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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 OF MONTREAL

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

VOL. X.

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

1857.

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CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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No. 1, January, 1857.

VOLUME XI

Price 2s. 6d. per annum.

Subscribers to THE PRESBYTERIAN, who have not remitted payment of the past year's Subscription, are respectfully and urgently requested to send the same, along with a remittance for 1857, THE PRESBYTERIAN being payable in advance.

TO OUR READERS.

With this number we enclose ACCOUNTS, as far as practicable, to SUBSCRIBERS IN ARREARS. We have earnestly to request that the amounts due may be at once remitted. It is too bad that so many should for years neglect to pay the trifling amount charged for our paper. We trust that readers who take an interest in this periodical will evince it by endeavouring to extend our circulation. If each reader would ask his neighbour to subscribe, the result would be surprising. May we not hope for this? It rests much with you, our friends, whether this paper shall accomplish the good it might. Your active sympathy would stimulate and encourage the conductors in their gratuitous exertions.

THE CHURCH IN CANADA.

FUND FOR THE SUPPORT OF ORPHANS IN INDIA.

Received from a lady in Pickering, per the Rev. S. G. McCaughey, for the support of "Elizabeth Strathern Dow,"..... £4
 From St. Andrews Church Sabbath School, Perth, for the support of Sarah Christina Bain, per W. J. Morris, Esq..... 4
 From St. Paul's Church Sabbath School, Montreal, for the support of Robina McGill, per T. A. Gibson, Esq..... 4

£12

JOHN PATON,

Treasurer to the Synod for the Scheme.

QUEEN'S COLLEGE.

Subscriptions and Donations in aid of the Building Fund, received since last published statement.

Esqueving and Milton Congregation..	£15	0	0
John Frothingham, Esq., Montreal..	50	0	0
James Gilmour, " " ..	25	0	0
Hew Ramsay, " " ..	12	10	0
James McDougall " " ..	12	10	0
	£115	0	0

Subscriptions and Donations in aid of the Bursary Fund.

Cornwall Congregation.....	£8	10	0
Queen's College, Kingston, 17th Dec., 1856.			

QUEEN'S COLLEGE VACANT CHAIR.

We direct attention to the advertisement in another column relating to the vacant chair in Queen's College. We trust that a man of the right stamp, of genuine piety and extensive erudition, may be found to fill the chair.

A MERITED HONOUR. DR. URQUHART.

We have the most sincere pleasure in inserting the following notice. The high qualifications, the long ministerial and professorial services, and the ecclesiastical and social standing of Dr. Urquhart, eminently entitled him to this recognition from his Alma Mater, and we are sure that his ministerial Brethren, and our people generally, will rejoice that the merits of one of our oldest ministers should have been thus acknowledged.

Some years ago our columns contained an account of the presentation of a piece of plate to Dr. Urquhart from his former pupils.

"The Senatus Academicus of the University and King's College of Aberdeen, at a meeting held on the 6th instant (Dec.), unanimously conferred the degree of Doctor in Divinity on the Rev. Hugh Urquhart, Minister of the Scots Church, Cornwall, Canada West, an Alumnus and Master of Arts of the University."

THE JUVENILE PRESBYTERIAN.

We would respectfully invite the attention of our Ministers, Elders and Sabbath School Teachers to the claims of the Juvenile Presbyterian on their support. The New Year is a suitable period for subscribing. The terms are 1s. 3d. per annum for single copies, and 1s. per annum each if 25 copies are taken. The circulation is now 1900 copies monthly, and is steadily increasing. It is illustrated with woodcuts, and forms a neat book of 200 pages.

THE MONTHLY RECORD.

We again take an opportunity of commending to our Readers this most interesting little paper. It is the organ of our Church in Nova Scotia and the adjoining provinces, and contains much information which should be in the possession of all

who take an interest in the welfare of that branch of the Church of Scotland.

It has just been decided to continue the Monthly Record for another year, so that we hope that not a few will subscribe from among the members of the sister Church in Canada. The subscription is only 2s. 6d. per annum, which can be remitted to any one of the Agents, viz.:

T. A. Gibson, Montreal.
Alex. Davidson, Toronto.
John Paton, Kingston.

Subscriptions for next year should be remitted before the middle of December.

OUR JUVENILE MISSION TO INDIA.

A PROPOSED CHILDREN'S EFFORT.

We direct the attention of our readers to the communications in other columns relative to this important work. We rejoice that the movement is becoming so general in our Sabbath Schools, and have no doubt but that it will be productive of great benefit to India and our Church in Canada. It will create and foster in the minds of our children an interest in missions that will be carried by them into the walks of after life. We believe that the origination of this interesting work was with this journal, and therefore refer to it. During the year 1854 we placed before our readers full accounts of the progress of the Ladies' Association in India, and a lengthy account of their interesting annual meeting, and also letters from the orphans. We besides inserted an appeal from the Secretary of the Glasgow Sabbath School Association of our Church in behalf of the Cochin Orphanage, an independent institution. The first School, which actually entered upon the mission work, was that of St. Andrew's Church, Montreal. As early as January, 1855, that school had remitted £3 sterling to the Cochin Orphanage, and Mary Jacob, an orphan aged 13, had been allotted to the school. In July, 1855, we published a letter to Mr. Morris, allotting Mary Jacob, and invited contributions to the Calcutta and Cochin Orphanages, and previously the schools at Kingston, early in 1855, at the wise suggestion of Mr. Paton, to whom the Scheme has been so much indebted, turned their attention to the Orphanage at Calcutta and assumed the support of 3 children there. In September, 1855, an interesting communication from the pen of a warm and steady friend of the cause alluded, under the *nom de plume* of "Ancrum," with mingled feelings of joy and thankfulness to the example set by St. Andrew's Church Sabbath school, Montreal, in turning their attention to the heathen, "and intimated that the announcement was the more interesting from the fact that in not a few of the schools the cause had been lately advocated and in several of them the little contributions were accumulating with a view to aiding the great work, and stated the fact of the effort of the Kingston School. The Ladies' Association

shortly after named Mr. John Paton their agent for Canada, and under his judicious management, our schools have been and are being led to adopt this interesting scheme and its success is largely due,—the support being extended to the Calcutta, Madras and Bombay Orphanages of the Ladies' Association. A real work is being accomplished, we do not doubt it will go forward. We trust that many, nay, that all our schools and many of our people will assume the support of an orphan female child in India. But £4 cy. per annum suffices for this interesting work, and surely there are many among us who could easily spare this small amount. We rejoice to learn that several schools have recently come forward to join in this work. Still there may be some schools and some children who may not be afforded the opportunity of contributing to this Scheme, and who may wish to do something.

A NEW YEAR'S THANK-OFFERING.

Our contemporary of the "Juvenile Record of the Church of Scotland" has for some years given its readers an opportunity of contributing to a New Year's charitable object. We shall follow this good example, and invite the children of our Church to do, as was lately done by the children of Scotland with reference to Madras, and enable us to present the Ladies' Association orphanages at Calcutta and Bombay with a Library of suitable religious books—a gift from the children of Canada to their benighted sisters in India. We shall gladly acknowledge in both papers any amounts, however small, transmitted for this purpose from children or others, and addressed to the "Editors of the Juvenile Presbyterian," Montreal.

THE ORPHANS IN INDIA.

Our young readers, who are now supporting orphans in India, will rejoice to learn that most pleasing accounts have been received by St. Andrew's Church Sabbath School, Portsmouth, near Kingston, from their little protégée at Calcutta, Ruth Iona. This little Hindoo girl was picked up in the streets of Calcutta by the police and brought to the Orphanage, where, by the liberality of her young Canadian friends, she has found a comfortable Christian home. She is said to be a most industrious hard-working girl, making herself most useful in the house, but as yet rather backward in learning. Her age is only 13, so that, with God's blessing upon the labours of her teachers, there is yet time for improvement.

We have just seen a most interesting little letter which has been received by the Portsmouth Sabbath School from Ruth Iona, thanking them for the kind present of a Bible sent by them to her some time since. This letter is written in Bengali characters, which of course we cannot

print, and therefore we give the following translation written by one of the older girls, Ruth being unable to write in English.

MY DEAREST FRIENDS,

I write to you these few lines to tell you that I am very grateful for the money which you all so kindly sent me for the Bible, and I am also grateful because God has put it into your hearts to send money and support me; and now I conclude my letter.

I remain,

Yours faithfully,
IONA RUTH.

This is a short letter, but we hope ere long that Ruth will be better able to write. She feels much gratitude for the kindness which has been extended towards her, and will, we doubt not, if spared, become a good and useful girl.

As a specimen of Hindoo writing Ruth's letter is very curious, being neatly written. Mr. Paton desires us to say that he will gladly send it to any one desirous of having a sight.—*From Juvenile Presbyterian for January.*

THE MORNING STAR.

