

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

L'Institut a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- | | | | |
|-------------------------------------|---|-------------------------------------|---|
| <input type="checkbox"/> | Coloured covers /
Couverture de couleur | <input type="checkbox"/> | Coloured pages / Pages de couleur |
| <input type="checkbox"/> | Covers damaged /
Couverture endommagée | <input type="checkbox"/> | Pages damaged / Pages endommagées |
| <input type="checkbox"/> | Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée | <input type="checkbox"/> | Pages restored and/or laminated /
Pages restaurées et/ou pelliculées |
| <input type="checkbox"/> | Cover title missing /
Le titre de couverture manque | <input checked="" type="checkbox"/> | Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées |
| <input type="checkbox"/> | Coloured maps /
Cartes géographiques en couleur | <input type="checkbox"/> | Pages detached / Pages détachées |
| <input type="checkbox"/> | Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire) | <input checked="" type="checkbox"/> | Showthrough / Transparence |
| <input type="checkbox"/> | Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur | <input checked="" type="checkbox"/> | Quality of print varies /
Qualité inégale de l'impression |
| <input checked="" type="checkbox"/> | Bound with other material /
Relié avec d'autres documents | <input type="checkbox"/> | Includes supplementary materials /
Comprend du matériel supplémentaire |
| <input type="checkbox"/> | Only edition available /
Seule édition disponible | <input type="checkbox"/> | Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées. |
| <input type="checkbox"/> | Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure. | | |
| <input checked="" type="checkbox"/> | Additional comments /
Commentaires supplémentaires: | | Continuous pagination. |

The Presbyterian.

A MISSIONARY AND RELIGIOUS RECORD

OF THE



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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

CONTENTS.

PAGE		PAGE		PAGE
	CHURCH IN CANADA.			
	Congregations of St. Andrew's Perth, and St. Paul's, Montreal.....	185		
	Death of Hon. John McGillivray.....	185		
	Lancaster New Church.....	185		
	Queen's College, Kingston.....	185		
	CHURCH IN THE LOWER PROVINCES.			
	Presbytery of Halifax.....	185		
	Do. P. E. I.....	186		
	Rev. Wm. Snodgrass.....	187		
	Queries addressed by the Synod of N. S. &c.....	187		
	CHURCH OF SCOTLAND.			
	Glasgow Mission to Scutari.....	187		
	Madras—Baptism of a Hindu Female..	188		
	Letter—Rev. J. C. Lehner.....	188		
	Death of Do Do.....	189		
	Ecclesiastical Items.....	189	SELECTIONS.	
	COMMUNICATIONS.		Kirwan's Impressions of Canada.....	194
	Missionary to Moncton, N. B.....	190	Queen's College Medical School.....	195
	Sabbath School Missionary Efforts, (continued).....	191	Cromwell's Soldier's Bible.....	196
	Visit to Jerusalem, Plains of Jericho, &c.....	192	Leila Ada.....	196
	MISCELLANEOUS.	193	Consolation to Bereaved Parents.....	197
	NOTICE OF BOOK.		Systematic Benevolence.....	198
	51st Report of British and Foreign Bible Society.....	194	Go work to-day.....	198
	POETRY.		The Rev. Dr. Cunningham in Glasgow..	198
	In memory of Lehner, the Jewish Missionary.....	194	Prize Essays on the Sabbath.....	199
	To Little Lizzie.....	194	Minister's Widows' and Orphans' Fund.....	199
			French Mission Fund.....	199
			Education Fund.....	199
			Synod of Canada Jewish Mission.....	199
			SUBSCRIPTIONS.	200
			ADVERTISEMENTS.	200
			CONTENTS for 1855.	201

No. 12, December, 1855.

VOLUME VIII.

Price 2s. 6d. per annum.

THE CHURCH IN CANADA.

We have much pleasure in extracting the following announcements from the October number of *The H. and F. Miss. Record*.

From the Missionary Association in connexion with St. Andrew's Church, Perth, C. W., per Rev. W. Bain, and an anonymous friend, for
 India Mission, £5 12 0
 Jews' Conversion, 5 12 0
 Mission to Turkey or Crimea, 4 0 0
 British and Foreign Bible Society 6 0 0

£21 4 0

From St. Paul's Congregation, Montreal, per Rev. Robert McGill, D. D., £33 to the Foreign Mission Scheme.

DEATH OF THE HON. JOHN MCGILLIVRAY.

We regret to have this week to announce the demise of this much esteemed and highly respected gentleman. He died at his residence near Williamstown, Glengary, on Saturday last after a lingering illness at the advanced age of 78 years. Mr. McGillivray was a native of Inverness-shire, Scotland, which place he visited a few years ago, having, we understand, fallen heir to a large estate in that place. He was formerly a partner in the Hudson's Bay Company, from which he retired with a handsome competency, and afterwards filled many offices of honour in his adopted country, and was one of those who contributed largely to render Canada renowned for her sterling loyalty to the Sovereign to whom she owed allegiance. As a perfect gentleman in society, and a pious Member of the Church of Scotland, his memory will be long cherished by every one who possessed the honour of his acquaintance, as well as by all those who knew him only through the fame which his good repute had gained him.

Cornwall Constitutional, Oct., 1855.

LANCASTER NEW CHURCH.

On a recent visit to the village of Lancaster we were much struck with the many improvements that have lately been made there in the shape of new Buildings, &c.—But with none were we so much pleased as with the new Presbyterian Church, which is situated on the rising ground behind the Village, and is an object of beauty and admiration to all around. It is truly a handsome edifice, and reflects the highest credit on the taste and devotedness of the Presbyterians of Lancaster who have grudged no labour and spared no cost, that a suitable house might be erected, wherein the Lord "might record His name, and come unto them and bless them."

This Church, we understand, was commenced about 8 years ago, in accordance with a plan drawn by James Doull, Esq. Architect. The walls were raised at that time, and the roof was finished under the able superintendence of Mr. John Stuart, builder, who did ample justice to his part of the work. From the scarcity of funds or some such cause nothing farther was done until last spring, when the Building Committee resolved to make every exertion to have it finished before winter; and, to the lasting honor of several of its members, be it said, that they hardly gave rest to their bodies or repose to their minds till their resolution was carried into effect, and the desire of their hearts realized.

For this purpose they were fortunate in securing the services of an active and experienced Builder, Mr. William Ferguson, Vankleek Hill, who fulfilled his contract "in a neat, substantial and workman-like manner, and considering the great amount of work he had to perform viz: the seating, plastering and painting of the whole in the short space of 5 months, was enabled to deliver the key of the Building so handsomely finished that it will vie in every respect with any other of the same kind in Canada.

So highly satisfied were the Committee with Mr. Ferguson's work and conduct altogether that they unanimously resolved to present him with

the sum of £50 over and above his contract price, thereby giving him "a substantial token of their approbation and a good recommendation to any other Congregation who may require his services."

The Church was opened on Monday, the 20th October, by the Revd. Mr. McPherson, Minister of the congregation, who offered up a solemn and fervent prayer in the Gaelic language, and was followed by the Revd. Dr. Mathieson, of Montreal, and the Revd. Mr. Urquhart, of Cornwall, who severally delivered eloquent and appropriate discourses in English to attentive, delighted and overflowing audiences.

It must now be a matter of great joy to the Congregation that, in God's Providence, they have been enabled to erect for themselves a House of Prayer. We trust that "glorious things" will afterwards be said of it and them, and that, under the pious ministrations of their able and affectionate Pastor, Sabbath after Sabbath will find them increasing in holiness, and in the knowledge of the Saviour, so that at last, when they are called from the Tabernacle on earth, they may be found meet for taking their places in the Temple above, "that House not made with hands—eternal in the Heavens."—*Cornwall Constitutional*.

QUEEN'S COLLEGE, KINGSTON.

The claims of this excellent Institution have been so frequently set forth in the columns of our periodical that we deem it at present only necessary to submit the subjoined documents without any comment.

AT KINGSTON, AND WITHIN ST. ANDREW'S CHURCH THERE,

Wednesday the Third Day of October, One Thousand Eight Hundred and fifty-five years.

The which day the Commission of the Synod of the Presbyterian Church of Canada, in connec-

tion with the Church of Scotland, met, and was constituted with prayer by the Rev. Professor Williamson and with the election of the Rev. John B. Mowat as Clerk.

"The interests of Queen's College having been submitted for consideration, and in particular its financial resources in relation to the buildings recently acquired, 'The Commission,' *inter alia*, appointed the Rev. Dr. Skinner and Mr. J. B. Mowat a Committee to draw out and transmit to all the Congregations a Circular upon the subject of a collection for the College Buildings, urging the punctual payment of the instalments still due by those Congregations which have already subscribed, and calling the attention of such Congregations as have not yet subscribed to the imperative duty of making prompt and liberal contributions to this very important object."

(A True Extract,) J. B. MOWAT,
Clerk of Commission.

KINGSTON, 3rd October, 1855.

DEAR BRETHREN,—In obedience to the appointment cited above, we, the undersigned, do hereby earnestly invite your immediate attention to the claims of Queen's College on your prompt and liberal contributions.

After the full information which has been laid before you, during the progress of the past two years, by means not only of the printed Acts of Synod, of the "Presbyterian," and of previous circulars, but also of the personal visits and the luminous and stirring addresses of the learned and zealous Professors themselves, as the Delegates of the Synod, there can be no necessity that we should now expatiate either on the demands of this Province for a thoroughly educated Christian Ministry, or on the success which has hitherto attended the efforts of our Church in rearing such an Institution as the University of Queen's College for the purpose of meeting those demands.

You know that Queen's College is the only Institution in British America which affords to Students for the Holy Ministry in our Church the benefit of a complete and finished ministerial education.

You are also fully aware that, in addition to the provision which already had been made in a Royal Charter of Incorporation with distinguished powers and privileges, and in a corps of accomplished Professors with a Library and Apparatus, the necessity was recently found to be imminent of securing commodious buildings, while at the same time a rare opportunity presented itself of acquiring such buildings on terms highly advantageous.

Animated by the rising prosperity and extending usefulness of the Institution, as well as fortified by the countenance of the Synod and assurances of support from many and reliable sources, the Board of College Trustees negotiated the purchase and took possession of the commodious and beautifully situated buildings, having become bound for the payment of the purchase-money in a series of periodical instalments.

The first of these instalments has been paid, and the term for the payment of the second is rapidly approaching.

The Commission of Synod has found that, in order to meet this second instalment, the Trustees are dependent entirely on the prompt liberality of the Churches in making and forwarding their collections, and on the punctual observance by individual subscribers of their stipulated terms of payment.

The Commission has also learned with great concern and regret that various congregations, some of them esteemed prosperous and wealthy, have not as yet forwarded to the Treasurer a single collection, and that not a few subscribers have hitherto failed to remit even their first instalment.

Where this is attributable to negligence or forgetfulness, either on the part of individual subscribers, or of ministers and sessions in withholding from their Congregations the proper counsels and opportunities, it is certainly without excuse; and in all cases the Commission desire

earnestly to press upon the attention of such Congregations as have not yet subscribed the imperative duty of making prompt and liberal contributions to the very important object which forms the subject of the present communication.

Suffer us then, dear Brethren, to appeal at once to your Christian sympathy and honour, and to entreat of you, for the sake of this cherished Institution and ornament of our Church, for the encouragement of its talented and laborious Professors, and for the immediate relief of its Board of Trustees, whose enterprise and efforts are above all praise, that you will forthwith and without delay use all possible diligence in transmitting to the Treasurer of the Board your anxiously expected collections, or your promised instalments.

Most faithfully yours, in Christ's bonds,

JOHN SKINNER, D. D., }
JOHN B. MOWAT, } Committee.

QUEEN'S COLLEGE, KINGSTON, C. W.

October, 1855.

REVEREND AND DEAR SIR,—In anticipation of the time, now near at hand, when a second annual payment will be due on account of the property lately purchased for the use of QUEEN'S COLLEGE, the Board of Trustees beg to remind the Congregations and Members of our Church in Canada that, to pay this, they must depend entirely upon their liberality, as no funds at present exist for meeting the claim. Ministers and Kirk Sessions are therefore earnestly solicited to take immediate steps for the collection of the second instalment of subscriptions, which, it was intimated, would be called for early in December. The amount thus collected, it is hoped, will be remitted to the Treasurer before the close of the year, in order to save the Trustees from a position so embarrassing as that of having no funds to meet the payment when it becomes due.

The Board of Trustees would also take this opportunity of appealing to the Congregations in which nothing has been done in behalf of a scheme so necessary to the vital interests of our beloved Church. Due provision for the education of young men intended for the Ministry is so important, and the duty of contributing to this so plain, that it is believed lengthened arguments need not be adduced.

The position of this country, distinguished for the wonderful prosperity with which she has been blessed, may well be urged as a reason for enlarged liberality. So rapidly is Canada now increasing that, unless our contribution are now greatly augmented, the Church cannot keep pace with the population. Nay—she has scarcely been able to provide Ministers for comparatively long established congregations. A vast field, already white unto the harvest, is thus presented for our Christian efforts, in which the labourers are but few; and no other agency, under the Divine blessing, is more important in providing those who will enter the field than that afforded by the Institution on whose behalf we now address you.

Needs more be said to those who love the Saviour, and who have at heart the interests of that Branch of His Church which has been planted among us? "Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity, for God loveth a cheerful giver."

I remain,

Rev. and Dear Sir,

Respectfully yours,

JOHN PATON,

Secretary to the Board of Trustees.

THE CHURCH IN THE LOWER PROVINCES.

PRESBYTERY OF HALIFAX.

HALIFAX, October 3rd, 1855.

Which day the Presbytery of Halifax met and was constituted with prayer.

* * * * *

The Rev. G. W. Sprott, B. A., Clerk of the Presbytery, then intimated that his engagement with the Colonial Committee expired in the month of November, and that it was his intention at that time to return to Scotland. Mr. S. took occasion to thank the members of Presbytery for the great kindness and forbearance which he had always experienced at their hands; and, after alluding to the perfect harmony and goodwill which had existed throughout between him and the clergymen whom he had assisted—and to the satisfaction with which he looked back upon his intercourse with them—asked for a Presbyterial certificate. After some conversation it was resolved that the Moderator and Mr. Scott be appointed a committee to draw up a testimonial in his favour, to be submitted to a *pro re nata* meeting of Presbytery to be held on the first Wednesday of November.

The Moderator was further instructed to draw up and submit to next meeting a letter to be sent to the Colonial Committee of the Church of Scotland, asking them to send one or more Missionaries to the Presbytery of Halifax as soon as possible.

The Presbytery then adjourned, to meet at Halifax on the 1st Wednesday of November.

PRESBYTERY OF P. E. ISLAND.

A meeting of this Court was held in St. James' Church, Charlottetown, on the 3rd ult., the Rev. A. McKay, Moderator.

There appeared Messrs. Morpeth, Anderson and McNeill in behalf of the trustees and congregation of St. James' in the City of Charlottetown—and laid on the table an invitation to the Rev. William Snodgrass to be minister of that church, now vacant in consequence of the completion of an engagement for a limited period which Mr. Snodgrass had, in absence of church courts, entered into with the congregation. Mr. Snodgrass's letter of acceptance was also laid on the table. These documents were read and sustained. It was agreed that the Presbytery meet on Friday, the 19th inst., at 2 p.m. to moderate in a call to Mr. Snodgrass; and that the Rev. A. Pollok, of New Glasgow, N.S., be invited to conduct Divine Service on that day, and, in case of his not being able to accept this invitation, Mr. McKay was appointed to preside. It was further agreed that Mr. McKay preach in St. James' Church on Sabbath, the 7th inst. and give intimation of this appointment.

The Court met again, according to adjournment, on the 19th ult. The Rev. A. Pollok was received as an associate member. The edict intimating the appointment of Presbytery to meet this day to moderate in a call in favour of the Rev. W. Snodgrass to be minister of St. James Church, was returned, duly executed. The Rev. A. Pollok then went to the pulpit and preached from these words of Math. ch. 22, v. 42: "What think ye of Christ?" and at the conclusion of the services intimated that the Presbytery were now to proceed to discharge the duty for which they had specially met. A form of call was thereupon produced and read by the presiding minister, and then signed by the trustees, elders, members and adherents of the congregation, who were present. Intimation was then given that the Presbytery were now ready to receive objections to Mr. Snodgrass, but none were offered.

Whereupon the Presbytery agreed to sustain the call, as also a bond submitted by the trustees, stipulating the amount of stipend and the mode of payment. The call was then put into the hands of Mr. Snodgrass, and he was asked whether he accepted of the same. Mr. Snodgrass gave reasons why this question should not be urged at present, and craved the Presbytery to allow the call to lie open for a few days that it might be more fully signed. The call was then lodged in

the hands of Mr. J. W. Morrison, and ordered to be left at his store for additional signatures. The Presbytery further directed the call to lie open in this place on Monday the 22nd inst. between the hours of 12 and 2; and Mr. Pollok was instructed to give intimation of these arrangements on Sabbath first. The Presbytery then adjourned.

