. And so soon have all these fond hopes been frustrated, so quickly has that promising career terminated in a bloody grave!

When, on the morning of the 27th July, some of the assistant teachers brought me the

newspaper containing the brief but awful announcement of what had taken place, I felt completely stunned. On the Saturday previous I had seen a notice of a mutiny at Sealkote; but, as only two persons were named as having been injured, I trusted that our friends had escaped. Even after their names appeared in the mournful list, I hoped that there might be a mistake in the matter; but these hopes were speedily overthrown.

It is only of late that any particulars respecting the sad occurrence have reached us. Mr. Cook has received several letters from Mahomet Ismael: and I have received one, which I enclose. Mr. Cook has also been favoured with a deeply interesting account of the affair, which will also be forwarded to you. The writer of the letter* referred to is Captain Ross, who appears manifestly to be one of those soldiers—now happily not a small band—who adorn their profession by lives devoted to the Lord of Hosts. Several letters have appeared in the newspapers, also describing the most interesting events which took place at Sealkote on 9th July. Of these I shall give a brief outline. At that place the 46th B. N. I. and the 9th Light Cavalry were stationed, and strong suspicions were entertained that they would follow the evil example of almost all the Bengal army and mutiny. So strong were these fears that other missionaries stationed there withdrew with their families; but Mr. Hunter thought it his duty to remain as long as any ladies stayed, and Mrs. Hunter could not be persuaded to quit him in the time of danger. On the 8th the accounts of the state of the soldiery became so alarming that our dear friends resolved to set off for Lahore, and in the evening left their house with that intention. Unhappily, after proceeding about two miles on their way, they were persuaded to stay at a gentleman's house till the morning. It appears that during the night—an awful one, doubtless, in its suspense and dread—they again resolved to set out directly, but again changed that resolution. When the wished-for morning came, alas, it was too late! "Almost before daylight," says a writer in the *Lahore Chronicle*, "cavalry patrols and skirmishers were spread all over the station, and about the country between it and the fort. That almost all escaped is alone attributable to the mercy of God, who turned aside the murderers' bullets. After speaking to numbers of officers, I cannot call to mind one who was not fired at, and many had to race for their lives." In these circumstances there was no course open to our friends save to seek shelter, as all others were doing, in the Fort. On their way thither a trooper rode up and fired at them. According to Captain Ross's account the ball first struck Mr. Hunter in the face, and then entered Mrs. Hunter's body about the neck. How affecting the devotedness displayed by both! while danger threatened, she clung to him to cheer and comfort him; when danger came, his body was her shield. To those who are left to mourn for them there is consolation in the thought that death was probably merciful in its suddenness; and how great such consolation ought to be is shown by the horrors that have often been perpetrated in this dreadful time. A jail burkundauze with a sword finished the bloody work, adding the infant to the number of the victims.

The following particulars respecting the mutiny at Sealkote are gathered from letters published in the papers:—Brigadier Brind, instead of dashing out of his gate, went slowly, and the result of his confidence was three shots from as many troopers, one of which entered his back near the spine. Poor Captain Bishop was shot close under the walls of the

Fort. When crossing a little stream, a cavalry man—having, I believe, dismounted and hid himself—shot him as he crossed, and, reloading, killed him with a second bullet. Dr. Graham, superintending surgeon, was driving his daughter in a buggy; and on nearing the bridge a trooper rode up. The Doctor cried out, "*Mut maro*" (do not kill); but the wretch laughed at him, and shot him dead. He fell into Miss Graham's arms, who turned the horse, and dashed off in the opposite direction. After being repeatedly in great danger, the young lady was led by some of the troopers to a place of safety.*

Another gentleman gives a very graphic account of what he and his family underwent. The house was attacked; they fled from room to room, and at last to a godown in the zenana compound. There they remained concealed, having eight young children to keep in silence lest they should be discovered, listening to the work of destruction going on in their dwelling, and expecting every moment to be murdered, till seven o'clock in the evening. Well might he say, "The suspense and anxiety was awful," and finish his narrative by saying, "Such is a faint picture of our horrors on that terrible day; you may judge of our thankfulness to a merciful Providence, who had so shielded us throughout so much danger."

It was with deep gratitude that we learned a few days ago that Mahomet Ismael and Nussroola had been preserved in safety. They are both desirous of returning to labour in Bombay, and we hope that they may be enabled to do so in a short time safely.

I intended to have made a few remarks on the character and conduct of Hindoo converts—a subject of deep interest, and, I fear, greatly misunderstood; but at present I have not time to do so. I will only say that, while it would be unreasonable to expect that the desired and necessary change in their character and conduct—a change the difficulty and magnitude of which it is scarcely possible for us fully to comprehend—will be at once perfected, yet there is every reason to hope that it will, by the influence of the Divine Spirit, be gradually effected. With respect to those with whom I am connected, I am thankful to be able to say that the cares and difficulties which at first beset me have been gradually removed, and I have now great reason to be satisfied with their docility and kind regard; and the conduct of the whole of them, since they professed faith in Christ, has been hitherto in accordance with that profession;—at least I have seen nothing to the contrary, and it will be believed that I have been no inattentive or indifferent observer of their state and behaviour. What parent has not many cares and difficulties in the training-up and management of his children? and can we expect to be exempt from such trials in discharging our duties towards those young ones? Let these trials, instead of discouraging us, only cause us to feel more deeply our dependence upon the Source of all wisdom and strength, and the mountains in our path will be removed.

I could have wished also to offer a few observations on the causes and probable consequences, especially with reference to missionary operations, of this crisis in India; but these too must be postponed to a future opportunity. One thing is now very evident—that attempts to evangelise this land have had little influence in arming her Indian soldiery against Britain. That a vast, powerful, organised body of men should seek to throw off a foreign yoke, hateful on many accounts, is only natural. In that there is nothing wonderful. The only wonder is that Britain should have been so blind to the danger of entrusting such power to men in whom so little confidence could justly be placed. That delusion is now dissipated; the true

character and inevitable results of heathenism and Mohammedanism are made manifest; and the irreconcilable antagonism of light and darkness, truth and error, is conclusively demonstrated. Alas, that such a terrible method of teaching these lessons should have been necessary!

A few words may suffice to show that missionary operations have effected little in arraying against us those foes who are displaying such fiendish animosity and deadly hostility. Tranquillity is most profound in the south of India, where missionaries have laboured longest and most successfully. Our bitterest enemies are those who have been least affected by missionary proceedings—the soldiers and the Mussulmans.

Among recent events we learn that in the north another regiment has mutinied in the Punjab. The mutineers besieged in Delhi are incessant in their attacks upon their besiegers. General Havelock has been twice foiled in his gallant attempts to relieve our poor countrymen in Lucknow, so vast are the forces of his opponents. Behar is in great peril, and the Santhals are committing ravages at no great distance from Calcutta.

The prospect in the south is more satisfactory. Yet there have been disturbances in the southern Mahratta country; and in Malabar the Moplahs are said to be up. The presidency towns have in succession been visited by a panic. In Calcutta the Governor-General's Body Guard have been disarmed; at Madras a cavalry regiment has refused to obey orders; and disaffection has manifested itself in at least two regiments of the Bombay army. Has the policy so long pursued been successful? Truly the wisdom of this world is foolishness in the sight of God. His thoughts and ways are indeed different from those of men.

As to the future I shall say very little. The events of the last few months have been such as to make men distrust the conclusions to which reason might conduct us. Yet, if the Ruler of all intend that these afflictions shall be for chastisement to Hindostan and Britain, and not for destruction, it needs no wild enthusiasm to hope that this is the stormy dawn of a serene and sunbright day.

The Institution has of late suffered in common with other similar establishments. The Hindoos have opened a Hindoo College, which numbers, I am told, nearly 200 pupils. The number in attendance this month is 276 in all our classes, but bright hopes of more baptisms can scarcely be fulfilled till quieter times return to India, which precious blessing I pray may speedily be vouchsafed us.

Copy of letter, dated 30th July, 1857, from Mahomet Ismael, referred to in Mr. Sheriff's letter:—

It is with feelings of great sorrow that I inform you that the Rev. Thomas Hunter, having been told that the native regiment showed some inclination to break into rebellion against the British, prepared to go and take refuge in Lahore. On the day Mr. Hunter, together with Mrs. Hunter and the baby, were to start from Sealkote, which was on Wednesday the 8th instant, they told me that I was to get an aika, a sort of buggy, from Captain Chambers, and that I should set out for Lahore on Thursday the 9th. So they left the bungalow on Wednesday evening, but unfortunately stayed in a gentleman's house, which was at the distance of about two miles from their bungalow, either because it was dark, or because the horse of their buggy could not have gone any farther. It was on the morning of Thursday, the 9th instant, that the bearer of Mr. Hunter came to me with the melancholy news that they were all murdered by the rebellious and cruel sepoy. This heart-rending news excited grief and terror in my mind, and I began to cry out, when Mr. Hunter's khet-

* This letter has not been received.

mutgar, who was a well-disposed man, advised me not to do so, adding that my life was also in danger, being a Christian, and had very often preached to the natives. So he, through compassion, took me to a neighbouring village, where we both stayed until I heard there was peace and quiet in Sealkote. Having come to the station, I made an inquiry about the furniture and things of Mr. Hunter, but was told everything was stolen, and nothing was left in the bungalow except some books, which the Rev. Mr. Bogle caused his own bearer to take to his bungalow. I am now in a deplorable state, deprived of my earthly companions and friends, who were more than a father or mother could be, and who became the instruments of bringing me to Christ, my Lord and my Saviour. I have been robbed of all my clothes, neither have I any means to maintain myself. Whilst in this state, I saw the Rev. Mr. Hill and the Rev. A. Gordon, American missionaries, who asked me to stay and live with them until I heard from the Board. Mr. Hill asked me to stay with him, and do the work of the Lord; whereupon I told him that I am very glad to do the work of our Lord, in whatever country it may be. But I assure you that I feel an aversion to leave my mission, hence I have left this matter to the decision of our Board in Bombay, which I believe will not allow me to stay here, as there are very few native preachers in the General Assembly's Institution of Bombay.

JEWISH MISSIONS.

APPOINTMENT OF AN ADDITIONAL MISSIONARY.

It is with much satisfaction that we announce the gratifying intelligence of the appointment of another labourer in the field of missionary exertions among the lost sheep of the house of Israel.

The Rev. J. W. Yule, who for several years had the charge of the Orphanage at Calcutta under the Ladies' Association for Female Education in India, having been led to place his services at the disposal of the Committee, the last General Assembly authorised the Presbytery of Dundee to take him on trial for ordination, and, on finding him duly qualified, to ordain him to the important work of a missionary in connexion with this Scheme.

Mr. Yule having passed the trials prescribed to him to the entire satisfaction of the Presbytery at Dundee, Thursday the 12th November was fixed for his ordination. An excellent and appropriate sermon was preached by the Rev. Dr. Ritchie, of Longforgan, from 2 Corinthians iv. 13, and an address, peculiarly suited to the sphere of his future labours, was delivered by him to the missionary.

In making this announcement, we earnestly entreat the prayers of all friends of Israel that the graces and gifts needed for the right discharge of his important labours may be largely poured out on our new missionary, that he may be a workman that needeth not to be ashamed, and that all his labours may, through the blessing of God, be crowned with abundant success.

SPEYER.