We have once or twice mentioned that the Sabbath School children in the United States were collecting to purchase a missionary ship, to be called the "Morning Star." This good work has been accomplished, enough having been received to purchase the ship, and to leave a balance over for future repairs, and also for insurance while she is on her distant voyages.

The "Morning Star" is a fine vessel, strongly built and in every way complete, having cost thirteen thousand dollars. She has on board an excellent library, a large stock of medicines, chronometers and instruments for finding her way on the vast ocean, and is commanded by a skilful captain, named Moore.

This interesting vessel sailed on her glorious mission on Tuesday the second of December, and had on board a missionary and his wife, who are going to Micronesia. How many thousands of dear children are now thinking of their ship, and not a few of them, we trust, praying that she may prove a blessing to the poor heathens in the Islands of the Pacific.—*From Juvenile Presbyterian.*

CONGREGATION OF LOCHELL, COUNTY OF GLENGARY.

To the Editor of the Presbyterian.

VANKLEEK HILL, 10th Dec., 1856.

DEAR SIR,

You will learn with much pleasure the high estimation in which this Congregation hold their pastor, the Rev. Donald McDonald, formerly a student of Queen's College, Kingston, who was inducted to the pastoral charge of the congregation in the month of September last.

In addition to his being universally esteemed by his large Highland flock, I have pleasure in stating that, among many other substantial proofs of respect from his people Lieut. Col. Archibald McBean, of Athol Mills, recently presented Mr. McDonald with a new cutter, and that the Young Men accompanied this gift with the present of a set of harness and winter robes. The Young Ladies of Locheil have also presented him with an elegant carpet for the new manse now nearly completed, and the Young Ladies of the Township of Kenyon, who form a part of his congregation, have also presented him with an elegant Breakfast, Dinner and Tea service.

It is pleasing indeed to learn that each is striving with the other as to the manner in which they can manifest their love and esteem for Mr. McDonald. As another instance, a family in the congregation (namesakes of his own) presented him with a Buffalo overcoat. Even other congregations will be pleased to hear of and notice these matters, and happy to learn of the strong attachment of those sons of the mountains and their descendants to the Church of their fathers.

Yours respectfully,

A MEMBER OF THE CONGREGATION.

ST. ANDREW'S CHURCH (MONTREAL) DORCAS SOCIETY.—A Society of Ladies, bearing the above designation, has for years been quietly laboring in connection with St. Andrew's Church. Though there are few poor in actual connection with that Church, yet in a large city there is a constant accession to the population, and many of these have claims upon the Christian sympathies of the Congregation.

Such an agency as a Society of Ladies is peculiarly fitted to accomplish much good, and reach really necessitous cases. Works of benevolence evoke the latent sympathies of the female mind. The present generation can boast a Florence Nightingale, and we doubt not but that there are many ladies in our various congregations who copy the pattern of the Dorcas of the New Testament.

As an encouragement to the formation of other similar Societies, we make room for the Annual Report of the Society in question.

REPORT.

By the rapid flight of time we are again brought to the annual period when we convene to report upon the proceedings of our Society for the past year, and to take into consideration the measures necessary to carry on with efficiency its operations for the next season. We first notice, with pleasure, the accession of members to the weekly meetings of last winter, and the prompt payment, by all, of their subscription. Though the latter is commendable, yet it is by no means an equivalent for the former. We have a two-fold object in

view, viz., that of a frequent re-union of the Ladies of the Congregation, thereby cultivating a spirit of Christian charity, and becoming interested in the wants of our poorer brethren, and encouraging one another in this labour of love, and without substantiating the *true* but homely Proverb, that "many hands make light work." The field of our labors being confined almost exclusively to the members of this Church, or to individuals lately arrived in the country who have joined no other Church, naturally limits in appearance the amount of labor done, and of the means expended. Yet in both of these, on review, we find good has been effected. Among the recipients of our bounty have been the aged, the sick, the widow and orphan, and many on whom has been laid the heavy hand of affliction. In relieving such meritorious cases, we have had ample satisfaction; but, to prevent an improper outlay of our means, great care has to be taken to guard against imposition. Want being too frequently the offspring of indolence and vice, it would be wrong in many cases to extend a fostering hand. For these reasons our Vigilance Committee is needed, if it were only to assist the Minister and Session in distinguishing between the deserving and the unworthy.

Since our last meeting three of our aged pensioners have died, exchanging, we trust, this transitory and dependent state for one of unfading permanence. Five more of the needy have found an asylum in the Ladies' Benevolent Institution, and, though thus provided for, yet receive from the Church some small aid for their support. These being withdrawn, we have no doubt that in *their places* others will arise needing sympathy and assistance,—as too many will be found unprepared for the rigors of the coming winter, which, from the high prices already asked for the necessaries of life, will, it is apprehended, be a trying one. In the admonition of our blessed Saviour, that "The poor ye shall always have with you," has He not forcibly enjoined the virtue of charity; and in His other saying, "More blessed are they who give than they who receive," has He not pronounced a reward? In the uniting then of ourselves together with system and order we may greatly increase our efficiency and usefulness. That all are alike favorably situated for coming out and exerting themselves, we do not pretend to say; but, to those who can assist in this labor of love, no other incentive should be needed for the offering of their humble services to ameliorate the condition of the suffering than the belief that by so doing they follow the command and example of their great Master, who, while on earth, went about continually doing good. Thanks are due to the Superintendents and those Ladies who, braving *all* weather, were almost invariably present at the stated meetings, and we hope others will be enlisted this season. Pro-

viding, as we do, clothing for children, we must prove a desirable auxiliary to our Sabbath School, as some parents plead the want of clothing as an apology for not sending their children to it. In conclusion, it will be gratifying to know that the number of garments given out past winter were over one hundred, besides money expended for fuel and house-rent.

ST. ANDREW'S CHURCH AND THE CHURCH OF ENGLAND CATHEDRAL.

At a Vestry meeting of Christ Church Cathedral held yesterday afternoon, 23rd Dec., in the Mechanics' Hall, the very Revd. the Dean of Montreal in the Chair, after some discussion the following resolution, among others, was unanimously adopted:—

"Moved by Mr. Parkyn, and seconded by the Lord Bishop of Montreal:—

That the thanks of this Congregation are justly due and are hereby tendered to the authorities of St. Andrew's, St. George's, and Trinity Churches, in this city for the kind and prompt offers of accommodation which they have made in their respective churches on the occasion of the late calamity which has deprived this Congregation of their own accustomed place of worship."

It may be added that, in speaking to the resolution to thank the authorities of other Churches, several gentlemen expressed strongly their belief of the indebtedness of the Vestry to them (and particularly those of St. Andrew's Church,) for their liberal offers. The Dean said he had already written to thank them; but he expressed his belief that the length of time necessary for the morning service of the church would make the hours at which they could use the churches offered very inconvenient, and besides they could not have them for three services a-day, which they desired to have. The Bishop expressed thanks for the offers which had been made, and stated that they felt very grateful to the authorities of St. Andrew's Church, who had done all that they could do to show sympathy with them in their loss.

In his sermon on Sunday morning last the Very Reverend the Dean of Montreal acknowledged the Christian liberality of the Kirk Session and Trustees of St. Andrew's Church for offering the temporary use of that church to the congregation of Christ's Church Cathedral. He further stated that the use of two English Churches had also been kindly offered. It was, however, thought best not to accept the offers, in consequence of anticipated inconvenience from change of hours and because the churches could only be given for two services a-day, when they desired to have three. In all the circumstances they thought it best to make a trial of the use of the Mechanics' Hall. Their using it was only by way of trial.

A meeting of the congregation of the burnt Cathedral is called for this afternoon at the Mechanics' Hall, to consider the question of the erection of a new one. *Montreal Gazette.*

ST. ANDREW'S CHURCH AND THE ENGLISH CATHEDRAL.—We are glad to learn that, with a spirit of liberality which we cannot too much commend, the Kirk Ses-

sion and Trustees of St. Andrew's Church, (in connection with the Church of Scotland) after the destruction of Christ Church Cathedral, offered the congregation the use of their Church for their several services at hours to be mutually agreed upon by the authorities of the Churches. That congregation, however, had in the mean time engaged the Mechanics' Hall, and were unable to avail themselves of the liberal offer. Such acts as this do much to cement those brotherly feelings among Christians—though holding different views on some subjects,—which give Christianity a real influence upon men's outward walk and behaviour.

While on the subject, we may mention that we are happy to learn on inquiry, that the St. Andrew's congregation have determined to finish the steeple of their Church according to Mr. H. Smith's original plan. They have also determined to surround it with a railing of stone and iron in keeping with the style of the Church, for which beautiful designs have been furnished by Messrs. Hopkins, Lawford & Nelson. These additions will cost, it is estimated, £2,500, and a sum of £1,750 has already been subscribed for the purpose, besides £750 towards paying off previous debts upon the Church. The previous cost of this, the best piece of church architecture can boast, was £13,000. The subscription has since reached the sum of £2000. The debt now remaining on the Church is but £1950.—*Montreal Gazette*.