The Presbytery met again according to adjournment in St. James' Church on Monday the 22d ult., Rev. A. McKay, Moderator. The call in favour of Mr. Snodgrass, with 186 names appended, was put into his hands, and accepted by him. The Presbytery thereupon resolved to proceed with his Induction, and appointed the same to take place on Sabbath the 14th. November,—the Rev. Alex. McKay to preach and preside—and one of the ministers of the Presbytery of Pictou to be requested to address minister and people. The Presbytery also appointed the Rev. A. Pollok to preach in St. James' Church on Sabbath first and to serve an edict to the above effect, it being understood that Mr. Pollok is at liberty to procure a substitute.

The Presbytery then adjourned to meet in this place on Monday the 5th. of Nov. to make the usual inquiries into the affairs of the congregation.

THE REV. WM. SNODGRASS.

WE publish in another column the proceedings of Mr. Snodgrass's induction to St. James' Church, Charlottetown. For the sake of that congregation and the general interests of the Church of Scotland in the Lower Colonies, we rejoice at the formation of this pastoral tie. Mr. Snodgrass has already officiated for three years in Charlottetown. He arrived there at a period when the Church courts were in abeyance, and was left to act at his own discretion. Though sent by the Colonial Committee as a Missionary to P. E. Island, he saw the importance of attending chiefly to the congregation of St. James, and accordingly entered into an arrangement to officiate as minister there for three years. During that time we have heard frequently of the ability and acceptableness of his preaching, and we are much gratified to find he has now been unanimously called to be their permanent pastor, and that his settlement promises to be most harmonious. During the past three years our Church has assumed a very different position from that in which it was previously—and in the efforts to rebuild it, the labours of which have been heavy on account of the limited agency, Mr. Snodgrass has borne a principal part. As a man of talent and learning, zeal and business habits, he has very few equals in the ministry of any denomination, and, now that he is thoroughly committed to the Colonial field, we have no doubt that he will prove a pillar in Zion. The congregation of St. James' have great reason to be thankful to the Disposer of all events that they have secured the services of such a clergyman, who, we have no hesitation in saying, is one among a thousand. We are very glad to learn that they are about to show their appreciation of his labours, and to consult their own prosperity as a congregation by erecting without delay a Manse. It is only in this way by congregations encouraging their clergymen, and coming forward and aiding in a generous and liberal support, that we can expect our Church to flourish. It is utterly foreign to the history and spirit of the Church of Scotland for her, like some of the sects around us, to exact, as a condition of admission to the holy communion, a promise to support the ordinances of religion. Still our people must give cheerfully and liberally.

Indifference must give place to zeal, and grumblers must become workers, if the Church is to supply even the spiritual wants of her own children.—*Halifax Monthly Record* for Novr.

QUERIES

Addressed by the Synod of Nova Scotia to the different Clergymen having pastoral charges within its bounds.

1. When and by what Presbytery of the Church of Scotland were you ordained?
2. By whom were you appointed a Colonial Minister, and how long have you been settled in your present charge?
3. What is the extent of the district to which your labours are confined, its greatest length and breadth?
4. Do you preach in one or more places of worship? Mention their names, and their distance from each other.
5. How many of these Churches are secured by a proper deed for the exclusive use of the Ministers of our Church?
6. How many of the Trustees of the Church or Churches in which you officiate are Communicants?
7. Are the Churches in which you preach in a finished or in an unfinished state? And, if unfinished, are there any steps taken to put them into proper repair?
8. Are Collections made in the different places of worship within your bounds every Lord's Day? What is the annual amount, and to what purposes are they applied?
9. How are the Funds raised for the support of Religion in your Congregation, by seatrents, annual subscriptions, collections, &c. and what amount arises from each?
10. Is there any Debt upon the Church or Churches in which you minister? What is the amount, and by what means is it to be ultimately liquidated?
11. Would you require any additional Places of Worship to accommodate the people attending your Ministry?
12. Have you any preaching Stations during the week?—Mention the number, and how often you visit each?
13. Do you make occasional visits to the settlements in the adjoining districts? Can you name those in your neighbourhood which are most destitute of Religious Ordinances, and state what provision ought to be made for them?
14. How many miles do you travel every year by land and water in the performance of your ministerial duties?
15. What is the state of Education in your district? What is the number of Schools in actual operation? Are any of the Teachers Members of the Church of Scotland? Are the Scriptures generally read, and religious instruction imparted to the young?
16. What is the system of Education pursued in the schools? Are the Teachers capable of giving instruction in Latin, Greek, Mathematics, &c., and are the books commonly used?
17. Have you any control over the course of Education?—What is its extent, and how is it exercised?
18. Are there any Sabbath Schools connected with your Congregation? Are these under your superintendence and that of your Session? And what is the number of scholars in each?
19. Will you specify the means which you employ for imparting religious instruction to your people during the week?
20. Can you state, as nearly as possible, the numbers of individuals connected with your Congregation, distinguishing those belonging to each district, also the number of families, and of Communicants under your charge?
21. How often is the Sacrament of the Lord's Supper dispensed to your people during the year?

And are the week-day services before and after the Communion kept up as in Scotland?

22. Have you a regular Session? What number of Elders? Have they been ordained according to the rules of our Church?—and are different districts assigned to them?

23. Do you keep a regular Register of Baptisms, Marriages and other occurrences in your Congregation?

24. What is the annual stipend paid to you as Minister?—Whence is it derived? And how is it secured?

25. Is your stipend paid in money, in produce, or in both, and what proportion of each?

26. Have you found any difficulty in realising the amount guaranteed? If so, has this arisen from inability or disinclination to support the Gospel?

27. Have you a Manse and a Glebe, or any provision in lieu of them, and to what extent?

28. Are there any Church lands granted to your Congregation, and applied for your benefit?

If not, are there any in your neighbourhood, which might be purchased and secured to the Minister in all time coming?

29. Have you any provision for Ministers' Widows amongst you? Or is there any prospect of such a fund being formed?

30. In what way do you conceive that the Parent Church could render the greatest assistance to you, as individual Clergymen, and as subordinate Courts? And how could the Funds, which may be raised in Britain, be expended among you to the best advantage?

31. Are there any subjects, connected with Literature and Religion, deserving of attention, but which are not comprehended in the above Queries?

NEW GLASGOW, 16th November, 1836.

THE CHURCH OF SCOTLAND.

GLASGOW MISSION TO SCUTARI.

THE Rev. Mr. Macnair has arrived safely at Scutari. He and Mr. Fergusson have each written the Secretary, expressing their happiness in each other's society, and their common gladness in carrying on the work of the Mission together. Indeed two more devoted men for such Christian labour could hardly be found; and the friends of the Mission should therefore thank God and take courage.

We regret exceedingly to announce the return of Mr. Fergusson to this country from bad health. Mr. Macleod has received a note from him, dated "on board the Arabia nearing Malta, 27th Aug.," in which he says:—

"My dear Mr. Macleod,—I suppose Mr. Macnair has already somewhat prepared you to hear of my return to Scotland for a time. A medical Board, on the 20th instant, decided upon sending me Home, and I am thus far on my way, feeling, I think, rather stronger since I left Scutari. The weather is calm, and I have not suffered much from sickness. I hope by the time we arrive at Portsmouth to be considerably improved. My instructions are to report myself at the Horse Guards on my arrival.

"I left two Presbyterian chaplains at Scutari. Mr. Drennan, who was expected to have gone to the Crimea, was fortunately detained; and, now that I have been sent off, he will of course remain where he is. I am extremely glad of this, both for the sake of the work and for Mr. Macnair's sake; for, had he been left at Scutari alone, his

benevolent disposition would have prompted him to over-work himself."

"I naturally feel disposed to inquire wherefore it is that I am again in so short a period returning to my native country. I would rather not have done so at this time, and should be sorry if anything occurs to prevent my going back. But the Lord doth not give account of any of His matters. I feel sure that all is well, and I desire to feel ready to obey His will. I shall ever rejoice that I have been engaged in this great work. I have only to lament that there has been a 'need-be' for so much of my time being spent on the bed of affliction."

We earnestly hope that his valued life may be spared, and his valued labour resumed. Since the above was in type, Mr. Fergusson has arrived in Scotland, and hopes soon to be able to return to the East.

The following communication has also been received from Mr. Macnair:—

'Scutari,' 27th August, 1855.

"My dear Sir,—My last letter, dated the 13th inst., would acquaint you that it was not unlikely that Mr. Fergusson might be ordered home for a time for the benefit of his health. I write now to let you know that, a medical Board having sat upon his case, this resolution was unanimously come to, and accordingly he embarked on Friday last, the 24th inst., on board the steamer Arabia. The same vessel takes home the Rev. Mr. Fraser, and also a Mr. Taylor, of the English Church, both in poor health, from the Crimea. I am sure the Committee will all deeply sympathise with Mr. Fergusson, and, I have no doubt, will approve of the step he has been recommended, or rather enjoined by the medical authorities here, to take. He was not weaker when he sailed than he had been for some time back; but, having been so long getting up his strength and for a period entirely laid aside from duty, the Board seemed to have no difficulty in coming to a decision on his case, and appear confidently to expect that a few weeks of the bracing air of his native land will invigorate him, and fit him again for duty. That it may please God to grant this, every friend of the Mission will join me in praying.

"And now, my dear Sir, I may venture to call your attention to the state of matters at Scutari, and in the hospitals generally, as concerns our Presbyterian population. The staff of chaplains is permanently weakened by the withdrawal of Mr. Fraser from the field, and temporarily still further by the absence of Mr. Fergusson. In addition to these Mr. Watson, another Presbyterian chaplain, is in hospital here, on sick leave from the Camp; and, since Mr. Fergusson left, our only remaining chaplain at Scutari, Mr. Drennan, has been ordered up to the Crimea. Even with this addition at the Camp the number of chaplains there will still be one short of what it has been for some time, while the only representatives of Presbyterianism in this quarter are Mr. Johnson, of the Irish Church, quartered at Kululee, five miles from this, and myself. Two is the number of chaplains request to visit, with anything like satisfaction the Presbyterian patients in Scutari, and to attend to the garrison, while the numbers at Kululee have been found amply sufficient to employ the services of one. A large hospital is now in course of erection on the Dardanelles, a day's sail from this, capable of accommodating somewhere about 1000 patients; and, out of

this number it may be expected that there will be Presbyterians enough to call for the services of at least one chaplain. Supposing Mr. Watson and Mr. Fergusson both recruited and again fit for duty, and supposing the rest of us keep our health our numbers would still be inadequate to the proper discharge of our duties, more, when we take into account the scattered position of the men, than even when we look simply at the numbers. But the experience of the past has taught us that we have no right to count upon the continued health of a chaplain any more than of another man; and the present state of matters will convince your readers that out of the eight Presbyterian chaplains in the East (i. e., including Mr. Fergusson but not Mr. Fraser) it would be unwise to count upon the constant services of more than seven.

"Your Committee having interested themselves specially in the hospital, you will also observe that, from the proportion of chaplains employed at present in the Crimea, there is a danger, unless our numbers are permanently increased, of the hospitals reverting to some thing like the commencement of last winter. No one who knows the warm, hearty response which was made to the call you addressed to the public of Glasgow and neighbourhood, and the spontaneous manner in which funds flowed into your treasury, can for one moment suppose that any difficulty of a financial nature will stand in the way of any supplementing of our numbers for which there may seem to be a call. If therefore, when you have seen Mr. Fergusson, and find what I have stated corroborated by him, you feel that the appointment of an additional chaplain is practicable, I do hope that means will be employed to have such representations made in the proper quarter as may be likely to conduce to this end.

"Mr. Fergusson will tell you of the safe arrival and opening of his boxes, two of them containing large grants of Testaments from the West of Scotland Bible Society, and donations of books from private parties, which will be very acceptable: and the third box containing the gift from St. John's Session of 500 copies of Dr. Gillan's Sermon on the War, which will be read with interest by the men."

Another letter, dated Scutari, Sept. 5, gives a most satisfactory account of the books sent out, all of which, it may be noticed, have at last safely reached their destination. The donors may like to receive an acknowledgement of their gifts, and the friends of the Mission to know, too, what has been furnished through its means to the sufferers in the Hospital. The list will therefore be published entire in our next number.—*Edinburgh Christian Magazine* for October.

MADRAS.

CONVERSION AND BAPTISM OF A NATIVE HINDU FEMALE.

In this case the party was a young woman, aged about 18, the daughter of heathen parents. She had been led to think seriously about her own salvation in consequence of having seen one or two other Hindu women going to a missionary, while she was living in another part of India. She arrived in Madras with her relatives about three months ago. Her mother, a widow, and a brother, with whom she lived, were heathens, and determinedly opposed to the Gospel; and they threw every obstacle they could in the way of her becoming a Christian. She was too much in earnest, however, to yield to them. About a

month after her arrival she came to the Mission and stated her wishes. She was of course kindly received, and arrangements were made for giving her fuller instructions. She accordingly continued for 5 or 6 weeks to attend almost daily, morning and evening, in order to be taught the Truth as it is in Jesus. She manifested every appearance of sincerity, solemnly declaring her belief in the Gospel, particularly in our Lord as the only Saviour, and renouncing all the tenets of her native superstition. She also seemed free from every worldly motive. Indeed she was not necessitated, like some other converts, to betake herself to the Mission as a refuge wherein to live. The Rev. Mr. Grant and the Catechist having, therefore, every reason to believe she was a sincere convert, it was agreed to receive her into the Church by baptism. Accordingly on Sabbath, the 17th June, at the close of public worship in the hall of the Mission House, after she had confessed publicly her belief in all the leading tenets of the Gospel, and abjured the Hindu religion and the caste system, with all their enormities, Mr. Grant administered to her the solemn ordinance. We trust Mary Anne (which is the name she assumed) will be found to have been also baptized with the Holy Ghost. May she be rooted and grounded in her most holy faith!—*H. & F. Rec. for October.*

Extract Letter.—Rev. J. C. Lehner, dated Darmstadt, July 28, 1855.

By Divine goodness I have been permitted to follow my usual work without any material interruption, but I can only give you an outline of my labour, without being able to report of any blessed result. The barrenness of the soil on which I have to work, and the hardness of heart of most of those whom I am to invite to the Kingdom of God, make me often sigh and cry that the Lord of all mercies would soon stretch forth His saving hand for deliverance; and I hope He will yet come and leave a blessing behind Him.

Besides the visits I made here, and the few visits I received, of which, however, nothing of importance is to state, I was at the following places on the right and left side of the Rhine,—Lorsh, Worms, Abenheim, Ost- and West-hofen, Guntersblum, Nierstein, Geinsheim and Wallen-Stetten.

Lorsh.—Spoke at the Synagogue with several there assembled, who seemed, however, not much inclined to enter into a religious conversation, and complained rather of the hardship of fast-days, of which they had one that day. They directed me to the teacher, who received me very cordially, and I found in him a well-instructed and in his way a religious and pious man. When speaking on man's condition by nature, he allowed that he was a sinful creature, but he had still in himself the power to choose the good and avoid evil; for else how could it be said, "Behold, I lay before you this day a blessing and a curse," &c., (Deut. xi. 26-28.) and many similar passages? Now, added he, how could he be commanded to do a thing if he had not the power for it? I told him passages to this effect were and ever would remain in full force, and it was incumbent on us to follow them out to the very letter; but experience taught us that, while we were most anxious to live according to God's will and precepts, we became by degrees more sensible of our defects and our inability to keep His commandments holy, and by the end would be convinced that by the law there came but the knowledge of sin. If we had once arrived at this point, and were made conscious of our guilt, it was God's part to show forth His sovereign grace through the means of grace appointed for our salvation. I quoted to him various passages of God's free mercy in pardoning sinners, and the change of heart wrought by His Holy Spirit. I referred him also to Abraham, that his faith was counted to him for righteousness, not his works. In like manner was sinful man now saved by a living faith in the merits of the promised Messiah, that had appeared in the person of Christ. He agreed that the Messiah would give unto Israel redemption, and that the Gentiles

would be partakers of this blessing. His views on this head were those of the Talmud, and therefore he could not persuade himself that Christ was the Redeemer. He is evidently a conscientious Jew, which appeared from various remarks he made, and there was something pleasing and innocent in him, which attracted me; and I hope to follow his invitation and visit him as often as possible.

