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The Presbyterian,

A MISSIONARY AND



RELIGIOUS RECORD

OF THE

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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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No. 5, May, 1859.

VOLUME XII.

Price 2s. 6d. per annum in advance.

The Presbyterian.

RETURNS ON STATISTICS.

The Convener of the Synod's Committee on Statistics requests all "Returns" to be mailed to his address not later than Monday, 9th May, as the Committee meet on the 11th, after which none will be received.

It is expected that Sessions and Managers of Churches will answer the various queries contained in the Schedule. Unless this be done, the labor of the Committee will be lost, and the object contemplated by the Synod, in requiring such "Returns," frustrated.

MEETINGS OF SYNODS.

The next Annual Meeting of the Synod of our Church in Canada is appointed to be held in St. Andrew's Church, Ottawa City, on the last Wednesday, the 25th day, of this present month. Divine Service will begin (D. V.) at eleven o'clock A. M., and it falls to be conducted by the retiring Moderator, the Rev. George Bell, B.A., Clifton.

The Synod of Nova Scotia meets at Pictou on the last Wednesday, the 29th day, of June.

The Synod of New Brunswick meets in the city of St. John on the second Thursday, the 14th day, of July.

Correspondents:—The Rev. Thomas Jardine, Collegiate Minister of St. Matthew's Church, Halifax, from the Synod

of Nova Scotia; and the Rev. James Murray of Bathurst—Rev. John Ross of St. Andrew's being his alternate—from the Synod of New Brunswick, to the Synod of Canada.

The Rev. Peter Keay, Nashwaak, the Rev. William McRobie of Tabusintac being his alternate, to the Synod of Nova Scotia.

FRENCH MISSION.

The French Mission Committee are much gratified and encouraged by finding that their recent appeal has not been in vain. The response made by some congregations is truly a strengthening of their hands. The hope is entertained that congregations that have not collected will do so without much delay, so as to enable the Committee to meet the current year's expenses, which they are not yet in a position to do. Contributions should be remitted in time to appear in the Treasurer's report to the Synod. It is particularly pleasing to notice in the Treasurer's acknowledgments several remittances from individual friends of the Mission, some of them resident beyond the limits of our Church organization. This is a source of revenue to which we give our cordial encouragement.

The affairs of the Mission are receiving the anxious attention of the Committee. The field of Mr. Baridon's labours has been visited by three members of the Board, and we doubt not they will have something interesting to submit in their report to the Synod.

PROPOSED MONUMENT

TO THE

VERY REV. PRINCIPAL MCFARLAN.

The late Venerable and Very Reverend Principal McFarlan, of Glasgow University, was a man remarkable for many excellent qualities, and the high esteem in which he was held for these by all who had the pleasure of knowing him, together with a just appreciation of his commanding talents ever devoted to the service of his Divine Master and the good of the Church, has led to the determination to erect a monument to his memory. A Committee was appointed in Glasgow a short time ago for the purpose of giving effect to this determination. Subscriptions are being raised over the length and breadth of Scotland. On the 20th of March last the sum subscribed was about £800 sig. The Church in Canada and other Colonies is indebted to Principal McFarlane to an incalculable extent. He was the originator of the Colonial Scheme, by means of which almost all our Ministers from Scotland have been sent to this country, and he continued Convener of that scheme from its commencement till within a very short time of his death.

The Glasgow Committee, thinking that

there may be friends and others in this country who would like to have an opportunity of testifying their grateful remembrance of the Principal's qualities and services, have agreed to make known their readiness to receive subscriptions from this Province. We understand that some of our ministers have been authorised to co-operate with the Committee in this matter. We do not know the names of all who have been written to, but we are in a position to mention those of the Rev. Dr. Mathieson and the Rev. W. Snodgrass of Montreal, from whom circulars and subscription-lists may be had, and who will forward to the Committee any contributions with which they may be intrusted.

THE MEETING OF SYNOD.

The time for this annual gathering of the office-bearers of our Church is drawing near. We are aware that important business will be transacted. We hope and pray that all the members, imbued with much of the wisdom which cometh down from above, will be enabled conscientiously and judiciously, and with a single eye to God's glory, to discharge the duties incumbent upon them: We are very ambitious to see our Church Courts, by the character and fruits of their proceedings, command the sincere respect of the people at large, and to see the people manifesting that interest which is the most reliable and most beautiful indication of an enlightened attachment to principle and a real enjoyment of Christian fellowship. We are aware that there are some who do not need to be reminded of the duty of remembering, especially at such a season, the interests of the Redeemer's Kingdom, but we would suggest that there be an abounding-in-prayer to Almighty God for the outpouring of the Spirit of all wisdom, grace and love upon the rulers of the Church that they may be directed to right determinations and measures in all things.

We hope there will be a large attendance of members. We direct attention to an article on this subject in another part of this number. We sometimes hear very unsatisfactory reasons given by absentees. "I can't afford the expense" is a very common one. This is a poor excuse for those who, when entering upon office, solemnly vowed and engaged to uphold and defend our system of church government, if they are receiving the amount of support promised, for it is to be presumed they knew then the nature and extent of their obligations; if they are not receiving what was promised, we have simply to say we have not words to characterize the sin of a people vowing so much of their worldly substance unto the Lord for the maintenance of one of his servants and partially or irregularly paying. It is a wrong as horrible as it is sad! We are of opinion that it would be a great step in the right direction, as it would effectually take away

all ground for such an excuse, to make the expenses of ministers and elders a charge upon the session funds. The sole expense is that of travelling, and that now is not nearly so much as it used to be. "I am going to take an excursion for two or three weeks and I cannot afford to do that and travel to the Synod also" is another. A minister or elder with his heart in the right place will promptly determine whether the Synod or the excursion should have the preference. "The time and place of meeting are most inconvenient" is a third. The meeting of Synod is fixed annually and it just needs all members to be present to arrange by a majority of votes the time and place most suitable. "I have no interest in the proceedings of Church Courts" is yet another and a most lamentable excuse—whatever the causes, the sooner the man who urges it changes his views, or ceases to be an office-bearer in the Presbyterian Church, the better.

In fine, we think it is due to the individual responsibilities of members, to the respect and submission which they owe to the Supreme Court, and to the claims of the public duties of the Church, that those who are necessarily prevented from attending should send letters of apology, and that the Synod should insist upon such letters being sent.

ATTENDANCE OF MINISTERS AND REPRESENTATIVE.—ELDERS AT MEETINGS OF CHURCH COURTS.

The remarks we are about to make are written in view of the approaching meeting of Synod. While we shall endeavour to make them on that account seasonable, we hope at the same time to render them applicable to the more frequent meetings of Presbyteries.

The subject is pressed upon us by its importance. A due, conscientious, practical attention to it is essential to success in carrying out our Presbyterian polity, and therefore to the best interests of our Church.

As a matter of right, entitling all settled Ministers and as many Ruling Elders to meet together for the purpose of freely discussing the local and general affairs of the Church, and of taking mutual counsel thereupon, according to the Holy Scriptures and the standards of the Church, and with a view to the glory of God, it should be highly prized and jealously preserved. What office-bearer, truly alive to the position and privileges it secures, to the influence which, when judiciously exercised, it enables him to exert even by his silent vote, and to the benefit he may derive, under the blessing of God, from his own faithfulness in the sphere of duty peculiar to it and through the channel of official Christian intercourse, would like to be deprived of it? In theory, no true Presbyterian will submit to the smallest curtailment of his freedom to enjoy it: in practice, the right is depreciated and virtually given

up on every occasion of causeless absence. The best indication that rights are properly valued, as well as the surest means of preserving them, is the faithful discharge of the duties imposed by their possession. To shirk in any way the responsibility of being a ruler in God's Church is a heinous offence against the clearest light and the holiest obligations. Empty seats in Presbytery and Synod are sad witnesses of the miserable account taken of this matter by all such as are needlessly absent—and it surely requires a great deal to constitute a tenable apology for non-attendance at those meetings, where they that bear rule are particularly called upon to use their right and to exercise their wisdom and authority; it requires, in short, an excuse that will sustain the conduct of one who fails to do a very important part of the duty which he has been solemnly ordained in the name of Jesus Christ to discharge.

As a matter of duty, very much more than we have space for at present might be relevantly said upon it. In our ecclesiastical Courts measures are devised and procedure arranged for the maintaining and extending of our Church organization; the working of local and general schemes is inquired into; the state of religion, particularly as regards an adequate provision of the means of grace, is considered; advice is given to brethren, congregations, and subordinate judicatories in difficult circumstances; disputes are settled; discipline is exercised; justice is administered; and in every living and faithful Church much time is devoted to the institution and direction of missionary operations. This or something like this, it will be admitted, is the work—the honorable and important work—of the Church in her ruling capacity, judicial and legislative. Now this ruling capacity as a whole is, under God, neither more nor less than the combined wisdom, ability and piety of the office-bearers who constitute the Church courts. All therefore to whom by right and duty it belongs to attend these courts, but who do not attend them, are chargeable not only with the neglect of personal responsibilities in regard to every public act, order, or judgment of the Church, but also with the sin of diminishing in point of fact the Church's capacity as brought to bear upon any matter, cause or measure whatsoever. It is true, the absence of even a very considerable number of members does not invalidate the procedure of the Church—those who are absent are indeed bound, as they ought rigorously to be, by the deliverance of those who are present, the presumption being that all should attend meetings regularly convened. But it is also true that the kind of work to be done involves and imposes the most serious personal responsibilities, that in its earliest forms it has claims upon the conscientious consideration of every member, and that in its whole progress its efficiency and suc-

cess are very much dependent upon the amount of interest and zeal with which it is prosecuted. How the numerous absentees from our Church courts, not prevented from attending by some Providential hindrance, can honour [their responsibilities and satisfy their consciences with reference to the performance of this work is a secret we cannot divine. Clearly they should have none of the honour of office if they will do none of the work belonging to it; they should not have a word to say against the Church even when she takes a false step, seeing they treacherously withhold their presence and their vote by which the error might have been avoided or modified; and yet it is, generally speaking, the absentees who are the first to complain of the Church's procedure. But besides all this, by the absence of any considerable number of members, for *that* and not a small non-attendance is really the extent of it, the capacity of the Church is hampered and circumscribed, her moral strength in giving decisions is impaired, her influence throughout the several congregations under her jurisdiction is weakened.

The forms in which this flagrant evil presents itself to our minds are indeed so numerous that we can scarcely enumerate them. It is exceedingly discouraging to those Ministers and Elders who are willing to spend and be spent in the Church's service. It awakens damaging doubts and suspicions in the minds of those who are instrumental in forming and carrying measures, as to the favour and support their measures will receive. It must be extremely unsatisfactory to those who have causes before the courts to find them undertaken, managed and decided by a fraction of the membership. Suppose, for example, that a judgment is required to be given upon a report of one of our important Schemes, whether affecting the sustentation of the Church or her missionary usefulness, and the judgment is proposed and passed in a thin house, as unfortunately is not unlikely. If unanimous, so far well; but the managers of that Scheme lack the assurance of the moral countenance and backing, if we must not say committal, of a large number of Ministers and Elders on whose advocacy in their respective congregations and sections of the country the success of the scheme and the encouragement of its conductors materially depend. If a division takes place and the result shows even a considerable majority affirming a judgment which is to direct the managers throughout the year, then of course they have in this case still less comfort and confidence in their labours. Again, suppose an inferior court to be in difficulty as to the most proper course to pursue in certain circumstances, and the members refer the matter to the supreme judicatory for advice; or suppose an individual Minister or Elder to appeal from a judgment by which he considers himself aggrieved; whatever the

ultimate decision may be, whether for or against, clearly it will be valued more or less according to the composition of the court which gives it. The advice of a large body inspires confidence and provides a strong defence. The sentence of a body greatly reduced in numbers, compared with what it should be, may occasion misgivings of a very pernicious description. Even when a decision is unfavourable, it is much more satisfactory to have it from the Church at large than from a section of the Church.

Looking more particularly to the attendance at meetings of our Supreme Court, it cannot be expected that the laws enacted will stand long without the concurrence and sanction of the Church at large; better have no laws at all than such as by the remissness of a majority of the law-makers may be disrespected and broken. It cannot but happen that decisions will be past and recorded inconsistent with one another, since even the present fractional attendance varies in its constituency from year to year. How many excellent schemes appear as dead letters on our minutes? How many excellent laws have fallen into desuetude? How many excellent resolutions have been utterly fruitless? not altogether, but to a great extent, because they have not had the presence and the power of numbers from the beginning to enforce them. To do anything well, wisely and thoroughly as a Church, we desiderate more and more the regular, faithful and conscientious attendance of all members of our Ecclesiastical courts. Every decision of the Supreme Court should as much as possible be an expression of the mind of the Church, not of a portion of it. It is by such an expression that consistency will be best maintained, that the Church's work will be most faithfully and successfully performed, and that the confidence of our people in the Church's procedure will be commanded and increased. Our position demands this much; the genius of our Presbyterian system demands it; the dearest interests of the Redeemer's kingdom demand it; and the vows solemnly imposed upon Ministers and Elders demand it, for how else can they with truth and conscientiousness fulfil their promise to give submission to the discipline and government of the Church, and "never endeavour directly or indirectly the prejudice or subversion of the same,—they who are appointed for the very purpose of exercising discipline and maintaining government!"

We know of no Minister or Elder who throughout a long period of years has given so noble an example of faithful and devoted attendance upon Church Courts as Dr. Hill of Glasgow University, and very weighty therefore is the counsel which he gave to the junior members of the Presbytery of Glasgow a few weeks ago when, on the occasion of a warm debate arising out of recent decisions in the

General Assembly, decisions which by many are considered injudicious and hurtful, he expressed himself to the following effect:—

"He thought very important lessons might be learned from what had taken place; and as a very old man now, whose career must be drawing to an end, he would avail himself of this opportunity to give some advice to his brethren in the Church, for, if the Church would only attend to the power which it had to exert, he did not think a case like that of Fortingall could occur again. The case of Fortingall was decided by a very small house, there being present not more than one-third of the members, while the number voting in the majority was only 70. Had only 10 more been present, the decision, he was satisfied, would have been given the other way; and, had the whole of the members been present, he believed, from all that he had learned, that a decision the opposite way would have been carried by an overwhelming majority. Now it was very painful to think that so many members and elders failed to appear and give an opinion on this very extraordinary case, and they were very much to blame for it. He would, therefore, impress upon his younger brethren to learn the responsibility attaching to them when they went as Commissioners to the General Assembly."