ST. ANDREW'S CHURCH, PERTH.

We are glad to observe that a Sabbath School and Congregational Singing Class has been formed in connection with St. Andrew's Church, Perth, under the patronage of the Rev. Wm. Bain, the pastor of the Church, and the management of a Committee, composed of the Members of Session, and Messrs. Gardner, McIntyre, Morris, Gray and Fraser; the Teacher being Mr. J. Allan. The Classes open to all the Sabbath scholars, and the young of both sexes of the Congregation, and is intended to continue for a term of four months, from Tuesday the 16th December to the 15th of April, on the evenings of Tuesdays and Fridays. The necessary expenses are to be met by voluntary subscriptions, and a Collection to be taken up in the Church on a Sabbath named for the purpose, the Teacher presenting on the occasion. We cordially wish this effort all success. It were well if more attention were paid to the training of the young to take part in singing in the Sanctuary, and we are glad to notice any well devised mode of effecting this desirable end.

PRESBYTERY OF LONDON.

The Presbytery of London met at Woodstock on Wednesday the 22nd October, and inducted the Rev. James Stuart, late of Wawanosh, to the pastoral charge

of the Congregation of Woodstock and Norwich. The Rev. Robt. Stevenson, presiding by appointment of Presbytery, preached from the words, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called," Eph iv. 1. Afterwards the Minister was suitably addressed by the Rev. W. Beil, and the people by the Rev. John Robb.

There was more than an ordinary attendance present on this occasion, and, judging likewise from expressions which fell from several members of the Congregation, we are justified in concluding that the prospects of our Zion in this quarter have never worn a brighter aspect.

By referring to the Acts and Proceedings of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, held at Kingston during the past summer, page 28, it will be found that the Synod had transmitted to them, by their Committee of Bills and Overtures, an Overture from the Ministers in the western part of the Province anent the formation of a New Presbytery in the West; and that the Synod agreed to detach the ministers and congregations, from Woodstock (inclusive) westward, from the Presbytery of Hamilton and erect them into a new Presbytery, to be called the *Presbytery of London*, their first meeting to be held in London on the first Wednesday of July at twelve o'clock noon.

At the appointed time and place, and by the authority of the Synod, the ministers and Elders, thus detached from the Presbytery of Hamilton, having met, instituted the Presbytery of London, and, after appointing the Rev. Alex Mackid, of Goderich, Moderator, and the Rev. James McEwen, A. M., of Westminster, Presbytery clerk, proceeded to make up the Roll, which consists of 7 congregations with placed Ministers, 2 retired Ministers and 5 vacant congregations.

Within the bounds of this Presbytery there are also several settlements, where, under the fostering care of the Great Head of the Church, it is to be hoped, will soon be found strong and flourishing congregations.

P. S. The above, but for an oversight, should have been inserted in our December issue.

PRESBYTERY OF TORONTO.

The following is a list of the individuals composing each of the Deputations appointed to visit the various congregations within the Presbytery for the purpose of organizing Church Societies.

1. *Clarke*—Rev. W. Cleland, Rev. S. G. McCaughey, Malcolm Galbraith, Esq. 2. *Darlington*—Rev. Dr. Barclay, Rev. J. Brown, John Cameron, Esq. 3. *Pickering*—Rev. W. Cleland, Rev. S. Porter, Robert Johnston, Esq. 4. *Scarboro'*—Rev. J. Gordon, Hon. Judge McLean.

5. *Toronto*—Rev. J. H. MacKerras. 6. *Markham*—Rev. J. Bain, W. Patterson, Esq. 7. *Uxbridge*—Rev. J. Bain, Rev. J. Gordon, Don. McKay, Esq. 8. *Brock*—Rev. J. McMurchy, Rev. D. Watson, Col. K. Cameron. 9. *Eldon*—Rev. D. Watson. Rev. J. Campbell, Col. K. Cameron. 10. *Thorah*—Rev. J. McMurchy, Rev. J. Campbell, Arch. McFadden, Esq. 11. *Vaughan*—Ministers Dispensing Sacrament of Lord's Supper. 12. *King*—Rev. J. Brown, Rev. J. Gordon, Wm. R. Graham, Esq. 13. *Newmarket*—Rev. Dr. Barclay, Rev. J. H. MacKerras, Wm. R. Graham, Esq. 14. *W. Gwillimbury*—Rev. J. Tawse, Rev. J. H. MacKerras, Wm. R. Graham, Esq. 15. *Nottawasaga*—Rev. J. H. MacKerras, Don. Cameron, Esq. 16. *Chinguacousy*—Rev. W. Barr, Rev. A. Lewis, John Cameron, Esq. 17. *Esquimaux*—Rev. J. Bain, Rev. J. Brown, David Forrest, Esq. 18. *Hornby*—Rev. J. Bain, Rev. J. Brown, John Turnbull, Esq. 19. *Mono*—Rev. J. Johnson, Rev. W. Barr, David Forrest, Esq. 20. *Mulmur*—Rev. J. Johnson, Rev. W. Barr, David Forrest, Esq.

REV. MR. BAIN, SCARBOROUGH, ON PRESBYTERY HOME MISSION FUND.

ADDRESS TO THE PRESBYTERY OF TORONTO

Mr. Bain then said,—In again bringing under your notice the motion made at our last meeting for congregational associations in aid of our efforts to sustain and extend the Gospel within our bounds, I need not repeat the observations then made, more especially as the object met with general approbation and concurrence. The expected movement from Montreal not being forthcoming, there is no reason for farther delay, and, should any organisation take place throughout the Church in support of a general Temporalities Fund, we shall be ready to join it, and all the better prepared by having our work done. Such associations are in the direct line of Christian duty, it being the law of our statute-book, that the strong help the weak, and that all give as the Lord hath prospered them. This duty, like every other duty, will have the happiest effect on those who discharge it, as well as on those who are its object; a high authority says, "It is even more blessed to give than to receive." Missionary efforts are the life-blood of the Church, awakening a zeal and training to habits that are of priceless value in the work of the Lord. Let the missionary spirit permeate our Churches, and there will be no lack of students, preachers, or funds for any thing we have to do. Living streams are salubrious and fertilizing, but stagnant waters are causes and symptoms of death.

The change our Church has undergone imperatively calls us to this course. We cannot now employ missionaries and settle ministers without attending more closely to the means by which they are to be supported. The funds at the disposal of the

Church are limited, and, unless supplemented by the liberality of the people, all ministers, excepting those whose incomes are secured by commutation, will be placed in a most trying and perilous position; they will feel that every minister they ordain in addition to their present number will diminish their annual allowance, and in course of time the small and precarious pittance will undergo such a process of consumption that it will soon cease to be noticed, or to afford any sensible relief. Surely it is not wise or safe to remain in such a position, and make no effort to set ourselves right. It cannot be the design of Providence that such a collision between duty and interest should continue. We must rid ourselves of the danger and remove this barrier to the extension of the Church. Instead of being premature in making this movement, I am persuaded we are rather too late; I can say for myself, and I believe others can do the same, that I have felt impatient, like one under restraint, from the moment I first caught a glance of our position; but I trust the time has come when that restraint will be taken off, and you will allow us to go forth and put matters to right. Not a few of our ministers have already experienced painful and embarrassing disappointments. Without previous warning, which might have enabled them to make some timely economical retrenchments, their usual allowance from the common fund either failed to appear, or appeared in a very reduced form, leaving them to meet their obligations as they best could, and tempting them to cherish any but proper feelings towards worthy and useful men, who have it not in their power to go beyond the funds placed in their hands, or to deviate from the appointed rule of distribution. The Church of England, which shared more liberally, has shown herself more provident. Instead of waiting to see her ministers in a situation so unfavourable to peace of mind and pastoral efficiency, she anticipated the evil by a seasonable appeal to the liberality of her people, and thus maintained all her machinery in healthful and vigorous operation. Let us be up and doing, and not allow the proper time to pass without an effort. Looking, too, at the great extent of land that remains to be possessed, even within the bounds of this Presbytery, we cannot otherwise fulfil our mission. In the course of last summer I had occasion to be in that magnificent country along the shores of Lake Simcoe, and, while I beheld the multiplied and indefatigable labours of Campbell and Watson with admiration, I felt we were not doing our duty either by them or the numerous stations they were endeavouring to supply. Their bishoprics are far too weighty for any man, even if he were endowed with the strength of Hercules and the spirit of Paul. In the good providence of God our Church is most favourably situated. With a considerable annual fund to

dispose of, she is in a condition to do much to promote the comfort of minister; and the extension of Religion, and to prevent the support of ordinances from being burdensome to the people. All this can be done if we only call forth a fitting spirit of Christian liberality. We shall be able to say to those in newly settled districts, few in number, and struggling with the difficulties inseparable from their lot:—"We will help you to enjoy the ordinances of the Gospel according to the faith and forms of our fathers, if you only do your duty." A very ordinary measure of liberality will enable us to do a vastly increased amount of good, to diffuse the Gospel and plant new Churches, which, under the fostering care of faithful pastors, will in their turn come to our aid and put it in our power to enlarge our sphere as the wilderness is reclaimed and the tide of population advances. Every new Church will become an advanced post, and new base of ulterior operations. This is the way the Christian Church has been extended in time past. Paul began at Jerusalem, and, widening the circle as he went, came unto Ilyricum. And it is the way in which it will continue to be extended till "the mountain of the Lord's house shall be established on the top of the mountains, and all nations shall flow unto it." Sir, the Commutation Fund will prove either a great blessing or a great curse, according to the view that is taken of it, and the spirit in which it is worked. If you trust to it alone, it will prove a dead sea in which birds of the fairest plumage and finest note will perish; but, if you improve it, as we hope you will, it will become a magnificent river, swelling and widening as it advances, and fertilizing and gladdening every region through which it flows.