Worms.—Here I found my efforts to gain access to such as are friendly-disposed hitherto unavailing. I have addressed already a good many of them, but found in them not much desire after truth. They are either such as care little about all religions, be it Jewish or Christian; "the light of reason is our guide," is their watchword; or they are such as observe still in a lax manner the transmitted forms, and thereby they expect to be justified before God and men. When I was there, they commemorated just the destruction of Jerusalem, formerly a great day of humiliation for them, but here were no traces of mourning visible. The great majority went on in their usual routine of business, altogether heedless of the day; and the more orthodox went for several hours to the Synagogue, and after that spent the day in chatting or telling each other stories. While speaking to some of these, I reminded them of the importance of the day, and the cause why their sanctuary and their beautiful city had been destroyed, which I ascribed to their rejection of the Messiah. Some got angry at this, and called it a jesuitical opinion, which they had heard before; they knew, however, better. I asked, whether they were not since then in a state of banishment? One answered in the affirmative; while others cried, "Our forefathers were settled in this town long before Jerusalem was destroyed, or ever any one thought of you Christians; and we may live in whatever country we like, that is no concern of yours." I told them that Israel was a peculiar nation, singled out from among the rest. The land of promise had been given to them as an inheritance, and their calling was to spread from thence, as it were the centre of the earth, the light of the knowledge of God among the nations. But, as they had forfeited the favour of God by unbelief and disobedience, they were scattered among the nations, and made like unto them. I could only give away two Tracts to a young man, who took them at first with some eagerness, yet, when he had glanced over their contents, he seemed to be indifferent about them. They may, perhaps, fall still into better hands.

At *Aberheim* I had a hearty welcome from the Jewish teacher, a middle-aged man, well-informed, and of a sound judgement. We conversed first on the rudiments of religion, and he told me that he was an orthodox Jew, receiving and holding all as it was delivered to them; but he was no bigot; he could esteem all whom he saw act conscientiously. The voice of conscience was of great value in his sight, and I agreed with him that we ought to listen to this internal and impartial judge, if we wished to come to the truth. He allowed also that we were corrupt by sin, and denied not the existence of original sin as his brethren do; still he has not yet been brought to feel the want of a Saviour, but trusts still in a great measure in his own natural strength for righteousness. While we conversed in the presence of others, he was very guarded in his speech, but, when together in the Synagogue by ourselves, he became more open. On my saying, "Would to God that all who worshipped here were worshipping God in spirit and in truth," he replied, "We must have forms by which we are outwardly led; however, I feel we miss too sadly the spirit, and we want a great reformation." He, then told me he had, several years back, a very interesting conversation with a pious minister that lasted for three hours, and would never be forgotten by him. He had still a book from the good old man, (he has since died, I knew him intimately,) which he kept as a memorial; to which I added another, which was thankfully received. When I wanted to leave, he pressed me to stay and dine with him, and he would only listen to my refusal when I told him my chest required some rest after so much

talking; but I had to promise him to see him soon again.—*H. and F. Miss. Rec.* for October.

We have to state with deep regret that Mr. Lehner, our zealous and devoted missionary at Darmstadt, has again been almost entirely laid aside from his useful labours by severe indisposition. He mentions this trying dispensation in a letter dated 29th September, in which also he refers to two very agreeable and encouraging visits which he had received in the course of last month from missionaries engaged in the same arduous service, viz., Mr. Hammeister, who has been about 20 years stationed at Strasburg, and Mr. and Mrs. Rosenfeldt. Regarding the visits which Mr. L. was enabled to pay in his own locality in the early part of September, previous to the return of his indisposition, he states only the painful impression made on his mind by the indifference manifested by those to whom he desired to commend the unsearchable riches of Christ. "All," he says, "I can do for them is to treat them in a friendly manner and to commit them to the mercy and forbearance of the Lord."—*Ibid.* for November.

DEATH OF MR. LEHNER.

Since the above was put in type, a communication has been received by the Convener, intimating the fatal termination of Mr Lehner's indisposition on Thursday night, the 11th of October.

This very painful intelligence cannot fail, we are persuaded, to awaken in the minds of all the friends of our Mission feelings of the deepest concern. Mr. L. was in an eminent degree a faithful, devoted missionary. His letters uniformly bore witness that the cause of Israel was very near his heart. Amid many discouragements, and with few tokens of spiritual blessing on his labours to animate him, he was unwearied in his Master's service: his grand desire was to spend and to be spent in the work of the Lord. It has seemed meet to Him, who ordereth all events, to say to him, "It is enough: enter thou into the joy of thy Lord." Let us bow in humble submission to His sovereign appointment, and let us learn the lesson of holy diligence and faithfulness in the work of the Lord while it is called to-day, seeing the night cometh wherein no man can work. Mr. L. has left a widow and two daughters, yet very young. May the God of all mercies be unto her the Husband of the widow, and unto them the Father of the fatherless.—*H. and F. Miss. Record* for Novr.

ECCLIASTICAL ITEMS.

NEW PARISH CHURCH.—On Wednesday the Court of Teinds gave deliverance in the application made by trustees of the Gaelic Church, Greenock, for its erection into a parish church, when the prayer was unanimously granted.

CLERICAL PRESENTATIONS.—The Rev. Mr Brown of, St Bernard's, has accepted the presentation to the church and parish of Scoonie, Fifeshire.—The Town Council of Stirling have appointed the Rev. Mr Thomson, Penicuik, minister of the third charge Stirling.—The Queen has presented the Rev. Malcolm McIntyre to the church of Tobermory.

ECCLIASTICAL.—It is to be deeply regretted that from ill health Mr Shand, of Lunasting, has spontaneously resigned the clerkship of the Presbytery of Olnafrith. As a precursor to that rev. gentleman's sphere of usefulness being reduced to a very limited space by approach of bodily infirmities, his parishioners, by whom he is much beloved, will thus lose the excellent ministrations of one who has always, in season and out of season, been at the post of his parochial duties.

TAIN:—Sept. 18, 1855.—We observe with pleasure the following paragraph in the *Glasgow Citizen* of Saturday last:—"The Rev. David Rose, who has been assistant in the Parish of Roseneath for the last 18 months, has now been appointed assistant to the Rev. Mr Watson, of St Matthew's Church, Glasgow, by the unanimous wish of the congregation. Mr Rose, during his stay at Roseneath, had the whole duties of the parish to perform as minister, which he has done in such a manner as won the esteem and regard of all, and as a mark of respect, the inhabitants of Roseneath, and summer visitors resident there, have presented him with a valuable gold watch and gold guard-chain, as well as several volumes of excellent works, in acknowledgement of his valuable pulpit services and high private worth." Mr Rose is third son of the Rev. Lewis Rose, of this town, and promises to be a zealous, talented preacher of the Gospel. Like his father, he is gifted with more than ordinary talents, fitting both for the high and holy office they occupy as ministers of the Church of Scotland.

ORDINATION.—On Monday the Rev. Mr Gemmel, who has for some lengthened period been officiating to the congregation of the *quoad sacra* church of Pulteneytown, was solemnly set apart to the pastoral office by the Presbytery of Caithness. The services were conducted by the Rev. Robert Stobie, of Keiss, who preached a sermon appropriate to the occasion. The congregation warmly welcomed Mr. Gemmel at the close of the proceedings.

ALDBAR.—The chapel, rebuilt with so much taste by the late P. Chalmers, Esq., in the romantic glen of Aldbar, was used as a Protestant place of worship for the first time on the evening of Sabbath week. The Rev. Peter Myles, minister of the united parishes of Aldbar and Aberlemno, conducted the service.—*Brechin Advertiser.*

SLAMANNAN.—The minister of the parish has for some time past been laid aside from his pulpit ministrations by reason of increasing infirmities. A general feeling prevails of the expediency of appointing a colleague who may divide the labours of the present venerable incumbent, who has now been for 45 years an ordained minister of the Gospel.

REV. DR GRAHAM, OF KILLEARN.—The heritors, elders and parishioners of Killearn parish celebrated the jubilee of their venerable minister, Dr Graham, by a dinner on Tuesday at Drymen. Peter Blackburn, Esq., M. P., was chairman; William Smith, Esq., of Carbeth-Guthrie, croupier. Dr Graham was ordained minister of Fintry in 1805, and removed to Killearn in 1822. In 1805 he was Moderator of the General Assembly.

FEARFUL ACCIDENT IN A PARISH CHURCH.—On the 8th current the roof of the Parish Church of Kintail fell in towards the conclusion of the discourse. Providentially the falling roof rested on the sarking and plaster, and did not fall into the body of the church; otherwise the loss of life must have been fearful, as the building was crowded. The pastor, ignorant of the extent of the danger, ordered the people to keep their seats and retire quietly and in order. The congregation behaved well—some retired quietly, but the greater number remained to the conclusion of the service, which was abbreviated. The church is a very ancient edifice.

THE EMPEROR LOUIS NAPOLEON AND THE SCOTTISH LANGUAGE.—Mr. Henry Scott Riddell, of Teviothead, the well-known author of "Scotland Yet," and many other esteemed and popular national songs, was recently, on the recommendation of a distinguished clergyman of the Established Church, employed

to translate the Gospel of St. Matthew into the Lowland Scotch. He was informed that the translation was for a foreigner of high distinction. Mr. Riddell finished his task a few weeks ago, and he has been informed that his employer is no less a personage than the Emperor of the French. The Emperor, he has been given to understand, takes a curious interest in languages, and, it would appear, is especially interested in the older language of Caledonia, the country of the progenitors of his Empire.

PRINCIPALITY OF KING'S COLLEGE AND UNIVERSITY, ABERDEEN.

We understand that the Earl of Aberdeen, Chancellor of King's College and University, has intimated his intention to appoint the Rev. Peter Colin Campbell, A. M., present Professor of Greek in the College, to the vacant office of Principal. The appointment, it is believed, will be acceptable to the Professors, and we have no doubt that it will also prove of eminent advantage to the interests of the higher branches of education in the North of Scotland. The evidences of Mr. Campbell's qualifications for the important office of Principal are in every respect highly satisfactory. He taught with distinction in Canada; he was greatly esteemed as a minister-receiving a tribute of affectionate respect from his parishioners on leaving his flock at Caputh; he received a few years ago public commendation in the General Assembly for the admirable scholarship displayed in a Latin address, prepared by him and sent from the Assembly to the Dutch Church; and his teaching last session in King's College united in an eminent degree scholarly with personal popular qualities. The new principal is in the prime of life, and he will, it is understood, take an active share in the work of teaching—probably in the Theological Faculty. The appointment was not sought by Mr. C.; and it is known that the emoluments of the Greek chair are considerably larger than those pertaining to the office of Principal. The appointment of one of the Professors to the office of Principal is, we believe, in accordance with the general practise followed, as shown by the annals of the University. The induction will no doubt take place soon, when there will of course be a vacancy in the chair of Greek.—*Aberdeen Journal*.

KING'S COLLEGE AND UNIVERSITY.—The induction of the Principal Campbell took place in presence of the Senatus on Monday last. The ceremony was private. The vacancy in the Greek chair, occasioned by Professor C.'s appointment to the Principality will date from the very rev. Principal's induction: and we understand that the Senatus have resolved to make an election within a month—the period within which, by the charter, they hold the right to elect. The election indeed was fixed for the 22d inst. There will no doubt be a considerable number of candidates for the chair: but as yet only a few have declared themselves.—*Aberdeen Journal*.

THE SENATUS ACADEMICUS of King's College, Aberdeen, has conferred the Degree of D. D. on the Rev. Alexander Taylor, minister of Lochiel-Cushnie, and also on the Rev. Alexander Brander, minister of Duffus, Elgin.

"THEY who are not made saints in a state of grace shall never be saints in glory. The stones which are appointed for that glorious temple above are hewn, and polished, and prepared for it here; as the stones were wrought and prepared in the mountains for building the temple of Jerusalem."—*Leighton*.

COMMUNICATIONS.

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

MISSIONARY TO MONCTON, N. B.

To the Editor of "*The Presbyterian*."

MR. EDITOR,—Yesterday I received a copy of the *Westmorland Times*, of date Nov. 15, published at Moncton in New Brunswick, out of which I have taken the following paragraph:

"We are pleased to be able to state that a letter has been received by the Rev. Mr. Henderson, of Miramichi, from the Secretary of the Colonial Committee of the Church of Scotland in Edinburgh, intimating that the said Committee have agreed to give £50 stg. in aid of building a Presbyterian Church in Moncton, and that the Rev. William Murray, a missionary lately appointed, is now on his way to this place.

Mr. Henderson is authorized to draw for the money, and Mr. Murray may be expected by next mail."

One good effect of the late Deputation of our Synod to this Province in August last will be to bring us into closer communion with the ministers and churches there, so that we shall rejoice with them in their successes, and speak such words of encouragement as may cheer them onward in their blessed work. The Synod of New Brunswick has appointed Dr. Brooke, of Fredericton, as their Commissioner to the Synod of Canada at our next meeting. It will be a new source of gratification to us to meet with him and the Commissioner from the Synod of Nova Scotia. It will, I am persuaded, be the commencement of a pleasing and profitable intercourse among the Synods of our Church in the British Provinces of North America, that may in process of time unite them into one General Assembly.—I could wish to draw the attention of your readers to the locality referred to in the preceding extract, and I will do it by giving some of my recollections in connexion with my visit to it in August last.

On the evening of Monday, August 20th, a very interesting meeting was held in St. Andrew's Church, St. John's, the church in which the Synod of N. B. was convened, of which the Rev. William Donald, A. M., is minister. The Hon. John Robertson was in the chair, whose long experience in public assemblies prepared him to discharge the duties on this occasion, with the highest propriety. The assembly was large, the speaking was forcible and appropriate, and a deep interest appeared to be awakened on the subjects that were discussed. The large and respectable congregation in this city is strongly attached to the Church of our fathers, and the order of its home sanctuaries is maintained with pious veneration. One

variation only I observed, the congregation stood up whilst singing the psalms. The music conducted by a well trained choir was excellent, and was not confined to the choir, but was general throughout the church.

About 12 o'clock at night, four of our ministers, accompanied by a few kind friends, went on board the steamer that plies between St. John's and the head of the Bay of Fundy—a distance of about 100 miles. I ought to mention to the honour of the proprietor, the Hon. Wm. Walker, that each of the ministers was presented with a free ticket, and the best accommodations were secured for them—the best not being such as travellers are accustomed to call by that name, for the Maid of Erin is devoted to hard work, not to luxury. The tide runs so strongly in the Bay, and rises to so great a height, that the commanders of vessels are compelled, in order to avoid mischances, to regulate their time of sailing by the great tidal movements. The Maid of Erin steamed out of St. John's harbour about 3 o'clock, A. M., and was nearly half way on her voyage before breakfast was over on the following morning. About 2 o'clock we reached the bend of the Petitecodiac river, the place of our disembarkation, for the land journey to Miramichi. One thing struck me as remarkable at the landing here; the vessel was at once run aground into the mud. The water was several feet from the wharf built of pine-trees, rising nearly as high as the masts of the steamer. The water continued to rise rapidly, until it reached the wharf, and covered log after log of the cross timbers, and within little more than a quarter of an hour the steamer, that had just run her nose into the mud, was floating abreast the landing-place, and loading and unloading were going on at the same moment with the utmost expedition, lest the Maid of Erin should be left in the mud somewhere by the receding tide. I got ashore with my fellow-travellers, and we found a comfortable hotel in the Town of Moncton.

This town is situated close to the river on an extended flat. The streets are regularly laid out, and some of them well built up with good frame-houses. It is like many of our new towns or villages in Canada West, and may be deemed the beginning of a great city that shall be. The railroad, nearly completed, intended to connect the Bay of Fundy at Moncton with the Gulf of St. Lawrence at Shediac, is an enterprize to which great importance is attached. It crosses the Isthmus, here a distance of about fourteen miles, which unites the Province of New Brunswick to that of Nova Scotia. Unhappily the road, though it be nearly completed, is at a stand-still for want of funds, and the patriots of the locality are fervently longing for more propitious times to enable them to complete some bridges, and to set the iron-horse, as a being of life, upon the rails. It will be

by and by no doubt. Matters ought not to remain long in their present condition.

The Presbyterians of Moncton, or the Bend, have not for a long time enjoyed the benefit of a regular ministry. The Rev. Mr. Henderson, now of Newcastle, Miramichi, resided for some time here, but the place does not appear to have then been ripe for the formation of a church and the maintenance of a pastor. It has continued to receive occasional service from Mr. Henderson and others of our ministers, and now in the good providence of God, it seems about to take a place among the regularly constituted Churches of the Synod of New Brunswick. May the Divine Head of the Church fulfil the desires of his people.

Notice had been sent from St. John's to the Bend, that the Rev. Dr. Mc Gill, one of the Commissioners from the Synod of Canada, would preach on Tuesday evening; but from some cause it had been received only that morning, and in consequence could not be circulated. At 6 o'clock it seemed very doubtful whether we should have any service. However our good friends bestirred themselves, and about half-past 7 o'clock a considerable number of people were assembled in the Methodist Church to worship God and to listen to the message of salvation. Arrangements were made for Divine service in the same place on Sabbath week following, the Trustees of the Church having with kind promptitude granted to us the use of it. On that morning the church was filled. It may hold nearly 500 people. What number might be adherents of our Church was not stated to me. On the afternoon in a free or common Church I addressed a goodly number of persons on the importance of Sabbath Schools, and on the right method of conducting them. The church, much smaller than the Methodist one, was crowded in the evening by an audience which was, as I was informed, for the most part Presbyterian. I should have stated that the Rev. Mr. Donald, our minister in St. John's had officiated in the same order on the preceding Sabbath.