The latter part of this extract suggests the remark that the mere fact of having one's name on the roll of members present is a poor way of discharging the duty we are so anxious to see well performed. Not only should members make their appearance, but also beforehand shape their arrangements so that they can attend every diet of the session. Yet how much time is lost and how much trouble occasioned by irregular and fitful attendance at the several diets! It may be easy to push matters through a thin house, but it is painfully unsatisfactory.

We are not writing at random. We have given this subject much consideration. If we know our own hearts, we are actuated by no other wish, next to that which prompts us to look to the glory of God, but the fervent wish that our beloved Zion may prosper in all her schemes and interests. We appeal to the last three meetings of the Supreme Court, at each of which a great deal of business was transacted, for proof that our observations are not uncalled-for, and, though we might draw illustrations of what has been already advanced from the body of the minutes, we confine our attention to a comparison of the membership and the attendance in each of those years. Had the full number of representative Elders been elected, there should have been in 1856 at least 162 members of Synod; actually there were 147; of these only 60 or 13 less than the half were present. In 1857 there should have been at least 176; actually there were 151, of whom 80 or 5 more than the half were present. In 1858 there should have been at least 176; actually there were 160, of whom 65 or 15 less than the half were present. We hope there will be a large increase in the attendance this year.

THE CHURCH IN CANADA.

FRENCH MISSION FUND.

The Treasurer of the French Mission Fund acknowledges the following payments:—

April 6—Received from Judge Malloch, being a collection in St. John's Church, Brockville,.....	\$20.00
April 12—Received from Rev. H. Gibson, a collection in the Church, Galt,	8.50
April 15—Received from Rev. Thomas McPherson, a collection in Church, Lancaster,.....	20.00
April 16—Received from Rev. A. Buchan, a collection in the Church in Stirling,.....	12.00
Received from Rev. A. Mann, a collection in the Church, Pakenham,...	7.00
	\$67.50

ARCH. FERGUSON,
Treasurer

Montreal, 25th April, 1859.

DIED

At L'Original on the 8th April, in the 85th year of her age, Margaret Platt, relict of the late N. H. Treadwell, Esquire. She was born in Dutchess County, State of New York, in 1774, married in 1791, settled at St. Andrews, C.E., in 1796, and at L'Original in 1798. She was the mother of a large family, of whom are Sheriff Treadwell and Mrs. Redfield, author of a work on Natural History. Possessed of a vigorous physical constitution, she retained her faculties and senses quite unimpaired until the last. She was a kind and obliging neighbour, a faithful friend, and an affectionate relative. She lived and died a consistent member of the Presbyterian Church, under the assurance of a happy immortality through the atonement of her Saviour.

CONGREGATION OF MOUNT FOREST, C. W.

We extract a few items from a communication of a subscriber resident in Mount Forest, C. W. He says that a congregation was formed there in May, 1857, and that it continued a Mission station until a church, which was erected in the interval, was opened for public worship on the 28th November last by the Rev. John Hay, Missionary of the Church of Scotland, the ladies having kindly presented the Church with a Pulpit Bible and Psalm-book, window-blinds, &c. About five years ago Mount Forest contained but two log-houses, while the present population exceeds 600. It is just half way on the road between Guelph and Owen Sound. He adds that this church is the first in connection with the Church of Scotland in the County of Grey, and consequently the first in the intended Presbytery of Huron, which, according to the last meeting of Synod, was to be erected as soon as a sufficient number of ministers have been settled in it.

CHATHAM CHURCH, C. E.

We have great pleasure in noticing the improvements that have lately been made on this Church. During the past year it was thought necessary to make some external and internal repairs. Through the exertions of Mrs. Cushing and a few lady friends a subscription was raised and a

bazaar held, which realized the handsome sum of £125.

With this sum in hand the repairs were begun. Masons, carpenters, plasterers and painters were set to work. The internal alterations and improvements were proceeded with and tastefully finished. The external repairs were also carried on so far as the season would permit, and the little that remains to be done will be accomplished early next summer. But even now, after an outlay of about £150, a more commodious and handsome country church cannot be found in Canada.

We rejoice to see such a spirit displayed by the Presbyterians of this place, and congratulate Mr. and Mrs. Cushing, and the other members of the Church who took such a deep interest in the work, on the result of their exertions; and we trust that they and their esteemed Minister, the Rev. Mr. Mair, may be long spared together to worship their God in such a beautiful building.—*Comm.*

QUEEN'S COLLEGE, KINGSTON.—The seventeenth session of this Institution closed yesterday. The morning from 9 to 12 o'clock was devoted to public examinations of the students in the various classes, in the lecture room or hall of the new building recently erected. The room was well filled with the parents of the pupils and friends. At noon the Principal, (Rev. Dr. Cook,) conferred the degree of Bachelor of Arts upon the following gentlemen:—John Agnew, William B. Curran, James Somerville and James McCaul, Kingston, Alexander Dawson, Niagara, Herbert S. Macdonald, Gananoque; Duncan McDonald, Walter Ross, Nova Scotia; John K. Morine, Ramsay; Finlay F. McNab, Elmsley.

The following gentlemen were then invested with the degree of Doctor of Medicine.—Francis W. Bird, Belleville; Arthur R. Boyle and Robert Lambert, St. Catharines; Geo Campbell, Niagara; Wm. R. Cluness and Wm. Henderson, Williams; H. W. Day, Robt. J. Foster, John H. Morden and Gaird R. McLean, Kingston, Chas. F. Ferguson, Kitley, Geo. S. Sparham, Waterloo.

The prizes to successful students were not delivered because of a delay in their receipt. The Principal expressed a hope that they would reach in the course of the day.

The Principal then briefly addressed the audience, congratulating the Institution on the successful progress which it had made and on its growing importance, and complimented the several professors upon their ability and devotion to the interests of the Institution. The Session was closed with the benediction.—*Kingston News, April 29.*

THE LATE MR. ALEXANDER McNEIL, VAUGHAN.

DIED.—In the Township of Vaughan upon the 12th March, Alexander McNeil, an old resident, who came to Canada in 1824, from the County of Cavan, Ireland. His early training and habits refined his affections, and led him to love God, and make His will the supreme law that guided him. The same early training and habits led him to be a good and loyal subject, and a good neighbour, and to wrong no one. His habits secured to

him a large amount of peace, contentment and happiness. His uniform dignity of behaviour; ardent, sincere and constant friendship; kindly affability and benevolence; unbending integrity and other virtues that cast an attractive lustre around his character, endeared him to a very large circle of friends who had a capacity to appreciate these lowly but Christian virtues. Beloved though he was, he was seized by a malady which, his physician feared, would terminate in death. But he waited with Christian faith, patience and resignation. No complaint was uttered by him. We believe that no complaint was formed in his thoughts. He believed that he was in the hands of his God and Redeemer. A numerous company assembled on the day of his funeral, and attended his mortal remains to the tomb. Many will miss his placid smile, soothing counsel and enlightening and refreshing conversation. Many who have tasted the sweets of his friendship will drop a tear as they visit his grave, and as they reflect on the great moral worth of him whom they can see no more until "that blessed day that knows no morrow," when death is swallowed up in victory.—*Comm.*

ANNIVERSARY MEETING OF SAINT ANDREW'S CHURCH SABBATH SCHOOL ASSOCIATION, HAMILTON.

The annual meeting of this Association was held in the Church on Tuesday evening, 5th April, 1859. The meeting was presided over by Mr. Burnet, the pastor of the Church.

It is perhaps necessary to explain that this Association has under its care two distinct Schools,—the morning or Congregational School being chiefly composed of children whose parents are members and adherents of the Church, and the afternoon or Mission School being principally attended by Bohemian or German children.

The reports of the attendance during the past year were submitted and approved of. These indicated the number of Teachers and Scholars on the roll on 1st January last, with the number on the roll for the corresponding period last year, and the resignations and additions made to the roll of Teachers during the year. The reports also showed the attendance of the Scholars during the same period.

1. The Teachers.

	Ladies.	Gentlemen.	Total.
Number on the Roll on 1st January, 1858,.....	16	15	31
Resigned during the year,	5	7	12
			19
Added during the year, .	6	3	9
			28
Number on Roll 1st January, 1859,.....			28

2. The Scholars—Congregational School.

	Boys.	Girls.	Total.	Average attendance.
On Roll 1st Jan., 1858,..	80	64	144	106
" " " 1859,..	70	73	143	106

3. The Scholars—Mission School.

	Boys.	Girls.	Total.
On Roll 1st Jan., 1858,..	49	53	102
" " " 1859,..	55	44	99
" 1st March, 1859,..	57	43	100
Total average attendance,	35	29	64

The Treasurer's statement was in like manner equally encouraging. It showed the amount of the receipts from all sources, including balance on hand from last year's account, Church collection, proceeds of Mission-boxes, &c., to amount to \$157 72.

Of which will be expended in making additions to the Sabbath School library, and for general purposes, . . . \$103 26

And for Missionary objects, 54 46 157 72

The following office-bearers were elected for the ensuing year:—

- President—The Rev. Robt. Burnet.
- Vice-President—Mr. Wm. Allan.
- Superintendent Congregational School—Mr. Matthew Leggat.
- Supt. Mission School—Mr. Geo. A. Young.
- Secretary and Treasurer—Mr. Jno. Campbell.
- Librarian—Mr. J. F. Muir.

THE LATE MASTER ALEXANDER MANN, PACKENHAM.

On Sabbath, the 27th of February, the Rev. Alexander Mann, after delivering a discourse on the words contained in the 19th verse of the 4th chapter of Philippians, addressed his congregation to the following effect, relative to his son, Alexander, who died of disease resulting from measles at Mary-hill, Pakenham, on the 23rd of the same month, in the 16th year of his age:—

For a considerable time before his death he took great interest in a class of persons for whose moral and spiritual improvement professed Protestants take too little concern. I.e reasoned with them on the evil of using improper language and acting in an unbecoming manner; and it is creditable to these persons, that instead of taking offence at his fidelity, they always evinced to him affectionate regard. And I have reason to believe that some of these grieve because they shall see his face no more. The deceased also gave these persons Bibles and other interesting books. This he did of his own accord, and with money given him to expend in any way he thought proper. It evidently afforded him great satisfaction to find that these books were carefully read.

As respects attendance on the public ordinances of Religion, I need not tell this audience that he set an example worthy of being imitated by young and old. Having been remarkably healthy for years previous to the sickness which terminated his life, his place in this sanctuary was regularly occupied. When it was proposed he should alternately attend church with other members of the family, he seemed so

pedient to insist on effecting this arrangement. And, when there was service at the preaching-station connected with this church, it was uniformly his desire to be present. He took a deep interest in the missionary box connected with our Sabbath school. What his motives were, I cannot tell. What he gave, however, was always taken from funds which he had a right to consider his own. When offered money for this purpose, he always declined acceptance.

Taking all things into consideration, had my son died suddenly, I would have been encouraged to think favorably of his state in the eternal world. But, when confined by the malady which proved fatal, he gave decided evidence that his faith in Christ was strong, and that the Divine Spirit possessed his soul. Before this I often regretted that he looked up to me, as I thought, with undue reverence. As I had always been his teacher, he seemed to estimate my talents and acquirements far beyond what they are worth. I had long wished that we should stand on the footing of intimate friends. This wish was eventually gratified. While on his death-bed, he frequently spoke to me with the greatest familiarity concerning the subject which then chiefly occupied his thoughts. This, however, was especially the case as regards his other parent, to whom he was devotedly attached. He spoke of his departure with the greatest composure. The only thing which seemed to disturb him was the fear that his mother would mourn for him as she had done for his brother. He told her not to weep for him; but always to think of him as being in heaven, to which he was sure of going, expressing at the same time a confident expectation that his father, mother, brothers and sisters would all meet there, adding, Will not that be joyful? When asked what was the ground of his confidence, he said, "Does not Christ say, 'Him that cometh unto me, I will in no wise cast out? and did He not save the thief on the cross just because He believed? While on earth, when diseased people, who believed in Him, touched His body, they were cured; and the best of all was, when He healed their bodies, He always pardoned their sins." It was then said to him, "Christ is as able to heal now as He was when He sojourned on the earth." He then remarked, "Oh, but to every one that He healed, He said, 'Thy sins be forgiven thee.'" In reference to all this, and conversation of a similar nature, he said, "I have come to Christ; I do believe in Christ; I love Christ; He bids me come to Him, and I do believe in Him, and He will take me to heaven. To doubt His word would be to make Him a liar."

At the commencement of his sickness, when no danger was apprehended on the part of his relatives, he asked me to pray with him and for him, assigning as a reason, that, though he was praying for himself,

he was afraid he was not sufficiently earnest. He prayed aloud often with his mother for some time before he prayed in my presence. He seemed restrained from doing this while I was in the room. He often, however, when I was necessarily absent, sent for me to pray with him, and told his mother of the peculiar pleasure he felt when I engaged with him in that exercise. This, indeed, was sufficiently evident to myself: for he repeated, with the greatest earnestness, every word I uttered in a low but audible voice. At length, however, of his own accord he did pray repeatedly when I was present. On these occasions the teacher received lessons from the pupil. There were manifested striking earnestness of manner and solemnity of voice. The language was simple, but most appropriate to his circumstances, showing child-like confidence in Christ as his Saviour. In singing portions of psalms suited to his situation there was something peculiarly affecting. He selected tunes so suitable, and sang with such feeling, that the listener could not fail to be deeply moved. In singing the 23rd psalm he left out the 5th verse. His parents naturally afterwards remarked that it was singular that his oldest brother, when in dying circumstances, had done the same. On this a young member of the family artlessly said, "Alexander did not say that verse, perhaps, because he did not think he had any enemies." This opinion may be correct. There was much simplicity in his character; and he was in the habit of thinking kindly and speaking kindly of every one. In some respects he carried this too far. Strictly truthful himself, he could not easily believe that others could be guilty of imposition.