I do not participate in the fears of those who prophesy failure. I do not, cannot think that our people are less liberally disposed than those of other Churches, who support religious ordinances without aid from any extrinsic source whatever. I see no ground for concluding that the small measure of liberality necessary to supplement our resources will not be forthcoming. Every appeal we make to them receives as honorable a response as you can point out in any Church in the Province. Why should we not have our wisely arranged and matured Scheme as well as every other Church in Christendom? We have our periodicals, adult and juvenile, but we want our Scheme. The sympathies and contributions of our people are bestowed on the societies of others, worthy and useful, no doubt, and deserving of all success, but with which we have no connexion, and over which we exercise no control. Without prejudice to their claims, we ought to have one of our own, one that will take precedence of all others in the esteem and affections of our people, with whose operations they will be made familiar, and in which they will be led to take the deepest

interest. Whatever the issue, let us remember, the reward is promised, not to the successful, but the faithful; and, in humble reliance on the guidance and blessing of the Divine Spirit, let us look and labour for the gracious welcome.—"Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

The following circular has been addressed to all of the Ministers in connection with our Church, reminding them of the instalment nearly due on account of the Building Fund.

UNIVERSITY OF QUEEN'S COLLEGE.

Kingston, 8th November, 1856

REV. AND DEAR SIR:

It is again my duty to remind you that another instalment of the purchase money of the new College Buildings will fall due on the 7th February next, and that, to meet this, the Trustees must look to the Christian liberality of the various Congregations connected with our Church.

The following brief statement will show how much cause the Trustees have had for anxiety in regard to the Finances of the College, and more especially the payments on account of the Building Fund.

Amount paid to date on account of New College Buildings.....	£4000 0 0
Amount of Subscriptions and Donations received to date.....	1923 1 11

Leaving a debt on this account of...£2076 18 1

While expressing their sense of what they owe to the active exertions of many of the Ministers and other friends of the College throughout the Church, the Trustees cannot but believe that a much larger sum would be collected, were the congregations who have contributed nothing, (47 in number,) to have the claims of the College laid before them. The Trustees would therefore again respectfully appeal for aid to such Ministers as have yet made no effort to collect for Queen's College among the members of their Churches, in the hope that the request to do so may not again be made in vain.

Each returning year of prosperity to our Country, and of wonderful increase to its population, renders more urgent the claims of Queen's College upon your active sympathy and co-operation. Vacant congregations, as flocks without a Shepherd, large districts of country in which no Minister has yet attempted to re-unite the scattered adherents of our Church, fields in every direction white unto the harvest and waiting for the reaper; Can claims such as these be presented to the Christian and not meet with a response? Shall Queen's College, the only source, under Providence, to which we can look for a permanent remedy, be allowed in view of all these things to languish for want of support?

I remain,

Reverend and Dear Sir,
Respectfully yours,

JOHN PATON,

Secretary to the Board of Trustees

FEMALE EDUCATION IN INDIA.

(For the Presbyterian.)

The Eighteenth Annual Report of the Scottish Ladies' Association for Female Education in India has just reached us, and gives most encouraging accounts of the progress and success of this department

of the missionary operations of our Church. When we reflect upon the miserable condition of the females of India, and compare them and their condition with that of the mothers, wives or sisters of our own land, we cannot but feel grateful to God for the opening which has been found for spreading the Gospel among this class of our Hindoo fellow-subjects.

But an especial interest is attached to this Association from the fact that by it are now being educated those orphans for whom so many of our Sabbath schools have been contributing during the past year. Not less than 9 orphans are now being maintained in this way, and the success which has attended the experiment, it is hoped, will induce other schools to make the attempt. Why should not every Sabbath school connected with our church in Canada collect for the support of an orphan? The effort would be blessed in rescuing from degradation many of the miserable daughters of India; it would also be blessed in its effects upon the children themselves.

The object of the Association is to promote Female Education in India. For this purpose they have established schools at Calcutta, Madras, Bombay and in Ceylon, at which many hundreds of children are now receiving a Christian education. At the three first mentioned places orphanages have been established, and in these a certain number of orphan children are reared and maintained. The good thus done is being felt more extensively each day, for these girls are carrying away with them into the various circles in which they move much of that precious seed which, we trust, will bring forth fruit unto eternal life. As mothers and as wives, the influence exerted by the protégées of the Association cannot be overestimated, and to understand it aright requires a knowledge of the peculiarities of the Hindoo classes and casts. Woman there is the inferior,—at times the abject slave. In infancy she is often sacrificed by inhuman parents, whose tender feelings have been blunted or eradicated by the horrid superstitions of Brahminism. In riper years she holds a place but little elevated above the beast of burden. What then must be the effect of hundreds of females being sent out into Hindoo Society, many of them Christians, and all of them faithfully taught in the various branches of a Christian education? Will not each of them in her own family and in her own sphere be to a certain extent a missionary, who will both by precept and example aid in overthrowing the great temple of Hindoo superstition, and in leading its once ignorant votaries to the worship of the true God.

In prosecuting their object the Association has adopted a twofold plan.

1st. By means of orphanages to train up a number of destitute girls in the faith and practice of our most holy religion, and in

habits of industry and general domestic usefulness.

2nd. By gathering the female children of Heathens and Mussulmans into day schools and giving them as much of Gospel and general instruction as the irregularity of attendance, early marriages, and other adverse circumstances permit.

The Orphan Refuge or Boarding-school system, in separating the children at a tender age from all the direct and powerful influences of Heathenism and Mahomedanism,—from a. the purity and corrupting example of native society, from the soul-destroying abomination attendant on heathen festivals, and in bringing them into immediate contact with the training, the example, the regular reading and examination of the Word of God, and the daily prayers of a Christian household, possesses great advantages over the mere daily school.

It is true that the heart, the feelings and affections of each inmate of these Refuges may not have been brought under the influence of vital religion, but all are taught to look upon the impure doctrine and practices of idolatry with reprobation,—all are taught that “the blood of Jesus Christ cleanseth from all sin,”—all are taught “to love the Lord their God with all their heart, soul and mind, and to love their neighbour as themselves,” and in instances not a few has this teaching been blessed to the conversion of souls.

The Association have, as has been said, orphanages in the three Presidency cities of India. At Calcutta 68 inmates of the Institution have been all taken up by schools and private individuals. At Madras and Bombay a large number remain unappropriated, and to them we would call the attention of those Sabbath Schools that have as yet done nothing for the Heathen.

Of Day schools there are 15, and in these 850 pupils receive an education more or less complete, according to their attendance and abilities.

Millions of Hindoos and of Hindoo females are living under the same Queen with ourselves, but, alas, ignorant of the God whom we worship. Millions in India are dying in their sins, not for want of an atonement for sin, not because there is “no Balm in Gilead,” and “no Physician” for them. No; but, because Christian love and Christian zeal have been slumbering, is it that they perish for lack of knowledge and go to the “burning ground” unacquainted with the message of life.

The Hindoo female cries for aid from the bondage in which she measures out her existence on this earth,—from the drudgery and menial labour of the jungle hut,—from the *antapur*, or zenana of the lordly baboo,—from the harem of the mussulman, from all these voices are heard, crying—Send us help. Tell us that God is love,—that Jesus the Son of God, is the Saviour of the World,—that He is the True and Only Sacrifice for sin,—and that

even females believing in Him may obtain eternal life.

Hark! what cry arrests my ear,
Hark! what accents of despair,
'Tis the Heathen's dying prayer;
Friends of Jesus, hear!
Friends of God, to you we cry,
Rests on you our tearful eye,
Help us, Christians, or we die,
Die in dark despair.