The Convener has received a letter from Mr. Stern, dated "Speyer, 6th August, 1857," in which, after some preliminary observations as to the heaviness of heart with which he sits down to write from a station poor as yet in results, and to the eye of man so unfruitful, and also as to the state of his wife's health, which had at the beginning of the summer prevented him from extending his visits to a distance, he proceeds to mention that, at the beginning of July, he had revisited the Jews in the southern mountain valleys of the country, viz., in the localities of Dahn, Busenberg, Erlenbach, Vorder Weidenthal, Albersweiler:—

As at that time a fast-day took place preparatory to the commemoration of the destruction of Jerusalem, this latter event, as well as that fast, afforded me abundant and welcome opportunity of declaring the salvation in Christ alone, His Messiahship, reconciliation in His blood, and of proving the untrustworthiness of all works of our own, and the insufficiency of all self-devised repentance.

ALBERSWEILER.—I found the hardest ground, as always, in Albersweiler. The teacher of the place set aside every word which could have touched his heart, with a polite manner and a constant assurance, "I know all that you would say, I know it very well." He talked enthusiastically, as a genuine optimist, of the glorious progress of culture and civilisation, which would quickly bring the human race nearer to its destiny, and to the time of the Messiah promised by the prophets, in which there should be one God, and His name but one; he thought that we were, according to all signs, no longer very far from this end. I assured him, on the other hand, that Scripture did not at all teach any such rapidly, progressive, peaceful development of the kingdom of God, but rather a development through violent catastrophes and birth-pangs, and amidst constantly repeated judgements of God on all human glory; and showed to him how there lay at the foundation of his false view the prime error of the natural excellence of man. The man, however, was satisfied in his wisdom, and made no concessions. The "natural excellence of man" soon showed itself also in a conversation with other members of his church; unbelief, worldly-mindedness, pride, and rude hostility towards the Truth broke forth in such vehemence that all further attempts at persuasion became impossible, and I was obliged to shake off the dust from my feet.

BUSENBERG.—I took away with me, on the other hand, a better impression from another Jewish locality, Busenberg. The Christian judge of the district, indeed, a well-meaning Catholic, with whom I had become acquainted in Dahn, and had conversed regarding the Jews, had assured me that the Jews in Busenberg were the worst and morally the most corrupt of the whole region, and the people made the same impression on me. They appeared a starved, ignorant, dull race; but they allowed the Truth to be spoken to them, and an old man said, "We live here in such ignorance that you should remain with us to be our teacher and rabbi." But especially I had my attention turned to a young man with whom I had met on an earlier visit in this quarter. He had then listened attentively to the preaching of the truth of salvation and appeared to have received an impression of it in his heart. I had also at that time presented him with a Hebrew-German Psalter. On this occasion I found him as teacher of the Israelite youth at Busenberg; he recognised me immediately, and testified sincere joy at seeing me again. I spoke to him in the evening, and said to him I would visit him in the morning in his school, and see how he taught. When I arrived next day, he had his school-room as well cleansed as possible, and the children all appeared in their best clothes. What was exhibited was in truth very poor and humble, but I could not expect much from the young man, since he had enjoyed no proper preliminary training for the calling of a teacher, but tried it at his own hand to the best of his ability. After I had listened for a time, I began and spoke to the children in an earnest and heart-felt way respecting what they had read and recited from the Biblical history. I was grieved with the extraordinary absence of mind and inability of these children to comprehend serious thoughts, and generally to receive God's Word in any other way than as mere cramming of the memory. It was an almost heathenish dulness. When I went away,

the young teacher accompanied me for some distance, and conducted me to the Israelite Cemetery, which, in an open situation, surrounded by glorious scenery, affords a magnificent view of the neighbouring country. There we stood for a time, in the quiet of the forenoon hour, by the graves in which Israel's bones are mouldering. I spoke to him of the Christian's hope of eternal life—of the certainty of the resurrection—of the new heaven and the new earth—and of the joy, the consolation, the strength and blessedness which this faith gives, and read to him several passages of the New Testament relating thereto, viz., Heb. ii., 2 Cor. v. 1. It was to me a solemn moment, when we thus stood there at the place of corruption—the blue heaven above us, and around us the mountains of God in their glory—alone before God, and I was allowed to testify to the poor son of Jacob the glory and blessedness of a believing child of God. And I believe, also, it was for him a solemn moment. He was moved and earnest, and the pressure of the hand at departure betokened something. Oh, that there were given more such moments and meetings!—*Ibid.*

DARMSTADT.

From the Report of the Committee for Jewish Missions to last General Assembly our readers are aware that Mrs. Lehner, the widow of the Rev. J. C. Lehner, their excellent and untiring missionary for many years at this station, was about to enter on the work at this important station in conjunction with Miss Huth. She accordingly did so in the beginning of October, and we are confident that her first letter will be read with deep interest. The extract we give speaks of the feelings under which she enters on the most responsible, and yet highly honourable, employment of making known the glad tidings of the Gospel to the daughters of Abraham.

Extract Letter—Mrs. Lehner to the Secretary, dated Darmstadt, 31st October, 1857.

It is my pleasant duty to give you an account of my first month's proceedings in the cause of disseminating the Gospel among the Jewesses in this town and the neighbourhood. I can assure you that my heart is bowed down with a sense of my own unworthiness and incapacity to further this great and interesting work; and I feel ready to exclaim, "Who is sufficient for these things?" and, were it not for such passages and promises as the following, my heart would sink or fail me entirely:—"Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. Be not afraid of their faces; for I am with thee to deliver thee, saith the Lord. Is not my work as a fire? saith the Lord, and like a hammer, that breaketh the rock in pieces." These and similar verses, dear sir, encourage me to go on, and do the little in my power to promote the cause of Truth among this proud and self-righteous people. I have accompanied Miss Huth in many of her visits this month to families here in the town and in a neighbouring village. I was more of a hearer than a speaker, as my object was to see and make myself acquainted with the manner in which my friend carried on her work. It is so sad to witness the infidelity of some, the self-righteousness of others, and the great indifference of so many towards spiritual things in general. No doubt, you will say, all this should stir us up to more zeal and activity on their behalf. I know it should, and pray God it may. Still I feel they are in general to be likened to those of whom our blessed Lord says, They are whole, and need no physician—they know not that they are wretched, miserable, poor, blind, and naked. It will be my earnest endeavour to try and lead some one of these erring sheep of the house of Israel to a knowledge of their own fallen state by nature, and then point out

and set before them the only refuge—viz., Him of whom Moses and the prophets did write—Jesus of Nazareth. That the Lord may be with me by His Spirit to give effect to His own Word, is my daily and earnest prayer. Should it however not be His will that we should see the fruit of our labours, still we have His own word, "that one plants and another reaps, but that they shall both in His own good time rejoice together."

May the Lord make us faithful in that which He commits to our hands, and it may be that He will bless the feeble word spoken in behalf of His holy name. That He may do it is the earnest desire of our hearts.

Miss Huth has continued her visits as usual from time to time in the villages in the neighbourhood of Darmstadt. By many families in these villages she is received most kindly, and has the opportunity of speaking to many, both Jews and Jewesses, of Jesus and His religion. In some of her recent letters she mentions some of the visits paid by her in

ARHEILGEN.

In Arheilgen I visited some families known to me, and in one house I had a serious conversation with a young Jewess about eternity and the world to come, from which, alas! as is too common among them all, her self-righteousness appeared in strong colours. I was also able to speak with a widow about the way of life; and, although her ignorance in reference to religion is very great, still I was pleased to find that her confidence and trust in God reconciled her to bear her lot with patience, and she gladly received tracts for herself and children.

The father of the family, H.—, was at home, and, as he knew the object of my visit, he commenced immediately by saying that, if the whole world was offered him, he would not forsake his religion. To my question, What he thought then of the Messiah? he replied, "For Him I do not wait any longer. When the Jews have obtained their full emancipation, which will soon be the case, then we shall have the Messiah's kingdom." He also affirmed that their belief on one God was much purer than that of the Christian. Upon which I answered, that "the true worship of God must be performed in spirit and in truth; and, as we could only come to the truth through Christ, so it was necessary, first of all, to have faith in Him, in order to worship God aright." He zealously opposed the Divinity of our Lord. Although he said he respected and honoured Him as man, and His doctrine too, he scarcely gave me an opportunity of refuting his arguments; so I soon left.

I, at my last visit, saw for the first time a very old woman who could not read anything besides her Hebrew prayers. I commenced by saying to her, "You are apparently nearer to eternity than many of us"—to which she replied, the thought of death and eternity was not dreadful to her, for, as a pious Israelite, blessedness was sure to be hers. After she had praised her own virtues for some time, I asked her if she believed in a Messiah, and waited for His coming? Oh, yes, she said; but His appearance was delayed on account of ungodliness, which was daily increasing. I endeavoured to make her understand that the promise of a Messiah was on account of our sins, as it is said in Isaiah liii., "He was wounded for our transgressions, He was bruised for our iniquities." The crucified Jesus in Jerusalem is He for whom you wait, and who, of His own accord, died for man's sin, and whose blood flowed for the atonement of the sinner of the whole world. To which she replied, "I know nothing of all this, and it is not necessary for me to believe it;" and still I said, "Without this Saviour you can have no true comfort or peace during life or in death."

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

The following letter from Miss Hebron, Calcutta, addressed to Miss Davidson, one of the Sub-Committee, will be read with interest by the friends of the Association at the present momentous crisis:—

SCOTTISH ORPHANAGE,
10 LOWER CIRCULAR ROAD,
8th August, 1857.

MY DEAR MISS DAVIDSON,—Accept many thanks for your kind letter, which has just come to hand, and I lose no time in acknowledging it, as we know not what a day may bring forth. Your letter gave me much gratification, and I thank God and take courage, not knowing how long I may be permitted to labour for Him, as you must ere this have heard that we stand in jeopardy of our lives. Several attempts have been made at a rising amongst the natives, but our God has frustrated their wicked designs; their plans have been discovered just when about bursting on our devoted heads. Our streets are doubly guarded, and every precautionary measure taken; still we stand with our lives in our hands. God will order all well, that is our unfailing confidence. Psalm cx. Mission work is at a stand-still at present, but for His own glory God will make bare His holy arm, and save and protect His own cause, and eventually be the means of advancing the dear Redeemer's cause upon the Earth; though for some wise purpose He has permitted numbers of our countrymen, women and children to be inhumanly butchered by the rebels. Their cruelty is unheard-of, even amongst savage nations. All the native troops throughout India are in a state of rebellion, headed by the Mohammedans, the instigator, no doubt, our arch enemy the Devil. He trembles for his kingdom, therefore this wrath. We have had days of prayer and humiliation in the several churches, for no doubt God is visiting us for national as well as personal sins. Mr. Herdman's text was "Humble yourselves under the mighty hand of God." We in this country need it sadly. Dear Miss Davidson, pray for us. I would also beg the prayers of all the ladies of the Committee at this present time that God would make us more diligent, and that we may be found faithful to the end. One Sunday night we were in great danger. Almost every family left their own home, and sought refuge either in the fort or on board of some vessel in the river. Our street was almost deserted, but we in the Orphanage were kept under our Father's care, and, though we could not but feel anxious, yet we were kept in perfect safety. So long as Delhi is in the hands of the insurgents, we can hope for no peace or safety. One after another the pillars of human dependence have been broken, and we are compelled to look to the Lord alone. Kindly excuse my having written so much on this subject, but you will easily imagine how it is uppermost in our thoughts. The panic and excitement are very great in Calcutta, but what must they be up-country! I am thankful to say our children are all well just now, giving very little trouble, and progressing in their studies. I fear not for myself; it is for them I fear, which makes me pray more earnestly to God to endow me with more faith and courage. We have 49 girls in the Orphanage at present. I have had several applications that native Christian children might be taken in, but I have been afraid to do so, as our present premises are so limited, and I dread undergoing what we did a few months back—the sickness and sad mortality we had in the Orphanage, and which I greatly attributed to the want of room. I am, in consequence, not able to satisfy the constant demand for children, both from Scotland and

Canada. I had a letter lately from Mr. Paton, from Kingston, asking if we had an opening for a teacher or catechist; so I wrote to say, with Mr. Herdman's sanction, that we should be glad to open a day-school for them, and call it the "Canadian School," but now we must abide God's time to quell these disturbances, as the school is to be in the heart of a Mahomedan village. Our other three day-schools are pretty full just now, though a little while ago a panic had seized them likewise. I am sorry to hear you have been ill again. There is a "needs-be" for every affliction that God sees fit to try His children with. May your life be spared yet a while longer for the promotion of His own cause! We can ill spare praying friends at present, but may we all stand ready for our summons; welcome life, welcome death.