This then is the people that we congratulate on the prospect of having a minister soon settled among them. That they will receive him with affectionate cordiality, that they will minister to his temporal wants according to their ability, that they will aid him by their hearty cooperation in his sacred work, we verily believe. There are men of wealth and influence among them, who, for their own sake and that of the locality in which their lot is cast, will not refuse to strengthen his hands and encourage his heart.

The Churches of New Brunswick have no assistance from any public fund. The minister's support must be derived entirely from the liberality of his people. A few congregations are constrained to seek aid from the Colonial Committee of the General Assembly of the Church of Scotland.

Most grateful they are for this aid, always generously given when a good case is presented. R. M.

Montreal, November 28th, 1855.

SABBATH SCHOOL MISSIONARY EFFORTS.

Since last communication the 17th Annual Report of the "Scottish Ladies' Association (in connection with the Church of Scotland) for the Advancement of Female Education in India" has been received. It contains deeply interesting accounts of the success which has attended the Association during the past year, and is filled with expressions of joy and gratitude in view of the blessings which have followed the labours of their agents among the daughters of India. In the preceding Report, though in many respects satisfactory, the Committee were not privileged to speak of the baptism of a single child. This year they can report the admission into the visible Church of Christ by baptism of no less than *nine* children, trained in the Institutions at Madras and Calcutta, and of whom the walk and conversation have hitherto been such as becometh the Gospel, which they have now openly confessed as the rule of their faith. One of the advanced pupils has also recently and for the first time partaken of the Lord's Supper. In the various orphanages and schools, embracing not less than 908 pupils, the work of instruction has been faithfully carried on, and the effect manifested in the progress of the children, as well as their increasing interest in their all-important studies, has been such as greatly to encourage those who labour for their welfare.

Referring to these institutions, Mr. Yule, the Superintendent at Calcutta, thus concludes his Report:

"Such then is our Report for 1854. In looking over it one cannot fail to observe that the Orphan Refuge is, of all the agencies at work, that from which most fruit is to be expected. It separates the children at a comparatively innocent period of their lives from all the direct and powerful influences of heathenism, and from a vicious and corrupt society. It nourishes them up in genuine knowledge and true religion, and sends them forth women of fixed principles and enlightened minds. We cannot calculate the amount of good done to the land by Orphanages and Boarding-schools. From them there goes forth, from time to time, a band to become Christian mothers, who, instead of indulging their children in every freak or fancy, will tell them of the Son of God, and instruct them to hush the praises of their Redeemer."

"May the Lord bless us, and keep us. May the Lord make His face shine upon us, and be gracious unto us."

As has been before stated, the peculiarity of the system adopted by the Association, which renders it so interesting to the youth of the Sabbath schools, is the privilege of

supporting orphans in the Institution at Calcutta who are regularly appropriated to the parties from whom their support is derived. This scheme is rapidly gaining favour among Sabbath School Missionary Associations, as well as private individuals; and from the published list of orphans at Calcutta we learn that not less than 67 interesting little protégées are thus maintained. Of these *three* only are yet claimed by Canada.

Munno and Tooney—supported by the children attending Sabbath-school of St. Andrew's Church, Kingston.

Jona—supported by the children attending Sabbath-school at Portsmouth, in connection with the same church.

St. Andrew's Church, Hamilton, has also a little orphan appropriated to its Sabbath-school, but whose name has not reached in time; and the children of our church at Fergus, Canada West, have held their first Missionary meeting and resolved to support an Indian protégée likewise.

The names of the above children are of course Hindoo, but the Christian names will be given to them, which may be selected by the Sabbath-schools from which the cost of their maintenance is derived. This last, as has been before stated, amounts to only *three pounds sterling per annum*, or about *four pounds currency*, (including incidental charges, &c.) for each child.

Arrangements have now been made by which Sabbath-schools can at once put themselves in communication with the Orphanage at Calcutta, and all who can pledge themselves to support an orphan will have one immediately appropriated. The schools or individuals, who may thus come forward, will hear from the Superintendent of the progress and welfare of their protégée, and nothing can be more deeply interesting to all who have at heart the advancement of Christ's kingdom in heathen India than their semi-annual statements. They appeal alike to the best and holiest sympathies of ministers and churches, of teachers and taught. No child in our Sabbath-schools is too young to feel an interest in the little orphan thus in part dependent upon it for support and instruction. As the orphans advance in years, may we not hope, through the Divine blessing, that not a few of them will also grow in grace? What cause of rejoicing then will there be at that Sabbath-school which can claim a sister Christian in India, rescued from the burning brand, brought from heathen darkness and bondage into the glorious light and liberty of the Gospel. The school, it may be, will follow her through her riper years, the wife, as very many from the Orphanage now are, of some native missionary or convert, and at length become the means of imparting to others that knowledge which she had received. Who can calculate the effects which might thus be produced in distant India by the humble labours of a Canadian Sabbath-

school? Their little offering, sent forth and accompanied by many a fervent prayer, may be planted in the fruitful soil of a heathen land, watered there by the Holy Spirit, and to the seed thus sown in hope the Lord of the Harvest may at length grant an abundant increase. To ministers and superintendents of Sabbath-schools this scheme is respectfully commended, and further information will gladly be given upon application. The amount needful for the support of an orphan is small, and there are few schools that could not easily raise it by a monthly collection. If however the *four pounds* be thought too large, a smaller sum will be received, and an arrangement made by which two schools can unite in the support of an orphan. The matter is now being discussed and contemplated in not a few of our schools. Will not others join in this interesting work?

ANCRUM.

A VISIT TO JOPPA, JERUSALEM, THE PLAINS OF JERICHO, AND THE DEAD SEA.

A friend having kindly favoured us with a perusal of the following communication, dated from Jerusalem, and having consented to its appearance in the *Presbyterian*, we now insert it in the confident expectation that our readers will receive as much gratification from reading the interesting contents as we ourselves have.—

My Dear—

I wrote to you from Cairo, then hoping to be very shortly in Alexandria. We were however detained in the Nile until the 21st, and were fortunate in taking a passage to Joppa in a French Steamer, engaged in France to take a party of pilgrims to Jerusalem. The party was numerous but highly respectable, and included a Duke and a Marquis, who however very wisely dropt all title and ceremonial, fared like the other passengers, and, like them, slept on the floor and decks. M. and I had a nice stateroom, which we shared with a very interesting young woman, a Sister of Mercy.

In Joppa we visited Simon the Tanner's house, part of which is still standing, and took a walk through the gardens and orange-groves, which are miles in extent, until the horses were got ready on which we were to ride to Jerusalem. We started in the afternoon and arrived at Ramulek (the ancient Rama) at sunset, lodged in a Greek convent, and started again at 3 A. M. At sunrise we got to the Hill Country of Judea and there found the roads frightful beyond any description, nothing but huge rocks, ravines and barren hills; no horses but Syrian could accomplish such a journey. On arrival here we found that from recent troubles the road had been broken up and masses of rock thrown down from the hills by the Arabs on purpose to prevent access to Jerusalem. On the plains of Shiron and on the cliffs of the rocks in the Hill country I was delighted with the profusion of flowers. Arums, cyclamens, anemonies, ranunculuses, tulips, roses, flos Adonis and many of our choicest flowers were in the greatest profusion. How

I wished myself near home, to be able to transplant them into the garden!

We arrived at Jerusalem about 4 in the afternoon, and an extraordinary sight it was on approaching to see hundreds of females, covered face and all in huge white dresses, crowded under the olive-trees, enjoying the cool of the day. J. and the boys had ridden on before to get rooms, which they did in a very nice, very clean and comfortable house, kept by a German. Being the week before Easter, Jerusalem is full of pilgrims from all parts of the World, Catholics, Greeks, Armenians, Copts, Abyssinians. I never saw so strange a sight; there are upwards of 4000 altogether come as pilgrims to spend Easter week. We have been very industrious in visiting all the holy places in and about the City. We generally go to the Holy Sepulchre in the morning and then visit the Mount of Olives, Garden of Gethsemane, Valley of Jehoshaphat, and other places of interest, famous in the Old and New Testaments. It is very interesting to see the conduct and devotion of many of the pilgrims. Some are old people who have been saving during their whole lives, and depriving themselves of comforts, to be able to visit the Sepulchre. Some are wild and fanatical, and some perfectly hideous in look and manner.

We spent part of a day at Bethlehem about 6 miles from Jerusalem. It contains about 1500 inhabitants, all Christians, and several communities of religious orders. All apparently subsist by making beads and religious ornaments, and by cutting and carving pearl-shells, which are brought from the Red Sea. Some of the carving is very beautiful and highly prized. We bought several from the poor people. J. got a lot of beads and crosses in mother-of-pearl for the Asylum, and some shells for his friends, and I got a very good specimen for you. It was very fortunate that we were there the day before the Duke of Brabant visited the village. He was so interested in the people that he bought every thing they had left to sell to the tune of 1000 dollars.

We were to have started to-day on a journey to the Dead Sea and to the Jordan, but, as all the pilgrims, who could accomplish it, started to the Jordan this morning, J. decided to wait until they were out of the way. I will try and give you an account of the journey when we get back. The roads are very bad, and so dangerous that no travelers can go without the consent and help of one of the desert Arab tribes, who have to be well paid to guard and protect them on the road. Since we have been in Syria, I have never seen a wheel, not even a wheelbarrow, no gigs, carts or carriages, and every person or thing goes or is carried on camels, or horses, or mules, or asses.

April 8th.—We have just got back from our journey to the Dead Sea. We went to it by the way of Jericho, where we pitched our tents, and where we found the pilgrims encamped in tents and lying in groups in the open air. They were on their way back to Jerusalem from the Jordan and might be about 7 or 800. They were to start at 3 in the morning. After supper we strolled out to see them, and walked round their encampment; and a strange sight it was. Their camels, horses, mules and asses were picketed within the enclosure formed by their tents. During the night a squall of wind came on with clouds of dust; our tent was blown away; and, as it was impossible to set it up again, we were glad to get into the

other one till the morning. Many of the tents of the pilgrims were blown down, which compelled them to start at 1 instead of 3 in the morning. It was a wild scene to see their cavalcade crossing the Plains of the Jordan, which stretched for miles desert and bare; the Mountains of Moab formed the back-ground, and Mount Pisgah was close on the left; the moon was at the full, and the sky was cloudless, and yet there were numberless torches carried by the Bedouins who preceded and followed the caravan, and who were flitting about in all directions, keeping the pilgrims together. It was altogether such a scene as none of us will ever forget.

We set off early the next morning to the Dead Sea. I cannot attempt to give you any full description of it. It is wonderful and just as described. J. and the boys bathed in it and M. and I strolled along the bank and picked up pebbles and pieces of bitumen which had been thrown ashore. The taste of the water is horrible. I was delighted with the Jordan. It was however much swollen and very rapid, and about as big as the Montmorency. We all bathed, and, as the weather was most sultry, found it very refreshing; the banks are thinly wooded with different sorts of trees, and there were lots of plants and flowers and reeds, some of enormous size. We cut down one of the largest, and it measured 24 feet long. The Arabs make their spears of them. We could find no trace of building on the site of Jericho except Elisha's Well, which still exists and is surrounded by some vegetation and fig and almond-trees. We found it in occupation of a party of Bedouins. The road from Jerusalem to Jericho is among hills, desert and bare, most dreary, stormy and unsafe, not a tree or a house to enliven it: nothing can be more desolate. The Dead Sea is rarely visited by ladies in consequence of the difficulties of the road. Though hot, oppressive and fatiguing, I enjoyed the journey very much; and I would not have lost the opportunity of seeing it, the River Jordan and the Plains of Jericho if the fatigue had been twice as great. When we got to our tents in the evening the servants had our dinner ready, and we enjoyed ourselves in comparing notes and in speculating what our friends would say if they could see us, as we then were, in such scenery and surrounded by wild, bearded Bedouins, and often wished you were enjoying it with us.

On Good Friday J. and the boys went to the services in the Church of the Sepulchre, and I went to the service where the crucifixion was enacted with great state and with great ceremony. The image was crucified on the real Mount Cavalry and then taken down and laid out on the stone which is pointed out as the identical one on which our Lord had been laid. It was there washed and anointed and then taken to the real Sepulchre. The music was entirely vocal and very good. Addresses were delivered in several languages by different Priests. James got two large wax-candles from the Sepulchre, given him by the Bishop, which he is going to take to Quebec. On Saturday we went to the Church to see the miracle of the Greek fire issuing from the Holy Sepulchre; and a more horrible, scandalous scene I never could have imagined! The Church was full of men and women, acting like mad people or rather like demons, dancing, screaming, singing, fighting, riding on each other's backs and shoulders, most of them

half-naked. It was, as James says, a regular hell carnival. When the fire issued, the scene was alarming and frightful. We were shut up in the organ-loft of the Catholics, or would have been trampled to death. There were about 100 Turkish soldiers in the Church to keep the peace, and they had enough to do. Try and procure some accounts of the ceremonies of the Churches in Easter Week, they will give you an idea of the scenes acted in the name of our Saviour in Jerusalem. Easter week this year was the Jews' Passover. There were many pilgrims of that nation from different parts of the World. I went twice to hear their lamentations, near the wall of the Temple and was much interested. Poor people, they are much to be pitied; they are very handsome, some of their faces are very fine indeed. We had a rare chance of seeing the Mosque of Omar which was built on the site of the Temple and with part of the stones of the Temple itself. It is held as sacred as the Mosque in Mecca, and no unbeliever has ever been allowed to enter. Two or three have succeeded in disguise, and several have lost their lives in the attempt during late years. The Duke of Brabant had a "Firman" from the Sultan to visit it, his suite of course being included. The Austrian Consul got permission from the Pacha; then 12 French pilgrims were included, then several English could not be refused; J. heard of the contemplated visit about an hour before the time, and went to the Pacha in the Seraglio near the Mosque. To save time M. and I went to the Seraglio to await the issue. When J. mentioned that he was anxious to get permission for ladies, the Pacha said it was then just time to go in; but, when told that we were in the Seraglio, he desired to see us, and we were ushered into his Divan; he was very gracious and polite, and gave orders at once to permit us. We all were then ushered through a private door into the grounds; there was a strong guard of trusty men. The Pacha and the Bey went with the party to avoid a row; the people had all been turned out; the gates were shut and the Dervishes were all confined in prison. We spent an hour or more in the grounds and building, and were then let out again by another private door into an obscure and unfrequented part of the City. It was the first time Christians had been allowed to enter the grounds since the conquest of Jerusalem by the Saracens. The Moslems are furious at the insult and defilement. The boys had gone in the morning to Solomon's Pool about 8 miles south of Bethlehem and most unfortunately lost the sight. Never hoping to get into the grounds, we had all some days before got a view from the top of Pontius Pilate's house. I have not time to give you a description; you will likely see accounts of the visit and place in the English papers. The innovation has made quite a sensation among the Turks. Setting aside the associations, the scenery about Jerusalem is very beautiful, the City itself is a strange place. The principal streets and bazaars are narrow lanes paved with great lumps of limestone and marble, which have become so smooth and polished by the bare feet of the people walking upon them for so many ages that it is most slippery and difficult to walk with English shoes.

Alexandria, 20 April.—We came on here in the last mail-steamers after being detained two days in Joppa, and, as we go on to-morrow in the French Mail-Steamer to Marseil-

les. I could have gained nothing by posting my letter in Jerusalem and so have brought it on and will put it in the post-office in France.

J... and the boys send their kind love to you.

Believe me, my dear A.,
Your affectionate Mother.

MISCELLANEOUS.

DIED At Glendhu, Whitby, on the 2nd of August, Wm. Dow, Esq., aged 78 years. The unsparing hand of death has removed from amongst us one of our most valued citizens. Mr. Dow was an old settler in this township, having emigrated from the parish of Marnoch in Scotland in the year 1832. He held for many years a prominent and honourable position as a practical farmer, and his name is intimately associated with the agricultural improvements of the past years. Indeed so highly esteemed was his mode of farming, particularly in the improvement of stock, that the homestead of Glendhu enjoys a provincial reputation, and young men from various quarters have been sent to acquire a knowledge of the science and practice of agriculture under Mr. Dow's improved system. In his social relations no man was more beloved. Affability and frankness, combined with a gentlemanly deportment, were his prominent characteristics. His attachment to his Queen and country, based upon an intelligent and enlightened understanding of the British Constitution, was unflinching and immovable. In all the various relations of life he commanded respect and esteem; and above all he walked humbly before his God.—[Whitby Commonwealth, C. W.]