Haste then, spread the Saviour's name,
Snatch the firebrands from the flame,
Deck His glorious diadem

With their ransomed souls.
See! the Pagan altars fall,
See! the Saviour reigns o'er all;
Crown Him! Crown Him Lord of all!
Echoes round the Poles.

THE CHURCH IN THE LOWER PROVINCES.

PRESBYTERY OF HALIFAX.

SINCE we issued our last number, this Presbytery has held several meetings for the despatch of business. A meeting was held on the 13th of last month in St. Andrew's Church for moderating in a call in favour of Mr. George Boyd, preacher of the Gospel, to become minister of that Church and congregation. The call, which was numerously signed by the members and adherents of that Church, was sustained by the Presbytery and presented to Mr. Boyd, who signified his acceptance of the same and his willingness to undertake the duties of the vacant charge. The usual trial discourses and subjects for examination were then prescribed to Mr. Boyd, preparatory to his ordination, and the time fixed for hearing these discourses and conducting those examinations. These trials having all been completed at intermediate meetings, the Presbytery again met, and, after taking a conjunct view of the whole, expressed their entire satisfaction with Mr. Boyd's appearance and proficiency in Sacred Literature and Theology, and their readiness to ordain him according to the established regulations of the Church. It was then agreed that (D. V.) the ordination should take place in St. Andrew's Church on Thursday evening, the 11th current, at 7 o'clock, Rev. John Scott, moderator of the Presbytery, to preach and preside on the occasion. It was then moved by the Superintendent of Missions, and agreed to, that the Rev. James Wilson, Minister of the Gospel, should be appointed to act as missionary within the bounds, and take charge of several preaching-stations under their inspection; he was further directed to report, from time to time, on the condition and prospects of these stations.

MISSIONARY APPOINTMENTS.

We are happy to learn from the latest intelligence that the Presbytery of Dalkeith had ordained in October last Mr. David Scott, preacher of the Gospel, to the office of the sacred ministry; he having received an appointment from the Colonial Committee to act as missionary within the bounds of the Presbytery of St. John, New Brunswick.

We have had the pleasure of announcing every month for some time past the appointment and arrival of additional missionaries to labor in this destitute portion of the Colonial vineyard. And we are happy to learn that the Colonial Committee are still mindful of our spiritual necessities.

“It gives me sincere pleasure,” says the Rev. Dr. Fowler, the Convener of the Committee, in his letter of the 5th November, to the editor of this Journal, “to inform you that another missionary, of much promise, has been appointed, and will very soon reach Halifax. His name is the Rev. Thomas Jardine, and he has had a good

deal of experience in missionary duty in a very large parish in Scotland. I trust he will be of much use to our people. I know the great necessity that exists for clergymen able to conduct Divine service in the Gaelic language. I hope ere long that some such will be sent to you. Be so good as encourage our Gaelic friends, who, they may rest assured, are not forgotten by their brethren at Home."

SINCE the month of June last the Colonial Committee have not only been enabled to send seven Missionaries to this Synod and one to New Brunswick, but they have also appointed the Rev. Duncan Ross, Dingwall, Rev. Thomas Johnstone, Cromarty, and Rev. William Ross, Aberdeen, to vacant charges in Australia; the Rev. William Masson, Birnie, Missionary within the bounds of the Presbytery of Hamilton, Canada West; and have recommended to the Secretary of State for the Colonies the Rev. George M'Irvine, Aboyno, to supply the vacant charge of St. Andrew's Church, Port Louis, Mauritius; and the Rev. John Young, Hags, to supply the vacant Parish of St. Clement's, Berbice. These appointments, after strict examination, mature deliberation and prayer for the Divine direction and guidance, indicate much zeal and energy on the part of the Colonial Committee, and they cannot fail, by the Divine blessing, to prove eminently beneficial in promoting the interests of morality and religion in the Colonies, where so many of the natives of Scotland have fixed their permanent abode.

REV. ANDREW LOCHHEAD, OF GEORGETOWN.

WE received a few weeks ago the following exciting and interesting account of Mr. Lochhead's movements since his appointment as a Colonial Missionary, for publication in our journal.

"After a short delay in Scotland," he informs us, "subsequent to my appointment as a Missionary to Prince Edward's Island, where I am now resident, I went to Liverpool, to ship there for New York, as I intended to visit the United States before coming to take up my abode in the British Colonies. With a view to that end I engaged a passage in the *Isaac Webb*, a powerful sailing-vessel, which in due course of time set sail for her destination.

The same night a fearful hurricane arose, when, the ship being partly dismasted, and having her sails blown away, we were driven on the Welsh coast. Here a scene of awful sublimity and terror, not to speak of danger, presented itself. You can fancy the appearance of between three and four hundred human beings staring death in the face with all the madness and despair of such a moment,—men and women on their knees, making what preparation they could for a watery grave—children clinging to their parents, and husbands and wives taking, as they thought, a last farewell, and everything else in keeping. The moment was terrible. I remember well the feelings I entertained as I held on by the ropes of the vessel, as it dashed against the rocks. But God had mercy in store for us, and we all got safe ashore, with only a slight accident to one of the passengers.

Here was an opening for the exercise of hospitality; the good people of the place did not fail to embrace the opportunity, for they came in multitudes to lend a helping hand, and offer friendly entertainment to the distressed; and thus were exhibited the truest features of genuine Christianity.

Steamers arriving, we were soon conveyed back to Liverpool, where, after spending a few days and preaching in different places of worship belonging to the Church of Scotland, I again took my passage—not to New York this time—but to Halifax direct. Having got under weigh, we steamed along smoothly, although I sometimes thought it rough enough, as I surveyed the crested waves, dashing and foaming past the paddles of the steamer. The sea is indeed terribly grand and awfully majestic. But to my narrative. She sailed away beautifully, and at last we arrived on the banks of Newfoundland, where I preached

to an attentive audience in the first cabin. After this we soon reached Halifax, and landed safely, after a good run of nine days and some hours. I spent a few hours in that fine city, wearied and a stranger, without forming almost any acquaintance either with its ministers or people, as I had no letters of introduction and was anxious to reach my destination in the Island.

From Halifax I came on to Pictou, where I preached in Mr. Herdman's church to a large and intelligent audience. I wish we had more of such specimens of the success and prosperity of the good old Church of Scotland in these Provinces. It is encouraging to know how much may be accomplished by diligence and fidelity in the discharge of pastoral duty, when accompanied with the Divine blessing.

From Pictou I hurried on to Charlottetown, where we have had a congregation established for many years; and from that to Georgetown, where I preached to a goodly number of the adherents of our Church besides a number of strangers. Here a Church may be formed by faithful and laborious application—but it must have both. A well-told story by itself will not do. It will require hard work and bold work too in that as well as other localities. The Gospel must be preached in its full extent, having at the same time a touch of the gentleness of the dove and the sternness of the lion. But I am losing sight of my journey.

After preaching and visiting I left Georgetown, and preached in Belfast to a very large and flourishing congregation under the able and successful management of Mr. McKay, who has lately removed from Pictou to the Island. From this I posted to Charlottetown, where I preached in St. James's Church to a numerous and respectable congregation. I need say nothing more of this congregation, as it is well known for having been brought to a high state of cultivation under the able and successful ministrations of Mr. Snodgrass, who was lately transferred to Montreal. Without being further particular about my whereabouts, I may simply say that my movements have been various—here and there as the wind blew, and as the spiritual necessities of the people demanded.

Having said this much about myself, let me say something about the state of the Church in the Island." Mr. Lochhead does not consider that our Church is as prosperous as it ought to be in that locality. But whether it is losing or gaining ground it is difficult for a resident—far less a stranger—to determine. We can recollect when the Church of Scotland had no existence in P. E. Island as an ecclesiastical body; now there is a Presbytery with 3 ordained ministers, and some of their congregations, Mr. L. assures us, are large and flourishing. That more ought to be done and that more will be done for the prosperity of our Church in that Colony, we may safely anticipate from the character and talents of the ministers who have been lately sent thither. Mr. L. is full of energy, and recommends that active steps should be taken to recover the lost ground, if there should be any falling-off, and to occupy a wider field than has hitherto been cultivated. It is very evident from his letter that there is great excitement and not the best feelings among the Presbyterians in Charlottetown and other places at the present moment. What may be the result time alone can determine. Meanwhile Mr. Duncan is discharging his duty with much ability and success, and his congregation is united and prosperous under his faithful pastoral care.

REPORT TO THE SUPERINTENDENT OF MISSIONS.

[From the Halifax Record for December.]

By the Rev. George Harper, A. M., Preacher of the Gospel.