From the commencement of his sickness his mind seemed to be exclusively occupied with the things of eternity. When seemingly in the way of recovery, his brother asked him if he would like to play on certain musical instruments. The statement made was to the effect that he did not like to think of matters of that nature. He had then no pleasure in any kind of reading except what is contained in the Sacred Scriptures. In the portions of the Bible which were read to him, though previously familiar to his mind, he perceived beauties which he had never seen before. For example, when the first two chapters of Christ's valedictory discourse had been read in his hearing, it was proposed to stop, lest the exertion of listening might prove fatiguing, he said, "I am not tired: is it not beautiful? read on. I am sure the rest is as beautiful."

On one occasion, on his stating how much he loved his Saviour, I said, "I trust, if you get well again, you will go to the table of the Lord." In reference to this, he said, "Am I not too young?" My answer was, "Certainly not. If you are fit to sit down at the table above, you are

are assuredly not too young to sit down at the table below." He then said, "I may never get well; but, if I do, I shall always desire to do all that Christ commands." A short time after this, I said to him, "Seeing that you love Christ so much, if you be spared, would you not like to be a minister of the Gospel, employing your time and talents in winning souls to Christ?" His answer was, "I have not made up my mind what to be; but I think I could and would be useful in promoting Christ's cause in any profession whatever." As regards this, it may be remarked that he previously knew that I was desirous that he should become a minister of the Gospel. At the same time he was aware that I did not wish by any means that he should assume that sacred office unless he felt that he had a call from God. With his usual caution, therefore, he did not commit himself.

During his illness he often lamented the state of the Jews, seeing that they rejected the only being through whom salvation could be obtained. His thoughts, relative to this interesting people, may partly have been connected with the work of Newton on the prophecies. For some time before his sickness began, he had been reading in leisure hours that book with great care and interest.

I shall only add that during the whole time of his sickness he uttered no complaint—no murmur escaped his lips. When sympathy was expressed respecting his sufferings, he said, "My sufferings are nothing compared with what Christ suffered for me in the garden of Gethsemane and on the cross." At the same time he expressed the utmost gratitude to all that showed him the least kindness or attention. It was also his desire that his thanks should be given to all that had been kindly making inquiry respecting him.

I have thus stated a few of the many things which might be mentioned connected with the deceased, in the hope that they may be instrumental in stimulating and encouraging parents to activity in praying for their children in secret and in the family, in training them to read the Holy Scriptures with prayerful concern, and in directing them, as guilty and condemned sinners, to that gracious and almighty Saviour, who can alone rescue from endless woe and exalt to eternal felicity. And, though they have not been penned with that judgment which perhaps could be desired, I am confident that the candid hearer, on taking into consideration the exciting circumstances in which the speaker is placed, will judge leniently and join with me in praying, that whatever has been said amiss may be prevented from doing injury, and that whatever has been advanced otherwise may be blessed for promoting our spiritual and eternal welfare.

CHURCH IN THE LOWER PROVINCES.

ST. JOHN'S, NEWFOUNDLAND,
February, 1859.

To the Editor of the "Monthly Record."

MY DEAR SIR,—You have expressed a wish to hear occasionally of the sayings and doings of St. John's, so far as our solitary congregation in this quarter is concerned. You are aware how recently the charge became vacant by the resignation of the Rev. Mr. Nicol, and what steps were taken by your Synod and Presbytery for its supply. Since that period affairs have progressed smoothly, if not with any very obvious symptoms of marked prosperity.

To give you a clear idea of our position and prospects, it is necessary briefly to review the events of the last fourteen or fifteen years.

The number of Scotchmen residing in St. John's has always been very limited—perhaps not exceeding six or seven hundred, from which you will infer that the congregation in connection with the Established Church could not under any circumstances be very numerous. At the period of the Secession of 1843 St. Andrew's Church was favoured with the ministrations of the Rev. D. A. Fraser—a name familiar to every Pictonian, and remembered with affection by a large number of your Kirkmen. During his lifetime the Scotch congregation continued united; and, had he been spared to this date, it is at least probable that no change would have taken place. Unfortunately for the interests of the Church, Mr. Fraser died in the year 1845; and his death proved the signal for discord. An attempt was made by one portion of the congregation to secure the Church for the Free Secession; and legal proceedings ensued, based upon documents, which to any unprejudiced mind, could only bear one interpretation. The Chief Justice of St. John's, a Roman Catholic, after stating the reasons which had induced him to decide in favor of the party resolving to adhere to the Established Church—a decision concurred in by the other judges upon the bench—closed his very interesting deliverance with the following truly Christian sentiments: "I cannot, in justice to my own feelings, dispose of this case without adverting to a subject which formed a topic in the addresses of counsel for both parties, and joining with them, as I do with most heartfelt sincerity, in the expression of a hope that with the termination of this litigation all animosities, and unhappy differences may give place to kindly and charitable feelings. You differ but slightly in religious belief; but, differ ever so widely, you may maintain, with honest hearts and firm minds, your peculiar opinions; but you should always remember that you both glory in the name of Christian; and practise that great commandment, 'Love God, and your neighbor as yourself, this do, and thou shalt live.'" After some further remarks of a similar character the Chief Justice ended thus: "I do hope that the intelligent, respectable and influential class in this small community, who are interested in this cause, will receive these kindly observations in the same kindly spirit in which they are offered. And of this I am persuaded that, when the things of this world cease to interest and engage our attention, amid the all-absorbing hopes and fears of eternity, in the review of our earthly career, we shall enjoy a most consoling, cheering and hopeful aspiration from any efforts we shall have made to protect society from the evils of religious strife and sectarian rancor."

It is quite unnecessary to say that the Chief Justice's excellent advice was unheeded, or to dwell upon the bitterness of feeling occasioned by this unhappy discord—a bitterness, as usual, expressed most intensely, and fostered most perseveringly, by the disappointed party. The

upshot was, that a Free Church was erected, and the small body of Presbyterians, resident in St. John's, has since continued divided. The expenses of the lawsuit, which were very considerable, were divided between the plaintiffs—those continuing adherents of the Established Church,—and the defendants, or Free Church party. These, together with other matters, contributed to the accumulation of a heavy debt, which, owing to a variety of unfortunate occurrences, was not paid off until the last year of Mr. Nicol's incumbency. Then by one effort the needed amount was contributed, and Mr. Nicol, at his regretted departure, carried with him the satisfaction of knowing that the church property was free of all incumbrance.

The place of worship—a very handsome well-lighted building,—has recently been painted and repaired at a considerable outlay. It is thoroughly well finished in all respects, with the exception of ornamental tops to the seat backs. These were intended to be made of mahogany, and abundance of wood has been provided for the purpose. but, from one cause or another, it has only been fitted to a few. In the front gallery is a seat set apart for the Governor, should he choose to occupy a pew in the Scotch Church. The present Governor, however, is a consistent member of the Church of England, and therefore his seat, like a great many others, is unoccupied.

The situation of the church is commanding, but somewhat inconvenient, being in fact almost at the summit of the ridge of hills, upon the side of which St. John's is built. As a consequence, in winter access is often difficult, the pathway being frequently one sheet of ice. We have not yet succeeded in having it lighted for evening service with gas. But this is in contemplation, and, though the situation will render it a matter of expense, the people, who are noted for their liberality, will have it effected as speedily as can reasonably be anticipated.

At New Year's a parcel was handed to the minister of the congregation, accompanied by the following graceful note:—"The ladies of St. Andrew's Church have much pleasure in presenting their esteemed pastor, the Rev. Donald MacIsaac, with a pulpit gown and cassock, which, they hope, he may long be spared to wear, and in the wearing wish him that blessing which maketh rich, and addeth no sorrow."

The gown is perfectly plain, but of the richest material, and cost between seventeen and eighteen pounds Halifax currency. The young men of the congregation have in like manner sent for a gown for the precentor, who has long and ably officiated, on the good old-fashioned plan of singing in the desk, beneath the pulpit.

Such actions as these—and they are but specimens of which many similar could be mentioned—will show how much genuine kindness of feeling, not evaporating in mere words, exists among our limited number.

When your next Synod meets, it will appear from our statistical tables that according to our numbers the proportion of communicants, the general attendance at the place of worship, the number of Sabbath-school children, the liberality of the people, etc., will compare favourably with other congregations. But enough for the present. I am sure that we have your good wishes and prayers for success. They are reciprocated. May you prosper in every good word and work; and may your hands be strengthened by the speedy arrival of ministers suited for your extensive and destitute field of labor. Ever yours.

A CORRESPONDENT.

CORRESPONDENCE FROM SCOTLAND.

Many of our readers, we know, were interested in the letters from "Our Scotch Correspondent," which appeared regularly in our pages for some time and were but recently discontinued. The discontinuance of these communications might have been prevented by a remittance of subscriptions more punctual and faithful than what, with sorrow we say it, generally prevails. Arrangements, which we hope will not fall through, have been made for at least an occasional letter from Scotland. We are delighted to see that the conductors of the Monthly Record of the Church in Nova Scotia have secured the services of a correspondent in Scotland, and we hope to have the pleasure of hearing from him regularly through that periodical. Hoping to have our own correspondence resumed shortly, we in the meantime transfer a few extracts from the first letter of our respected *confreere's* correspondent.

Would not the sons of the Church in Nova Scotia like to hear now and then somewhat of the sayings and doings of their "auld respect mither" in old Scotland? If so, nothing would give me more pleasure than to keep you advised of what is going on. I don't intend to give "theories," "comprehensive views," "enlightened notions," or any such sparkling literary brilliants, but simply facts—things that come under our eyesight relative to what the Church of Scotland is doing in Scotland. Looking over my note books, I find also stray leaves relating to the mission fields she occupies. In addition to my letter, I shall send you at odd times one or two of these, which you can insert if there is an unfilled corner.

I know, by my own experience, how great is the general ignorance among Nova Scotians of the real position, operations and progress of the Church of Scotland. There is no better man living than Bluenose; but, if anything, he thinks just a little too much of himself. Then, after the secession of '43, we got one side of the shield painted to us from centre to circumference, and in the liveliest colors: the other side has never been shown with anything like such a flourish. "Speech is silver: silence is golden." If works will testify, there is not much need for trumpet-blowing, and cries of "lo, here!" and "lo, there!"

However there is a large flock of men who pin their faith to figures, and find all truth in reports and sums total: and these consider that they know exactly the respective amount of work done by each Church in Scotland when they compare the lists of monies voluntarily raised by each. No more fallacious mode of judging! The fact is, that by very necessity a dissenting Church must talk a great deal more about its labours and excellencies than an established Church. Thus, every June, we have a statement of the revenue of the Free Church: including all the sums raised for its ministers, missions, manse, schools; every penny subscribed during the year is brought forward to swell the amount; and collected with the aid of appeals, reports, self-gratulation, and stumpy oratory, the clattering mechanism of all this machinery making a dust and din not so like as one would wish to the quiet and beautiful growth of Christianity spoken of in the Gospel. And then, when the lists are completed, you are triumphantly asked, "Did you ever see the like of that?" "Can the Established Church show such proofs of vitality?" Yes, my friend, and better; no part of its existence depends on

clatter or boastful figures: and so the General Assembly does not call upon the thousand parishes of Scotland to parade before it all the offerings they throw into the treasury of the Lord. Hence it is that no one can possibly know the amount contributed by the members of the Church of Scotland; the Assembly only asking for returns of the appointed collectors for the "Five Schemes of the Church," and trusting all other Christian work to the Christian life that may be in each parish. Thus the Edinburgh Presbytery has voluntarily raised revenue of £10,000 or £15,000; but only some £2000 of this is reported to the Assembly. Last year I was a member of a congregation in Glasgow, which, in addition to extraordinary collections, annually subscribed for pious uses £800 a year: but scarcely £200 of this was ever heard of in the Assembly. And, to show that the working is the same everywhere, we find in a country parish where I was lately living that a girls' school was needed: the minister got a schoolhouse built and a salary subscribed for a teacher, and nothing more was said about it. Had this been done by a Dissenting congregation, the whole matter would meet you again in the Annual Report of their Church. I like our way better. The grand march of the universe goes on without much noise. The growth of a tree is not heralded night and morning with thunder-claps. So is all progress, all life unobtrusive, unconscious. "The healthy know not of their health, but only the sick." The Church of Scotland seeks to do the work God hath given her to do in the land, and cares not for the applause of men. So ever work, O venerable Church! "God, who seeth in secret, shall reward thee openly."

Why have I made this confession? Simply because I wish your readers to be aware that a few dry-as-dust statistics can never make them acquainted with the true power and nobleness of the Church of their Fathers. They would need to study her genius and history; love her with a generous and loyal love; travel over the length and breadth of Scotland, and trace her silent, unostentatious, restless influence for good: they would need to see Scotland without her to know how much Scotland is indebted to her. She has struck her roots deep in the heart of the nation; and her ramifications extend to the remotest corner of the land. She is to be found everywhere; 'mid the roar of commerce and the peace of the glen: in rural lane and alley; on moorland and on mountain. The beautiful House which our Fathers built! well may her very stones be dear to us.

I was present at the last meeting of Glasgow Presbytery, when the Elders' Memorial to give effect to the Call, and thus virtually to do away with Patronage, was considered. No division was come to on the subject, all parties agreeing to delay until after the Synod had met, when they would transmit an Overture to the General Assembly, drawing its attention to the subject. The leading speeches in the Presbytery were admirable; but, as they were fully reported in all the Glasgow papers, you have probably seen them. It was admitted that, although the present Act (Lord Aberdeen's) was not the perfection of wisdom, it had worked well, owing to the friendliness and good sense of the patrons: for since '43 only 14 cases of disputed settlement had occurred over the whole Church, while in that time 500 or 600 ministers must have been harmoniously placed. I think that, for order and agreeable working, we may thus safely challenge comparison with any Church. And it must be remembered that all disputed cases are decided, and can only be decided, by the Judicatories of the Church, who pronounce judgment according to what they believe before God and their country to be for the best interests of the parish. No great tyranny that, surely!