My Christian love and thanks to all the ladies of the Committee for their kindly feelings towards me, and with much Christian affection, believe me, your sister in Jesus,

FRANCES HEBRON.

Alas! within a week after this letter was written, Miss Davidson had finished her earthly course. Her beloved Master had called her home. A more pure and simple-minded servant of God, and one more earnest in the prosecution of every good work, we never met with. Her whole life had been spent in her Master's service; but she told us that from her earliest years her heart had been particularly set upon the evangelising of India. Many a Missionary Society will join us in the prayer that such another friend to missions would the Lord Himself raise up.

The Secretary has received a copy of the *Bombay Gazette*, of date 23d September last, from which we have the pleasure of extracting the following article in reference to the examination of one of the Association's schools at Bombay:—

"Somewhat more than a year ago we mentioned our having witnessed the examination of a school of Hindoo girls, supported by the Scottish Ladies' Association in Edinburgh, and superintended by Miss Buchanan, an European young lady. On Monday last we had a repetition of this pleasure, for such it was to us. We found the school somewhat increased in numerical strength, and, so far as we in our ignorance of the language used might judge, the examination, conducted by the Rev. G. Cook, elicited very satisfactory results. The pupils, however, were almost altogether a new gathering, the inexorable customs of their race and religion having removed most of those who were at the last year's meeting. The girls on the present occasion ranged seemingly from three or four years of age up to eleven or twelve; and many of them exhibited a very considerable amount of intelligence. It is but 'a little learning' that these interesting students can acquire during their brief career at school; but we have always held that, if, as Pope asserts, 'a little learning is a dangerous thing,' it is not so dangerous a thing as entire ignorance. The precocious little women, whom we saw the other day as anxious to display their scholastic accomplishments to the best advantage, may, in the dull routine of domestic drudgery to which they are doomed, and to which many of them will be shortly consigned, forget much of what they have learned. But some of it will assuredly cling to their memories, like the scent of the rose to its dead leaves. It may be hoped that of the seeds of Christian and intellectual instruction, which have been planted in their minds, some will germinate and blossom, even under the ungenial influences of a Hindoo home. At all events, as we have said before, the communion for a while with an enlightened, kindly and well disciplined mind in one of their own sex cannot fail to be of advantage to these poor Indian girls."

The Secretary has also received a letter from Miss Hebron, Calcutta, dated 21st September last, intimating the marriage of one of the girls in the Orphanage. It is as follows:—

"On the 17th of this month our eldest orphan, 'Peggie,' was married to Joseph Pursand, a Scripture reader of the Church Missionary Society. Mr. Herdman performed the ceremony in the Orphanage, and several friends were present on the occasion. 'Peggie' is very much missed, as she made herself generally useful; but 'Bolakie,' the next eldest orphan, has stepped into her place, and gives promise of being as useful as she was."

"Peggie" was the *protégée* of Mrs. Murray and Miss Tod, who had the gratification, about two years ago, of hearing that she had been admitted into the visible Church of Christ by baptism.

CORRESPONDENCE.

A WORD FOR THE OLD YEAR.

Another returning winter has brought round the close of another year, and instinctively the mind turns to the retrospect of the last twelve months. To some few it may perchance have brought nothing but happiness, but comparatively few are allowed thus to walk on the sunny side of life's pathway. To most its sorrowful hours have far outnumbered the bright but too transient gleams of joy. Many have to look back on bitter pangs of bereavement—hours when life seemed enveloped in a sable shroud of woe, sorrowful separations that seemed to tear the heart-strings asunder,—long days and nights of bodily and mental suffering, when the wish to lie down and die became almost overpowering. The loving and loved have been taken from the side of those to whom their presence was as the vital air, and the bereaved in their sadness and desolation have been left to turn to Him who alone can satisfy with the light of His countenance.

The public events which have marked the past year have been chiefly of a saddening character. Beginning with our own Province, we cannot fail to see that this is the case. It is still fresh in our recollection how, one calm bright March afternoon, the train that was hastening on in proud strength and seeming safety, with its destination well nigh in sight, was in an instant plunged into the fatal abyss, engulfing amid the crash of breaking timbers and falling machinery its precious human freight in the ice-cold water below.

And, as months rolled on, and the sufferers of the Desjardins Canal became almost forgotten, save in those bereaved homes where their names will ever linger as household words, when summer was at its height of fresh luxuriant beauty, the calm waters of the St. Lawrence at the other extremity of the Province became the scene of another frightful catastrophe. Cape Rouge will be to many a word of heart-sickening association, as memory recalls the image of that charred wreck floating in awful desolation—all that remained of so many bright hopes, so many hearts beat-

ing high with the spirit of adventure and filled with happy dreams of the untried land of promise, to which they came to find a stranger's grave.

Almost simultaneously with this episode of human suffering in the West, events were happening in the far East, of a yet more appalling nature; events that have desolated a large portion of British India; whose details, harrowing beyond the power of imagination to conceive, have cast a chill upon the lightest, most careless heart, and poured untold agony and bitterest desolation upon many a once happy home in our mother country. Strange and mysterious too, the work, which seemed the Lord's own, has been interrupted. The devoted missionary, who went to carry the message of love to the benighted nations of that land of darkness, has fallen a sacrifice to their blind fury, and we can only stand silently, sadly by with awe in our souls, as we pronounce the words, "Verily Thou art a God that hidest Thyself."

While thousands of our fellow-subjects have been suffering the keenest pangs of bereavement, distress of another kind has been pressing heavily on a large portion of the civilised world; and it is to be feared the worst is yet to come. Financial embarrassments, commencing in the metropolis of the New World, have spread onward and over Europe, involving millions in their sad effects, reducing to almost utter poverty many who had looked for nothing but comfort and affluence; while the cry of "Bread, Bread," is heard on all sides from the lips of famished poverty.

With such sights and sounds presenting themselves to us on all sides, we envy little those who feel inclined to forget them in even the ordinary festivities of this festive season,—who would drown in mirth and song and so-called enjoyment the memory of the sighs and tears and urgent calls for help which would otherwise intrude themselves inconveniently on their reluctant thoughts. Blessed rather are they who, following in the footsteps of their Blessed Master, can find the truest happiness in ministering to the griefs of the afflicted and bereaved; who can deny themselves a passing gratification for the more enduring gladness that is left in the heart by the blessing of "him that was ready to perish."

To those who have had no outward sorrow to mark their lot there must be much reason for serious, if not saddened, contemplation in the self-retrospect which at the close of a year is so needful and natural a duty. What an array of wasted hours, misspent Sabbaths, broken resolutions, opportunities neglected, friends unfaithfully dealt with, hasty or cruel words spoken for the moment but involving consequences that may last for ever, must rise to the memory of almost all.

Happy they to whom the pain of the retrospect shall likewise bring resolution to amend the still hopeful future. Shall the

next year be like the last? Shall the resolutions made now be as lightly binding, as easily broken as those made last year? Many, many are they to whom it has not been given to enter upon a new year of opportunities, of grace anew freely offered. But it is not so with you. Time is given, and strength from above is offered to aid your weakness. "With God all things are possible."

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things."

ONOMA.

(From our Correspondent in Scotland.)

The commercial embarrassment, which prevailed in America at the date of my last letter, has affected this country very seriously since then. This was to be feared, for the one calamity was evidently the sympathetic effect of the other—the rebound of the wave from the American to the British shore. Remittances for goods not being forthcoming from the States, several of our most honourable mercantile Houses came to a stand, as well as others of less credit. This again threw a suspicion upon the solvency of those Banks with which those houses did business. Whereupon a clamorous rush was made upon the *Western* and *City of Glasgow* Banks. Unable to supply ready cash at such short notice, they were obliged to close their doors and suspend payment. This created great sensation, and threatened to confuse all monetary transactions and paralyze all kinds of labour.

However in two days the standing Banks accepted the notes of the suspended ones. Our largest proprietors expressed their willingness to receive their rents in the same; and thus the mind of the public was partly reassured. It is now thought that the *City of Glasgow* will be able shortly to resume business, but that the *Western*, though capable of paying its depositors, will be obliged to wind up finally, in consequence of recent gross mismanagement.

The evil, it is to be feared, is not yet over. This is our balance time, and it is expected that several Firms will be unable to square their accounts. The winter is just beginning, and our operatives must suffer severely. I am sorry to add that several Houses have been convicted of shameless and immoral speculation, having had scarcely the shadow of a capital to support their presumptuous pretensions. It makes the blood boil to think that poor and honest men must hunger and starve for the sake of those reckless, unprincipled and most vulgar mammon-worshippers. The disclosures, within the last two years, of embezzlement, dishonest trading and moral rotteness in general, on the part of

public men, might almost stagger one in the faith and honour of British bankers and merchants.

As I too truly anticipated, the Very Reverend Principal Macfarlan expired on the 25th of November last at the great age of eighty-seven. His memory must always be revered by every member of the Church of Scotland, for it was to him that all eyes were directed for counsel at the trying crisis of 1843. He had that calm, judicial and presiding genius which singles a man out in every sphere of life as the fittest for command, and therefore he was called a second time, on the occasion to which I have referred, to occupy the chair of the General Assembly, and guide the Church through the stormy scene through which she was passing. It is scarcely possible to over-estimate the value of such a steady hand at such a conflicting period. I can well understand the generous enthusiasm which prompted a worthy baronet and office-bearer to say after his death, that he deserved a monument from his country in token of his services. At Glasgow College he was the fellow-student of Lord Jeffrey and Principal Haldane, now deceased. In 1792 he succeeded his father as clergyman of Drymen in the Presbytery of Dumbarton. In 1819 he was first called to be Moderator of the Church, and in 1823 he was appointed by the Crown to the Principality of Glasgow and the parish of St. Mungo, better known as the Cathedral. He was for many years Convener of the Colonial Scheme, in which he always felt a deep interest. It must be remembered that he held this appointment at a most discouraging time, when the Church had positively no missionaries to send to her distant fields, but he lived to see the beginning of a happy change. Till within a year of his death he performed in person all his duties with punctual exactness, presiding in the University and at City festivals with undiminished dignity, and preaching in the magnificent Cathedral once a-day with astonishing vigour. Indeed, till he met last summer with the fracture of limb which caused his death, he was constantly moving about. Upon his death-bed the same characteristic clearness and decision of mind remained unimpaired. When some friends had been holding out hopes of recovery, he said to one who stood by, "They may say what they will, but I'm a wreck." About three thousand persons attended his funeral, the students, headed by their professors, the municipal authorities, and the leading citizens of Glasgow, composing the procession.