In my last report I stated that I had been at St. Mary's. The church is still only about half-finished; but I was told that the building would be proceeded with in a short time. But even to

have done so much shows great and praiseworthy zeal on the part of our friends, who are not very numerous in that quarter. I think however that the funds of the Colonial Committee could not be better expended than in assisting such struggling congregations in obtaining the ordinances of Religion.

On my way to New Glasgow, after leaving St. Mary's, I had of course to pass through the well known locality enjoying the Scriptural appellation of "the Garden of Eden." Learned men have held different opinions with respect to the situation of Paradise, but, so far as I am aware, no one has ever yet been bold enough to locate it in Nova Scotia. I was told that, among other things, the circumstance of there being four streams of water there originated the name—the representatives, of course, of the ancient Pison, Gihon, Hiddekel and Euphrates! For my own part, although I distinctly saw "the trees of the garden," which are sufficiently numerous to attract attention, I scarcely got a glimpse of the garden itself. I remember, however, that there was a very bad and rickety bridge leading to it (or, if you will, keeping the way to it,) which, I humbly think, would greatly add to the effect, and be much more convenient and safe for such bad horse-men as myself if repaired. Just beside that same bridge stands a nice little church, which has lately been erected for the accommodation, as I understood, of members of all Presbyterian bodies. I would have preached there myself in passing, had not circumstances prevented me from carrying out my wishes.

Owing to sacramental arrangements, I preached in St. Andrew's, Pictou, on Sabbath the 31st August, both before and after noon, when, as usual, the attendance was very numerous. On the following Sabbath I preached at Cape John,—embracing the opportunity after service to communicate to the congregation the recent good news about Missionaries. On the 14th I visited West Branch, River John, when, after preaching, I reminded them of the claims of the "Monthly Record," which in this quarter is not so well supported as it might be. I likewise assured them that their spiritual wants were likely soon to be more regularly supplied. I also did the same at Earlton, where I preached on the following Sabbath to a very respectable audience.

Towards the end of the month I reached Wallace, where my little family are presently residing. I preached there on the 28th of September; and have been alternately between Wallace and Pugwash, as well as preaching in Gulf-Shore, Fox-Harbour School-house, and other stations around for the last six weeks. I purpose soon, if I can find an opportunity, visiting our friends in the direction of North Shore, who have frequently requested me to do so, though from accidental circumstances I have never been able to comply.

Our friends in this quarter have recently sustained a very severe loss—the loss of a young but active, zealous and most useful member of our church in Pugwash. To all who knew him the name of William Cooper will ever be associated with feelings of mingled respect and esteem, if not of affection; nor will his memory soon be forgotten by many in this neighbourhood, but will doubtless be cherished for long years to come as that of one who well deserved to be remembered. Perhaps the most prominent feature of Mr. Cooper's character was his true, unbending integrity. He was altogether incapable of any base or mean action, thoroughly honest and honorable in all his dealings. He was a fellow-townsmen of my own, both of us having been brought up within a few streets of each other in Aberdeen, Scotland. He was a man of an intelligent and an elevated mind, and possessed of strong devotional feelings. To the Church of his fathers Mr. Cooper ever manifested the strongest attachment; and it was mainly through his instrumentality that the fine building was erected in Pugwash a few years ago. Our friend also took a leading part in the management of the public institutions of the place, and his loss will be deeply felt by every sincere friend of social improvement. His funeral was very

numerously attended, in testimony of the respect in which he was universally held. I was asked to preach a funeral sermon on the occasion.

THE CHURCH OF SCOTLAND.

FEMALE EDUCATION IN INDIA.

A MEETING on behalf of the Scottish Ladies' Association for the Advancement of Female Education in India was held in the Assembly-Rooms, Haddington, on Wednesday last. There was a large and respectable attendance on the occasion and all seemed to be much interested in the proceedings. The chair was occupied by Sheriff Riddell—and there were present, among others, the Rev. Messrs. Bell, Haddington; Kerr, Gifford; Porteous, Prestonkirk; Cæsar, Tranent; Graham, Morham; Drummond, Bolton; Dr Howden; John Richardson, Esq.; Mr. Yule, missionary. &c., &c.

The Sheriff opened the proceedings. He stated that the missionary work had been going on in India for some time, and that, though there were many difficulties to contend with, there was the promise of all being overcome, and of the steady progress of the Messiah's kingdom. There were institutions in full operation, and these were sending forth native missionaries to carry the "glad tidings" among their fellow-countrymen.

Mr. Yule addressed the meeting at considerable length. He referred to the nature of the work in which he was engaged, and to the difficulties which he and other missionaries had to meet. He stated that the women in India were in a most degraded condition. They were looked upon as inferior beings, and were treated with contempt and disgust. Mr. Yule then traced the history of female schools in India, and showed that they had gone steadily on increasing in attendance, in usefulness, and in success. He also referred to the operations of the Church of Scotland, and mentioned as an interesting fact, that she had raised, through the Ladies' Association, fifteen day schools, at which there was an attendance of 850 pupils. In the orphanages there were seventy-three children. The reverend gentleman concluded his address by an eloquent appeal to British fathers and mothers, brothers and sisters, on behalf of female education in India.

Mr. Bell rose to propose a vote of thanks to Mr. Yule for his excellent address. There one or two points he begged to notice in regard to the difficulties of missionary labour in India. He referred chiefly to the Shaster system—to its evils and errors. It was a compound of the most meaningless jargon, and only fitted to enslave the mind. He urged the importance of the mission upon all. It was the duty of every one to go forth to the help of the Lord against the mighty from our obligations as disciples of Him who has said, "Go ye into all the world and preach the Gospel to every creature;" and from the fact that India not only sent us our richest treasures but opened up to our youths a field of enterprise and of ambition. He next referred to the objections which are sometimes urged against missionary efforts, and said, these were at best but futile and unworthy of a Christian and philanthropic heart.

Mr. Graham, of Morham, seconded the motion. Mr. Kerr rose to propose that "Every effort should be put forth to strengthen the hands of our missionaries in India." He had been much pleased with the address, and was happy to think that there were so many devoted men in the missionary field. They were, however, but small in comparison with the work they had to do. There were but few labourers, he said, for the 470 millions of India. He entered into an interesting calculation to prove that, compared with other countries, there was a great destitution in the means at work to evangelize India. It would be in the power of all to form an idea of this when he stated, that the proportion is much the same as if there were only four receiving education out of the 5000 in Haddington parish.

Mr. Cæsar, Tranent, begged to second the motion. He had been much gratified with the in-

teresting address to which they had just listened. Mr. Yule had stated that there were many difficulties to be met and overcome by missionaries; and it was no doubt sad to think that there were still so many who were sitting in darkness, and to whom "the Sabbath bell awakes no Sabbath morn;" but he trusted that there was now the dawn of better things. The agencies which were now at work would, he hoped, soon make the "rough places plain" for the advancement of the Messiah's Kingdom; and, by increasing efforts and more earnest prayer, they might believe that the day was not far distant when "the wilderness would rejoice and blossom as the rose." He stated, as an encouragement and example to others, that the children belonging to his Sabbath-school had pledged themselves to make provision for the upbringing of an orphan in one of the orphanages.

A vote of thanks to the Chairman terminated the proceedings.

PRESBYTERY OF GLASGOW.

THE usual monthly meeting of this reverend court was held on the 5th November, Mr. Park, of Cumbernauld, Moderator.

APPOINTMENT OF A MINISTER AT BUENOS AYRES.

Mr. Francis Gebbie, a licentiate of the Presbytery, preached a trial discourse with a view to his ordination, which was fixed to take place on Thursday, 20th inst. the Moderator to preside. From a statement made by Dr. Hill it appeared that Mr. Gebbie had recently laboured with great acceptance as a missionary in Kilsyth, and that, having, on account of the state of his health, some time since visited Buenos Ayres, he had recommended himself so much to the minds of the Church there that he had been invited to take the ministerial charge of the congregation connected with St. John's Chapel (newly-erected) in the district of Quelmes. The salary guaranteed to the minister was £200.

CALL TO MR. LAMONT, KELVINHAUGH.

A deputation, consisting of the Rev. Messrs. Reid and Lyell, appeared from the Presbytery of Dundee to prosecute a call which has been given by the Church at Broughty Ferry to the Rev. James Lamont, Kelvinhaugh. It was mentioned that 403 signatures had been attached to the call.

Mr. N. M'Leod bore testimony to Mr. Lamont's abilities, and to his usefulness in the district of Kelvinhaugh. He expressed the regret which he felt at the prospect of parting with him, and mentioned that a long petition, signed by working men, had been drawn-up, requesting him (Mr. M'Leod) in the most earnest manner, as minister of the parish, to endeavour to get a mission church built for them, that the congregation might not be scattered, but organised into a regular congregation in connection with the Church of Scotland. This he had pledged himself to do. He had a conversation with Mr. Lamont, who, from the difficulty he felt in deciding, had agreed to put himself in the hands of the Presbytery and to leave it to them to say whether or not he should go. Mr. M'Leod himself thought that, for the interest of the Church of Scotland, Mr. Lamont should go to Broughty Ferry, and he would do all he could to help the congregation in finding a suitable successor to him at Kelvinhaugh.