THE PRESBYTERIAN CHAPLAINS IN THE CRIMEA.—The Rev. J. Campbell will be attached to the 42nd and 79th regiments of Highlanders; the Rev. Mr. Ross, to the 1st Highlanders; the Rev. Mr. Watson, to the Scots Greys, and the permanent hospital of the 93rd regiment at Kadikoi; the Rev. Mr. Fraser, to the 93rd Highlanders; the Rev. F. Cannon, to the 72nd regiment, and also visit the hospitals on the heights above Bala-klava.

Twelve autograph sermons of Luther have recently been discovered at Raksan in Hungary. The Hungarian paper, *Divatesarnok*, says—"How these sermons have found their way to Hungary is a question still to be settled, though sure to be cleared up by a nearer perquisition of the records in which the autographs were found. It is a well-known fact that Luther for a long time used to be in correspondence with several learned Hungarians, mostly with Baron Peter Revay. The MS. is bound in vellum, and contains 12 sermons, written on thick brownish paper, in faded though still very legible black letters. The margin of the leaves shows marks of having formerly been gilded. Each separate sermon is signed with Luther's autograph signature; and all these signatures are so like to each other that their being written by one hand is beyond any doubt. This valuable discovery is at present in the hands of M. Paul Rak-sanyi, whose property they have become by inheritance."—*Athenaeum*.

The dissent of the German Bishops and Archbishops from the dogma of the "Immaculate Conception," is said to be very emphatic. Archbishop Sibour of Paris also is a non-content. All the ecclesiastical dignitaries of America, however, side with

their ultramontane brethren in Italy, Spain and Ireland, in upholding the dogma.

ANOTHER CHINESE ARRIVAL.—A son of a celebrated Chinese tea merchant, named Whampoa, has just arrived in this country by the Indian mail, having been sent here by his father to be educated. He is about 16 and, we are told, has a very large head and most intellectual countenance. The latter, to judge from the specimens we already have over here, is a very remarkable thing for a Chinese. The youth is remain in England 4 years, when his father will visit Europe, and take his son back to China.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.—The 154th Annual Report of this Society, just issued, states that the gross receipts of the Society for the past year amount to L. 104,521, of which there was appropriated by the donors to special purposes, L. 51,139. The ordinary income of the Society, available for its general purposes, was, therefore, L. 53,382. The expenditure on the general fund account for the year was L.60,396.

INDIAN MISSIONARY STATISTICS.

If confidence can be placed in the following statistics, collected by a minister in Calcutta, and, as yet, we have no reason to doubt them, there were labouring throughout India and Ceylon at the beginning of the year 1852,

Of whom	443 missionaries,
Together with	48 were ordained natives;
These agents re-	698 native catechists.
sided at	313 missionary stations;
Maintained	1347 vernacular day-schools,
Containing	47,504 boys;
Together with	93 boarding schools,
Containing	2414 Christian boys.
They also superintended 126 superior English day-schools, in which 14,562 boys and young men were educated.	
There were also	347 day-schools for girls,
Containing	11,519 scholars;
And	102 boarding-schools,
Containing	2779 Christian girls.

According to the latest reports the number of converts from heathenism who have become communicants or church members, in connexion with the various missions through India and Ceylon, amounted to about 21,299. The number of natives, who, by breaking their caste, have separated themselves from heathenism to some considerable extent, and are brought under regular Christian instruction and influence, is said to be 112,191. But it is to be observed that, while some of these are baptized, others are not, and that both children and adults are included in this number.

There are at least 18 different missionary bodies or churches that are endeavouring at present to spread the Gospel in India.

FROM ENGLAND AND WALES, Missionaries are sent to India by the Church Miss. Soc., Soc. for the Propagation of the Gospel in Foreign Parts, Methodist Miss. Soc., London Miss. Soc., Baptist Miss. Soc., General Baptist Miss. Soc., and Welsh Foreign Miss. Soc.

FROM SCOTLAND, by the General Assembly of the Church of Scotland, and Gen. Ass. of the Free Church.

FROM IRELAND, by the General Assembly of the Irish Presbyterian Church.

FROM GERMANY, by the German Miss. Soc., Basle, Lutheran Miss. Soc., Leipsic, and Gossner's Miss. Soc., Berlin.

FROM AMERICA, by the American Presbyterian Board for Foreign Missions, Do. Lutheran Evangelical Miss. Soc., Do. Baptist Miss. Union, and Do. Free Will Baptists.

The late Mr. Alexander Anderson, schoolmaster of the parish of Orwell in the county of Kinross, in his will dated 10th July, 1846, has bequeathed

"to each of the Five Schemes of the General Assembly of the Church of Scotland £19 19s." Such a bequest is more likely to hallow the memory of the departed than a tombstone covered with praises; and it forms part of those "good" deeds that cannot be "interr'd with the bones." Scotland owes much to her intelligent and laborious schoolmasters; nor can any modern criticism prevent the avowal that it is most marvellous how the single parish teacher has been able to accomplish, unaided, what has been accomplished in almost every parish in our native country. The liberal bequest of one of a body of men so valuable and so ill-remunerated reflects credit on the class to which he belonged, and on the parish in which he resided, as well as on his own name and memory.

NOTICE OF BOOK.

We are indebted to Mr. Milne, of the Depository, for the last Annual Report of the British and Foreign Bible Society, and avail ourselves of the subjoined condensation and remarks in *The Transcript* by transferring them to our columns.

THE BRITISH AND FOREIGN BIBLE SOCIETY.—We have received the fifty-first Annual Report of this venerable Society—that for the last year—which gives us full details of the blessed work which, under Providence, it is carrying on. In every quarter of the Globe, in Europe, Asia, Africa, and this immense continent of the West, it has its agents employed, circulating the Bible and the New Testament, and bringing the Gospel into the dwellings of the poor. Into almost every known language has the Word of God been translated—so that he who runs may read—and that none shall say that they are deprived of the benefit because the Book happens to be printed in a foreign tongue. The issues of the present year in London alone have reached the enormous amount of 1,450,876 copies, being an increase of 83,348 copies over the issues of last year, and a larger number than has ever been issued in any one year of the Society's history. The total issues now amount to 29,889,507 copies. The total receipts of the year, from all ordinary sources, have amounted to £124,478 9s 6d. But the Jubilee Fund has also received an addition of £3,694 4s 11d., and the Chinese New Testament Fund of £7,860 1s 3d. This brings up the entire receipts of the year to £136,032 15s 8d. The sum applicable for general purposes is £64,878 7s 3d. The expenditure of the Society amounted to £149,040 13s 9d.

We find in the Report distinguished mention of the Auxiliary in this city. The issues in Montreal during the year amounted to 13,651 Bibles and Testaments, being larger than those of any year since the Society was established. Towards the salary of the Travelling Agent, the Rev. Jas. Green, it appears the Home Society contribute £100, and a short report from that gentleman, of the progress and success of his labours will be perused with feelings of gratitude and thankfulness. The Rev. gentleman says:

"I returned to the city to be present at the Anniversary; and after a visit of ten or twelve days I began the Upper Ottawa tour. It occupied me about five weeks, and I travelled about eight hundred miles, bringing up the whole amount of my winter's journeying to about fifteen hundred miles. I may mention that on my first tour, two years ago, the whole amount of free contributions tendered me was about £28. On my tour one year ago they reached £60! and on my recent tour I received £120, besides many promises for the China and Jubilee Funds. While this increase is greatly encouraging in itself, it is even more so as an index to the generally increased activity of the Branches. Their diligence has not been all in one direction—the collection of funds; but they have shown a corresponding care for their own

poor and destitute. Some of their branches have visited their entire townships, ten miles square, and supplied all the destitute. The branches at Bytown, in connexion with the Perth Auxiliary, employed a Colporteur, who traversed a much larger extent of country; the benefit and good results of his labours can never be fully known, except in the eternal world.

In the beginning of the summer I spent a month travelling in connexion with your esteemed representative to this country, the Rev. Philip Kent, whose visit was a season of refreshing to us all, and whose presence and company did much to inspire many of the agents and agencies with fresh vigour and zeal.

"After his departure I made two other important journeys; the first to the St. Lawrence portion of our field, and the second to the Eastern section. I was occupied in the two a little short of ten weeks, and travelled something over twelve hundred miles, visiting sixty-five branches and new places, and holding public meetings at nearly all. I have travelled this year, on behalf of this Society, about four thousand miles; taken orders for 3,329 Bibles and Testaments; transacted the business of all the branches; given 120 public addresses; and received over £250 free contributions. I have been enabled to organize five new branches, and three new depositories, and I trust have brought many of the old branches which were languishing into a state of greater efficiency."

It appears that in the course of last autumn one of the Vice Presidents of the Auxiliary, Joseph Wenham, Esq., having occasion to visit England, was deputed to confer with the Committee of the Home Society on the desirableness of employing colporteurs in the country districts of the Province. The Committee deemed the measure so important that they cheerfully passed a resolution granting the sum of £100 per annum for two years.—or a larger sum, if required—towards the object in view, and, in a communication from the Montreal Committee acknowledging the grant, they state that they had succeeded in engaging two colporteurs for the work and they were endeavouring to obtain a third.

The generous assistance, so liberally extended to the Branch Society here, should induce its members yet more energetically to bestir themselves. The last remittance, we observe, only amounted to £250, surely a very small sum for a growing, thriving, and prosperous district like Montreal.

POETRY.

IN MEMORY OF LEHNER—THE JEWISH MISSIONARY.

"Whoever shall lose his life for My sake and the Gospel's, the same shall save it."
If o'er the fields, where lie the fallen brave
Who fought so well for home and native land,
Fond Memory weeps; and o'er the salt sea-wave,
Where sank some hero-hearted sailor band;

Shall not a tribute of remembrance fall
For those who fight the battles of the Lord,
And through the night have heard His dread recall
Who gave them helmet, breastplate, shield and sword?

LEHNER has left his Master's work below
To know His will and do His will on high;
Yet must the tears of friends and mourners flow;
And strangers, too, in sympathy will sigh

To know that 'mid the cares and woes of Time,
"Faint yet pursuing," was his motto still;
That, though the days were dark, unkind the clime,
He ever forward strained to Zion hill,

And sought with eager voice and wistful eye
That Zion's sons and daughters might return,
By New and Living Way, to altars high,
Where pure, eternal sacrifices burn.

He braved the Pharisaic frown and threat,
He braved the Sadducean smile and scorn;
And One, who braved them, too, we trust, has met
His own with welcome at the gates of morn,

Those gates from which in triumph in His train
Apostles, martyrs, missionaries brave
Shall yet come, singing o'er the glad refrain,
"All glory to the Lamb who died to save!"

Then, fair as dews that rest on sunlit grove,
Or mists that thinly veil the mountains blue,
Shall sorrows, doubts and unrequited love
Appear, when earth again awaits their view.

Plain as this garland is, and twined in haste
Amid the shivering trees that leafless wave
In Autumn's moaning wind that rushes past,
—I lay it on our Missionary's grave.

20th October, 1855.

TO LITTLE LIZZIE.*

Art sleeping, darling Lizzie,
Upon thy cradle bed?
Oh! fair the pure white flowers
And violets round thee spread!
How stilly lie the folded hands,
How dark thy half-closed eyes;
Art sleeping, dearest Lizzie,
Sleeping so silently?

Art sleeping, precious treasure?
We call to thee in vain;
Most desolate our hearth and hearts,
Oh, wake and come again!
We miss thy loving footsteps,
We miss thy laughing tone;
Thy thousand sweet, attractive ways,
Are they forever gone?

Art sleeping, little Lizzie?
The holy prayer was said,
And earth to earth, and dust to dust,
We laid thee with the dead.
Gently we laid our treasure down
In faith and holy trust,
And sweetly in the green graveyard
Doth sleep thy precious dust.

Art sleeping, angel daughter?
Upon the Saviour's breast,
Safe, safe in His precious fold
Our little lamb doth rest.
Oh, keep her, Blessed Saviour,
Our little treasure keep,
Till we, like angel Lizzie,
In Thee shall fall asleep.

C. E. R. P.

SELECTIONS.

KIRWAN'S IMPRESSIONS OF CANADA. (From the *N. Y. Observer*.)

Whilst in the Lower Province the vast majority of the people are papists, in the Upper, the great body of the people are Protestants.

The Episcopal, or, as it is called there, "The Church of England," is decidedly the largest branch of the Protestant Church. It has been patronized by the government and has been amply supported and furnished with all the appliances for its extension; and with it the officials of the government have been mainly connected. And, whilst in 1853 it was less than a fourth of the Papal population, it is decidedly the largest of the Protestant Churches. But I regretted to learn from all sources that its religious was far less than its political influence; and that it sided with the Romanists in order to prevent very many of the changes and forms which the interests of Canada require. Whilst among its clergy and laity there are many noble Christians and Protestants, worthy descendants of the Cranmers and Riddleys, of the Leightons, Newtons and Scotts, and of our own Milner, yet High Church dogmas, and the adorable nonsense of Puseyism rule in

* Daughter of the Editor of the Children's Magazine, died in December last, aged not quite three years.

the body! Its sympathies are more with Trent than with Westminster—with Leo than with Luther; and, so far as it is High Church and Puseyistic, its influence is adverse to all the high religious interests of the Province. Its Bishops are as pompous and as mediæval as propriety will admit; and, whilst they treat with neglect, and unchurch their Protestant brethren, they are ever willing to fraternize with the bishops and priests of Rome. Neither Canada, nor the United States, nor the Church of God, has anything to expect but evil from High Church dogmas, and Puseyistic masses said in English. And, in view of the fruit that they are bearing wherever they have taken root, it is only a wonder that they are not chased, with a whip of scorpions, from all the Churches of the Reformation.

The body next in size and importance there is the Presbyterian. It is unhappily divided, as in Scotland, into the Old Kirk or Church of Scotland—the Free Church—the United Presbyterian, and so on to the end of the catalogue. Whatever may have been the reason for these divisions in Scotland, or for perpetuating them there, there can be neither rhyme nor reason for perpetuating them in countries where there is no occasion, save imported prejudices, for maintaining them. They all receive the same standards of doctrine, order and worship, sing the same Psalms, and administer ordinances in the same way. Their ministers are equally able, well educated and pious, and preach the doctrines of the Reformation with the same bold earnestness. And why should they not be all united in the same church fellowship, and in the same church courts? Why should they spend an hour in the defence of a peculiarity to which they must apply a magnifying glass of high power to render it visible, when there are so many inducements to march shoulder to shoulder to their great work? It was my pleasure to meet on the most social, cordial and Christian terms with the ministers of nearly all the different classes into which they are divided; and I joyfully testify to the great excellence of their character. If they were only all united in the same body—and thoroughly united at the great points of influence—Hamilton, Toronto, Montreal, Quebec—they would readily rise, and speedily, to the first influence in Canada. But all this has the same application to the United States as to Canada. The power for good in the hands of the Presbyterian family of North America is great beyond calculation; and, to prevent them from exercising it to the full, the evil one, by apples of discord, has succeeded in dividing them!

I was as sorry to hear of an American Presbyterian Church in Canada as I would be to hear of a Canadian or Free Presbyterian Church in the United States. If the line which divides our governments must divide the Church, let there be no American Presbyterians in Canada, and no Canadian Presbyterians in the States.

The Methodists are the next body in size and importance. They have grown, and are growing with great rapidity there. I met with several of their Ministers, and received from them the most fraternal treatment, and can testify to their consecration to their work. They are bold as a lion in their assaults upon the Man of Sin, and fix many a javelin in the scaly hide of Leviathan; but they too are sadly divided into Wesleyan, Episcopal, New Connect, Prionitive, and, as the statistical tables before me would have it, "Other Methodists." The Wesleyan body is nearly as large as all the others combined. In all the great moral movements of the country they act in great harmony with other bodies of Christians; and the uniform testimony given me in reference to them is that they are doing a noble work in the country. But why their divisions? Is not unity of action in the Church far dearer than the gratifying of a prejudice, or the maintenance of a peculiarity?

The Rev. Dr. Ryerson, the Superintendent of Common Schools in Upper Canada, is a minister of the Methodist Church. He conducted most

ably, two or three years since, a correspondence with the Romish Bishop, Dr. Charbonnel, of Toronto, on the subject of separate Common Schools. The wily Frenchman took the ground in Upper Canada that his brother Irishman took in New York. And he was just as badly beaten. It will be a mercy to "the children of the faithful" if these Papal spies always meet with similar success!

The Baptists are yet a small body in Canada, being less than 50,000 in both Provinces. The Congregationalists are much smaller, being less than 12000. But they are both increasing, and promise to do nobly for God and His truth.