It is matter of doubt whether the Cathedral and the Principality will continue united in one person as hitherto; but in any case it is to be hoped that the Crown will appoint a worthy successor.

You will observe from the papers that the Queen has commanded Dr. Robert Lee to publish the Sermon which he

preached before her at Balmoral this year. The title is "the Care of the Body—a Christian duty." Dr. Lee is one of the Deans of the Chapel Royal, Professor of Biblical Criticism in the University of Edinburgh, and also one of the City clergymen. A proposal was made lately to the Edinburgh Presbytery by the Kirk Session of St. George's in that city to sanction the appointment of a successor to their pastor, Mr. Stevenson, now abroad on account of his health, Mr. S. very generously offering £300. But, as Mr. Stevenson is comparatively a young man and hopes are entertained of his ultimate recovery, it was agreed by a very large majority to reject the proposal.—The important change at Stirling is still unsupplied. The Rev. Mr. Williamson, of Johnstone near Moffat, refused the complimentary offer of it the other day, in consequence of delicate health, I believe.—Dr. Robertson has been continuing his meetings indefatigably as usual. In particular there was a very influential one at Forfar, presided over by the Earl of Airlie.—The Rev. Mr. Brewster, nephew of Sir David Brewster, has been appointed to the parish of Kilmany, so well known from its connection with Dr. Chalmers.—The great literary event of the time is the publication of Dr. Livingstone's Travels, which have met with a great and deserved success. The first edition of six thousand copies is sold out, and it is now running hard through its second edition. The London periodicals, never slow to carp, are unanimous in their praises. Dr. L. has succeeded in giving a plain, unpretending and admirable narrative, and without thinking of literary effect has outstripped most of our artistic writers on their own field and in one volume. He was a poor "piecer" in the Blantyre Mills near Glasgow; but worked hard as a boy, educated himself, and, becoming serious in his views of religious truth, resolved to devote himself with a noble consecration to evangelistic labours. For this purpose he set about a medical education; and at last went to Africa, the grave of so many brave travellers. He has been there for 16 years, and travelled over 11000 miles like a second Columbus. He is going back again to prosecute his philanthropic researches, and wishes Christendom to follow him with commerce and religion. For, he says, with a prudence as admirable as his piety is unquestionable, a missionary alone with a Bible in his hand wont do for Africa. Certainly he is a remarkable man, and well fitted by Providence for his high enterprize. He can shoot a lion or ride an ox, box a compass or cure a fever, preach a sermon or walk down a native with his iron sinews under a broiling tropical sun. It is a singular fact, mentioned in these travels, that Sir R. Murchison, the eminent Geologist, who foretold, sitting in his study, the existence of gold in Australia, likewise foretold that Central Africa was of a la-

custrine form, the scholar thereby anticipating the traveller.

Scotland, 8th Dec. 1857.

CANADA DIRECTORY FOR 1857-8. John Lovell, St. Nicholas Street, Montreal.

This most valuable work has been at length completed and issued to subscribers. The whole style and finish of the book is worthy of the enterprising establishment from which it emanates. The mass of information it contains, and the truthful and reliable form in which it is given, are indeed wonderful. To the merchant and the minister it must be extremely serviceable in many ways. We hope the publisher will be amply remunerated for all his care and anxiety in connection with it. The price is five dollars,—no charge for the book, if it be not such as to bring it into extensive circulation.

POETRY.

I LONG TO BE THERE.

I have read of a world of beauty,
Where there is no gloomy night,
Where love is the mainspring of duty,
And God the fountain of light;
And I long to be there!

I have read of its flowing river,
That bursts from beneath the Throne,
And the beautiful trees that ever
Are found on its banks alone;
And I long to be there!

I have read of the myriad choir,
Of the angels harping there;
Of their holy love that burns like fire,
And the shining robes they wear;
And I long to be there!

I have read of the sanctified throng
That passed from Earth to Heaven,
And now unite in the loudest song
Of praise for their sins forgiven:
And I long to be there!

I have read of their freedom from sin,
And suffering and sorrow too;
And the holy joy they feel within,
As their risen Lord they view;
And I long to be there!

I long to rise to that world of light,
And to breathe its balmy air;
I long to walk with the Lamb in white,
And to shout with the angels there;
Oh, I long to be there! —*Irish Press.*

WEEP NOT FOR ME.

Weep not for me, 'tis Jesus calls
And bids me leave these shattered walls,
This tenement of clay;
Exchanging Earth's benighted gloom
For Heaven's own bright immortal bloom
And unclouded day.

Weep not for me; Earth's rude alarms,
Its bitter griefs nor wintry storms
Can reach that peaceful shore;
No racking cares nor withering flowers,
No blighted hopes nor sorrowing hours,
Where pilgrims roam no more.

Weep not for me, I'm almost home,
Jesus, my Saviour, bids me come,
And beckons me away.
Farewell, dear friends, a short farewell,
Till we shall meet, His love to tell
Through an eternal day.

WHERE IS REST?

There remaineth therefore a rest for the people of God.
—HBB. 14: 9.

Rest is not here, but pain and toil and woe,
Though mercies may mark the path we go.
We are but pilgrims to a land above—
There is our home of everlasting love.

Rest is not here: the weary, stricken heart
Feels it hath here no sure abiding part;
Sunshine and storm is all at best that's here—
Eternal radiance gilds a higher sphere.

Rest is not here: but Jesus can bestow
Faith, Patience, Hope, while yet we toil below:
Faith to believe He doeth all things right,
Patience and Hope to lend our pathway light.

Rest is not here: each has his own due share
Of suffering and sorrow here to bear;
Yet each may lighten somewhat of the load
Of those that travel near him on the road.

Rest is not here: so we may softly speak,
To cheer a brother, weary, worn and weak—
Sweet Christian kindness, for our Master's love,
May smooth the rugged road to rest above.

Rest is in Heaven: and e'en the weakest saint
May safely struggle on, nor feebly faint—
May wage and win the war in Jesus' strength,
In "certain hope" thro' Him of rest at length.

Rest is in Heaven, where comes no grief nor
care;
And pilgrims of the Cross must seek it there.
Who, that hath reached that safe, bright shore
at last,
Would count the stormy billows he had past?
—[*Christian Press.*]

A WOMAN'S GRIEF.

To tend a dying husband's bed,
To mark his strength decay,
To prop by night his aching head,
And, sighing, wish for day;
To watch the short and broken sleep,
Which brings him no relief,
To try, but try in vain, to weep—
This is a woman's grief.

To bend her o'er each suffering child,
To bathe its burning brow;
To shrink before its glances wild,
Which own no mother now;
To muse with sad maternal throes
On pilgrimage so brief,
To see the tiny coffin close—
This is a woman's grief.

To rear a dear and precious son
For Heaven's bright, blest abode;
To live to know him blindly run
Down error's fatal road;
To see the boy she taught to pray
Become of sinners chief,
And madly cast his soul away—
This is a woman's grief.

Yet, woman, seek that Friend on high
Who knows the path you tread,
And thrice the mourners' tears did dry,
Yea, gave them back their dead—
The grace which for His murderers prayed,
And saved the dying thief:
That grace was always prompt to aid
And calm a woman's grief.

Yes! in that dark and dismal hour,
When on the cross He hung,
His pity still retained its power,
His love still found a tongue.
He saw His mother faint and pale,
And sent her swift relief,
And can He—will He—ever fail
To soothe a woman's grief?

MISCELLANEOUS.

INDIAN MISSIONS.—An overflowing meeting was held on Thursday afternoon at Willis's Rooms, London, under the presidency of the Archbishop of Canterbury, at which it was decided to aid the Society for the Propagation of the Gospel in sending out double its present number of missionaries to India, in founding new and strengthening old missions, and in urging the Government to establish new bishoprics in India. An additional sum of at least £80,000 a-year will be needed to carry out this project of the Church of England. A small amount has been already received on behalf of this "India Missions Extension Fund," and towards the reestablishment of the Delhi mission. A very small sum (only £133 4s 6d) has been received for the memorial churches at Cawnpore and Delhi.

ANOTHER YOUNG SPURGEON.—The Rev. J. A. Spurgeon, younger brother of the famed Mr. Spurgeon, has appeared in Boston, England. He preached two sermons in the Corn Exchange Hall. At the morning service the immense hall was crowded to excess, and on the preacher making his appearance a sensation of surprise seemed to pervade the audience; his age is said to be *seventeen* years. He took the text of his sermon from 1 John iii. 1, 2. His distinct utterance, fluency of speech, and earnestness of soul, together with the graceful ease and dignity of all his movements, are qualifications calculated to excite an extraordinary amount of interest in favor of a preacher of his early years. The younger Spurgeon's style of speaking possesses nothing in common with that of his brother, but in command of language and the choice of words he is, though but still a student, at the very least equal to his brother.

THE BELFAST PRESBYTERY AND THE REV. HUGH HANNA.—On Friday last, a special meeting of the Belfast presbytery was held for the purpose of taking into consideration the subject of open air preaching. The meeting was made interlocutory; and, when, after the subject had been discussed in private for nearly four hours, the public were re-admitted, the following resolutions were moved by the Rev. Dr. Cooke, seconded by the Rev. Dr. Edgar, and carried *nem. con.*—

1. "That the preaching of the Gospel in the open air, as well as in our Churches, had been customary during the entire history of the Presbyterian Church in Ireland."

2. "That this custom we hold to be founded on our Lord's commission and on apostolic practice."

3. "That we are resolved, by all legitimate means, to maintain for ourselves and transmit to posterity the right which we have hitherto uninterruptedly enjoyed."

4. "That, whilst we are resolved, we nevertheless feel conscientiously bound, as ministers of the Gospel of peace, to do all in our power, even in the exercise of our rights and the performance of our duties, so to live as "giving no offence in anything, that the ministry be not blamed."

5. "That, under the existing circumstances of this town, we do affectionately entreat our brother, Mr. Hanna, as a matter of Christian expediency (1 Cor. vi. 12) to desist from open air preaching till, in the mercy of God, a reasonable time be afforded for excited passions to cool and subside, an event which we hopefully anticipate, because, until within these few weeks, no organized obstruction or annoyance was experienced by any of our ministers, during their open-air services, in any part of the town and country."

6. "That we most earnestly remonstrate with our brother as to the language he has occasionally employed in letters to his Excellency the Lord-lieutenant, and to the local magistracy."

7. "That a committee be appointed to confer with Mr. Hanna in reference to these resolutions. And that they be, and hereby are, authorized to take such measures as to them shall seem desirable, for maintaining by appeal, either to the executive or the legislature, the constitutional privileges of this Church. This committee to consist of the Moderator, Drs. Cooke, Morgan, Edgar, and Mr. McNaughten."

Mr. Hanna was examined before the Government commissioners on Friday.

THE REV. DR. LIVINGSTONE ON MISSIONARY EFFORTS IN AFRICA.