Mr. Watson was appointed to preach at Kelvinhaugh on Sabbath first, and to summon the members of the congregation to appear on their behalf at the meeting of

Presbytery to be held on Thursday, 20th inst.

The Presbytery authorised the appointment of Mr. Murray as Gaelic missionary at a salary of £100.

PRESBYTERY OF PERTH.

READING THE SCRIPTURES IN PUBLIC WORSHIP.

At the last meeting of the Presbytery of Perth Mr. Cumming brought forward a subject, of which he had previously given notice, in reference to an overture and declaratory Act of last General Assembly on Public Worship. The Act was to the effect, that a portion of the Old and New Testaments be read at every diet of public worship, and that ministers should lecture as well as deliver sermons. His reason for calling attention to the subject was, that, though all the ministers of the Church were supposed to be familiar with all the Acts of the Assembly, yet, as a matter of fact, but few of them were so, and he thought it particularly desirable that they should all be familiar with the Act in question.***The recommendation of the Assembly seeks to recal the Church to the old regulation of the Directory, which enjoins the reading of two chapters of the Bible at each service, one from the Old Testament and one from the New. It was specially to this point that I called the attention of the Presbytery, mentioning that I had for the last five months uniformly adhered to the Assembly's recommendation, and could testify both to the acceptableness with the congregation and to the agreeable variety it gives to our naturally monotonous service, besides its own inherent propriety, which, I think, must commend itself to almost every one. We never can go wrong in having too much of God's Word in our services. The danger to be avoided is, not the casting of the preacher too much into the shade, but the allowing of the preacher to occupy the room of Christ. I may mention, with the view of obviating the objection to this practice on the ground of length, that it adds just five minutes to the service; all the other parts of it remaining just as they were. The order of service in my own church, which includes the two chapters, is as follows—psalm, prayer, first chapter, Lord's Prayer, psalm, second chapter, psalm, sermon, prayer, and psalm. I prefer this to reading both chapters together, as less likely to confuse; but, when a baptism is to be performed, the two chapters are read consecutively, and a psalm sung immediately after sermon. When there is but one service on Sabbath (as frequently in the country), a mode of arranging the different parts of it was mentioned in last Assembly by Mr. Muir, of Dalmeny, which I thought admirable—namely, psalm, prayer, first chapter (with a few expository remarks following), Lord's Prayer, psalm, second chapter (also followed by a few remarks), psalm, sermon, prayer, and psalm—a service which occupies two hours, and by its variety is not so calculated to fatigue the hearers as the present mode. If any one thing connected with the simple form of the Presbyterian worship was calculated to make an unfavourable impression on the mind of a member of another Church, it was this,—that man was too prominent, and God much too little prominent, in our public religious services. The right feeling was, to go to church to worship God, and not to hear a sermon from a man; and the more that this feeling was cherished, and the more prominence that was given to God and His Word, the more would be the benefit of the worshippers. He believed that few changes would have a more beneficial effect than the public reading of God's Word, as recommended by the Assembly. It gave a beautiful variety to the services; and he could speak of its beneficial effects from his own experience. He had acted upon the Assembly's recommendation, and his people now thoroughly enjoyed it; and, when he had the opportunity of being a listener, he found that during no part of the service was there so much silence and solemnity as during the

reading of the Scriptures. He learned that the practice had been adopted in other parts of the country with the same good results; and, from all he had heard from his brethren in the ministry, they had found nothing equal to it in helping the people to worship God in spirit and in truth.

Mr. Murdoch had been in the habit of reading part of the Scriptures from the pulpit ever since 1829, and he would rather give up the sermon than give up this.

Dr. Crombie remarked that, when the *Directory for Public Worship* was drawn up, two hundred years ago, there was more necessity for the public reading of the Scriptures than there was now, when the Bible was in every hand; but his own practice was to read part of the Scriptures regularly with a running comment. It was an evil that people should go to church to hear a sermon rather than to worship God. Another evil was, that their public prayers were too long; they should not exceed ten minutes.

Mr. Robertson, Forteviot, approved of thus going back to the good old practice. He would have portions of the Old and New Testaments read without note or comment, the same as the "Lections" in the Church of England.

Mr. Brown concurred in much that had been said, and Mr. Buchanan to some extent also, the latter gentleman remarking, that they had been engaged in a most interesting conversation.

The Presbytery, however, declined to give any formal resolution on the subject.

SYNOD OF ANGUS AND MEARN'S.

This reverend body met at Forfar on Tuesday. Dr Barty made some remarks on the Education question. He was hopeful that the Lord Advocate would not bring in a new Bill; but they must not lie on their oars. The baffled and chagrined Lord Advocate may not bring in any measure severing the schools from the Church of Scotland—he may not bring forward a Bill ignoring all religious convictions on the part of the teachers; but what he (Dr Barty) feared was, that he might throw every obstacle in the way of a right measure. Then there was another party who would oppose every right measure. It was lamentable that the party to whom he (Dr Barty) referred—the leaders of the Free Church—had identified themselves with that measure of the Lord Advocate. He was far from thinking that the Free Church lately approved of the conduct of their leaders in this matter; and even some of the ministers—Mr. Wilson of Dundee, for instance—were distinctly opposed to the spirit of that Bill. There could not be a doubt that, if such a measure had been carried, the character of the education of the country would have been secularised. The Committee was continued.

SYNOD OF LOTHIAN AND TWEEDDALE.—The half-yearly meeting of this Synod was held on Tuesday at 12 o'clock. Mr Oswald, of Camelon, and Dr. Steven, were severally proposed as Moderator, when the latter was elected by a majority. On the reading of the Committee on Bills, Dr. Bryce moved a resolution to the effect that this Synod learn with great satisfaction that the Lord Advocate's Education Bill had been rejected, at the same time regretting the position in which the schoolmasters are at present placed, and expressing their sympathy with that metitiorous class, and their cordial concurrence with the heritors of Scotland in the efforts made by them for bettering their condition. Mr. Barclay said that, although he did not agree with the first part of the motion, it was

not his intention to offer any opposition to it, as he believed that it expressed the sentiments of the majority of the Synod as well as of the Church. But he thought it right to make that statement. Dr. Cook expressed satisfaction at the motion of Dr. Bryce. The motion was unanimously approved of. A petition was given in from the Presbytery, praying for authority to delete the minutes in the South Leith case, in conformity with the decisions of the General Assembly in similar cases. Dr. Barclay supported the petition, which was unanimously sustained. The Synod adjourned till the first Tuesday of May next.

SYNOD OF ZETLAND.—The Synod of Zetland held an adjourned meeting in the Parish Church here at noon on the 3d inst. There were 10 parochial clergymen and 5 elders present,—the Rev. J. R. Sutherland, of Northravine, Moderator. On being constituted, the Court proceeded to the principal business of the day, viz, to hear the defences and excuses of the ministers forming the Presbytery of Burrae, who have recently ordained the Rev. James Crabb, R. B. Missionary in North Yell, in the face of an Act of the Synod, the pleadings and defences of the rev. gentleman being of a lengthy nature, beyond the limits ordinarily allowed us. Suffice it to say that Mr. Barclay acknowledged the ordaining of Mr. Crabb as against the resolution of the Synod, while Messrs. McIntosh and Webster defended themselves on the plea of ignorance. After a lengthened conversation the Synod divided upon the motion of Mr. Morgau for 'censure and rebuke,' in opposition to the amendment of Mr. Nicoll for 'admonition.' The former was carried by a majority of one, and consequently the Presbytery of Burrae were then and there 'censured and rebuked' from the chair. The Presbytery of Olnafirth attended at Semblister on the following day, the 4th, to moderate a call in favour of the Rev. John Sloan, missionary, Whiteness; but it is stated that, in consequence of some unintentional clerical blunder, the affair will have to be commenced *de novo*, all which will leave the parishioners of Sandsting without a pastor probably for twelve months to come.

UNIVERSITY OF EDINBURGH.

ADDRESS OF DR. ROBERTSON.