But really, as Patronage is at present exercised in Scotland, it is in general most beneficial. A vacancy takes place, twenty or thirty licentiates apply for it: now it is obvious that, if the parishioners had to hear all these strange ministers, confusions and distractions innumerable would result. But, as a matter of fact, what do the principal heritors in Scotland? Why they, knowing the men better, pick out five or six of the best, and say to the people, "Choose which of these you like." That simplifies the matter immensely. Certainly there are some contemptible bonnet lairds, chiefly Dissenters, who act otherwise, and seek to annoy the Church by doing all they can to intrude men, just as it is the Free Church portion of the Town Council of Edinburgh who are the most unwilling to give the congregation their own choice; but on such a check must, and I have no doubt will, soon be put. In the meantime the Elders' Association, which includes a large number of the most zealous and influential laymen of the Church, is using every exertion to induce the Church to apply to the State that the Call may be made effectual: and that the Patrons' Presentation may thus be of none effect, unless a majority of the members or heads of families sustain it by giving a call to the presentee.

THE CHURCH OF SCOTLAND.

ECCLESIASTICAL ITEMS.

The *Gazette* states that the Queen has presented the Rev. Niel McNeill to the church at Tormoryn in the Island of Mull, shire of Argyll, vacant by the transportation of the Rev. Malcolm McIntyre, to the church and parish of Boleskine, Inverness-shire.

CLERICAL PRESENTATIONS.—The Queen has been graciously pleased to appoint the Rev. Jardine Wallace, B.A., to be assistant and successor to the Rev. James Campbell, minister of Traquair, Peebles-shire.—The Rev. Mr Wright, present, missionary to the Rev. Dr Nisbet, St. Giles', Edinburgh, has been appointed assistant to the Rev. P. Brotherston, of Alloa Parish Church, along with the Rev. Mr. Murray.

THE LATE REV. PATRICK BREWSTER OF PAISLEY.

We record with regret the demise of this well-known and highly talented clergyman, the Rev. Patrick Brewster. This event took place on Saturday, the 26th March, at his own residence at Craigie Linn. For several years Mr. Brewster's health was not in a very satisfactory state, although he was little confined to the house and maintained for his age a vigorous appearance, and it was not many months since the Presbytery of Paisley relieved him from the discharge of his ministerial duties for six months, in order to give him an opportunity of regaining his health by a relaxation of preaching. But little benefit would appear to have been derived from this, however, and last week the symptoms with which he was afflicted became so augmented that it was thought advisable to send for his brother, the illustrious Sir David Brewster, who reached this, we believe, on Friday. On Saturday Mr. Brewster did not feel so much indisposed as usual, and dressed, and it was when about to partake of some food that he suddenly fell back in his seat and expired.

Mr. Brewster at his demise was about seventy years of age, and he had been a minister of the second charge of the Abbey, to which he was presented by the then Marquis of Abercorn in 1818, for upwards of forty years. Mr. Brewster was a man of great talent and ability, and as a preacher, for elegance of style and purity of diction, he had but few equals amongst his contemporaries in the pulpit. He was likewise

particularly well informed on all the peculiar tenets of the Church to which he belonged, and on all matters of ecclesiastical law and practice; and he was a keen and powerful debater, whether on the arena of a public platform or a Church Court. He required no family connection to make him a remarkable man, or to give him a place in the public eye, and, thrown upon other times, or placed in other circumstances, he possessed probably all that was necessary to make him a much greater and more remarkable man than he was.

FOREIGN CORRESPONDENCE COMMITTEE.

PIEDMONT.

(From the H. and F. Miss. Record for April.)

THE religious progress of Piedmont is at this moment a subject of deepest interest to all the Churches of Christ. The long-continued oppression under which our Waldensian brethren had for centuries laboured, their late emancipation, their subsequent labours to spread the Gospel throughout the north of Italy, attended with so great success in the midst of so many difficulties; and the critical position in which their evangelising efforts, their new-born liberties, and their very existence as a Church beyond the limits of their valleys, are now placed in consequence of the fierce struggles betwixt contending parties in the state, and the apprehensions of a tremendous revolutionary struggle,—all combine to draw all hearts towards them, and to stir us up to the most anxious prayers on their behalf. In these circumstances the following letters from the Moderator of the Waldensian Church to the Convener of the Committee on Foreign Correspondence will be read with much interest:—

LA TOUR, 19th February, 1859.

SIR, AND DEAR BROTHER,—The Report of the Table has already informed you of the present state of our evangelising work and of its increasing development by the establishment of new stations and the undertaking of new burdens. We write to you now, both to confirm the statements of the Report, and also to give you some encouraging details respecting these stations. From Alexandria, where our work has hitherto been surrounded with many difficulties, we receive the most cheering tidings. Some would have had us to abandon that post for another of greater promise; but, instead of this, we have strengthened it, and it has pleased the Lord to smile on our persevering efforts. The meetings are attended by several new hearers, and the worship, aided by suitable sacred music, has been rendered more attractive and more satisfactory. The school, opened by the assistant evangelist, reckons 10 pupils during the day and as many adults in the evening. This is an excellent beginning, which will not fail if we persevere. Our evangelist has been much gratified with the intercourse he has had with some members of the Italian Society, who have thus been made acquainted with our work, of which they appear to have been in complete ignorance. Whilst thus assisting the evangelist at Alexandria, we have also occupied Casale, which is visited every Thursday and Sunday by our two labourers alternately. Thank God, the meetings are much more numerous attended since we changed their place, and are now frequented by about 40 persons, among whom are a good many women. One member of the congregation, who has at present no other employment, has opened an evening school, and all the old members are delighted to see the work developing itself. They have rejected the proposals which have been made them to separate from us, and our friends earnestly desire to have a labourer established among them—a desire which we will be happy

to gratify as soon as circumstances will permit. The difficulties raised against the evangelist at Guazzora, and the excitement of the people, provoked by the priests, will in the end advance the cause of the Gospel by engaging their attention with spiritual things. A new station has been lately planted at a small place near Voghera, the importance of which becomes every day more apparent. At this present time with a war in prospect, and so many troops quartered in the neighbourhood of Alexandria, the evangelisation of the soldiers acquires a peculiar interest. Our labourers do not neglect this duty. At Valenza (betwixt Alexandria and Casale) our evangelist had 12 soldiers at his first meeting, at the next 20. A Vaudois soldier, who was sick in the Hospital of Gavi, bore witness nobly to the Gospel by resisting the attacks of the priests, who threatened him with the flames of hell if he should not confess. The evangelist, who was at last called in, found him firm in the faith, and prepared to die, placing his whole confidence in the Saviour's blood. The Secretary of the Hospital has promised that the priests shall not henceforth be permitted to trouble him.

Such, dear brother, are some facts with which we considered it to be our duty to acquaint you, persuaded that you will unite with us in blessing the Lord for His faithfulness and His mercy. We have a good hope also that you will strengthen us not only with your brotherly sympathy and prayers but also with your Christian contributions. The assistance which we received last year from the Established Church of Scotland rejoiced us greatly, and we trust that your Church will continue to us the same testimony of Christian love and co-operation. In consequence of the establishment of new stations our expenses are largely increased, and without assistance we shall find it difficult to meet our engagements, or pay our labourers their quarter's salary at the end of March.

May the Lord, who holds all hearts in His hands, be pleased to incline them to favor a work which is His own, and which He has already honoured with the most distinguished tokens of His blessing. In hopes of hearing from you soon, I pray you, dear brother, to accept the expression of our lively gratitude and Christian affection.—For the Table,

(Signed) B. MALAN,
Moderator.

In another letter, dated 9th March, the Moderator gives the following statistics of their Mission:—

Turin.—Two evangelists, one teacher and 2 female teachers.

Alexandria and Casale.—One evangelist, an assistant evangelist and a teacher.

Voghera and Castel Nuovo.—One evangelist.

Genoa.—Two ordained evangelists, and a male and female teacher.

San Pier d'Arena.—One evangelist and one teacher.

Favale.—An evangelist teacher.

Nice.—A French and Italian evangelist.

Mantone.—Religious services during winter by an evangelist.

Courmayeur.—An evangelist. The children of converts instructed.

Pignarol.—An evangelist, a teacher, a sewing mistress and 2 schools in the environs during winter.

Such, dear Sir and honoured brother, is a picture of our various stations. We have the joy of perceiving that, by the blessing of the Lord, the work is advancing slowly but surely. The troubles excited in certain places (such as at Casale and Guazzora) by the priests will ultimately, we are convinced, aid the triumphs of the Gospel. The intrigues of the priest-faction naturally lose their influence when

opposed by public opinion and the liberal sentiments which now prevail in favour of liberty of conscience. This, we are happy to state, has been very apparent at Courmayeur, where the evangelist is making great progress, in spite of the fury of the priests. The state of men's minds in Italy and the prospect of great events opening upon us unite in attaching a vast importance to our mission, and a greater responsibility to ourselves to pursue our work with redoubled activity and zeal. Our evangelists are deeply impressed with this, and lose no opportunity to carry the Gospel to our soldiers quartered round Alexandria and Voghera. This extension of our work imposes on us, as we have just said, new burdens, and, if we could not reckon on the generous co-operation of our brethren, must soon place us in serious embarrassment. It comforts us to believe that the Established Church of Scotland, which last year gave us so valuable a proof of her fraternal interest, will this year also permit us to share in her liberality for continental evangelization; and we venture to hope that you will aid us for this purpose with your good offices with your brethren.—Accept, dear brother, &c.,

(Signed) B. MALAN,
Moderator.

JEWISH MISSION.

(From the H. & F. Miss. Record for April.)

In a letter to the Secretary, of date 31st January last, the Rev. George Coull gives the following account of the progress of his work during the preceding month:—

The Sunday services are carried on as usual, Mr. Rosenberg and I alternating in the Spanish service. There has, however, of late been more than the usual amount of anathematising on the part of the rabbis, which has in the meantime affected our numbers, while it shows that we have attracted considerable notice. We ourselves did not possess so effectual a means of advertising and of making it known to every inquiring Jew that we are here ever ready to receive him, and, through God's blessing, to point him to the Truth. Since the school was opened there has been a greater movement among the Jews themselves with regard to education than ever there was before among them in Smyrna. They seem determined that it shall not be from want of the means of education, if any Jewish child shall remain uneducated. They have, I am told, established schools of their own on a larger scale and with more efficient teachers. And besides, as the children of the very poor, as soon as they are capable of being employed in any way, are employed as best they can, towards the maintenance of the family, a subscription has been got up to the parent for the loss of the labour of the child during its attendance at school. These things must of course for some time tell against the attendance at the mission school's. The attendance however, I believe, is quite as good as has been at any mission school for the Jews at Smyrna. There have been 17 or 18 enrolled in both departments, and there is the promise of a few more. When the weather gets milder, the attendance will most likely increase considerably. I would strongly urge the necessity of having a teacher from Scotland for the boys' department—as good a teacher as possibly can be got; but at the least one who is well qualified in the elementary part of education. In fact I would give it as my opinion that the success of the school depends upon such an arrangement.

Being on the subject of education, I may here mention a fact which may not yet have reached you. Though there is no exciting or violent movement going on in this country, one cannot shut his eyes to the steady yet very

marked progress that is being made, and every now and then some very encouraging and pleasing feature in this progress is making its appearance. Any one who admits (and who does not admit?) the influence of mothers in making and moulding the future character of a nation, will require no very enthusiastic imagination to see the effect that the proper education of the Turkish females would have towards the regeneration of this country. It would appear at last to have been decided upon by the Turkish Government that a system of female education shall be established among the Turks. Now, though the first effects of this may only be to make their darkness visible, it is surely confidently to be hoped that it will be a means of leading them at last to see and find the True Light.

The sale of books goes on slowly in Smyrna. A convenient opportunity lately occurred of sending Joshua to Aideen with books. He had with him 136 copies of the Bible and parts of the Bible in various languages—Hebrew, Spanish, Turkish and Greek—of all of which he very quickly disposed.

2 ALEXANDRIA.

The following extract from a letter just received from Mr. Yule will show that the work continues to prosper in his hand, and will, we trust, encourage many to abound in prayer that the first promise of success may be more than realized, and the labours of our devoted missionary be eminently blessed both among Jews and Gentiles:—

You will rejoice to hear that our Bible depot has made a most promising beginning. We have already sold a great number of Bibles to Jews and others—far more than we anticipated. Our stock of Hebrew Scriptures is exhausted, and we are writing to Malta for more by this mail.

I was much gratified yesterday by the following incident. A ship captain accosted me in the street, and told me that by last mail he had a letter from his son (a sailor in a different vessel), requesting him to call on me and thank me for a sermon he had heard me preach, and which had been blessed to his soul. I remember the vessel in which the son sails, but I have no recollection of the lad himself. Yet the message was very pleasing, and furnishes another argument for going on with this department of our work.

The books, Bibles, Psalm-books and tracts have arrived all safe, as also the communion-service from Cochin. I have sent a number of the tracts up to Cairo to Lady Pirie, who desired them for distribution. She belongs to the Free Church, but we forget such denominational differences in Egypt.

Two days ago I was presented by the Consul to Prince Alfred, who is here at present. I was anxious for this, as I wish to enlist his sympathies, and those of others in high station, on behalf of the seamen frequenting the port of Alexandria.

The Committee rejoice to be able to announce that they have at length found among our students of divinity one willing and qualified to act as teacher and catechist under Mr. Yule; and they trust that through the kindness of friends in the West a female teacher may also soon be provided for the station, so that the Mission may be organized on a scale commensurate with the importance of the place, and every department of it be energetically prosecuted.

LADIES' ASSOCIATION FOR THE CHRISTIAN EDUCATION OF JEWISH FEMALES.