At the annual meeting of the London Missionary Society, held in London last week, it was stated that the sum received for the year was £76,368, and the expenditure £74,182. Dr. Livingstone, after giving a description of his travels, proceeded to remark that in some places the tribes were very cunning. They said the story of the missionary might be true, but they believed that he had some object beyond the diffusion of a knowledge of Christianity, and they kept watching him for years. Mr. Moffat, Mr. Hamilton, and other good men, had lived down their suspicions, and now they had many real converts. Some had gone back; some had misbehaved themselves, as more enlightened Christians would sometimes do; but there was a large body of Christians in Africa who continued to profess their faith even to death. This should encourage them to proceed, especially when they remembered that they looked for great results in the future, and that the good work had only been commenced. (Hear, hear, and cheers.) He did not object to the people on account of their complexion, and, if he was not a missionary to them, he thought he should be a missionary to the poor of London. (Enthusiastic cheers.) Having referred to his sufferings amongst some of the tribes, he said he should never forget the meetings he had in coming down the valley of the Leyambi. At every village the people gave them an ox—(laughter)—and his men, who had been living on short commons for a long time, did ample justice to their hospitality. (Laughter.) The people were often so affectionate and cordial that he had to put his hands to his eyes, as he had to do that day, to hide the tears. One chief gave him some hoes, which were of such good iron that he intended to get an Enfield rifle made out of them. (Laughter.) The central part of the country was much better cultivated than the south. In the former the grain of the tropics and some cotton were cultivated. He found that their friends at Home were now looking about for a supply of cotton, and it was very well that they began to feel their dependence upon the more abject races of humanity. (Hear.) If those people could be got to cultivate and collect the materials of commerce, a greater interest would be felt in them, and thus Christianity would be better promoted amongst them. Some of the tribes told him that they would wish to have missionaries amongst them; and here surely was a field large enough for missionaries from all their societies. There was safety amongst them for any white man who had a reasonable amount of wit. (Laughter and cheers.) The people on the coast were no better than they ought to be—(laughter)—but, when they came to know the English, he hoped things would be better. (Hear, hear.)

"The exhibition of the Divine character in its placability and long-suffering is truly precious and encouraging. Let it not encourage us to sin, but to renew the covenant we have broken with our God—casting ourselves anew on Him whose goodness should lead us to repentance, and who will heal our grievous backslidings." —*Chalmers.*

SELECTIONS.

DECEMBER 31.

"Remember all the way which the Lord thy God hath led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart."—DEUTERONOMY, viii. 2.

On the gentle wings of rapid time we have all reached this last day in the year. Time glided imperceptibly away, and just as unobtrusively do we hasten towards the last moment of our lives. We are all a year older and have a year less to live; but Christ is the same, and this is His glory. If, though older, we are still the same as before, it is a shame and disgrace to us." "Verily, verily, except a man be born again, he cannot see the kingdom of God." Nothing avails before God but a new creature. Be governed by this; make to yourselves a new heart and spirit, if ye are able, or else see to it that ye receive them from Christ. He is the same that has given new hearts to so many; but, if you will not come to Him, you will die.

The year has reached its close. How stands it with you, who believe you are real Christians? Have you made any progress during the time, not merely in the kingdom of nature, but also in the kingdom of grace. Or are you still as confused in your ideas, uncertain in your steps, stumbling with your feet, unsteady in your faith and as divided between Christ and yourselves and other things, as before? If so, it is disgraceful that you so long continue like little children. Be steady, ye wavering souls, and make straight paths for your feet; cease to take pleasure in yourselves, or to justify yourselves, and know that, if ye are in Christ, all things must become new.

But it is God who establisheth us in Christ, and He will not rest until He has completed His work. Blessed are all they that trust Him!

When I review the wondrous ways
By which Thou leadest Thy saints below,
Thy love and faithfulness I praise,
Which saves us all the journey through.

Continue still to be our guide;
Preserve us safe from every snare;
Divest our hearts of sinful pride;
And for Heaven's bliss our souls prepare.

—Krummacher.

JANUARY FIRST.

"For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."—2 Cor. v. 10.

Life is as important as it is short. It is the seed-time for the next world. Here we sow, and are continually sowing; there we reap. Our future destiny, whether it be dreadful or supremely blissful, is in either case eternal, and depends solely upon the manner in which we have spent our short period of life and grace. Nothing that is here omitted can be there replaced or repaired. Superiority of rank avails not there. But how do most men terminate their pilgrimage? Why is it that their approaching end is endeavoured to be concealed from them? It comes nevertheless. Sometimes they are sincerely lamented; sometimes only in appearance, and often not at all. They are carried to the grave. After the interment the mourners cheerfully converse upon ordinary subjects. If property is left, the heirs divide it amongst them, and the deceased is forgotten. Ere long it is as if he had never been, and he is scarcely missed in the circle of his acquaintances.

Such is the fate of many—a fate scarce worth the while! Such was the case with the rich man, and such was the case with poor Lazarus. They both died and were buried; and their future destiny would have been hidden from our

view, had not Jesus drawn aside the curtain and given us to see the rich man in the extreme of penury in hell, tormented in the flames; but Lazarus in the enjoyment of abundance, bliss and glory. The former wishes that his brethren may be preserved from sharing in his fate; but there is no help for them if they refuse to listen to the Scriptures. Dreadful is the journey, however pleasing the mode of traveling, which terminates thus awfully! Beautiful is the pilgrimage, which ends like that of Lazarus, however wretched may have been the course of it! Let this, therefore, serve for your government. He who travels eastward will not reach the south. He who seeks a good end must take the right way to it. Let no one suppose the end will be the same, however different are the paths; this is a dangerous mistake.

Lord, open Thou mine eyes,
That I may clearly see;
May this vain world despise,
And seek eternity.

—Ibid.

RELIGIOUS MAXIMS, HAVING A CONNECTION WITH THE DOCTRINES AND PRACTICE OF HOLINESS.

THINK much and pray much, and let your words be few, and uttered with seriousness and deliberation, as in God's presence. And yet regard may be had to times and seasons. We may innocently act the child with children, which in the presence of grown persons would have the appearance of thoughtlessness and levity; and may perhaps at times express our gratitude to God, and our holy joys, with an increased degree of freedom and vivacity, especially in the company of those who bear the same image, and who know what it is to rejoice in the Holy Ghost.

Be silent when blamed and reproached unjustly, and under such circumstances that the reproachful and injurious person will be likely, from the influence of his own reflections, to discover his error and wrong speedily. Listen not to the suggestions of nature, which would prompt a hasty reply; but receive the injurious treatment with humility and calmness, and He in whose name you thus suffer will reward you with inward consolation, while He sends the sharp arrow of conviction into the heart of your adversary.

In whatever you are called upon to do, endeavour to maintain a calm, collected and prayerful state of mind. Self-recollection is of great importance. "It is good for a man to wait quietly for the salvation of the Lord." He who is in what may be called a spiritual hurry, or rather who runs without having evidence of being spiritually sent, makes haste to no purpose.

Seek holiness rather than consolation. Not that consolation is to be despised or thought lightly of; but solid and permanent consolation is the result rather than the forerunner of holiness; therefore he who seeks consolation as a distinct and independent object will miss it. Seek and possess holiness, and consolation (not, perhaps, often in the form of ecstatic and rapturous joys, but rather of solid and delightful peace) will follow as assuredly as warmth follows the dispensation of the rays of the sun. **HE WHO IS HOLY MUST BE HAPPY.**

True peace of mind does not depend, as some seem to suppose, on the external incidents of riches and poverty, of health and sickness, of friendship and enmities. It has no necessary dependence upon society or seclusion; upon dwelling in cities or in the desert; upon the possession of temporal power, or a condition of temporal insignificance and weakness. "The kingdom of God is within you." Let the heart be right, let it be fully united with the will of God, and we shall be entirely contented with

those circumstances in which Providence has seen fit to place us, however unpropitious they may be in a worldly point of view. He who gains the victory over himself gains the victory over all his enemies.

Some persons think of obedience as if it were nothing else, and could be nothing else, than servitude. And it must be admitted that *constrained* obedience is so. He who obeys by compulsion, and not freely, wears a chain upon his spirit which continually frets and torments, while it confines him. But this is not Christian obedience. To obey with the whole heart—in other words, to obey as Christ would have us—is essentially the same as to be perfectly resigned to the will of God, having no will but His. And he must have strange notions of the interior and purified life who supposes that the obedience, which revolves constantly and joyfully within the limits of the Divine will, partakes of the nature of servitude. On the contrary true obedience, that which has its seat in the affections, and which flows out like the gushing of water, may be said, in a very important sense, to possess not only the nature but the very essence of freedom.

A sanctified state of heart does not require to be sustained by any mere forms of bodily excitation. It gets above the dominion, at least in a very considerable degree, of the nerves and the senses. It seeks an atmosphere of calmness of thought, of holy meditation.

Our spiritual strength will be nearly in proportion to the absence of self-dependence and self-confidence. When we are weak in ourselves, we shall not fail, if we apply to the right source for help, to be found strong in the Lord. Madame Guyon, speaking of certain temptations to which she had been exposed, says, "I then comprehended what power a soul has which is entirely annihilated." This is strong language; but, when it is properly understood, it conveys important truth. When we sink in ourselves, we rise in God. When we have no strength in ourselves, we have Divine power in Him who can subdue all His adversaries. "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower."

In proportion as the heart becomes sanctified, there is a diminished tendency to enthusiasm and fanaticism. And this is undoubtedly one of the leading tests of sanctification. One of the marks of an enthusiastic and fanatical state of mind is a fiery and unrestrained impetuosity of feeling; a rushing-on, sometimes very blindly, as if the world were in danger, or as if the great Creator were not at the helm. It is not only feeling without a good degree of judgment, but, what is the corrupting and fatal trait, it is feeling without a due degree of confidence in God. True holiness reflects the image of God in this respect as well as in others, that it is calm, thoughtful, deliberate, immutable. And how can it be otherwise, since, rejecting its own wisdom and strength, it incorporates into itself the wisdom and strength of the Almighty?

In the agitations of the present life, beset and perplexed as we are with troubles, how natural it is to seek earnestly some place of rest! And hence it is that we so often reveal our cares and perplexities to our fellow-men, and seek comfort and support from that source. But the sanctified soul, having experienced the uncertainties of all human aids, turns instinctively to the great God; and, hiding itself in the presence and protection of the Divine existence, it reposes there as in a strong tower, which no enemies can conquer, and as on an everlasting rock, which no floods can wash away. It knows the instructive import of that sublime exclamation of the Psalmist (Ps. lxxii. 5), "My soul, wait thou ONLY upon God; for my expectation is from Him!"

Speak not often of your own actions, nor even, when it can be properly avoided, make allusion to yourself as an agent in transactions which are calculated to attract notice. We do not suppose, as some may be inclined to do, that frequent speaking of our actions is necessarily a proof, although it may furnish a presumption, of inordinate self-love or vanity; but it cannot be denied that by such a course we expose ourselves to temptations and dangers in that direction. It is much safer, and is certainly much more profitable, to speak of what has been done for us and wrought in us,—to speak, for instance, of ourselves as the recipients of the goodness of God,—than to speak of what we have ourselves done. But even here, also, although it may often be an imperative duty, there is need of deliberation and caution.