Whilst I am no croaker over the divisions which God has permitted to obtain in the Church, believing that there may be essential unity with diversity; believing that whilst, we may differ as the waves, we may be one as the sea; yet I believe that the different branches of the Church by permitting the mint, anise and cummin to divide them greatly enfeeble all their powers, and prevent them from obtaining many of the weightier matters of the law. And, whilst I would not, if I could, disband a single evangelical Protestant Church, however organized, yet I would, if I could, remove all their internal discords, and bind them all together as brethren. I would have but one Presbyterian, but one Methodist, but one Baptist Church. The little matters which divide them, I would cast out to be trodden under foot of men. On the important matters on which there may be differing shades of opinion, I would enjoin forbearance. And to the great objects of their mission, and on which they all agree, I would summon them to march shoulder to shoulder. And especially is this idea of importance to the different branches of the Church in a new and growing Country like Canada, in order to multiply the means of grace so as to meet the wants of all the people.

And so I would enjoin, not a surrendering of their great principles but a less magnifying of the things in which they differ, and the giving of a due importance to the things in which they agree upon the different branches of the one Church of God. God has but one Church; and to that Church all are united who are united by faith to Christ its Head. The tree is but one tree although its branches may be many; and every branch growing out of the same root belongs to the tree. Some branches may be smaller, some larger; some may be more, and some less fruitful than others, but they all go to make up the tree, and are a part of it. And so the Church is one Church with many branches. The fact is, the different branches of the Church differ less and have many more points of agreement than they imagine. And this they all would see if there was more frequent co-operation in opposing error, and extending the great principles of our common Christianity. I was refreshed by this co-operation in the meetings which I attended in Canada. And there especially it is needed; and there it should be cultivated by every means in the presence of a common enemy, so long, and so powerfully entrenched on the banks of the St. Lawrence. It is no time for Judah and Ephraim to be vexing one another, when the hammers of the enemy are ringing upon all their gates. With the intelligence, wealth, zeal, and power, which they possess, the Protestants of Canada may accomplish a great work by uniting their energies for the cultivation of the great missionary field in the midst of which their lot is cast, and which at all points is white to the harvest, and calling for labourers.

Why do Christians of the States feel so little interest in their brethren beyond our northern frontier? Why do not our General Assemblies correspond with the Synod of Canada, as well as with Assemblies and Synods beyond the Atlantic. Why send money to Papal Europe, and overlook Papal Canada? Is it that distance lends enchantment to the view?

My object in these articles will be obtained, if they will serve in any degree to impart right

views as to our northern neighbours; if they will strengthen the ties which should bind all Christian hearts to one another, irrespective of all political lines; if they will waken sympathy in our Churches for the excellent men who, amid many hindrances, are doing a great work in Canada.

KIRWAN.

QUEEN'S COLLEGE MEDICAL SCHOOL.

TO THE EDITOR OF THE GLOBE.

SIR,—In an article headed "The late Medical Disturbances," published in your journal of the 22nd instant, the following appears:—

"The Province must have a School of its own. At present a High-Church establishment and a private institution are the only sources for the training of our youth in the Medical profession."

Now, Sir, allow me to inform your readers that, besides a "High-Church establishment," by which, I presume, you mean Trinity College, Toronto, and a "private institution," by which, I suppose, you refer to "Rolph's School," there is another "source," in Upper Canada, of medical training, namely, the University of Queen's College, Kingston.

From the time of the breaking-up of the Medical Faculty of the University of Toronto to the formation of the Kingston Faculty there was but one School which had power, by Royal Charter, to grant Degrees in Medicine, namely, Trinity College, Toronto, and, as she conferred Degrees upon members of the Church of England only, the youth of the Province, not within the pale of that Church, were excluded from any participation in the benefits arising from the possession of a Degree in Medicine. This extraordinary state of affairs having been represented to the Trustees of Queen's College, application was made by them to the medical practitioners of Kingston to form a Medical School. In consequence of this the medical men met, and chose from among themselves individuals to fill such chairs as they thought necessary to afford as thorough a medical education as had been previously given by any School in the Upper or Lower Province. In November last the Medical Classes opened, and, although no pains had been taken to make the fact of their intended opening known, students entered—a number, I believe, far exceeding that of the first session of any other Canadian School. The number of Medical Degrees granted by Queen's College last year is, I am led to believe, as great as that granted by the oldest Schools in the Province; and, as to medical acquirements, I will pit the recipients of Queen's College Degree against those of any other School in the two Provinces,—most of Queen's College Graduates being, anterior to their study in Kingston, among the very best students in the several schools in which they had previously studied, as shown by the certificates of the teachers of these different schools.

Although you, Sir, appear to be but ill-informed regarding the Kingston Medical School, the Legislature of the Province is not ignorant of its existence and claims to the support of the people. An annual sum of £250—equal in amount to that given Lower Canada Schools—has been granted to it. How you, generally so acute regarding Provincial expenditure, should be unacquainted with the fact of there being a third School in the Upper Province, is to me passing strange.

By her Royal Charter Queen's College is very highly favoured. Amongst her privileges is that of conferring Degrees in Medicine. By the necessities of the Province she has been called upon to confer such Degrees, and grants them irrespective of religious creed—Protestant and Roman Catholic, Episcopal and Presbyterian, Methodists and other Methodists, being, as disciples of Esculapius, alike to her. Now, if the Province requires an institution such as I have described the Medical Faculty of Queen's College to be—and you admit in the article from which I have quoted that it does—what is the

duty of those who profess to represent public opinion towards such an institution? Surely not to treat it, as you have done, as a thing of naught.

The statement contained in the quotation I have made from your editorial columns would have the effect, if left uncontradicted, of, *firstly*, leading those of your readers who have never heard of the Kingston School to believe that no Medical School existed in this city, and thus check that enquiry which might lead to a knowledge of its existence, or, *secondly*, of inducing those who had been aware of its existence to suppose that it had become defunct from want of public support or other cause—either of which conclusions would be injurious. You will allow me, then, to say that the Kingston Medical School re-opens in November next with the prospect of having, if I may judge by the applications made to me, double the number of students of last year; and with a staff and facilities for study equal to those of any other school in the two Provinces.

With the facts before you which I have related, I trust you will not again hazard the assertion that, "at present a High-Church establishment and a private institution are the only sources for the training of our youth in the Medical profession."

I have the honour to be, Sir,
Your obedient serv't.,

JOHN STEWART,
Professor of Anatomy and Physiology in the
University of Queen's College, and Secretary
to her Medical Faculty.
Kingston. 24th August, 1855.

CROMWELL'S SOLDIER'S BIBLE.

IN the report of Governor Washburn's speech at the late annual meeting of the Massachusetts Bible Society there occurs the following statement, viz: "Go to the time of Cromwell. Observe the causes which made Cromwell and the Commonwealth. In the army every man had a Bible in his knapsack, and daily read it, and sung the praises of God; and the result was the link of what has been seen in the history of Puritanism."

His Excellency's statement is substantially correct, and the *spirit* of his speech is entirely so. But it is not literally in accordance with historical accuracy to assert that the soldiers carried the Bible in their *knapsacks*, nor was it the *whole* Bible with which the army was furnished. "The Soldier's Pocket Bible" consisted of appropriate selections from the Scriptures, printed in a pamphlet form. It was generally buttoned between the coat and vest, next to the heart, proving, perhaps, sometimes a defence from the weapons of the enemies of their bodies as well as from the Wicked One who sought to subdue their souls.

But very few copies of this curious Bible have been preserved. A brief description of it, therefore, may not be uninteresting to our readers. It was printed on a single sheet, folded in the 16mo form, and making sixteen pages. The whole title-page is worth copying, as it presents a fair and by no means extravagant specimen of the great titles to little books which prevailed about the time of the English Commonwealth. It was printed within a neat border, and read as follows:—

THE SOLDIER'S POCKET BIBLE;

Containing the most of (if not all) those places contained in Holy Scripture, which do shew the qualifications of his inner man, that is a fit Soldier to fight the Lords Battels, both before he fight, in the fight, and after the fight;

Which Scriptures are reduced to severall heads, and fitly applied to the Souldiers severall occasions, and so may supply the want of the whole Bible, which a Souldier cannot conveniently carry about him:

And may be also usefull for any Christian to meditate upon, now, in this miserable time of Warre.

IMPRIMATUR,

Edm. Calamy.

Jos. 18. This Book of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou maist observe to doe according to all that is written therein, for then thou shalt make thy way prosperous and have good successe.

Printed at London by G. B. and R. W.
for G. C. 1643.

The selections from Scripture are divided into eighteen chapters, each with an appropriate heading to indicate the class of passages contained therein. A few examples of these headings or titles will sufficiently show their general character:—

1. A Souldier must not doe wickedly.
2. A Souldier must be valiant for God's cause.
3. A Souldier must pray before he goe to fight.

Throughout the work there is manifested entire confidence in a superintending Providence, yet no encouragement is given to the soldiers to neglect any proper personal efforts or material means for accomplishing their ends; nothing at variance with the standing order, "To trust in the Lord, and keep their powder dry."

Since peace societies have become popular, the question has often been put, with the confident expectation of a negative answer, "Is the profession of a soldier consistent with obedience to the precepts of Christian love enjoined in the Gospels?" Cromwell's whole chapter on this subject is short, and we copy it entire:—

A soldier must love his enemies as they are his enemies, and hate them as they are God's enemies.

Matt. 5: 44. But I say unto you, love your enemies.

II. Chron. 19: 2. Wouldest thou help the wicked, and love them that hate the Lord?

Ps. 139: 21, 22. Doe I not hate them, O Lord, that hate thee, and do not I earnestly contend with them that rise up against thee? I hate them with an unfeigned hatred, as they were mine utter enemies.

There will probably continue to be, as there always has been, a difference of opinion respecting the honesty, integrity, and sincerity of Cromwell. But one thing is pretty well settled, viz., whatever his character and conduct may have become after he gained the dazzling heights of political power, he commenced his career a devout and true man; and his army was largely composed of good men, filled with a desire to promote the glory of God and the welfare of their country.

Cromwell's cousin, the celebrated John Hampden, once began to upbraid him for selecting such men for his soldiers, and compared them with those of the king's army. "Your troops," said he, "are most of them old decayed serving-men and tapsters, and such kind of fellows; and theirs are gentlemen's younger sons and persons of good quality. And do you think that the mean spirits of such base and mean fellows will ever be able to encounter gentlemen that have honour, and courage, and resolution in them? You must get men of spirit, and, take it not ill what I say, of a spirit that is likely to go as far as gentlemen will go, or else I am sure you will be beaten still." Hampden, however, was convinced by a short conversation with Cromwell that *good men* made better soldiers than *mere gentlemen*; as he has himself written,—"I accordingly raised such men as had the fear of God before them, and made some conscience of what they did. And from that day forward they never were beaten; but, whenever they were engaged against the enemy, they beat continually."

Those persons who are fond of tracing coincidences, and pressing comparisons to their extreme limits, may find a wonderful instance of cause and effect in the fact, that the success of Cromwell's army commenced immediately on the publication of "The Soldier's Pocket Bible;" and they never after lost a battle!

It does not lessen the force of Governor Washburn's remarks, nor weaken the theory which he so ably and eloquently supported, if we admit that in the latter years of his life Cromwell lost his reverence for the Scriptures, and lived in violation of some of its plainest commands. On the contrary it shows that the burden of the Hebrew prophet to the ancient king, who slighted the word of God, has a wider application: "Therefore, behold I, even I, will utterly forget you, and I will forsake you; and I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten. He shall have none to sit upon the throne; and his dead body shall be cast out in the day to the heat, and in the night to the frost."

Impartial history has recorded the facts relating to the Protector's death, the brief authority of his weak son, and the fate that befell the dead body of the once almost omnipotent Cromwell. The parallel between Jehoikim, King of Judah, and Oliver, Lord Protector of England, is sufficiently apparent, and needs no comment.—*Watchman and Reflector*:

CLERICAL PRESENTATION.—His Grace the Duke of Buccleuch has been pleased to present the Rev. Alexander Young, B.A., Assistant to the Rev. R. H. Stevenson, of St. George's, Edinburgh, to the Church and Parish of Westerkirk, in the Presbytery of Langholm, vacant by the translation of the Rev. W. B. Dunbar, to the Parish of Glencairn.

"I am nothing—Christ is all; I disclaim as well as disdain any righteousness but his. I not only rejoice that there is no wisdom for his people but that from above, but reject every pretension to any but what comes from himself. I want no holiness He does not give me; I could not accept a heaven He did not prepare for me. I can wish for no liberty but what He likes for me, and I am satisfied with every misery that He does not redeem me from; that in all things I may feel that without Him I can do nothing."—*Lady Huntingdon*.

"They who are not made saints in a state of grace shall never be saints in glory. The stones which are appointed for that glorious temple above are hewn, and polished, and prepared for it here; as the stones were wrought and prepared in the mountains for building the temple of Jerusalem."—*Leighton*.

LEILA ADA.

THE JEWISH CONVERT.

Leila Ada was born in a romantic spot in Cornwall, England. From her earliest years this fragrant blossom gave indications of a loveliness and symmetry of character, which afterwards was fully developed. Early deprived of her mother, she was carefully educated by her remaining parent. Gifted with a quick intellect, bright imagination, and poetical love of the beautiful and the true, she advanced rapidly. She learned several branches thoroughly, and, what was especially valuable, she gained the complete mastery of her own English tongue, and became able to express her thoughts in it with great skill.

At the early age of thirteen we find among her papers a prayer in which she dedicates herself unreservedly to the service of God. "They that seek Me early shall find Me," is the Divine promise, which was signally fulfilled in her case. Soon after we find her laying down rules for herself, the first of which is an index of the guiding principle of her life. "I resolve," she says, "that the salvation of my soul shall be my first and great concern." Again, "I will daily study the Scriptures." "I will never waste a moment." Who can doubt but that it was the Holy Spirit that led the child to make and fulfil such resolutions?

She has now attained her eighteenth year. Her father, filled with a desire to visit the Holy Land, resolves to go thither with his daughter. We find her, in the anticipation of this pilgrimage,

thus addressing God, "Thou infinite Eternal! go with me. I visit that land which has in a special manner been visited with the exhibitions of Thy miraculous power, where my fathers worshipped." She has not yet learned to pray in Jesus' name. Again she writes, "I have determined to read the book which the Christians call the New Testament." Here is increasing light; God is leading her to the Gospel.

In early spring the pilgrims sail from England. We wish we had time to follow them up the Rhine, amid the grandeur of the Alps, and the sublime scenery of Switzerland. An ardent admirer of nature, she had a graphic pen to describe the beauties which her soul felt. It is solemn to find her, while thus contemplating this grand panorama, turning from such scenes to her inward state, to make this record:—"I know not the way of salvation. In the Talmud I have no faith. The more I read the lovely Scriptures, the more clearly do I perceive that the Talmud is altogether a fabrication of man." Another ray of light has dawned upon her mind.

To Italy, the classic land of art and song, the father and daughter next bent their way. The Cathedral of Milan, the Bay of Venice, Florence "la bella," Rome, filled their souls with all the emotions which nature and art can excite. Then they sail over the blue Egean Sea, and at length land at Athens. Even here Leila's soul turns heavenward. "I was transported in admiration and praise of that Being whom to love is Heaven." At Constantinople she thus breathes forth her aspirations:—"The gloomy valley passed, I shall be for ever with my Lord." She has appropriated faith; she can say, "My Lord." Blessed faith!

Smyrna and Antioch are passed, and our pilgrims are in the Holy City. Here is the city where Jesus was crucified; she sees Him to be her Saviour. "That He was the Messiah, I no longer doubt. . . . Now, my Lord and Saviour Jesus Christ, my hope is in Thee, my prayer is unto Thee." At length the lamb has found her Shepherd, the dove has found her Ark. Henceforth her faith is firm, immovable; she is a Christian; she never swerves.

As yet she speaks not to her father of the change within her. He is yet a Jew, and she knows that it would fill him with unspeakable anguish to learn that she believes in the despised Nazarene. They return to their pleasant home in England. Her first thought is to find some humble Christian Church, where she may join in the worship of Jesus. About three miles from her father's house she finds such a Bethel, and to it on each returning Sabbath evening she bends her steps. Alone she traverses the darksome path to the sanctuary, for there she hears the Gospel of Jesus. Thus for a time, like Nicodemus, she seeks Him, whom her soul loves, under the veil of night and secrecy. But at length her faith grows stronger, and she makes known her case to the minister. She professes her faith in the Messiah, and is admitted to the sealing ordinances of the New Testament Church. Heavenly peace and delight fill her soul. "And now," she says, "my heart is fixed, my heart is fixed to live in Christ."