1. SMYRNA.

We subjoin an extract from the first report

by Mrs. Rosenberg from this station, containing an account of the commencement of the girls' school. We trust that the school thus begun will continue to prosper, and that the number of pupils will be greatly increased:—

After our arrival in Smyrna a house was rented, which is large enough for all missionary purposes, and in an upper apartment of it I have my school.

The female department I have taken the sole charge of, but I am not a solitary labourer, the boys' school being kept in the adjoining room. I mean, however, to speak only of my own department, namely, the girls.

The school was opened on the 29th November with 4 girls. On the 13th December other two were added to our number; since then we have had no new pupil, so that the present number on the roll is six.

The attendance has been irregular on account of the inclemency of the weather and also on account of sickness. One of the girls has had an attack of scarlet fever, and has not been able to attend school since the 24th December.

My pupils are all fine tall girls of from 12 to 14 years of age except one child. One girl is Protestant, one is a Roman Catholic, one is a Greek, and 3 are Jewesses. It is interesting to see the kindness that they manifest towards each other, and the increasing harmony notwithstanding the difference of their languages and creeds, all are busy and all are happy. The method I have adopted here is similar to that used in most female schools. We begin our duties in the morning with praise and prayer, afterwards the girls read a portion of Scripture from either the Old or New Testament, which we read alternately; after questioning and explanation of the portion of Scripture that has been read, some of the girls repeat verses which they commit to memory at home. The pure word of God is a precious treasure to store the mind with,—may an understanding heart also be given to them, that they may not learn in vain!

Other exercises follow the above-named, viz., grammar, writing, arithmetic and reading. The greater part of the afternoon we devote to sewing and knitting. The girls are very fond of singing, and I have been teaching two or three psalm and hymn tunes, besides other little pieces which are general favourites with young people. One of my pupils, an interesting young Jewess of 14 years of age, has been placed by her father in our hands, that she may receive a Christian education. She lives in our house, attends our family prayers, and, although she has yet much to learn, yet I have great hope that she will, through God's grace, be a Christian not in name only, but also in heart and life. She is of a mild and amiable disposition, and ever ready to receive instruction, either at home or in the school.

I now beg the prayers of all in behalf of my interesting little school. Six is a small number, but, when we consider that each of these now happy creatures is possessed of an immortal spirit that will live throughout eternity, either in happiness or misery, the value of it does not seem small.

And, oh! let not your prayers be wanting on behalf of the teacher, that she may be found faithful to the important trust that is committed to her; that God would send His own Holy Spirit to guide and direct at all times and in all circumstances. And now may the Lord cause the work of our hand to prosper; yea, the work of our hand may He establish it.

2. LONDON.

The following extract from one of Mrs. Rosenfeldt's recent letters will show the difficulties with which she has to contend, and the disappointments with which our missionaries from

time to time meet in the prosecution of their work:—

Extract Letter from Mrs. Rosenfeldt to one of the Secretaries.

Since I had the pleasure of sending in my last report, the Lord has graciously granted me many opportunities for pointing many of the daughters of Abraham to the Saviour, and enabled me to improve them to His glory. I have been permitted to visit many Jewish families in their dwellings, and received several visits from very respectable Jewesses, with all of whom I held long and interesting conversations bearing on the one most important point—viz., which is the way pointed out by God to man whereby we can be reconciled to Him, and become partakers of His everlasting salvation. And, though to us short-sighted creatures, who cannot penetrate into the future, it is very painful to witness the utter spiritual, moral and intellectual darkness in which the adversary has incarcerated the immortal souls which we labour to win for Christ, yet, as we have the sure and faithful promise of Jehovah that His Word shall not return unto Him void but effect that whereunto He has sent it, it becomes encouraging for us to know that, independent to our own feebleness, the Word of the living God will assuredly bring life to the dead and light to the blind among whom we move; and our efforts are often attended with the pleasure of witnessing how the Divine light of Truth affects the darkened mind of those to whom we represent it.

Permit me to record to you on this occasion one or two instances in which, in humble reliance on the help and direction of the blessed Spirit, I endeavoured to dispel from the minds of several Jewesses, by the light of the Gospel, the mist of gross darkness which envelops them.

The case of the young Jewess, of whom I reported to you in my last, has turned out one of painful disappointment. Her friends and relatives got hold of her intention to become a Christian, and, in order to prevent her from entering the Church of Christ, contrived to marry her to a Jew. For some time I could not find her out at all. But Mr. R. managed through a friend to find out where she lives, and I lately went to see her, and I found her in company of several Jewesses in the room adjoining hers, and occupied by another young Jewish couple. It was about noonday, and I therefore expressed my wonder at finding a candle burning in the room, and inquired after the meaning of that strange appearance. I was told by the hostess that it was the day of annual commemoration of the death of her husband's mother, on which he has to fast and offer up special prayers in the synagogue, and have candles burning there and at home. My next inquiry was what those practices and religious exercises are intended to effect, and I was told that all this was done annually in order to ameliorate the condition of the departed spirit. I then asked what warrant they had for hoping that anything we can do or endure in the land of the living can be of any benefit for the dead in the world of spirits? To this their ignorance found no difficulty to reply, "In the Bible." "Pardon me," rejoined I, "the Word of God teaches us the very opposite—that the dead have no more a portion for ever in anything that is done under the sun. As long as man can improve and prepare for the important change, he and his neighbours ought to pray to God to grant him light and help to attain to truth and holiness. But, when the soul has passed into the eternal world of rewards, it is vain and insulting to the Divine justice to attempt altering its course by any practices, some of which are very superstitious. Hence it is that the Jews have no certainty as to whether the souls of their departed friends are enjoying the happiness of saints

in the presence of God, or have their portion with the wicked in the place of torment." The profound stillness with which I had been listened to was broken by the mother of the hostess saying that trusting in the Divine mercy they may fairly hope for salvation. Having shown them that by their annual efforts to effect the salvation of departed souls they prove that they have not sufficient grounds for such hope, I proceeded to point out to them the dangerous error of thinking and acting as if God had left us in the dark as to the only means of salvation. I explained to them at large our relation to God; showed them that, so long as our sins separate between us and Him, there is no way for us to approach Him; and reminded them of the fact that their present dispersion, with all the innumerable calamities attending it, testifies of some very grievous sin by which they have forfeited the Divine favour. Here I felt constrained to speak to them freely of the Redeemer. I therefore added, "And this great sin Israel has committed in rejecting the true Messiah whom God has raised up from the house of David, and who has proved by His Divine works that He is the Saviour of mankind."

With an emotion partaking of pleasure and grief I listened when the young Jewess for whose sake I had come uttered her approbation and assent by saying, "Ah yes, it is true." Another Jewess said that they hoped the Messiah will come, which I, however, showed them was tantamount to denying that He has already come, which is contradictory to the Word of God.

On leaving, the young Jewess alluded to accompanied me a little, and I spoke to her earnestly, and showed her of how great a sin she was guilty in adhering to Judaism against her conviction of the truth of Christianity. She expressed her sorrow for allowing herself to be thus diverted by the Jews from her earnest purpose of becoming a Christian; and she said she hopes to be able to come to me again ere long for instruction. May the Lord, who enabled me to testify to these Jewesses of the riches of His mercy and grace in Christ Jesus, bestow His blessing upon the precious seed thus sown by me in weakness, and cause it to spring up into fruit of eternal life.

3. DARMSTADT.

We continue our extracts from the letters of Miss Huth, containing an account of her visits to various Jewish families, and her mode of dealing with them.

Extract Letter from Miss Huth to the Secretary, dated Darmstadt, February 16, 1859.

I cannot sufficiently express to you the pleasure, comfort and satisfaction which your very kind and sympathising letter afforded me, and for which I beg you will accept my warmest thanks.

I have this month been making my visits among the Jewesses as usual, but have little to communicate to you about them. A conversation of some hours with Mrs. S— was, I trust, not without making some impression; and on my leaving she frequently and earnestly entreated me to visit her again very soon.

Two Misses St—, whom I have known for a long time, informed me lately that the youngest was about to be married, and to be settled at a distance from this. This gave me an opportunity of presenting her with a Bible, and at the same time of representing God's Word to her as the highest good. She seemed very much pleased, and was also much moved, for the tears stood in her eyes as I spoke. Although they are both rather reserved, yet I can see that they are not altogether indifferent to the "one thing needful." The elder had lately been reading a very evangelical work by M. Monod, and expressed herself as having been much pleased with it.

A poor old Jewess, who has been for 6 months past very ill, I visited several times. She seemed very thankful for the sympathy and assistance which, through some Christian friends, I was enabled to afford her. When I pointed out to her that her gratitude was due to God, and spoke of His love to us poor sinners, she quite agreed with me. But, when I spoke of His grace to us in Christ Jesus, her self-righteousness immediately showed itself, and she said that, as she had never willingly committed sin, she was not afraid of obtaining forgiveness. I set the law before her, and showed her that no one could boast of having entirely fulfilled its requirements, for it is written, "Cursed is he that confirmeth not all the words of the law to do them;" and that, if we kept the law generally, yet broke it in one point, we were guilty of all. To this she had no reply to make, so I warned her to repent of her sins, and to seek the grace of God in Christ Jesus.

The proselyte boy is in the same circumstances as before; he studies very industriously at the school. May the Lord continue His grace to Him, and enable him to act consistently and to show forth His glory.

ARHEILIGEN.

In Arheiligen I visited my old friends the family of H—. I found one daughter at home with a younger sister who was ill, and the Lord enabled me to present to both of them the message of salvation, to which they listened without opposition and with great attention.

The one who was ill requested me to give her a tract, as those she had before received had done her so much good.

My earnest prayer to the Lord is, that He may give me wisdom to speak and to act for His glory, and that the seed scattered may bring forth fruit to the praise of His great name.

NATIONAL CHURCH OF GENEVA.

LETTER FROM SHERIFF ARKLEY.

(From the Edin. Christian Magazine for Feb.)

I last year spent a few months in Geneva, and, while there, I endeavoured to ascertain the true state of the Genevese National Church. You are doubtless aware that, upwards of a century ago, the Church of Geneva began to fall from the faith of its founder, Calvin. The downward course was rapid. The Confession of Faith and the Catechism introduced by the reformer were set aside, and speedily the great majority of the pastors became openly Socinian. A religious awakening was effected about 40 years ago by the visit of the late Mr. Robert Haldane, when several young ministers were brought to a knowledge of the Truth. The new doctrines which they began to preach were so distasteful to "The Venerable Company of Pastors" (the Supreme Ecclesiastical Court), that, under the pretext of maintaining peace in the Church, they enacted that every minister should be obliged to pledge himself that in preaching he would not allude (1.) To the divinity of Jesus Christ; (2.) To original sin; (3.) To the operation of grace; (4.) To predestination. The Rev. Cesar Malan refused to sign this pledge and was, in consequence expelled from the National Church. Subsequently Mr. Bost, Mr. Gaussen, Mr. Merle D'Aubigné and others were put out of the Church for the same reason. These gentlemen founded the various dissenting churches which now exist in Geneva. The noise of these proceedings spread throughout Europe, and the National Church soon found itself isolated from every Church which made any profession of orthodoxy. The attention of the Christian public has since that time been exclusively directed to the efforts and success of the dis-

senting churches in Geneva, and the Church of Calvin has been looked upon as hopelessly bad. I rejoice, however, to say that of late years a marked change has taken place in what, in Scotland, we may regard as our mother Church. Many faithful ministers are now preaching the Gospel where some years ago the divinity of our Saviour was openly denied, and the Church, which, perhaps, of all others had become the most cold and lifeless, is now arousing itself to evangelizing efforts, and to zeal in many good works. Till 1847 the whole government of the Church was vested in the clergy themselves. In that year there occurred a political revolution, and the new government remodelled the constitution of the Church. The supreme ecclesiastical authority was taken from "The Venerable Company of Pastors," and was conferred on a "Consistory," consisting of 6 clergymen and 25 laymen. The Consistory is chosen every 4 years by all the Protestant electors of the canton. The people, whose minds have been considerably enlightened on religious subjects by the controversies that have been going on for the last 40 years, have chosen as members of the Consistories the most active, zealous and efficient men, both clerical and lay, that they could find. The Church, as at present constituted, does not consider itself bound by, or responsible for, the enactments of the former ecclesiastical rulers, and every minister is now free to preach the Gospel as fully as he pleases. Of course there are still in the Church some who do not hold what we consider to be evangelical views, but a decided majority—and the number is rapidly increasing—proclaim the Gospel with great fidelity and eloquence, and adorn their profession by consistent and godly lives. One of the best clergymen I ever met with is Mr. Duby, pastor of the suburban parish of *Eaux Vives*, and Vice-President of the Consistory. To the high accomplishments of a scholar he adds the untiring zeal and devoted earnestness of a hard-working minister. He authorised me to say that he would be glad to see any member of our Church who happened to be at Geneva, and explain to him their ecclesiastical state. Mr. Tournier and Mr. Coulin are the most popular preachers in the National Church, and both are perfectly evangelical. I have seen crowds leaving the churches from inability to get in when these gentlemen preached. They would be ornaments to any Church. Messrs. Roehrich, Barde, Bouvier, Jacquet, Droin, Dufour, Thomas, Le Fort, Vignet and many others may be mentioned as zealous and faithful ministers.

The efforts of the Consistory, willingly aided by the pastors, are strenuously exerted for the religious improvement of all classes of the population. Sunday schools, evening services during the week, religious instruction for young men, missionary, Bible and tract societies, and other means of Christian usefulness have been brought into active operation. Especially is there an unceasing contest carried on against Popery. There are many Roman Catholics in Geneva, and, as the Church increases in faithfulness, the supporters of Romanism do all they can against her. I believe the National Church of Geneva will very speedily be one of the most valuable and important strongholds in Europe for the defence of Protestantism. I saw on one occasion 29 converts from Popery admitted into the Church, and I was told that the number is from 50 to 60 each year. They gain no temporal advantage of any kind by changing their religion—they can be induced to do so only by the force of truth.