There are many persons who would willingly be Christians, and eminent Christians too, if Christianity were limited to great occasions. For such occasions they call forth whatever pious and devotional resources they have, or seem to have, and not only place them in the best light, but inspire them, for the time being, with the greatest possible efficiency. But on smaller occasions, in the every-day occurrences and events of life, the religious principle is in a state of dormancy; giving no signs of effective vitality and movement. The life of such persons is not like that of the sun—equable, constant, diffusive and beneficent, though attracting but little notice; but like the eruptive and glaring blaze of volcanoes, which comes forth at remote periods, in company with great thunderings and shakings of the earth; and yet the heart of the people is not made glad by it. Such religion is vain; and its possessors know not what manner of spirit they are of.

Out of death springs life. We must die naturally, in order that we may live spiritually. The beautiful flowers spring up from dead seeds; and from the death of those evil principles, that spread so diffusely and darkly over the natural heart, springs up the beauty of a new life, the quiet but ravishing bloom of Holiness.—*Dr. Upham.*

RELIGIOUS MAXIMS.

One of the most important requisites of a holy life is PATIENCE; and by this we do not mean merely a meek and quiet temper when one is personally assaulted and injured, but a like meekness and quietness of temper in relation to the moral and religious progress of the World. We may be deeply afflicted in view of the desolations of Zion; but let us ever remember and rejoice that the cause of Truth is lodged safely in the hands of God. With Him a thousand years are as one day; and in the darkest moments, when Satan seems to be let loose with tenfold fury, let us thank God and take courage, because the Lord God Omnipotent reigneth.

It is one among the pious and valuable maxims which are ascribed to Francis de Sales, "A judicious silence is always better than truth spoken without charity." The very undertaking to instruct or censure others implies an assumption of intellectual or moral superiority. It cannot be expected, therefore, that the attempt will be well received, unless it is tempered with a heavenly spirit. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal."

Always make it a rule to do everything, which it is proper and a duty to do, in the best manner and to the best of your ability. An imperfect execution of a thing, where we might have done better, is not only unprofitable, but it is a vicious execution; or, in other words, is morally wrong. He who aims at perfection in great things, but is willing to be imperfect

in little things, will find himself essentially an imperfect man. The perfection of the greater will be no compensation, and no excuse, for the imperfection of the less. Such a person wants the essential principle of universal obedience. Consider well, therefore, what God in His providence would have you to perform; and, if you feel the spirit of those directions, which require us to do all things as unto God rather than unto men, you will not do them with a false heart or a feeble hand. And thus in small things, as well as in great—in those which are unseen, as well as in those which attract notice—it shall be said of you—"Well done, good and faithful servant!"

Thou hast contended with Satan, and hast been successful. Thou hast fought with him, and he has fled from thee. But, oh, remember his artifices. Do not indulge the belief that his nature is changed. True, indeed, he is now very complacent, and is, perhaps, singing thee some siren song, but he was never more a devil than he is now. He now assaults thee, *by not assaulting thee*; and knows that he shall conquer when thou *hast fallen asleep*.

Many persons think they are seeking holiness, when they are in fact seeking the "loaves and fishes." To be holy is to be like Christ, who, as the Captain of our salvation, was made perfect *through suffering*. We must be willing to bear the cross, if we would wear the crown. In seeking holiness, therefore, let us think little of joy, but much of purity: little of ourselves, but much of God: little of our own wills, but much of the Divine will. We will choose the deepest poverty and affliction with the will of God, rather than all earthly goods and prosperities without it. It is God we seek, and not happiness. If we have God, He will not fail to take care of us. If we abide in Him, even a residence in hell could not harm us. "As the hart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, the living God."

The Divine life, which, in every stage of its existence, depends upon the presence of the Spirit of God, places a high estimate on mental tranquillity. It is no new thing to remark that the Holy Spirit has no congeniality with, and no pleasure in, the soul where strife and clamour have taken possession. If, therefore, we have the Holy Spirit with us always, we must avoid and flee, with all the intensity of our being, all inordinate coveting—all envying, malice and evil speaking—all impatience, jealousy and anger. Of such a heart, and such only, which is calm as well as pure, partaking something of the self-collected and sublime tranquillity, of the Divine Mind, can it be said, in the truest and highest sense, that it is *a temple fitted for the indwelling of the Holy Ghost*.—*Dr. Upham.*

JESUS AN EXAMPLE OF PRAYER.

Jesus, when a child, being about His Father's business, and increasing in wisdom and in favour with God and man, undoubtedly prayed.

When He was baptised He prayed, and (how powerful that prayer!) the heaven was opened, and the Holy Ghost descended upon Him.

Thrice did He withstand the temptation of the Devil, because, doubtless, the forty days in the wilderness were days not only of fasting but of prayer and supplication to God His Father.

He went about doing good and healing all that were oppressed of the Devil, and all that were sick of divers diseases, teaching in the synagogues, and afterwards, in the morning rising up a great while before day, He went out and departed into a solitary place and there prayed; or He went to a mountain apart to pray, and, when the evening was come, He was there alone—*alone with God!* The one

time He was preaching throughout all Galilee, and at another He was found "in desert places," no doubt, in prayer.

Before choosing His twelve disciples, He continued all night in prayer to God.

When the apostles returned and told Him all that they had said and done while fulfilling their evangelistic mission, He took them, and went aside privately into a desert place, undoubtedly to pray.

Besides, before feeding the multitude with the miraculous bread, He looked up to heaven and prayed; and after it he was alone in prayer.

He also prayed on the Transfiguration Mount; and, as He prayed, the fashion of His countenance was changed, and His raiment was white and glistening. He was transfigured by praying.

Where was Jesus when one of His disciples said unto Him, "Lord, teach us to pray," as John also taught his disciples? It was just as He ceased "praying in a certain place." He then gave them "the Lord's prayer"—a prayer as remarkable for its simplicity as for its depth—as suitable for the little child as for the grown man.

Elsewhere Jesus rejoiced in Spirit, and gave thanks to His Father. He prayed for little children and blessed them. He prayed at the resurrection of Lazarus, and He prayed specially towards the close of His sojourn in our world for His eleven disciples, and for them who should believe on Him through their word.

He prayed in the Garden of Gethsemane. He there kneeled down and prayed three times, saying the same words, with supplications, strong crying, tears exceeding sorrow even unto death, being in an agony and a sweat of blood. O what prayer! And He was heard, for an angel appeared unto Him from Heaven, strengthening Him. He prayed earnestly upon the cross of Calvary, and He now prays before His Father's Throne in the midst of ineffable glory. "Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

Christian friends! behold the example of Jesus! He gave Himself unto prayer, and He expects of us, who profess to be His followers, that we imitate His example. Ah! how unlike are we to Jesus! How little and how coldly we pray! Let us stir up ourselves to take hold of God, and throw off our lukewarmness, formality and sloth. How can we lay claim to the character of disciples of Jesus, unless we, like our Divine Master, are given to prayer? Prayer is the strength of the heart, the breath of the soul, the secret of a spiritual life, the medium of communion with God, and our consolation in the hour of trouble, perplexity and death. But Jesus's example speaks more impressively than all my weak words: "He that hath ears to him let him hear"—*F. OLLIER.*

GOVERNING OF INDIA UPON CHRISTIAN PRINCIPLES.

The Church Missionary Society has passed a minute "On the Indian Mutiny in its connection with Christian Missions and the future Government of India upon Christian Principles." The following points are laid down for the future government of India:—

1. Let it be urged upon the Government of India to honour God by avowing itself a Christian Government—not neutral or indifferent to the religion of its subjects, but wishing that all should have the opportunity of knowing and judging of the claims of revealed truth, and desirous of their becoming Christians upon personal conviction of the truth of

Christianity. Let this avowal be accompanied with the widest possible proclamation that no compulsion will be used, no bribe will be given. The consistency and honesty of such declarations would be easily understood by the natives, whereas the neutral and equivocal position which the Government of India has hitherto attempted to maintain has been unintelligible. The mutineers have discredited the sincerity of Government, and have charged it with secret designs of making Christians. Not a voice has been heard against Christian missionaries,—not a complaint against the circulation of the Bible, or of Christian tracts. For here the agents have avowed their object. The irritation has sprung from supposed acts of Government, under a charge equally false and ridiculous. The avowal for which we plead would facilitate and ensure the severance of the last links of the Governmental connection with idolatry. Such links do remain, and must be severed, if we are to plead for mercy before God with clean hands; if we desire to render again unto the Lord according to His mercies, when He has granted us the deliverance we supplicate.

2. Let the toleration of all forms of religions be guaranteed, so far as concerns a man's opinions and his forms of worship, but not so far as to tolerate anti-social customs or immoral practices under the garb of religion. Let the moral law of England be the moral law of India. Very much has been effected of late years in conformity with this principle. Suttees and infanticide have been prohibited; slavery has been abolished; civil disqualifications upon conversion to Christianity have been in some measure removed; the re-marriage of widows has been sanctioned by law. But there remain other measures of a like kind, especially such as are required for the rescue of the female from her present degradation; for the suppression of the public exhibition of indecency in so called religious rites, and for the discouragement of caste distinctions, as forming a barrier against Christianity. A single specimen will show how Government gives legal sanction to such public indecency. An act was passed by the Legislative Council of India (No. 1, 1856), to prevent the sale or exposure of obscene books and pictures. The preamble very properly states, that "The practice of offering for sale or exposing to public view obscene books and pictures, encourages immorality, and it is expedient to make provision for the prevention of such practice." But it enacts that "nothing contained in the act shall apply to any representation sculptured, engraved, or painted on, or in any temple, or on any car and for the conveyance of idols." Yet these temples and cars are the most public and frequented objects of observation to the whole population! The instrument of Divine judgment has been the cherished high caste Bengal army, from which the first sepoy Christian convert was expelled through caste prejudices in the year 1819, by order of the Governor-General, after an official inquiry at Meerut, in which the soldier was acquitted of every charge except that of becoming a Christian on conviction. At Meerut the first blood was shed by sepoys, "Whoso is wise shall observe these things," and will mark in this and other peculiarities of the judgment the reflection of our national sins.

3. Let Government education comprise the teaching of the Word of God. A system of grants in aid of Schools of all denominations having been established, Government has given a general encouragement to education; yet in its own schools it excludes the Bible. The pretence that the Bible will offend prejudices is proved unsound by the fact that missionary schools educate far larger numbers of heathen and Mahomedan children than Government

schools: and heathen rajahs introduce the Christian Scriptures into their schools as an important part of Western literature. Why, therefore, should a Christian Government put such dishonour upon the Book of God? Let this remnant of an almost effete compromise be removed: or let the education of Government be confined to grants in aid on a sufficiently liberal scale to meet the requirements.

4. Besides these public measures the present awful calamities call upon the Christian Churches to make a new and enlarged effort to send forth missionaries to India. Every consideration of self-interest impels us to seek to enlarge the number of those natives who will be bound to us by the surest of all ties, a common faith.

5. The committee would venture farther to suggest that the present would be an appropriate occasion for a great special effort to give Christian instruction in the vernacular languages of India to the masses of the population and to provide them with a vernacular, moral, Christian literature. The question which now trembles in the balance, is whether the masses will rise with the mutineer sepoys, or remain faithful, or at least passive. Yet few attempts have been made for the education of these masses. Missionary societies need to be aided by some separate effort for this object. Might not all supporters of Protestant missionary societies unite together to accomplish this special work? The season is favourable to such a union, as a common calamity has tended to bring all parties together for united prayer. A limited effort, upon this principle, to supply vernacular school-books, is in operation for South India. Such a special work would supply an interesting memorial of a season of unprecedented peril of the honour of England, when the calamities shall be, through God's good providence, overpast.