Her first act, as a Christian, is to write a letter to her father, acquainting him with her profession of the Nazarene, replete with the most touching filial tenderness and holy boldness in stating the foundation of her faith in Christ, and urging upon him the acceptance of the same Saviour she found so precious to her own soul. She presents the arguments for Christ's divinity, Messiahship, atonement, and resurrection, in a manner at once clear and unspeakably affectionate. In the course of an argument, proving that there is no deed except the crucifixion of Jesus, to which the Jews have in all ages given their consent, which can be assigned as an adequate cause for the fearful curse which has pursued them for eighteen hundred years, she quotes from the writings of Rabbi Solomon Marochan, as follows:—"The Prophet Amos mentions a fourth crime for which we have been in our captivity,—of selling the Just One for silver. It

manifestly appears to me that for selling the Just One we are justly punished. It is now one thousand years and more, and during all this time we have made no good hand of it among the Gentiles, nor is there any likelihood of our ever any more turning to good. Oh, my God, I am afraid lest the Jesus, whom the Christians worship, be the Just One whom we sold for silver!" With what power must such an admission from a learned rabbi come to a Jewish mind?

Leila lays this letter in her father's room. In the morning, with tremulous steps, she enters her father's presence. It is a sorrowful meeting for both. He is still an affectionate parent, but he feels that he is a Jew who cannot countenance apostasy, even in her whom he loves most on earth. In vain she tries to prove that Jesus is the Christ; he bids her leave the room, giving her a week in which to reflect, and telling her that, if at its expiration she still persists in her faith, she must be banished from the home of her childhood. That solemn week she spends in communion with her Lord: it passes, she goes to her father, and tells him that her faith is firmer than ever. She is sent away,—like her father Abraham, she goes out, not knowing whither she went. She is sent to her father's brother, a strict observer of the law, to be more fully instructed in Judaism, with the hope that she might be induced to abjure Jesus as the Christ. At her uncle's house she is introduced into the circles of gaiety and fashion, that she may be led to think less upon the subject of Religion. At first her relatives treat her with kindness and respect, but, when they see that she is immovable, kindness changes to cruelty, and respect to indignity. She is not permitted to sit at the family board. Once she hears a servant say, "Eudice, let us turn our coats, and go and pray to the carpenter's son." Thus does Leila bear shame for Jesus' sake.

At length the great trial comes, compared with which all those which preceded it are as nothing. Two rabbis and several other Jews come to her uncle's house, determined either to reclaim or anathematise the gentle Leila. A bell, by which she was usually summoned when her presence was required by her uncle, and which the servants derisively named "the Christian's bell," calls her to meet the elders of her nation. On the stairs she meets her cousin, a young man who is at heart a Christian; he tells her to be firm, for a great trial is awaiting her. She appears before her judges with calm reliance on the Saviour. After dinner they spread their Jewish books on the table, and begin their arguments with her. For seven hours she reasons with them with a heavenly mildness and dignity. She still says, "I believe in Jesus." A rabbi rises. "Then," he says, "on God's behalf I smite thee," and the blow falls on her cheek. The other rabbi asks her, "Do you still believe in Jesus of Nazareth as your Messiah?" "I do, I will, I ever shall; I hope soon to be in Heaven with Him." Then one of them spits in her face.

Might she not adopt the prophetic language of the suffering Messiah: "For Thy sake I have borne reproach, shame hath covered my face. I hid not my face from shame and spitting." Oh! what a glorious promise does the Saviour leave to His faithful followers, "Whosoever shall confess Me before men, him will I confess also before My Father who is in Heaven."

The rabbis excommunicate her, and pronounce an anathema against any Jew that will keep her company. She leaves her uncle's house. Where shall she go? She proposes to engage herself as a governess or servant in some Christian's family. She writes to her father, telling him all that has happened. His righteous indignation is aroused against the cruel men who have so unfeelingly cut her off from her nation. He even sends them a request that they will extend the excommunication to himself, for he is resolved never to enter a synagogue again, or to receive any Jew, except his own-family, into his house. He receives his daughter with open arms, and she is again happy in her father's love.

Disease has fixed its fatal dart in Leila's bosom. The hectic flush tells too plainly that this earth will not much longer be a home for her, but that she is soon to pass away to the "better country." Her few remaining days she spends in trying to do good to those around her; nor are her efforts unrewarded. Constantly, earnestly she urges her father to come to Jesus; nor are her gentle pleadings addressed to him alone, but she writes to her brethren according to the flesh epistles full of earnest entreaty that they will attend to the salvation of their souls, that they will go to the cross of Christ. In the society of her father and her cherished Christian friends she gently fades away; for disease lays its hand lightly on her head, though its progress is none the less sure on that account.

She is lying on the bed of death. "Father," she says, "will you grant me one request—a dying request?" He could not refuse. "It is that you will never doubt Jesus, my Saviour. Read the New Testament." And then the father confesses to his dying daughter. "I believe in Jesus." Happy father! happy Leila!

Her last words were, "Farewell, my dear father. I am going to glory. Serve Jesus. You will soon be there."

She has gone to join that throng who praise Jesus in the temple above. "These are they that came out of great tribulation, and have washed their robes in the blood of the Lamb."

Her father did not long survive her. He, too, sleeps in Jesus.

This narrative should give us great encouragement to labour and pray for the salvation of the Jews. They are not beyond the reach of the love of Jesus; they sadly acknowledge, in one of the prayers which they annually offer on the great day of atonement, their desolate state:—"Woe unto us, for we have no Mediator!" O Christians, can we hear this doleful knell of all their best hopes, and shall we not tell them in the language of the Apostle John, "We have an Advocate with the Father, Jesus Christ the Righteous?"—*Christian Treasury.*

CONSOLATION TO BEREAVED PARENTS.

(Extract of a Letter from a Christian Friend.)

MY DEAR—, I have for some time intended to write to you, as one who deeply sympathizes with you in your trying bereavements. I am almost afraid to begin to tell you how much I have felt and do feel on these subjects, lest it should open afresh the tender wounds of your hearts, that have already bled so profusely, instead of tending to bind them up. Were I to write to you of all my griefs and sorrows that I have experienced in parting at different times with those who were dear to me as "right eyes" and "right hands," it would not assuage your sorrow. It would not cure a new wound by probing an old one. You know, my dear—, that it is God who gives us what we possess, and He has a right to take away what is His own.

"Tis God that lifts our comforts high,
Or sinks them in the grave;
He gives, and, when He takes away,
He takes but what He gave.

It is our duty to bow to Infinite wisdom in all His procedure, for "He doeth all things well;" therefore you may rest assured in this, that He has afflicted you "for your profit." I am also cheered with the hope that the death of your sweet babes has been to them a happy transition from this world to a better. Jesus, when He sojourned on earth, expressed His love to and interest in little children, and perhaps it is one reason why so many of the human family are removed in infancy, for "of such is the kingdom of Heaven."

My dear—, is it possible you would or could grieve if you saw your little ones in that happy home above with thousands of others who left their fathers and mothers on earth sorrowing and crying, "Joseph is not, and Simeon is not, and will ye take Benjamin also? All these things are against me." All their sorrow arises, like old Jacob's of old,

from ignorance of God's all-wise and benevolent providence.—God's House must be filled, and, when we see so many whom God spares to manhood, and even old age, grow up in forgetfulness of God and the things of God, is it not a mercy on God's part that He removes so many, and so early, from the evils to come to a pure and holy atmosphere, where nothing unclean or unholy can enter? If we would think more about the love of Jesus, as it is set before us in His own blessed Word, our conceptions of His love would be much higher, our faith would be much stronger, the affections of our hearts would be more ardent, and our confidence in Him would be more complete. We would then cheerfully say, "He doeth all things well." Remember His great promise, "All things shall work together for good to them that love God."

Separation of any kind from those near and dear to us is always a trial to our feelings, even although we may know it is for their good; for we are enjoined "not to sorrow as those who have no hope." I have been often sweetly reminded of the following beautiful lines which I learned of my father when I was a boy, and which were composed by Dr. Robertson, of Cambridge, and inscribed on a tombstone where four children were buried. They are exceedingly beautiful and appropriate.—

"Bold Infidelity, turn pale and die,
Beneath this stone four sleeping infants lie;
Say, Are they lost or saved?"

If death's by sin, they died, for they are here,
If Heaven's by works, in Heaven they can't

[appear;

Consult the sacred page,—the knot's untied,
They died, for Adam sinned; they live, for Jesus

[died.]"

[From *The Canada Evangelist*.]

SYSTEMATIC BENEVOLENCE.

SYSTEMATIC benevolence is a sign of health in the Church. There are trusts of different kinds committed to us, and in reference to them all a strict account must be rendered at the last day. One of these trusts is *money*. The gold or the silver, be it much or be it little, is the bestowment of God, and He requires us to use it in such ways as He approves. In four ways a man must spend his money:—

1. For the support of himself and family.
2. To relieve the poor,—the legacy of the Lord to the Church.
3. For the support of the Gospel in the congregation where he and his family worship.
4. To send the Gospel to every creature, in obedience to the command of Christ, the Head of the Church.

In every one of these four ways we are responsible, and, willing or unwilling, we shall have to answer. There will be a twofold questioning, demanding a twofold response. We shall have to answer as to our *spending*, "Have you or have you not spent your money as God demands of you in regard to these four particulars," and we must also answer as to our *squanderings*, "Have you misspent in any of these four particulars the money which I entrusted to you?" Start not, reader, at the bare thought of squandering in reference to the poor, your church, and the spread of the Gospel. You may misspend in these last particulars as well as in your personal and family outlays. You squander on the poor, when your gifts injudiciously bestowed confirm and aggravate the pauperism of your neighbourhood or city, degrading the recipients, and taking from them that stimulus to labour and self-support, and which, whenever the poor are deprived, the ruin of body and soul is hastened. You squander on your church when vast sums are expended in the erecting of costly and gorgeously adorned houses of worship, and that too when you are living in the midst of so dense a population, for whom the supply of churches is so inadequate that, if the Spirit of God were to awaken among them a general desire to visit His courts upon the next Sabbath, an immense proportion of that populace could not find even a *place to stand*

within the courts of the Lord. You squander on your church when your expenses of one kind and another are so excessive that the rent of your pews has to be placed at so high a rate that persons who might otherwise go to church absent themselves. And you squander, also, in regard to the general extension of the kingdom of Christ, if you waste money in wild, impracticable schemes, to the neglect of those plain divinely-appointed ways of doing good, which need so little,

Now, as to the amount which we are to give, the conscience of every one must decide for himself; and this decision must be made by each as in the sight of God, and as every one must give account. The reader is not to decide for us how much we must give, nor are we to decide for the reader; but God must decide for us both; and what he would have done will be made known to all who seek to know it by prayer and in faith.

But this must be said: the right discharge of the stewardship of money requires *system*. We are not to defer the formation of resolutions to give until such times as the hand of need is stretched out towards us, or the voice of the agent is ringing in our ears. Nor must the amount which we give depend upon the urgency of the applicant, or the zeal or coldness of the agent, or the publicity which may or may not attend our donations. Everywhere, at all times, and about every thing, God is speaking to us, and blessed are they who always hear His voice. He tells us how much we are to give of that which He has entrusted to us, and also how it is to be apportioned. He tells us when to give and when to withhold, when to say yes and when to say no. And a good man will heed His voice, will settle upon a firm basis of principle what is to be done, and then, if the hand of the truly needy, or the voice of the agent pleading for a good cause, should anticipate him, he will rejoice and give as his conscience tells him is right. But, if the hand or the voice delay to come, then he will go forth and seek them.

If the benevolence of the Church were thus systematised, it would be freed from many distressing embarrassments, and would also become a much more efficient agent of good to the World. Let system pervade the whole Church in regard to this matter. Let all the Church, ministers and people, rich and poor old and young, acknowledge and act on the principle that it is a duty and a privilege to give in the four ways indicated above. Then should we have enlightened, discriminating goodness, not depending upon outward pressure, and above all, not depending upon the pressure which the world may be using upon the Church, forcing it to duty. No fear but that the treasury of the Lord would then be well supplied.—*Christian Treasury*.

"GO WORK TO-DAY."

LIST thee, Christian! The voice of the Master is not drowned by the din of business. The claims of Religion are not abated by your hurry and stress of occupation. The still small voice that bids you to be at work to-day for God is peremptory. What! though you are pressed with care, religious duty is care's great cure. What! though the care of business drags heavily; it is by prayer and heavenly hope that the wheels are to be kept in motion.

Go to work to-day in the Vineyard. God has need of you now. When your convenience serves, he will have done with you. He will accept not the service of your leisure hours. Religion's great aim and triumph are realised in the subjection of the change to the closet, of the bank to the Bible, of the street to the sanctuary. What is as religion worth that can flourish only as weed, do in a desolate and untilled field? What is that principle worth that cannot withstand the least pleasure of worldly solicitation?

Go work to-day. Now, when labour will be a cross; now, when your example will be valuable; now, when the world should know your principles; now, when the mass are trying to serve God and

Mammon,—go work for God, and you can do something worthy of your vows. What does the cause of Christ need more than examples of that religion which makes a place for the prayer-meeting in every week's calendar, and which shuts the door of the closet upon the world, until God is worshipped? The greatest attainment of life is to use this world without abusing it,—to attend manfully to every claim of business, to breast with heroism every storm of commercial embarrassment, to do one's best in whatever circumstances may develop, and at the same time to live out the Christian by a course of daily usefulness. To be at the same time a good business man and a warm-hearted disciple,—to care for every interest of religion amidst all secular cares,—to lay a stone on Zion's walls with every accession of worldly fortune,—this is true Christianity. Nor will any principles of living injure men from the snares of covetousness and the deep pit of commercial dishonesty except those simple rules of living which the Gospel prescribes for all times.

Go to work to-day. Seek out some humble labour of love. It may save you from falling. Invite some interruption of your excessive worldliness. Call in some umpire who shall put down the false and ruinous claims of Mammon.

Have a religion which can live and be honoured on the Exchange as well as at home; in busy seasons as in dull times; on rainy Sabbaths as on fair ones; in the afternoon as in the morning; when prosperity fans as when adversity baffles your progress. Seek a cure of your religious distempers by going to work to-day for God!

THE REV. DR CUMMING IN GLASGOW.

On Wednesday night the Rev. Dr Cumming delivered the first of two lectures in the City Hall to a crowded audience. The object of the lectures, as announced in the advertisement, is "The End of the World—Its Proximate Signs," and the first embraced "The Physical Signs."

Sir James Campbell of Stracathro occupied the chair, and on the platform we observed a large assemblage of clergymen, elders, and influential members of the Church of Scotland.

The proceedings were commenced with prayer by the Rev. Dr Hill, after which Sir James Campbell introduced Dr. Cumming.

The Rev. Dr., on presenting himself, was received with applause. He commenced by stating that he had assumed that the attendance upon his lectures was mainly to consist of the Christian students of Glasgow, and expressed his surprise at finding present, in addition to students, so many eminent divines and elders of the Church of Scotland. The subject upon which he proposed to address them was one which he had studied closely for ten years, and he hoped to be able to shed some little light upon it so as to render it worthy of the study of them all. He was here to speak essential truth, as an ambassador of Christ, without hesitation, doubt, or diffidence. At the same time he did not profess to predict, but merely to explain; he was but an humble interpreter of that Blessed Book which, thanks be to God, was not now the monopoly of the few but the privilege of all mankind. The topic to be discussed was called in the bills "The End of the World," and it was his (Dr. C.'s) intention, first, to adduce physical evidences that the shadows of evening, deep and broad and black, are approaching, preparatory to the time when the whole earth shall be converted into a paradise. He proceeded to state that we have had several worlds in the past ages or dispensations, dating their existence from the periods of the flood, the birth of Christ &c., and that God had given indications of the fall of each. Noah was told not only the number of years that would transpire before the deluge; the duration of the captivity of Egypt was also foretold to Abraham, and on the self-same day, predicted began the exodus towards the Promised Land. The close of the Levitical and the beginning of the Christian dispensations were also foretold. After proceeding a considerable length to enu-

merate a great variety of instances in which Scripture prophecy, as attested by history, had been fulfilled, embracing the destruction of Paganism, the ascendancy of Christianity in the person of Constantine, the corruption of the visible Church which followed is clearly intimated in the 7th chapter of Revelation, and the protest of the Christian martyrs clearly brought out. The Saracen invasion began in 612, and ended in 762, the precise epoch announced in the Apocalypse, and the infidel historian unconsciously wrote on a page of his history, "Thy word, O God, is true." Passing from this, he instanced the rise of Martin Luther, and the spread of the Gospel amidst prevailing apostasy. He instanced the sign of earthquakes, and, when he read paragraphs of astrophenic phenomena, he dared not say that they were not signs of the coming of the glorious day. He referred to the pouring of the seventh vial into the air as symbolic of the pestilences which had prevailed, and traced the gradual decline of the Mahomedan power down to the present time. He concluded by making an impressive appeal to Christians of all denominations, as we are evidently drawing near to an eventful crisis, to sink minor differences, and be prepared for whatever God, in His Providence, may have seen fit to determine. The lecture was listened to with the utmost interest; and, a vote of thanks having been given to Dr Cumming, the proceedings were closed by Dr Barr pronouncing the benediction.—*Edinburgh Post.*

PRIZE ESSAYS ON THE SABBATH.