I send you a collection of reports and addresses issued on various occasions during the last 5 or 6 years by the Consistory. You will see from them how earnestly and faithfully that body declares to the people the pure doctrines

of the Gospel, and how diligently they seek to stir them up to all good works. A due observance of the Lord's day is strictly enforced. I translate one passage of an admirable address issued just before the half-yearly communion, by the last Consistory, on the expiry of their four years of office in 1855—

"In order that our Church may continue to exist and prosper, it is not sufficient that she is established by law. It is necessary that all who belong to her should perform with zeal the duties which the name of Christian Protestant imposes on them. Members of a Church founded on the Bible, the only infallible rule of faith and practice, must make that sacred book the basis on which all their hopes and all their affections should rest. It is necessary that He who is the beginning and the end, our Redeemer and Saviour, should receive from all who profess to form part of that Church, which is His body, the adoration and love which are due to Him by every creature baptized in His name. It is necessary that a personal and more living faith should be manifested by piety, purity, zeal and fidelity in the observance of every duty. It is necessary that each one should loudly and in every place profess his Christian convictions—that he should study the Holy Scriptures in order to draw therefrom a better knowledge of the doctrines of salvation, and for that purpose that he should supplicate more and more ardently the aid and guidance of the Holy Spirit. Without this our Church not only will fail to withstand the attacks of her adversaries but will not have any reason to suppose that she should do so. Without it she cannot hope to receive the protection of the Lord, and the candlestick of His Truth would be undoubtedly removed from her. . . . Let us unite therefore in one feeling of humiliation, but, at the same time, of confidence, around the holy table, where will be set before us the tokens of great love wherewith Jesus has loved sinners; and, in drawing closer the ties that bind us to the Supreme Head of the Church, may we obtain from Him, in accordance with His promises, that He may be and may abide with us, and render us capable of glorifying Him in our bodies and in our spirits, which ought to belong to Him."

It appears to me that any Church, which officially, through its governing body, addresses its members in language such as this, ought to be cordially recognized as one of the Evangelical Churches of the Reformation.

In support of the opinion which, from personal observation, I formed of the National Church of Geneva, I may adduce the testimony of one who is infinitely better fitted to judge correctly than I am. The Dean of Carlisle (the Rev. Mr. Close, formerly of Cheltenham) has within the last few weeks published the following statement:—"That a majority of the pastors of the National Church of Geneva are now orthodox, I assert from personal knowledge. Persecution for the Truth's sake has wholly ceased among them: the Gospel in its purity and power is preached by several of their distinguished pastors without let or hindrance; and I must say this is not only hopeful for the future but highly gratifying for the present; and for it I for one bless God and take courage." I may also remind you that two or three years ago, in a public meeting in this city, Dr. Malan willingly and heartily declared that a great and beneficial change had taken place in the Genevese National Church.

I have, at too great length I fear, brought before you the above facts, in hope that the Church of Scotland will extend that Christian sympathy, encouragement and support which her peculiar position at present so much requires. Having recently risen from a state of almost spiritual deadness, and being as yet in

some respects but feeble, she has to contend against many obstacles. Those within their pale who still retain their rationalistic and Socinian views sneer at her new-born zeal, and throw cold water on her efforts to promote the spiritual interests of her people. The civil power of the canton is wholly in the hands of a radical and infidel clique, who constantly harass and annoy the Church, and cast greedy eyes on her scanty endowments. And I regret to add that in too many of the Dissenters at Geneva there is a narrow feeling—if not of jealousy, at least of suspicion and dislike of the National Church, which makes them reluctant to admit that the Lord has visited the waste places of their National Zion, and has mightily revived His work within it. As the Dissenters, by corresponding with our religious journals and otherwise, have hitherto exclusively possessed the ear of the Christian public, the present condition of the National Church has not been sufficiently made known in this country. They ought not to grudge that the Christian sympathy and interest which have hitherto been so freely extended to them should be henceforth shared with a body much more numerous and powerful than they can ever hope to be.

If the Church of Scotland would renew the friendly intercourse which she formerly had with the Church of Geneva, and if such of our ministers as may happen to visit that city would become acquainted with the pastors, and show that they take an interest in the good work now going on there, I humbly think we might be the means of materially aiding that work, and we would show that we have not forgotten how much Scotland was at one time indebted to Geneva.

P. ARKLEY.

CHURCH OF SCOTLAND LAY UNION SOCIETY, &c.

The following statement by the "Church of Scotland Lay Union Society in the Presbyteries of Kelso, Jedburgh, Selkirk and Lauder" may be interesting to our readers. We think its objects are somewhat more extended than those contemplated by similar associations in this and the sister Provinces.

We hail it as another evidence of the fact, which must have struck many who have been watching the recent history of our Church, that the laity is awakening to a sense of its duty; that the minister is now no longer to be left alone to bear the brunt of the 'battles of the Lord,' but that, where he is ready to point out the path of duty and himself to lead the way, there will be many found among his people willing to share his labours, and to strengthen his hands with their assistance, their sympathy and their prayers:—

The principle which this society is intended to represent and to carry out is neither new nor untried. It is fully set forth in the Word of God, and recognized in the standards of the Church of Scotland, and may be stated thus—viz., That it is the duty and the privilege of every Christian to take part in the work of the Church of Christ.

"There is no desire, on the part of those engaged in forming this Society, to supersede the functions of the Christian Ministry—whose peculiar province it is to awaken the members of the Church to a sense of the obligations under which they are laid to advance the interests of the Redeemer's kingdom; on the contrary the

present movement is to be viewed as a humble attempt to give expression in a practical form to a persuasion, very generally prevalent among Ministers themselves no less than among Laymen, that an effort, such as that contemplated, is urgently required, and would, if made in a right spirit, be productive of great benefit. It is believed that by a general and cordial co-operation of the Laity with the Clergy, such as that which it is the object of this Society to realise, the power of the Church as an instrument of good in the land would be increased a thousand-fold; and the means of grace, supplied by its various agencies, so multiplied and extended as to be made in some degree adequate to meet and, by the blessing of God, to remedy the innumerable social evils of our day.

"It is of great importance that it should be distinctly understood that it is not the design of this Society to introduce into our parishes and congregations a new agency; but to maintain and strengthen that which already exists; and that nothing will be done, or sanctioned by it, which can in any way interfere with the order and peace of Christ's House. The Society is intended to be in all respects auxiliary to the existing institutions of the Church; and, though for the present no direct alliance with Presbyteries or Sessions will be attempted, it will be the aim of the Society to co-operate with these in all measures affecting the religious and temporal interests of the people.

"In accordance with these views the Society will take into consideration the means by which ministers and Kirk-Sessions may be aided in removing the difficulties, very generally experienced, in obtaining the consent of persons qualified for the Eldership to undertake that office; and in providing adequate superintendence of the sick and infirm by the division of parishes into districts; or, where Elders cannot be obtained, in securing the services of others who, in cases of emergency, could give information to Ministers, and themselves, according to the gifts given them, pray or read the Scriptures with the sick and aged:—That in this way the graces of the Church may be increased, and its work done—not by every one seeking to exercise the same gift or to do the same thing in the same way—but by every one, as God had blessed him, doing the will of Christ in all meekness and faith and brotherly love.

"The Society will also endeavour to collect and diffuse information as to the best methods of organising and aiding Sabbath Schools, by encouraging those qualified for the task to undertake not only the duty of teaching but also of visiting the Scholars in their own houses; and of promoting the formation of Bible Classes for the benefit of those who would otherwise sink into habits of carelessness and sin, by inducing such members of our Church as have opportunity and ability to take part in this good work. There is every reason to believe that such labours of love carried on by the Laity—not in the spirit of disorder, nor by every one doing that which is right in his own eyes, but of meekness and obedience, and in connection with the respective congregations of the district—would be productive of great benefit, not only to the young and unwary, who would thus be brought under the influence of Christian instruction and sympathy, but to the agents themselves, who, in seeking to save others, would save their own souls: and that tendency of exertions, made in such a spirit, would be—not to cast down their work but to build-up in beauty and in strength the beloved Church of our Fathers in the land.

"A complete enumeration of the objects of the Society is not at present attempted; but it may be stated that a prominent place will be given to the Schemes of the General Assembly in connexion with which meetings will be held

for prayer, and also for considering the means by which the interest of the people in these great undertakings of our Church may be sustained, and increased efforts made for their support and enlargement. The various methods by which the edification of the people of the district may be promoted—as, for example, by Tract distribution and Congregational Libraries—will also receive careful consideration.

Above all, the Society will seek to carry out the principle, stated at the outset of this paper, by directing especial attention to Family Worship—as truly constituting the Christian's great privilege and duty, and in the due observance of which he takes part in the work of the Church in the land—by doing the work of the Church in his own household, over which Christ hath made him a King and a Priest unto God.

“The means contemplated and chiefly relied on by the Society for the furtherance of the objects above referred to, are Meetings for Prayer, and for promoting increased Christian fellowship, conferences, addresses at public meetings, and lectures on topics affecting the social, moral and physical condition of the labouring classes, with the view of exciting an interest in the public mind, and calling forth the exertions of members of the Society in their several neighborhoods.

“The Society, in conclusion, earnestly and affectionately entreat the prayers of the faithful in Christ Jesus, and of the families of the faithful, for the aid of the Holy Spirit and the blessing of God upon this work—that to all concerned the fruit may be unto holiness and the end everlasting life.

REVIEW.

WHAT IS CIVILIZATION? A Lecture delivered in the City Hall, Kingston, by Rev. Professor George, D.D., of Queen's College. Kingston: J. M. Creighton, 1859.

Dr. George does not give a logical definition of civilization. We suppose him to be as capable of this as most men, but we think he has acted wisely in describing rather than defining, in giving and illustrating certain statements rather than compressing what he means by the term into one sentence. Definitions are well enough in the lectures of the class-room and in extended philosophical treatises, but, in addressing an ordinary promiscuous assembly with the view of teaching practical lessons, we admire the wisdom of the lecturer who, like Dr. George, has the tact of accommodating the form of his prelections to the circumstances in which he is placed, and who, in giving out boldly some great truths upon a particular subject, keeps to the true reality of the thing, first clearly and deeply settled in his own mind. The grand requisite in popular lectures is not the power, seldom judiciously and successfully exercised, of giving in a few clauses a strictly logical definition, but the fact that the lecturer determines exactly what that thing really is or ought to be considered, which is expressed by the term or proposition employed to state the subject to be spoken to, for there are many things besides civilization which are so misunderstood in the popular mind, and so mystified by meagre and miserable attempts to expound them,

that any lecture of ordinary dimensions and the patience of any ordinary audience would be completely exhausted by the remarks necessary to show that the definition given is right and many other common but imperfect ones are wrong. In the introduction to the lecture before us it is well observed:

It is quite impossible to give more than a partial answer to this question in a single lecture. There is great diversity of views as to what civilization is—as well as what are the causes of it, or what leads to its decay. The same difficulty meets us here, as in all complex questions; no single proposition can be framed to comprehend a full answer;—explanations of kindred truths and illustrations are necessary to bring out our meaning. An answer in the shape of an aphorism may have point, but must ever in such cases be deficient in truthfulness. The difficulty of answering complex questions is greatly increased by the loose way in which the unthinking employ general terms. A leading term is often made to stand as a symbol for a whole set of ideas, to not one of which these persons possibly attach any definite sense; and yet they perpetually use the term as if they had a clear apprehension of every idea it embraces. This is a common and vicious use of language. How many have talked of liberty, and even fought for it, without any definite notion of what true liberty is. Just so with civilization; many speak and write on this without any just notion as to its essential elements, its true benefits, the means for producing it, or the causes of its decay.

Dr. George first of all disposes briefly but effectively of certain false notions—four in number—entertained upon the subject; First, *that civilization consists in the great accumulation of wealth among a people*, whereas wealth of itself is neither the cause nor evidence of civilization, but may be a proof of barbarism and may tend directly to barbarize its possessors. Second, *that great splendour and elegance, or great excellence in certain of the Arts constitutes civilization*, for, while true civilization will adorn its home with works of Art, it must not be forgotten that some of the grandest and most exquisite works of Art were produced in times of great barbarism—some of the most splendid buildings of ancient Rome were reared chiefly for the gladiatorial shows—some of the grandest national works of Russia have been, and could only be, erected by the will of a despot—Eastern princes illustrate the truth that a man may be a thorough barbarian and yet live in a splendid palace and wear the most costly jewels. Third, *that a polished mannerism*, by which the author understands what, in common parlance, is called refined breeding, *is of itself civilization*—wilfully to disregard certain conventional rules of speech and action is far more than mere vulgarity, it is gross ignorance, pride or insolence; but the surface-polished man is not always the gentleman, far less the man of high principles and just feelings. Fourth, *that literature of a sort is of itself an evidence of the true civilization of a people*—genius, if properly directed, will

mightily aid in civilizing, yet genius can live and work amidst very adverse conditions of society; on the other hand genius misdirected never fails to corrupt society.

Having exposed “these half truths and false views,” the lecturer proceeds to meet the question directly. We prefer to let the lecturer speak entirely for himself on this the most important part of his production. We do not think the following extract too long for insertion:—

Civilization as to its essential cause consists in the conscience and intellect of a people thoroughly cultivated, and the intellect in all cases acting under the direction of an enlightened conscience. This is the basis of all true civilization—or, to change the figure—it is the *central power* which produces or directs all the other powers that civilize men. When I speak of the conscience of a people, I mean that of the individual man, for, before you can have a public conscience, you must have individual responsibility to righteous principles. No priest, sovereign or public opinion must regulate the conscience of the individual, but each must have his own conscience regulated by the will of God. He must believe this to be right, because God requires it, that to be wrong, because He forbids it, and he shall do this and eschew that, because the God of justice, wisdom and goodness requires it, and thus he shall ever think, feel and act as to all the duties he owes to God, to society and to himself. Now, assuming that God has given such guidance for conscience as, if attended to, must ever lead to what is good; plainly, he who is thoroughly under this heavenly guidance never can be false in his moral sentiments, or fail in his relative duties. A good moral condition of mind is the *first* and, I will add, the *indispensable* element in the civilization of the individual man. Without this you could no more civilize a man than you could civilize a brute or a devil. Civilization then must begin within or there can be no fruits of it without. A God-regulated conscience is that which can alone regulate the passions and appetites, and of course the outward conduct of man.