The ensuing description of the disturbed territory in India gives a reliable view of its extent and large population. It is well worth perusal and suggests many grounds for reflections.

THE NORTH-WEST PROVINCES OF INDIA.

(From the Observer.)

Those portions of the Indian Empire, which are known as "the North-West Provinces," and which constitute that political division which is the scene of the present insurrection, are what may be termed a vice-presidency, and are placed under a Lieutenant-Governor, who is appointed to his office by the Governor-General in Council. As their name indicates, they are in the north-west portion of Hindostan, but the district of the Punjab would be more correctly termed the north-western, as it lies both to the north and west of these provinces. The south-west of the district is bounded by the Bundelcund, the territories of Scindia and Rajpootana; the south by the lower provinces of Bengal, the small native state of Rewah; and the east by Nepaul and Oude. There are included under the authority of the Lieutenant-Governor a number of non-regulation provinces, which comprise the Saugor, Nerbudda, Butty, Khote, Kasim, Jaunsar, and Bawur, Deyrah Doon, Kumaon, Ajmere, and Nemaour. The divisions of the provinces include Delhi, Meerut, Rohilcund, Agra, Allahabad, and Benares, in addition to the non-regulation provinces just named. Delhi is subdivided into five districts—Pauneput, Hissar, Delhi, Rhotuck, and Goorgaon, occupying an area of 8633 square miles, with an aggregate population of 2,195,000, of which by far the greater proportion are engaged in agricultural pursuits, about 750,000 males being returned in the census as agricultural, and 434,000 as non-

agricultural. The Hindoos largely preponderate in numbers over the Mahomedans, the proportion being 855,000 male Hindoos to 307,000 Mussulmans and others not Hindoos. Meerut, the division in which the mutiny first commenced, has also five districts; they are Subarunpore, Mozuffernugger, Meerut, Bollandshuler, and Allyghur. These occupy an area of 9985 square miles, and possess an aggregate population of 4,522,000, Meerut being the most thickly inhabited. The occupations of the inhabitants are more evenly balanced in Meerut than in Delhi, the return showing that 1,283,000 males are non-agricultural, while 1,162,000 are agricultural. The Hindoos (males) number 1,958,000, while the Mahomedans are but 497,000. The third division is Rohilcund, and the names of all its districts are familiar in connection with the mutiny—Bignor, Moradabad, Budaon, Bareilly, and Shahjhanpore. The area of this district is 12,428 miles; its population, 5,217,000. The Hindoos are greatly in excess of the Mahomedans, the former being 2,203,000 (males) to 613,000 of the latter faith, and more than twice as many of the natives are employed in agriculture as in manufactures, the numbers being in the one case 1,895,000, and 904,000 in the other. Agra has made itself also very conspicuous in the mutinous proceedings in these provinces. There is a native Hindoo male population of 2,198,000, and of Mahomedans of 202,000, the Hindoos being ten times more numerous than the Mussulmans. The agricultural population greatly exceeds the non-agricultural, the latter being but 781,000, and the former 1,619,000. The districts of Agra are Muttra, Agra, Furruckabad, Mynpoorie, and Etawah; the extent of the division is 9298 miles, and its aggregate population 4,373,000. The fifth division, Allahabad, comprises the districts the names of which are associated with the most disgraceful and revolting deeds of treachery and cruelty—Cawnpore, Futtehpore, Humeerpoor, Banda, and Allahabad. Within these districts there is a population of 4,526,000, of whom an immense majority are Hindoos, there being 2,166,000 males to only 216,000 Mahomedans, the proportion being, as in Agra, about ten to one, and, as in the other divisions, agriculture absorbs the largest portion of the labour of the natives, the numbers being, agriculture, 1,319,000, and other pursuits 861,000. Benares, the last of the divisions, comprises the holy city Benares, Goruckpore, Azimghur, Jounpore, Mirzapore, and Ghazepore; and, here again the public have become painfully cognisant of the names of the districts. This division is by far the most extensive of any of the provinces, covering 19,737 square miles, and containing a population of 9,437,000—of the males of this division, 4,619,000 are Hindoos, and 528,000 only Mussulmans and other religions. Of these 3,600,000 are engaged in agriculture, and 1,359,000 in other pursuits.

The non-regulation states of Kumaon, Jaunsar, Dehra, Doon, Khote, Kasim, Bhutty, Jaloun and Jansi Ajmere, Mhairwarrah, Saugor, which includes Jubbulpore, from which such distressing accounts have been received, and Nimaour, comprise together an area of 33,674 miles, and a population of 2,945,000. For convenience of reference, these statistics, showing the distribution and religion of the divisions of the north-west provinces, are arranged in a tabular form, and the figures include the whole population male and female:—

	Total Population.	Hindoos.	Mahomedans.
Delhi,.....	2,195,000	1,580,000	615,000
Meerut,.....	4,522,000	3,574,000	948,000
Rohilcund,.....	5,217,000	4,551,000	1,166,000
Agra,.....	4,373,000	3,983,000	390,000
Allahabad,.....	4,526,000	3,200,000	1,326,000
Benares,.....	9,437,000	8,609,000	828,000
Non-regulation Provs.	2,945,000	—	—
Total	33,215,000	24,997,000	5,273,000

The results of the returns of the "occupations" of the natives show that in the case of the Hindoos the largest proportions are, as might be expected from the habits of the people, engaged in agriculture; while, in the case of the Mahomedans, those engaged in non-agricultural occupations are in the majority. The numbers are Hindoos, agricultural, 17,699,000; non-agricultural, 8,024,—total 25,724,000. Mahomedans, agricultural, 1,894,000; non-agricultural, 2,653,000—total 4,547,000. The ratio of population to territory in the north-west province is about 420 inhabitants to each square mile, being considerably greater than that of England, which has but 335 to the square mile. As compared with English counties there are but Middlesex, Surrey, Lancashire, the West Riding, Warwick, and Cheshire, which have a denser population than these provinces, now the seat of the revolt in India. The seat of Government for these north-west provinces is at Agra, and not at Delhi, as is erroneously supposed by many.

At Cornwall, and within St John's Church, the 20th day of May, 1857—Which day the Presbytery of Glengarry met, and was duly constituted.

Inter alia.—Applications from Cote St. George, Dalhousie Mills and Indian Lands for ministerial supervision in Gaelic were made to the Presbytery; whereupon it was moved and unanimously agreed to, that the Presbytery, persuaded of the urgency of these applications, and the evils that would follow the disappointment of them, present a respectful and earnest application to the Colonial Committee of the Church of Scotland for two Gaelic missionaries to labour within the bounds of the Presbytery on the same principle and terms as, the Presbytery understood, the Committee adopt in the Lower Provinces; with the assurance that the Presbytery will use every endeavour to realise the expectations of the Committee in return. The Moderator and Clerk are instructed to forward an extract of the above minute with a detailed explanation of the necessities of the vacancies now within the bounds.

Extracted from the Records of the Presbytery of Glengarry by

PETER MACVICAR, Presbytery Clerk.

MANSE, MARTINTOWN,
July 29, 1857.

DEAR SIR,—Before fulfilling the instructions of the Presbytery respecting the vacancies within the bounds, we have thought it due to the probationers of the Church to obtain a statement of the capabilities of the said vacancies; because, however devoted to their Master's work they may be, it seems to us unreasonable to ask them to leave their native land, and come to labour among a people, of whose willingness or ability to afford a reasonable support to a minister they are altogether ignorant. We know they are sure of this while they continue as missionaries. But they cannot long act in that capacity. They will be urged, we might almost say compelled, by the wants of the people, to accept of fixed charges. Knowing this, we send you such information as we have been able to gather from the ruling elders of the vacant churches, and which may help licentiates to form some idea of the congregations which so earnestly desire their services. It is due to the vacancies also to premise, that they are not, in point of numbers, what they would be in a year or two, were active ministers placed in them—for the services which the Presbytery have been able to render, and the labours of a zealous missionary employed from time to time, owing to the wide field of his operations, have only served to keep the congregations from falling off. But we are persuaded, judging from congregations which have been similarly situated,

that a large increase will attend the labours of settled ministers in our vacant churches.

The following are the vacancies, and the information acquired regarding them:—

Cote St. George.—Has 52 subscribers (mainly heads of families) for the support of a minister. Amount subscribed £59, which, they say, they will raise to about £80. There is an excellent glebe of 50 acres. A manse will be built.

Dalhousie Mills.—Has 71 subscribers (mainly heads of families). Amount subscribed £47. A manse will be built. It is the opinion of the Presbytery, that it would be for the interests of the Church, and the good of both of the above congregations, if they would unite. The churches are not more than three miles apart; and the congregations remain separate mainly on account of the position of the glebe acquired by the Cote St. George people. But we believe that an active conciliatory minister, appearing among them, would unite and render them one of the largest congregations in Canada. For it is to be observed that the number of subscribers in vacant charges does not indicate their whole strength. Many will not subscribe for a minister till they see him, and some never subscribe at all, but pay as though they did.

INDIAN LANDS.—This church is situated in the middle of a large tract of country which had once been reserved as a hunting-ground for the Indians; but it never was used as such, owing to its rapid settlement by a large number of Highlanders. It is now a very populous district, with congregations connected with different branches of the Christian Church. About 30 to 40 families are firmly attached to the Church of Scotland; and there are many more, having no nominal connexion with any communion, who occasionally attend when there is service in the church, who might by pastoral supervision be made good members. The congregation do not wish a minister settled among them for the present, in case they might not be able to satisfy his just expectations; but they earnestly desire the services of a missionary almost exclusively for themselves for a year, in the hope that, by the end of that time, they will be in such a position as to induce him to choose theirs as his permanent field of labour.

VANKLEEK HILL.—The church reclaimed a few months ago from the Free Church. The people are not so destitute, however, as those of the other vacancies, as they are situate 7 and 8 miles respectively from Lochiel and L'Orignal, where they may hear the Word regularly preached by ministers of their own Church.

These are the principal vacancies in this Presbytery. But the first three are the most destitute. Cote St. George and Dalhousie Mills are about 24 and 21 miles east of Lochiel. The Indian Lands Church, again, is about 20 miles west of Lochiel, and 14 north of Martintown, and many of the people belonging to these churches reside at a still greater distance from these places, so that it is physically impossible for them to steadily join their brethren in the neighbourhood in observing the ordinances of God's House. But this is not all. In both districts the Gaelic is almost the only language used, and, therefore, the Presbyterial supply devolves altogether on three Gaelic-speaking members, who have very extensive fields and overgrown congregations to attend to, which already overtax their time and strength; and even the supply they are able to render can only be given in September and the winter months, owing to the communion seasons in summer, and the periodic rains in spring and the fall.

There may be some other things which might be mentioned, but the foregoing are, we believe, sufficient to show the necessities of the vacant charges within the bounds; wherefore we

beg respectfully to solicit the attention of the Colonial Committee to the accompanying minute of Presbytery, with the earnest hope that two Gaelic labourers may be found ready to "come over and help us."—We remain, &c.,

DONALD MACDONALD, Moderator of the Presbytery of Glengarry.
PETER MACVICAR, Presbytery Clerk.