Among the most hopeful and cheering signs of the times may doubtless be regarded the efforts which are being made by the friends of Christianity to disseminate in a systematic form through the medium of the press correct and enlarged views with regard to the Divine institution and moral obligation of the Sabbath. This seems the more necessary at a period like the present, when the authority of our most venerable institutions, not excepting even our most holy Sabbath, is liable to be called in question, and when, in accordance with the utilitarian spirit of the age in which we live, this Divine institution is often summarily dismissed, except in so far as it is practically available for recreation and amusement. Shorn of its glory and stripped of its Divine sanction, it is sought to be diverted from its original purpose, and, instead of "the Lord's day," to be made, in a peculiar sense, "man's day." Now we need scarcely say that it is the duty of all Christians, whether collectively or individually, to endeavour by every means in their power to strengthen the authority and preserve the sanctity of the Sabbath—the day which the Lord has made.

It is found that the awarding of prizes for essays on such interesting topics is the best method of securing productions which are most likely to be generally read. Though many of our ablest divines have written admirable treatises upon the Sabbath, the subject is one which, varying in some degree with the ever changing circumstances of society, can never be exhausted. Most of our readers will remember that, some years ago, prizes were offered to working men for the best essays upon this subject, when a very large number were sent in for competition. Several of these which ranked highest were afterwards published, and in the opinion of many who were entitled to be considered good judges they were of such a high character as would have done credit to any class of society. This says much for the latent talent which exists to so large an extent among the labouring classes of Great Britain, and which only requires opportunities of developing itself. As was, however, to be expected, the style of treatment adopted was in general such as to render these Essays more fitted for circulation among the classes from which they emanated. To reach a higher class, productions of a different stamp are requisite; and we are glad to observe from

advertisements in the newspapers that the Council of the Evangelical Alliance have offered a prize of one hundred pounds for an Essay on the Sabbath, to be written with a special view to circulation among the higher classes of the community. For the information of our readers, we subjoin the following particulars relative to the competition. The Essay will be expected to bring into view:—the theories which have prevailed in regard to the Sabbath—the Scriptural authority and obligation of the Sabbath—the history and advantages of the Sabbath—the present actual amount of Sabbath desecration in our own and other countries—the extent of such desecration, as compared with what it has been—the causes to which it is attributable, and the moral means by which it may be counteracted. It is not intended to limit writers to these topics. They merely show the kind of work which the Council desiderated. It is wished that the whole subject of the Sabbath may be clearly and fully dealt with. The work must be sound in argument—strictly correct in facts and statistics—powerful in its appeals, and, of course, free from sectarian and political bias; and must not exceed a moderate-sized octavo volume. We may further mention that competitors are to send in their MSS. for adjudication not later than 1st. October, 1855, addressed to the Secretaries of the Evangelical Alliance, 7 Adam Street, Adelphi, London, to whom all communications on the subject of the Essay are likewise to be addressed. Each MS. to have a motto inscribed on it, and to be accompanied with a sealed letter having the same motto, and enclosing the name and address of the writer. The first edition of the successful Essay to the extent of not more than 2000 copies to be the property of the Council. The Rev. Dr. Harper, Professor of Divinity in the United Presbyterian Church, of Edinburgh, the Rev. John Jordan, Vicar of Enstone, and the Rev. Dr. Stowell, President at Cheshunt College, have consented to act as adjudicators, by whose award the Council will be bound, on the distinct understanding that the Essay selected as the best shall also be deemed by them to be worthy of the subject, and of the cause designed to be.

CHAPLAINS IN THE EAST.—The Rev. Mr. N. Macnair, minister of Gourock, has been appointed one of the Government chaplains to the hospital at Scutari, and will proceed thither in a few days. His departure is a source of great regret to his charge, by whom he is deeply esteemed.

PRAYER-MEETINGS IN THE CAMP.

A lady at Huddersfield writes:—"I have just heard of a letter received by a poor woman from her husband, a foot-soldier in the Crimea, written in pencil—a solemn leave-taking in the prospect of death, but words so full of resignation. He says many of the men meet together in their tents—from thirty to forty—for prayer and reading of the Scriptures, and that more heartfelt devotion he never witnessed in any church or chapel in England than is visible amongst them."

P. S.—We have given the CONTENTS exclusive of the No., in order that we might overtake a considerable quantity of matter which had from time to time been crowded out. Otherwise several articles would have appeared more in season.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

CONGREGATIONAL COLLECTION.

Quebec, per Rev. John Cook, D. D., £21 0 0
JOHN GREENSHIELDS, *Treasurer.*

FRENCH MISSION FUND.

RECEIPTS SINCE LAST ACKNOWLEDGEMENT.

Hamilton, per J. D. Pringle, £7 0 0
Martintown, per D. McDonald, 3 0 0

Stratford and North-Eastope, per Wm. Bell, 2 1 3
Esquensing, per Rev. P. Ferguson, 3 10 0
New Richmond, per John Davidson, 1 2 6
HUGH ALLAN, *Treasurer.*

EDUCATION FUND.

Fergus, per A. D. Fordyce, Esq., £2 10 0
Saltfleet, per Rev. W. Johnson, 0 18 6
Binbrooke, per Rev. W. Johnson, 0 16 6
Ottawa, per Rev. Alex. Spence, 8 10 0
HUGH ALLAN, *Treasurer.*

SYNOD OF CANADA JEWISH MISSION OF THE CHURCH OF SCOTLAND.

Amount formerly noticed, £54 5 5
Fergus, Revd. G. Macdonnell, 2 2 1
JOHN MOWAT, *Treasurer.*
Kingston, November, 1855.

SUBSCRIPTIONS RECEIVED SINCE OUR LAST PUBLICATION.

A. McBean, Cobourg,.....	1853-4-5	0	7	6
Wm. Brown, jr., ".....	1853-4-5	0	7	6
Wm. Louks, Charlotteville,....	1855-6	0	5	0
Francis Horne, Hemmingford,....	1855	0	2	6
Arch. McDermid, Nottawasaga,...	1855	0	2	6
John McQueen, ".....	1856	0	2	6
James Lang, Chateauguay,....	1855-6	0	5	0
J. Jameson, New Richmond, Gaspé, '55		0	2	6
Simon Bannerman, Pictou, N. S., 1855		0	2	6
John Campbell, ".....	"	0	2	6
Alex. Cummins, ".....	"	0	2	6
Malcom Campbell, ".....	"	0	2	6
Alex. Ross, ".....	"	0	2	6
Robert Greig, Quebec, 1850-1-2-3-4-5		0	15	0
Isaac Curry, Nelson,.....	1854-5	0	5	0
Angus Urquhart, Hawkesbury,....	1855	0	17	6
Wm. Park, ".....	"	0	2	6
D. Graham, Ottawa City,.....	1855-6	0	5	0
D. Graham, Kingston,.....	1855-6	0	5	0
Hon. Jas. Hamilton, ".....	1852-3-4-5	0	10	0
Geo. Davidson, ".....	1856	0	2	6
Wm. Ferguson,.....	1855	0	2	6
Major Logie,.....	1855-6	0	5	0
Alex. Begg,.....	1852-3-4-5	0	10	0
Wm. Ireland,.....	1855	0	2	6
Mrs. H. Wilson,.....	1856	0	2	6
David Crooks, West Flamboro, 1855-6		0	5	0
Hon. Thos. McKay,.....	1855-6	0	5	0
M. Ramsay, Montreal,.....	1855	0	2	6
D. Gorrie, ".....	1854-5	0	5	0
Mrs. McCulloch, ".....	1854-5	0	5	0
Alex. McGibbon, ".....	1855	0	2	6
Neil McIntosh,.....	1855	0	2	6

CANADA FOREIGN MISSIONARY SOCIETY.

THE Board of Management earnestly desires to engage Two Missionaries for the Foreign Field, and an Agent to travel throughout this country to advance the objects of the Society, Catholic in its constitution, and having on its Board members of seven different sections of the Christian Church, the Society appeals to Christians of all denominations. From any such quarter applications from persons disposed to undertake either work are invited. Any one willing to go out as missionary to the region of the Red Sea, or having preference for any other unoccupied ground, is asked to apply and state his preference. Ministers of the Gospel or others, prompted to enter upon either this missionary or agency work, are earnestly requested to send in without delay applications and testimonials addressed to the undersigned.

THOS. M. TAYLOR,
CORRESPONDING SECRETARY, C.F.M.S.
Montreal, July 30, 1855.

TEXT BOOKS FOR COLLEGES AND SCHOOLS, JUST RECEIVED.

READINGS in Prose.
Readings in Verse.
Colenso's Plane Trigonometry.
Algebra.
Arithmetic.
Euclid.

Gibson's Eutropius.
Lincoln's Livy.
Ferguson's Ovid.
White's Sacred History.
White's History of England,
Butter's Spelling Book.
Noel and Chapsal's French Grammar.
Agassiz' and Gould's Zoology.
Gray's Botanical Text Book.
Hitchcock's Mineralogy.
Chamber's Zoology.
Lyell's Elements of Geology.
And a great variety of other Text Books.
A new supply of ACADIAN GEOLOGY, by
J. W. DAWSON, Esq., F. G. S.

ATLASES.

THE NATIONAL ATLAS, superior En-
graved Edition £4 10s, with Index to
the names of 10,000 places, reference to
Map, Long., Lat., &c.
Do do Lithographed, £2 10s, with
do do.
Ewin's School Atlas.
Reid's School Atlas.
Chamber's School Atlas.
Johnston's Physical Atlas.
Johnston's Classical Atlas.
Johnston's General Atlas.
Johnston's Elementary Atlas.
Ramsay's Quarter Dollar Atlas.
Ramsay's Scripture Atlas. Price 4d.
H. RAMSAY.

THE COLONIAL LIFE ASSURANCE COMPANY.

*Incorporated by special Act of Imperial Parlia-
ment.*

Capital—ONE MILLION STERLING.

Governor—The Right Hon. the Earl of Elgin
and Kineardine.

Head Office—Edinburgh, 5 George Street.

Head Office—CANADA:
MONTREAL—49 Great St. James Street.

Board of Directors:

The Hon. PETER MCGILL, Chairman;
Hon. Justice McCord, | B. H. Lemoine, Esq.,
Hon. A. N. Morin, | J. O. Moffatt, Esq.,
Henry Starnes, Esq.
Manager—A. DAVIDSON PARKER.

THE extensive Business transacted by this
Company has enabled it to confer impor-
tant advantages on its Policy Holders, and atten-
tion is requested to the large Bonus additions
made to Policies on the Participating Scale.

Sums assured before 25th May, 1847, have been
increased by 16 per cent—a Policy of £1000
opened in that year having been increased to
£1160 as at 25th May, 1854, the date of the First
Division of Profits. Later Policies have also de-
rived proportionate advantages.

The Reduced Rates on which this Company
now act, and the terms and conditions of Assur-
ance generally, are more favourable than those
of other Life Offices.

Agencies and Local Boards in every British
Colony, where Proposals can be made and Pre-
miums received.

Claims paid in Great Britain or in the Colo-
nies.

Home Rates of Premium charged for British
North America, the Cape, Mauritius, Australia,
and part of the United States.

Every information regarding the Company
may be obtained by application at any of the
Offices or Agencies of the Company at Home or
Abroad.

A. DAVIDSON PARKER,
Manager for Canada.

INTERNATIONAL LIFE ASSURANCE SOCIETY OF LONDON.

(A Savings' Bank for the widow and the orphan.)

Capital, £500,000 sterling,

Reserved surplus or profits, £63,788 sterling.
Claims paid to the amount of £219,046 sterling,
since foundation of the Society, in 1838.

Court of Directors in London.

E. S. Symes, Esq., M. D., *Chairman.*
A. Campbell Barelay, Esq. | John Moss, Esq.
Charles Bennett, Esq. | Thomas Nicoll, Esq.
Hugh Croft, Esq. | J. Leander Starr, Esq.
J. Elliotson, M. D., F.R.S. | Clement Tabor, Esq.
T. Colley Grattan, Esq. | Jos. Thompson, Esq.

MANAGER.

J. Leander Starr, Esq.

BANKERS.

Messrs. Glyn, Mills & Co., 56 Lombard Street
Boards of Directors have been established at
Montreal, St. John, N. B., Halifax, N. S., and St.
John, N. F.

Local Board for Canada.

B. Holmes, Esq., *Chairman.* | Rev. J. Flanagan.
A. LaRocque, Esq. | Theodore Hart, Esq.
Wm. Lunn, Esq. | Henry Judah, Esq.

James B. M. Chipman, Esq.

*General Agent for the British North American
Colonies.*

D. D. Mackenzie, Esq., *Accountant and Cashier.*
OFFICE, MERCHANTS' EXCHANGE.

The Agency of this Institution differs widely
from an Agency as commonly conferred by parent
Institutions abroad. The General Agent, together
with the Local Boards as above, by Power of
Attorney executed by the London Court, are fully
authorised to act on behalf of the Society; so that
for all practical purposes this Agency is essen-
tially a Colonial Company, strengthened by a
large bona fide capital safely invested in London.

Agents and Medical Examiners have been ap-
pointed throughout Canada, and the other Colo-
nies; and proposals for Insurance will be trans-
mitted the General Agent, and Premiums received
by the Agents, through whom pamphlets and
blanks can always be obtained.

Life Assurance may be effected with the Society
in the following different methods.

Life Insurance may be effected by the pay-
ment of one sum only for Life, or by an Annual
Premium, or by half yearly or quarterly Pre-
miums.

A Life Assurance may be effected on the Life
of another person. Premiums payable at option
of assured in the above-mentioned ways.

A Life Assurance may be effected on two or
three lives jointly in one Policy, the sum assured
being payable to the survivor.

In any of these forms parties may participate
in profits or not, at their own option.

A Life Assurance may be effected on the s: ale
called the "withdrawal," in which the assured may
at any time act upon the "Loan Fund" of the
Society to the extent of one half of his Annual
Premium as a Cash Credit without security, per-
sonal liability or deposit of Policy: for example,

a person insured in this form, provided he pays
the full Annual Premiums for ten years may for
the next ten years keep alive his Policy without
the payment of any Premium whatever, but he
will be required to pay the simple interest on the
Annual Premium unpaid.

Annuities granted either immediate, deferred
or contingent.

Applicants are not charged for Medical Exam-
ination.

Thirty days allowed for payment of Premium
after it falls due.

BANK NOTE PLATE DELINEATOR.
This work contains a perfect description of all
the GENUINE BANK BILLS circulating in the
United States and British America. It contains
300 pages.—Price, \$3.

Messrs. Wellstood, Hanks, Hay and Whiting,
Bank Note Engravers in New York, say, "We
regard your 'Bank Note Plate Delineator' as a
work that should receive the most favourable atten-
tion from all who are accustomed to handle Bank
Notes. The facility with which altered, spurious,
or counterfeit notes can be detected is such that
the most inexperienced can scarcely go astray.—
And we have no hesitation in commending the
work to the public as one which is much required,
and as fully accomplishing its object."

J. S. DYE, Publisher,
172, Broadway, New York.

RELIGIOUS AND USEFUL BOOKSTORE,

36 Great St. James Street, Montreal,

NEARLY OPPOSITE THE WESLEYAN CHURCH.

BIBLES AND TESTAMENTS, LONDON AND GLASGOW EDITIONS.

IN GREAT VARIETY OF SIZES AND BINDINGS,

—ALSO,—

Psalm-books, Commentaries, Concordances, Bible
dictionaries, Atlases, &c.

CHILDREN'S ILLUSTRATED BOOKS.

SABBATH SCHOOL PUBLICATIONS.

—ALSO,—

A LARGE STOCK OF BOOK ON
Theology, biography, travels, and general
literature.

SCHOOL BOOKS, MAPS,

AND SCHOOL MATERIALS,

Writing Papers, Envelopes, & General Stationery.

↪ A liberal discount allowed to Ministers, Teachers,
and Merchants.

CANADIAN MESSENGER

AND

JOURNAL OF MISSIONS,

A MONTHLY Paper of a purely religious
character, suitable for Sabbath reading.
Its aim is to present brief, pointed, and attractive
articles, anecdotes and illustrations, free of all
Sectarianism. It also gives information relative
to the Home and Foreign Mission Efforts of all
Branches of the Christian Church.

TERMS.

1s. 6d. per single copy;—5s. for four copies;—
10s. for nine copies;—20s. for twenty copies;—
35s. for fifty copies;—60s. for hundred copies.

The above clubs to be to one address, and in-
variably paid in advance.

JOHN DOUGALL,
Witness Office, Montreal.

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