I do not say that this is all that is necessary to give that harmony to the mental powers, and to human energies and labors, which produces and extends civilization. But I do aver that a good conscience is not only first in order to this but first in importance. Those who have labored most successfully to civilize the outcasts of society, whether among a horde of Hottentots or among the outcasts of London or Glasgow, entertain not a shadow of doubt on this. These noble philanthropists with one voice confess that, till they can reach the conscience of the degraded, they can produce no elevation of sentiments, no good habits, no permanent refinement of taste, and no virtuous conduct among them; but, as soon as conscience is brought right, it is then easy to bring all else right. This is, indeed, but the old principle:—make the tree good if ye would have the fruit good. But, if this be true of an individual—which I suppose no one will deny—then it is equally true of ten or of ten millions. Very plainly the civilization of a nation must begin in that nation getting a good conscience, and it will advance just as the national conscience is kept good, and will rise as high as and no higher than the morality of the national conscience. Our first principle, then, is that there can be no real or durable civilization till the national conscience is imbued with a Divine morality. If any one is inclined to smile or sneer at this, I would bespeak his forbearance for a little.

To proceed then with our argument. While we hold that a Divine morality is the basis and safeguard of civilization, we do not affirm that nothing more is necessary for its full development. Reason thoroughly cultivated and working under favorable circumstances is indispensable for this. Do you say civilization produces intellect, cultivates reason, and directs all their energies? I reply, you again mistake cause for effect. If you intend to elevate the savage or the degraded man in your own community, you must, first of all, enlighten his mind. The want of light is fatal to any safe or useful progress. For, till he can see aright, he cannot act aright. A mind in darkness is either imbecile or has only the fitful strength of blind fury;—but this is strength only to destroy. It is the seeing mind that can build up. Hence you must not only give a man good moral principles but teach him so to reason that he shall ever see the true motives for good moral conduct, if you would civilize him; for it is then that his actions are so regulated that all his powers produce good fruits for himself and others. Although I have no faith in the *thing* many call education, civilizing, yet I hold there is a sense in which, if you educate, you will civilize. *Educate the conscience of men*, so that in all their moral conduct they shall ever do what is right in the broad sense—and so educate their intellect that they shall ever reason correctly on all that relates to them, and you have either civilized that people, or at least put them on the sure way of making great improvement. No civilization without the cultivation of conscience, and reason in connection with conscience, there ever has been, or ever will be. A people that thus reasons well and wisely must be a civilized people. The Egyptians and Greeks were more civilized than others in ancient times, because, on the whole, wise and profound reasoners; and, wherever you find a high civilization in modern times, you find it where reason—in connection with an enlightened conscience—is thoroughly cultivated.

It is, however, although a common yet a serious error to suppose that our ordinary systems of education generally afford this cultivation of reason. To read, write and know the powers of figures may be indispensable appliances, and yet the real education of reason be but very partially attended to. It is true without these appliances a man cannot be fit for many situations in life, and can hardly be spoken of, even in a low sense, as educated; yet, why should it not be understood that, unless human beings are taught to think closely, love knowledge ardently, and reason justly on what they know, they are not in the proper sense highly educated. Till this is thoroughly understood, we will perpetually mistake the means for the end, and even low means for the great end. The teacher who merely communicates knowledge to his pupils in a poor mechanical way does little compared to what he does who teaches them to think, love knowledge and reason correctly. It was in this sense that Watt, Stephenson the elder, and Hugh Miller, were perhaps the most educated, although far from being the most learned men of their times. Indeed he that can reason ably on the subject that comes under his eye is the truly educated man. But need I ask, Is this the commodity that is always got in the shape of an education for which no little money has been paid?—alas! alas! The fact is, a people may have a good deal of learning and but little claim to the character of able reasoners. But then let it sink down into your mind that the first power in man to be educated, if he is to be civilized, is his conscience. If we forget what man is and is destined to be, we can only talk pitiable nonsense about him. Man is a moral creature.

He must be looked at in this light if we would see his essential characteristic; but, if so, for usefulness and happiness, he must be made morally right. Hence it is the condition of man's conscience that gives stamp and direction to his whole being, character and aim.

Not that a man can have a good conscience without an enlightened reason. That I utterly deny; but then I affirm that a well regulated conscience will in the end produce the highest forms of good reasoning among a people. I do not question but mere intellectual force or acuteness—a sort of foxy acuteness, may exist without the power of conscience. In fact men of this foxy acuteness would get embarrassed and even stupefied in their movements if they happened—a thing not likely—to admit the voice of conscience to be heard in their bosoms. But this granted, still it is true that a vigorous acting in harmony with a conscience enlightened by God, and the mind thus conditioned, is in the only proper sense civilized, and cannot fail to become a powerful civilizer. That mind has got the true central force for all great and good actions.

I can see two apparent objections to this. *First*. It may be said, Were not the ancient Egyptians and Greeks highly civilized? yet can we affirm that the conscience of either people was in a high moral condition? In answer to this I remark *First*. That I have already shown that for a people to have among them great works of art is no proof of national civilization. But *Second*. May we not possibly underrate the moral condition of certain ancient nations. There is evidence which I cannot stop to adduce which shows pretty clearly that the early Greeks, as well as the Egyptians, had among them a considerable portion of sound morality, and some just notions of spiritual things. The same may be affirmed of the ancient Mexicans. If the stock of moral truth held by these nations was sadly mixed with error, still the truth—as far as it was pure—had its salutary effects on their sentiments and conduct. **and was the chief cause of their national civilization.** Every one knows that this was emphatically true of the Romans in the earlier, although not true in the latter ages of their empire. Hence in these latter ages Roman greatness came to be only greatness in appearance, splendour without reality, and bigness without force. When Roman virtue—such as it was—perished, the empire fell into ruins. The Northern Barbarians were strong and the Legions feeble, because the Roman conscience had lost its ancient power;—not that Roman *virtue* was gone, but true virtue gone. Thus it has ever been. Indeed, did we not know on Divine authority “that righteousness exalteth a nation, but sin is the ruin of any people,” all history would teach it. Nor does history teach less clearly that civilization has ever sprung from morality, and that a people becomes great and civilized just in proportion as they are intellectually moral and morally intellectual. It is in the combination of these two forces, morality and reason, that the inner power of civilization resides. Yet I would have you observe that, although these two forces must ever go together, still it is the moral force that is really the leading and supremely influencing one. A conscience in union with God, and ever working in accordance with His truth, is not only a central force for reason, but will so influence it that all the active faculties of man shall ever be properly employed. If men be pious, just, temperate and wise, and if they have suitable means to work on, there is not the shadow of a doubt but they will produce all sorts of great and good results; but, if this be true of a few, it becomes strikingly apparent when multitudes of such men act in concert. If one virtuous and wise man can do

much to elevate himself and a few around him, millions such must have the power of doing this to an extent literally incalculable. Hence it is that a moral people exercising reason properly are able to produce all those amazing results which are the fruits of civilization, although not civilization itself.

The author then proceeds to test the truthfulness and practical applicability of these views in regard to a number of things which, while they do not constitute civilization, may be justly regarded, some chiefly as the *fruits*, others chiefly as the *agencies*, of a well-conditioned civilization. High civilization will not fail to produce wealth, because a moral education securing honesty of dealing, salutary forethought, and a becoming sense of personal and relative responsibilities, and inspiring the members of society with a firm and mutual confidence, is the most reliable means of acquiring and retaining property. Under this head we extract the following paragraphs:—

An intelligent and moral people will not only toil laboriously to make property but will ever have that salutary forethought and keen sense of responsibility which will lead them, while they labor for the present, to lay up something for the future. Although the hoarding of the miser is a sin and unmitigated folly, yet it is neither sin nor folly, but great wisdom, to make some provisions for old age or children, and the unforeseen exigencies of life. But this accumulation of property is really the natural increase of the wealth of a people. The desire to accumulate for the ends I have stated springs and can alone spring from some of the best moral sentiments of the heart. The thoughtless and immoral live from hand to mouth, and even thus live but poorly. If “the love of money be the root of all evil,” yet let no one doubt that a total disregard to the lessons of prudence in laying up something for the future is also the root of innumerable social evils. Nor should it be overlooked that an intelligent and virtuous people, thus wisely making provision for the future, may be entirely free from the sinful love of money. Suffice it to say that property acquired under the influences of a sound morality, and used or laid up for wise ends, must ever have a civilizing effect;—and more especially as the savings of such a people are the fruits of their virtues, so their savings strengthen their virtues.

But these savings never will be made unless there is something like perfect assurance that they can be preserved in safety, and obtained when needed. Let suspicion as to the security of the fruits of industry and frugality take possession of the minds of a people, and from that moment their wish to accumulate is gone, and all their energies are paralyzed. Should the conviction become universal that no confidence can be placed in the great monetary institutions of a country, either from a want of veracity in the chief managers of these institutions, or a want of integrity in the magistrate to enforce just claims, then the whole financial machinery, of that country would be ruined, savings would no longer be made—and waste and beggary would become universal. Let a few cases occur in any country like that of the Western Bank of Scotland or the Borough Bank of Liverpool, and the greater part of men would soon be heard to say,—Let us eat and drink while we have it, for to-morrow we may find our great monied institutions have gone down, and all that we have saved by patient industry and frugality for children or old

age has been lost; let us take the good of it then rather than have it devoured by careless or cunning knaves. Ah! little do men think how much the civilization and social well-being of a people depend in our times on the ability and stern integrity of a few of the financial chiefs of a country. If these men are not labouring in the front rank to produce civilization, they stand first in the second rank to conserve it. A small number of acute and unprincipled financiers, who can read the signs of the times, may make money on change; yet, were the breed of mere sharpers and speculators greatly to increase, then that confidence which is founded on simple truthfulness, and which keeps the whole apparatus of finance and trade steady and in motion, would utterly disappear. London Royal Exchange might then be turned into a bowling alley for amusement, but never could exist as a mere gambling saloon.

Then as to *refined manners* the lecturer assigns to these their proper place and bearing when he says that simple, natural, truthful good-breeding is a beautiful ornament of life and is to some extent the cause of advancing civilization, and affirms that the intelligent, high-minded, yet humble Christian, is not only the best man but the best bred gentleman.

In like manner *the influence of Literature*, as a civilizing agency, depends wholly on its moral tone; and *commerce* is a civilizing power only when based on sound morality and conducted on principles of stern equity, but, if conducted on immoral principles, there is nothing—if we except wars of aggression to which it often gives rise—that will sooner produce barbarism.

In reference to this last point we make one short but telling extract:—

It were, indeed, a glorious day for the world if all traders that went into barbarous climes were true civilizers. What harbingers would the traders from America and Britain be to the missionaries of the Cross did they, in all their dealings with barbarous and semi-barbarous nations, ever act on the principle "of doing to others as they would be done by." But, when traders, as has been too often the case, cheat the ignorant, plunder the weak, and in every way make their superior knowledge the instrument of injustice, are they, think you, likely to prove very efficient civilizers? It is a philosophy as short-sighted as it is selfish, that prates of mere commerce civilizing the world. Yes, the merchants of every modern Tyre will become mighty civilizers when they consecrate a portion of their gains to the Lord, after having first consecrated themselves to Him.

In perusing this lecture the reader does not get far into it until he discovers that the accomplished author is earnestly solicitous, first to speak truthfully on the important subject in hand, and then to speak seasonably. His address is for the times and for the country, although the lessons it conveys are of universal and enduring concern. We have the accuracy of a common sense philosopher combined with the moral earnestness of the Christian patriot. Hence towards the close of the lecture he notices some things which appear to him ominous, even for our modern civilization: 1, *the low state of subordination in many countries*. Whatever be the causes of the fact that respect for those in

authority is feeble, yet, wherever it exists, it augurs ill for the stability of civilization. "A building may have the finest cornices and other architectural ornaments, and its rooms may be elegantly painted and gilded, yet, if there be a *settlement* in the foundation, you do not feel much confidence in the building because of its upper ornaments." 2, *Dishonest dealing in the common transactions of life* is another ill symptom of the condition of our modern civilization. 3, *The growing practice—especially on this continent—of assassination*. And 4, *the infidelity of the times*.

The author then takes a glance at the bright side of the picture, where he discovers the following grounds of hope:—

1. *The triumphs of physical science*, which contribute not only to the material enjoyments of men but also to the enlargement of their thoughts and the refinement of their tastes. 2. *The new forms by which the communion of the mind of the world is kept up*, under which the power of the Press and the rapidity with which it communicates intelligence and thought are specially adduced. 3. *The breaking up of the isolation of different portions of the human family*, as proved particularly by recent events connected with China and Japan. And, lastly, *The modern efforts to extend Christianity*, of which the circulation of the Bible has the leading, which is its only due place. We quote the concluding paragraph of this subdivision, which is also the closing paragraph of the lecture:—

Philosophy may sit as a queen on her throne if she only teaches Science and Art, but, if she attempts to be an instructress in ethics and to lay down principles for social life and civil government, she will utter nothing better than pretty rhetoric or feeble logical theories, to which men may listen, or on which they may curiously speculate; but from which they never can draw principles that shall bind their conscience or regulate their moral conduct. "Philosophy has no Sinai," no Calvary, no Omnipotent Judge, and, alas! in no sense, any Saviour for men. If she works behind the Cross, and with her eye reverently fixed on the Bible, as well as on *nature*, she will do great things for the world. But, if she despises the Cross and casts away the Bible, she will only prate like a learned fool, or set the world on fire by her atheistical dogmas. "Oh! that men were wise and understood this," for, if they do not understand it, then is our civilization, with all its splendid achievements, a doomed thing. But no—God reigns, in this is our hope.

The lecture was delivered in aid of a Bursary Fund, and we suppose the publisher is prepared to send copies to those who order them.

MISCELLANEOUS.

(From the Times' Special Correspondent.)

January 30.