We insert in this No. a Circular from the Treasurer of the Ministers' Widows' and Orphans' Fund, addressed to Ministers, with a Statement to be read from their Pulpits. We trust that they will have the effect of eliciting an increased liberality in behalf of this excellent Fund.

MINISTERS' WIDOWS' AND ORPHANS' FUND OF THE PRESBYTERIAN CHURCH OF CANADA, IN CONNECTION WITH THE CHURCH OF SCOTLAND.

MONTREAL, December 15, 1857.

DEAR SIR,

I beg leave to enclose the reports connected with this Fund which were submitted to the Synod and approved at its last meeting.

I take the present opportunity of reminding you that the time appointed by the Synod to take up a collection in aid of this Fund is the first Sabbath in January, and it is most desirable that the time should be adhered to as closely as possible, keeping in view the interests of the Fund.

The Board of Managers think that the very gratifying increase of the Congregational collections proves that the people are more alive to the importance of the Scheme than they have hitherto been. Nevertheless some Congregations give but little, and might be induced to give more if Ministers would advocate the claims of the Fund, and urge upon their people the duty of aiding it.

There are now 18 widows receiving annuities from the Board—a large number out of so small a body. I would take the liberty of suggesting to you to state this to your Congregation, and also to read the enclosed Statement, and any portions of the Reports that would, in your judgment, tend to call forth their liberality; also to give due notice of the time when the collection is to be taken up.

I am, dear Sir,

Your most obedient servant.

JOHN GREENSHIELDS,

Treasurer.

Ministers' Widows' and Orphans' Fund.—Statement to be read to Congregations.

By the appointment of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, the Annual Collection in behalf of the "Ministers' Widows' and Orphans' Fund" will be made on the first Sabbath of January, or as soon after as may be convenient.

The Board of Managers deem it their duty to remind Congregations of this appointment, and to press upon their attention the claims which this Scheme has on their liberality.

Many who took a deep interest in the prosperity of our Church, early perceived that a scheme of this nature was indispensable to its progress and efficiency, and, when the Widows' and Orphans' Fund was at length organised, several Congregations hailed its establishment with satisfaction, as it afforded them an opportunity of discharging a duty which they felt to be of sacred obligation. The increase of congregational collections for the past year tends to show that their conviction of the importance of this Scheme, and of their duty in respect to it, is more generally felt by Congregations. Yet the Managers of the Fund would fail in discharging their duty were they to allow the impression to go abroad that this conviction

was universally or even generally felt. The contributions of some Congregations are so disproportioned to their wealth and numbers as to be incompatible with their duty to the Church, while they exhibit great insensibility to moral obligations of the highest order. In the present circumstances of the country an adequate return cannot be, at least has not been, made for Ministerial labor. Ministers are consequently unable to lay up anything for the support of their families, if, in the providence of God, they should be early removed from them. The possibility of such a contingency as this must press continually on the mind of a Minister, and cannot fail to have an injurious effect on his ministrations, unless he perceives the power of a living faith animating the breasts of those to whom, in poverty and the endurance of many privations, he has faithfully dispensed the riches of the grace of Christ. No one, duly sensible of the civil as well as the spiritual advantages that result from the regular dispensation of religious ordinances, would fail to express his gratitude to the Giver of all good for such inestimable blessings, and he would feel it to be a duty pressing on his conscience to receive, in so far as lay in his power, the anxieties of a Minister of those whose temporal wants he was bound to supply. The Managers would therefore desire to rest the claims of this Scheme for support chiefly on the obligations to discharge a Christian duty.

But they would be deficient in their own duty did they not bring under consideration of every Congregation the injurious effects of indifference to the success of this Scheme on the welfare of the Church. It is not to be expected that any number of young men, however piously disposed, can be induced to study for the Ministry with the certain prospect before them not only of a life of poverty and toil, but also of leaving their wives and children in want, and uncared for by those to whose best interests they had devoted their time and strength. As a matter of equity, therefore, as well as from a regard to the prosperity and growing efficiency of the Church, the Managers of the Widows' and Orphans' Fund would earnestly solicit the liberal aid of every member of every Congregation in behalf of their operations.

Besides, when they state that 18 widows with their children now receive annuities from this Fund who would otherwise have been left helpless and destitute on the cold charities of the world, the Managers are persuaded that this fact will appeal to the sympathies and liberality of every Christian heart with a force which no language they could use can strengthen.—Read Matt. XXV., 34—40.

All collections must be made and transmitted to the Treasurer before the 1st of April next.

QUEEN'S COLLEGE.

We have learned with much satisfaction that the Rev. J. Cook, D. D., of Quebec, has consented to discharge the duties of Principal of this Institution during the winter, and also to assume the charge of the Theological class for the Session.

The Church is laid under a real obligation of no light character by the assumption of these duties by Dr. Cook in the present emergency. We trust that ere another session come round, a permanent appointment to this important office may be made. We should be glad if Dr. Cook could be induced to accept the appointment, but fear there is no hope of his doing so.

The attendance in the various faculties of the College is very encouraging.

NOTICE TO

SUBSCRIBERS IN ARREARS.

We have taken the trouble of going over the *Dispatch Book* with the view of ascertaining Subscribers in arrears. We send with this No. accounts, amounting to £80, due by 125 Subscribers, the most of whom have continued to receive the *Presbyterian* regularly for six years without making a single remittance. This is bad enough. We have retained a list of these parties, and beg to assure them that, unless their arrears are paid up before the end of the present month, they will have themselves to blame if their names shall be thereafter erased from our *Subscription List*.

SUBSCRIPTIONS RECEIVED SINCE OUR LAST PUBLICATION.

J. McCuaig, St. Polycarpe,	'57	0	2	6
A. Drummond, Kingston,	'57-8	0	5	0
M. McPherson, Kincardine,	'57-8	0	5	0
W. M. Wilson, Smcoco,	'57	0	2	6
D. Crawford, Inverness,	'57-8	0	5	0
M. Main, Melbourne Ridge,	'58	0	2	6
Wm. Mudie, Kingston,	'57-8	0	5	0
John Wylie, Matilda,	'57	0	2	6
H. Figsby, Lachine,	'58	0	2	6
J. Meikle, Lachute,	'58	0	5	0
J. Bensley, Woolwich,	'56-7	0	5	0
Alex. McDougall, Thorah,	'57	0	2	6
James Waddell, Mara,	'57	0	2	6
J. McCuaig, Thorah,	'57	0	2	6
John Anderson, Thorah,	'57	0	2	6
Depty Com. Gen. Thompson, St. Johns,	'57-8	0	5	0
D. Campbell, London, C. W.,	'56-7	0	5	0
Wm. Chalmers, "	'58	0	2	6
James Dunbar, "	'58	0	2	6
Margaret Fraser, "	'58	0	2	6
John Porter, "	'58	0	2	6
John McKenzie, "	'58	0	2	6
Rev. R. G. McLaren, "	'58	0	2	6
A. Carmichael, Fingal,	'58	0	2	6
John Stevenson, "	'58	0	2	6
H. Dunning, Cumberland,	'57	0	2	6
Rev. P. Lindsay, "	'58	0	2	6
Mrs. Lamont, Montreal,	'58	0	2	6
Miss McKenzie, Melbourne,	'58	0	2	6
Wm. Ireland, Kingston,	'57-8	0	5	0
Miss A. Gibson, "	'57	0	2	6
John Paton, "	'58	0	2	6
Hon. John Hamilton, Kingston,	'58	0	2	6
Rev. J. Paton, Ancrum, Jedburgh, Scotland,	'58	0	2	6
Rev. Dun. Morrison, Brockville,	'58	0	2	6
W. Beattie, Lyn, P. O.,	'58	0	2	6
R. Carroll, Kingston,	'57-8	0	5	0
A. Davidson, "	'57-8	0	5	0
Mrs. Murdoch McKenzie, Williams,	'58	0	2	6
John Levie, Williams,	'58	0	2	6
Alex. Matthews, Montreal,	'58	0	2	6
D. Allison, Halifax,	'58	0	2	6
Hon. J. Ferrier, Montreal,	'57-8	0	5	0
Mrs. McCulloch, "	'58	0	2	6
J. Shaw, Stamford,	'57	0	2	6
Mrs. Hew Ramsay, Montreal,	'58	0	2	6
J. Lumsden, Arran,	'55-6	0	5	0
Rev. J. McEwan, London,	'57	0	5	0
Rev. Professor Mowat, Kingston,	'58	0	5	0
Arch. M'Murphy, Nottawasaga,	'55-6	0	5	0
John Taylor, "	'57	0	2	6
Rev. Jno. Campbell, "	'58	0	2	6
Alex. Dunlop, Pickering,	'57-8	0	5	0
Judge A. Logie, Hamilton,	'57-8	0	5	0
Alex. Fraser, Drummond,	'57-8	0	5	0
D. McKay, Pickering,	'58	0	2	6
D. Taylor, "	'56-7	0	5	0
Mrs. Wm. Dow, Whitby,	'58	0	2	6
Alex. Robb, Toronto,	'56-7	0	5	0
R. Dawson, Kingston,	'56-7	0	5	0

Rev. P. Ferguson, Kingston,	'58	0	2	6
W. Campbell, Milton,	'58	0	2	6
Reading Room, Peebles, Scotland, '56-7,		0	5	0
Athenæum Reading Room, Halifax, '56-7,		0	5	0
R. G. Noble, Halifax,	'56-7	0	5	0
Robert Noble, "	'56-7-8	0	7	6
S. Noble, "	'57-8	0	5	0
J. Mitchell, Montreal,	'57-8	0	5	0
George Mallock, Brockville,	'57-8	0	10	0
Mrs. James Mathie, "	'54-5-6-7-8	0	12	6
David Robertson, "	'55-6-7-8	0	10	0

[Advertisement.]

To FORMER SCHOLARS OF ST. MAURICE ST. OR ZION CHURCH, SABBATH SCHOOL, MONTREAL.—Individuals, whether male or female, who have been at any time connected with the above School, will confer a favor by informing the Committee of their present place of abode, stating whether they are connected with a Christian Church and giving any interesting particulars relating to the School, either during or subsequent to their connection with it. Letters to be addressed to the Secretary, Mr. F. E. Grafton, Montreal, C. E.

American and Canadian religious papers will oblige by giving the above an insertion.

CANADA SUNDAY SCHOOL UNION.

THE attention of Superintendents of Sunday Schools is respectfully invited to the stock of LIBRARIES, ELEMENTARY BOOKS, CATECHISMS, HYMN BOOKS, UNION QUESTIONS, TEACHERS' CLASS BOOKS, and SUNDAY SCHOOL REQUISITES generally constantly kept on hand at the Depository, 43 Great St. James Street, Montreal. The following from the publishers in Edinburgh have been added, viz:—

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Canada Sunday School Union Depository.
Montreal, 9th Nov., 1857.

MISSION TO JERUSALEM.

THE Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, having sanctioned a MISSION TO JERUSALEM, and Funds being on hand, is now desirous of making an agreement with a suitable qualified MINISTER willing to enter into an engagement for a term of years, and to proceed forthwith to the Holy City.

Information can be obtained from the Convener of the Jewish Mission Committee, to whom applications, accompanied with testimonials, may be addressed.

ROBERT BURNET,
Convener.

Hamilton, C. W., Sept., 1857.

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