Lord Clyde attended the service of the Scotch Kirk, which is held in the Little Imaumbarrah—but a short ten months ago the scene of a fierce conflict between our soldiers and the garrison of Sepoys. I am not quite sure whether we are complying with the promises of the

Queen's proclamation in appropriating for Divine service a building of a religious character on which the Mussulmans of Lucknow look with reverence. It was not a mosque, but it was a sort of a sacred college, and there is a mosque inside its walls. However Lucknow was the rebel capital, it was taken by storm, and its buildings are not entitled to such nice consideration as would be due to them under different circumstances. In our reparations and constructions we have destroyed many mosques, and the most sacred building in Lucknow, the Great Imaumbarrah, being inside the lines of the new fort, is occupied by the garrison as a barrack.

NEW COLONIAL BISHOPRICS.—Three new colonial bishoprics are to be formed without delay, viz., Kingston, (Upper Canada), Brisbane (Moreton Bay), and Goulburn, (New South Wales). Towards each of these new sees the Society for the Propagation of the Gospel in Foreign Parts has contributed £1000. Arrangements are also in progress for the erection of a bishopric in the new colony of British Columbia. It is also intended to form 3 new bishoprics in India as soon as tranquillity is restored—one at Agra for the N. W. Provinces, one at Lahore for the Punjab, and one at Palmacotta for the missionary province of Tinnevely. A 6th bishopric for New Zealand has, so far as pecuniary endowments are concerned, been provided for, the sum of £12,000 having been placed in Bishop Selwyn's hands for that purpose. The Rev. John Coleridge Patteson, M.A. (eldest son of the Right Hon. Sir John Patteson), will be the first bishop. When these arrangements are completed there will be 44 or 45 colonial bishoprics in connection with the Church of England.

ALTERATION IN THE BOOK OF COMMON PRAYER.—Her Majesty's Government have at length resolved to comply with the prayer which both Houses of Parliament presented in their last session, and abolish all the Services for the State Holidays, with the exception of that appointed for the Anniversary of Her Majesty's Accession. A Royal Warrant under the Sign Manual revokes the authority under which the "Form of Prayer with Thanksgiving" for the deliverance of King James from the Gunpowder plot; the "Form of Prayer with fasting" in commemoration of the "Martyrdom" of Charles I.; and the "Form of Prayer with Thanksgiving" for the "unspeakable mercy wonderfully completed" in the restoration of King Charles II., have hitherto been used on the 5th of November, the 30th of January, and the 29th of May. The use of these services in the churches and chapels of the Establishment, whether parochial or collegiate, will henceforth be illegal, as violating the Act of Uniformity, and is moreover expressly forbidden by the new Warrant; and the prayers themselves are not henceforth to be printed and published with or annexed to the Prayer-book.

ALLEGED COPY OF THE SENTENCE PASSED ON THE SAVIOUR.—The following is a copy of the most memorable judicial sentence which has ever been pronounced in the annals of the World, namely, that of death against the Saviour, with the remarks which the Journal *Le Droit* has collected, and the knowledge of which must be interesting in the highest degree to every Christian. I am not aware that it has ever been made public in the German papers until now. The sentence is word for word as follows:—

"Sentence pronounced by Pontius Pilate, Intendant of the Province of Lower Galilee, that Jesus of Nazareth shall suffer death by the cross.

"In the seventeenth year of the reign of the Emperor Tiberius, on the 25th day of the month of March, in the most holy city of Jeru-

salem, during the pontificate of Annas and Caiaphas.

"Pontius Pilate, Intendant of the Province of Lower Galilee, sitting in judgment in the presidential seat of the prætor, sentences Jesus of Nazareth to death on a cross between two robbers, as the numerous and notorious testimonies of the people prove—

1. Jesus is a misleader.
2. He has excited the people to sedition.
3. He is an enemy to the laws.
4. He calls himself the Son of God.
5. He calls himself falsely the King of Israel.
6. He went into the Temple, followed by a multitude carrying palms in their hands.

"Orders the first centurion, Quirilius Cornelius, to bring him to the place of execution.

"Forbids all persons, rich or poor, to prevent the execution of Jesus.

"The witnesses who have signed the sentence against Jesus are—

1. Daniel Robani, Pharisee.
2. John Zorobabel.
3. Raphael Robani.
4. Capet.

"Jesus to be taken out of Jerusalem through the gate of Tournea."

This sentence is engraved on a plate of brass in the Hebrew, and on its side are the following words:—A similar plate has been sent to each tribe. It was discovered in the year 1280 in the city of Aquila, in the kingdom of Naples, by a search made for the discovery of Roman antiquities, and remained there until it was found by the Commissaries of Art in the French army in Italy. Up to the time of the campaign in Southern Italy it was preserved in the sacristy of the Carthusians near Naples, where it was kept in a box of ebony. Since then the relic is kept in the Chapel of Caserta. The Carthusians obtained by their petitions that the plate might be kept by them, which was an acknowledgment of the sacrifices which they made for the French army. The French translation was made literally by members of the Commission of Arts. Denon had a facsimile of the plate engraved, which was bought by Lord Howard, on the sale of his Cabinet, for 2,890 francs. There seems to be no historical doubt as to the authenticity of this. The reasons of the sentence correspond exactly with those of the Gospels.—Translated from the *Kölnische Zeitung*.

THINGS NOT "IN ORDER."—1. To stand before the church door before service.

2. To engage in any kind of conversation, even religious, between the time of your going in and the commencement of worship. That interval should be spent in composing the thoughts for the solemnities of the approaching services.

3. To salute persons coming in by bowing, smiling, etc. It is profanation.

4. To look around to catch the eye of a friend, and smiling at any remark from the pulpit.

5. To permit your children to sit in any place except in your own pew.

6. To allow them to be stuffing themselves all the time with apples, sweet cakes, candy or anything else.

7. Sleeping in church.

8. To be reaching for garments, or adjusting the dress, while the blessing is pronounced.

9. To commence laughing, talking and saluting one another as soon as the people are dismissed.

10. To read these items, and not endeavor to correct them.—*Church Record*.

NUMBER OF JEWS IN THE WORLD.—Rev. S. Bonhomme, missionary to the Jews in Philadelphia, writes to the "American Presbyterian" as follows:

Recent discoveries made in Africa, Japan, among the Affghans and Chinese, will swell their number greatly. Having taken special pains within the last 12 years to collect carefully from missionary statistics, furnished by the missionaries among the Jews throughout the World—missionaries numbering at least 250, a source the most reliable—I take a pleasure in furnishing you with a table in a specified order as to the actual numbers already known.

Jews in the World, as collected from Missionary Statistics:

China, including Ka-fung-fu, ..	60,000
Russian Possessions in Asia, ..	3,000
Russia Proper,	1,200,000
Poland,	2,200,000
Prussia Proper,	135,000
Austria,	453,524
Confederate States of Germany, ..	138,000
Amsterdam,	35,000
The Netherlands,	50,000
France,	81,000
Italy,	200,000
England,	60,000
Ionian Isles,	7,000
Danish States,	15,000
Sweden,	1,700
Switzerland,	1,900
Gibraltar,	4,000
Galacia,	200,000
Netherlandish Colonies,	500
Kingston, West Indies,	5,000
Demarara, Esequibo,	200
New Holland,	50
St. Domingo,	5,000
Porto Rico,	3,300
North America,	700,000
South America,	10,000
Fez and Morocco,	300,000
Tunis,	130,000
Algiers,	30,000
Habesh,	20,000
Tripoli,	12,000
Egypt, ..	12,000
Turkish Dominions in Europe	
and Asia,	2,500,000
Those in the East, at least	7,000,000
	15,573,194

THE WYND MEDICAL MISSION.

NEW MOVEMENTS IN CONNECTION WITH HOME MISSIONARY WORK.

A new and most valuable auxiliary to home mission work was inaugurated on Monday by Mr. McColl of the Free Wynd Church. The importance of medical missions abroad is fully acknowledged, but it appears to have been left to Mr. McColl to discover that they may be employed with advantage in connection with home missionary work. Dr. Rainy, of the Glasgow University, and Dr. A. Anderson, of the Andersonian University, have agreed to act as consulting physicians; and Dr. Dewar, Dr. J. G. Wilson, Dr. John Grieve, and Dr. R. Perry have consented to attend at the Wynd Church for an hour every Monday, Wednesday and Friday, to receive applications either for medical or surgical relief. The patients assemble in the hall below the church, in a corner of which is a large and handsome press fitted up as an apothecary's shop with a full supply of the various articles belonging to a pharmaceutical store. The consulting room is a comfortable apartment immediately adjoining, and is furnished with a case of surgical instruments, a couch for patients requiring surgical treatment, and a complete set of books and papers prepared expressly for the purposes of the medical mission, and by which information will be recorded which

will be of use not only in dealing with the physical but with the moral maladies of the patients. The Medical advice and surgical aid, along with medicine when required, are given entirely free of charge, the only stipulation being that the applicants belong to the district and are not able to pay for medicines or medical attendance. Every Wednesday children are vaccinated, if brought to the hall, and several Christian women are in training as sick-nurses. Bills have been posted through the district acquainting the inhabitants with the provision thus made for them in sickness and bodily distress, and on Monday, when the consulting rooms were opened for the first time, there were no fewer than 22 cases—the applicants being of both sexes and of all ages and varieties of complaint. The mission was inaugurated, as was meet, with prayer. When a number of patients had assembled, Mr. McColl in their presence, and in presence of the medical gentlemen who have kindly responded to his call upon their aid, offered up prayer that the medical mission might be the means of blessing both to bodies and souls of poor sinful men. We shall not be surprised if this new movement, which Mr. McColl's zeal and ingenuity have set on foot, be the means of almost revolutionising the present plan of home missionary work. The most degraded and hardened of our fellow-creatures understand and are grateful for a kindness done to their bodies, and we can hardly doubt that the gratitude of many poor for such palpable proofs of human sympathy will open an entrance to their hearts which could not otherwise be obtained. The work in the Wynd is now, more than ever, a Christ-like mission; and every Christian reader will bid God-speed to the excellent minister who has been honoured to do so much good in such various forms in the very stronghold of Satan in our city.—*Guardian*.

POETRY.

THE SAVIOUR'S SYMPATHY.

"For we have not a high priest that cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."—Hob. iv. 15.

As oft with worn and weary feet
We tread earth's rugged valley o'er,
The thought, how comforting and sweet!
Christ trod this very path before;
Our wants and weaknesses He knows
From life's first dawning to its close.

Does sickness, feebleness or pain
Or sorrow in our path appear,
The recollection will remain,
More deeply did He suffer here.
His life, how truly sad and brief,
Filled up with suffering and with grief!

If Satan tempt our hearts to stray,
And whisper evil things within,
So did he in the desert way
Assail our Lord with thoughts of sin,
When worn, and in a feeble hour,
The Tempter came with all his power,
Just such as I this earth He trod,
With every human ill but sin;
And, though indeed the very God,
As I am now, so He has been.
My God, my Saviour, look on me
With pity, love and sympathy.

A PRAYER.

"Since we cannot tell to-day
What to-morrow's dawn may bring,
Saviour, draw our hearts away
Far from every earthly thing:
Make us in Thy service steady,
Always for Thy coming ready."

WHEN I WALK IN DARKNESS.

God doth not leave His own;
The night of weeping for a time may last,
Then, tears all past,
His going forth shall as the morning shine,
The sunrise of His favour shall be thine;
God doth not leave His own.

God doth not leave His own,
Though few and evil all their days appear,
Though grief and fear
Come in the train of earth's and hell's dark
crowd.—
The trusting heart says even in the cloud,
God doth not leave His own.

God doth not leave His own,
Tho' sorrow in their life He doth permit—
Yea, chooseth it,
To speed His children on their heavenward
way,
He guides the winds—Faith, hope and love
all say,
God doth not leave His own.

From Hymns of Church Militant.

ON PARTING.

We part, and, parting, feel a pain,
For heart from heart must sever;
But, parting, part to meet again,
And, meeting, meet for ever.
O say, we only part to meet,
Nor, parting, own a pain;
Since hearts on earth thus closely knit
In Heaven are one again.

SELECTION.

A DAY REVIEWED.

Let it be the task of every evening to review the palpable history of every day; and, if we cannot dive into the heart, we may at least take cognizance of the handy-work. We may not be able to analyze the feelings which enter into the hidden life of obedience; but we can take account of the literalities of obedience, the hasty utterance by which we wounded another's sensibilities, the pleasantries by which we enlivened a festive circle at the expense of some absent character, the tone of offence or imperiousness into which some domestic annoyance hath provoked us, the excess into which we have been betrayed amid the glee of merry companionship, the neglect of prayer and of the Bible into which we have once more been led by distaste or indolence or the urgency of this world's business—these and many more are surely noticeable things, which can be recalled by the memory and rebuked by the moral sense of the most ordinary Christian; and which, if so dealt with at the close of any day, might give to the morrow's walk a greater care and greater conscientiousness. Thus writes Dr. Chalmers. May the reading of John Newton's well-known hymn enforce the above duty, and prove a blessing to the reader whose life is not as it ought to be.

'Tis a point I long to know, oft it causes anxious thought;
Do I love the Lord or no? Am I His or am I not?
If I love, why am I thus? Why this dull, this lifeless frame?
Hardly sure can they be worse, who have never heard His name.
Could my heart so hard remain, prayer a task and burden prove,
Every trifle give me pain, if I knew a Saviour's love?
When I turn my eyes within, all is dark and vain and wild,
Filled with unbelief and sin, can I deem myself a child?

If I pray or hear or read, sin is mixed with all I do;
You that love the Lord indeed, tell me is it so with you?
Yet I mourn my stubborn will, find my sin a grief and thrall;
Should I grieve for what I feel, if I did not love at all?
Could I joy His saints to meet, choose the ways I once abhorred,
Find at times the promise sweet, if I did not love the Lord?
Lord, decide the doubtful case! Thou, who art Thy people's sun,
Shine upon Thy work of grace, if indeed it be begun.
Let me love Thee more and more, if I love at all, I pray;
If I have not loved before, help me to begin today.—British Messenger.

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