The winter session of the University was on Monday opened by an address from the Rev. Dr. Robertson, Professor of Church History, in the absence, from indisposition, of the Very Rev. Principal Lee. The Rev. Doctor was accompanied to the platform by Professors R. Lee, Pillans, Gregory, More, Simpson, Christison, Bennett, Allmann, Balfour, Laycock, Miller, Aytoun, Kelland, Blackie, Macdougall, G. Wilson, Fraser, and Montgomery-Bell, &c. The large Chemistry-Hall was quite crowded, chiefly by the students come to attend the University. After prayer,—

Dr. Robertson addressed the students as follows.—Gentlemen, I believe it has been an invariable rule with our friend, Principal Lee, to notice, in his address at the opening of the session, any change that might have occurred in the Academic body during the preceding year. Taking his example as my guide, I have now to remind you that, since we last met here on a similar occasion, we have had to lament the removal by death of three of the most distinguished ornaments of the University. I refer to the late Professors, Sir George Ballingall, Allan Menzies, and Sir William Hamilton. Sir George Ballingall died last December, Professor Menzies about the middle of the session, and Sir William Hamilton a few weeks after its close. The chair of Military Surgery was filled by Sir George Ballingall for upwards of twenty years; the duties of the chair were zealously and ably discharged by him. He

was much respected by the medical profession, and no man better sustained the character of an accomplished gentleman of high honour and principle.—Professor Menzies was cut down in his prime, but not till he had given unequivocal proofs, both as a Professor and in various other important offices which he filled, of distinguished excellence. Of the manner in which he discharged the duties of his chair, there is but one opinion among those who had opportunities of profiting by his instructions. It is held by all that those duties were never discharged more efficiently. They were discharged, too, in a spirit of affectionate interest in his students, of whom he was the friend as well as the teacher; and I am very sure that by most of those who attended his class his memory will never cease to be cherished with the liveliest gratitude. I have been gratified to learn, within the last few days, that his lectures are about to be published. As secretary to the trustees of the late Mr. Dick, and visitor of the schools under their charge, Professor Menzies was privileged to render services to the country perhaps not less important than those to which I have just alluded. Of his labours in this department, an interesting memorial has been preserved to us in his admirable reports on the Dick Bequest. It is the opinion of many competent judges, who have studied these reports, that, in respect of the sound practical views which they suggest for the improvement of Education, the name of their author will go down to posterity second only to that of the late Dr. Arnold of Rugby. In his professional capacity, and in all the relations of life, Professor Menzies was distinguished by unbending integrity; and he was equally distinguished for his ardent yet unostentatious piety. Let me conclude this humble tribute to his memory by stating the remarkable fact, that such was the estimate formed of his genuine Christian worth that it commanded for him, throughout a long period of fierce ecclesiastical strife, the respect, and even the confidence, of the men of all shades of opinion among us.—The late Sir William Hamilton died in a good old age, after having long sustained, with great Christian fortitude, a heavy load of affliction. Of his vast original powers, and, in our time at least, unparalleled acquisitions, it would be presumptuous in me to speak. Happily oral testimony is not needed in the case. The works which he has left behind him afford evidence, as ample as it is unexceptionable, of the truly distinguished place which he filled both as a philosopher and a scholar. Nor was he less eminent as a Professor. His is a name, indeed, of which the University may well be proud, and not the University only, but the country also of which he was a son and citizen. He stood for more than a quarter of a century the main pillar of the Scottish School of Philosophy; and of the peculiar doctrines of that School his works afford at once the clearest exposition and the ablest defence. It is true that most of the great philosophical problems, that occupied the attention of his age, have still to be solved. But it is equally true that, in any adequate solutions that may hereafter be given of them, full account must be taken of Sir William Hamilton's singularly clear and profound estimates of their respective conditions. Long may the memory of this great father of Philosophy—the greatest, beyond all comparison, that our country has ever produced, continue to flourish among us, and long may it provoke the aspiring youth of Scotland to climb those steep and rugged metaphysical heights, whence only we can ever hope to be able to make an accurate survey of the whole domain of Science, and to trace out with precision the limiting lines of necessary truth. You are aware, gentlemen, that the Chairs of Conveyancing, and of Logic and Metaphysics, have again been filled with men of distinguished and well-established reputation. Alexander Montgomery-Bell, Esq., has been appointed to that of Conveyancing, and the Rev. Alexander Campbell Fraser to that of Logic and Metaphysics. We give our new colleagues a hearty welcome. We doubt not but that they will ably sustain the well-earned celebrity of their respective Chairs, and

we trust they will be long spared to fill these Chairs with satisfaction to themselves, credit to the University, and solid advantage to the country.

[The Rev. Doctor was much applauded throughout the interesting address.]

GLASGOW UNIVERSITY.

The University was publicly opened on Monday afternoon, at two o'clock, by the Very Rev. Principal Macfarlan, in presence of the other Professors. The attendance was somewhat larger than we have seen on previous occasions.

After offering up an impressive prayer, the Very Rev. Principal said—My honoured and respected colleagues—(cheers)—and students, my youthful and beloved friends—(cheers)—I doubt not many of you will be somewhat surprised to see me once more in this place. It is somewhat surprising to myself; but still, while it pleases the Almighty to prolong my days, I would feel it a painful disappointment were I no longer able to welcome you here, on what, I trust, is to all of you an auspicious occasion, and to assure you of our continued desire and endeavour to carry on that system of instruction and discipline which has so long—I hope I may venture to say, so successful—prevailed in this University. (Cheers.) Many of you have been here in former sessions, and have now returned, I trust, in good health, and after a vacation spent not at all unprofitably, whether by a due mixture of relaxation, or by a continuance of your former studies. The character which you have established during the former years of your attendance, I hope, gives us full confidence that you will continue now to maintain the same honourable, respectable, diligent pursuit of your studies for which you were distinguished, and that the progress you have already made will be continued, and that you will advance to a still higher degree of distinction than has yet been attained. (Loud cheers.) Many among you also have come here as students for the first time. We welcome you most cordially. (Cheers.) This is an important era in your lives. You cease to be schoolboys. You are released from whatever was hard and tiresome in the previous stages of your education. You are now received as gentlemen—(cheers)—as candidates for higher honours, and we hope and trust that, under this feeling, you will conduct yourselves as becomes such an honourable distinction and character. You have many encouragements. You will be put under the immediate direction of professors—of instructors whose qualifications are acknowledged, not here only, but all over the civilised world, as of a very high description. (Cheers.) You may rely on finding in them most able and generally-practised instructors, and most kind and affectionate advisers. To them you may confide every doubt and difficulty with that confidence you would feel even towards your tenderest parents and best friends. You will find proofs, if I mistake not of their concern for your culture or improvement in more than one important publication, which, I think, will soon be put into your hands. Various branches of philosophy are brought forward, and aids given to their study and acquisition of the highest value, and which, I doubt not, will be appreciated, not merely by the students, for whose more immediate benefit they were intended, but by the public at large. (Cheers.) You are encouraged likewise by benefactors. Gentlemen of high attainments and high character in their profession, who were formerly students, have now come forward to acknowledge the benefits they received during their residence at this University, and to afford the means of extending to those struggling into the literary world some of those benefits they themselves have derived from their studies. The Rev. Principal here referred to the liberal donations which had been given for the encouragement of students in moral philosophy and engineering. He continued—We have encouragements still more from the wonderful scenes you behold around you through the progress of science. The application of science and the arts of late in all the various

forms you are called to contemplate are such as would, a few years ago, have been regarded with astonishment—I will venture to say with incredulity. These results arise from the steady pursuit of such branches of knowledge as are here taught. They arise from that literature which hands down from age to age the discoveries and improvements in knowledge made by the learned and men of genius. They foster science by treasuring up and handing down all that has been acquired in times past. They foster science by teaching you the various branches of philosophy, whether connected with mind or with matter—the laws by which these are governed, and the purposes to which they may be rendered subservient. But, gentlemen, you are reminded that all these attainments are to be made—that all these acquisitions entirely depend on industry. There is no royal road to knowledge; you must labour, you must attend to the instructions you receive—you must perform the exercises required of you, and you must, by night and by day, turn over the pages of past writers, in order that you may master the knowledge they have handed down, and apply that knowledge to your own guidance and improvement and the successful discharge of your own duties. I say we expect industry from all our students. We expect diligence; but, in addition to that—and which is necessary to ensure success—sobriety of mind and steadiness of conduct. During my period of presidency there have been few occasions indeed for enforcing strictly the discipline of the College. (Cheers.) Long may it be so; but I trust it will not be forgotten that the laws of the College are still in force, and that it is still possible to repress, by an unrelenting discipline, any great or gross offence. I pray there may be no occasion, however, for calling these laws into exercise. After some additional remarks respecting the various branches of education in which they would be engaged, showing their mutual connection and dependence on each other, and how they all tended to the same admirable result, the venerable Principal concluded by committing the students to the care of their respective instructors and likewise to the good providence of Almighty God—their Father in Heaven—whom, he hoped, they would never for a moment forget, as the witness and judge of their conduct, and who would never forget nor forsake them. He then pronounced the benediction, and the meeting broke up.

UNIVERSITY AND KING'S COLLEGE, ABERDEEN.

ELECTION OF RECTOR, RECTOR'S ASSESSORS, AND PROCURATORS.

COPY OF REPORT TO THE SENATUS.

WE, the Scrutators appointed at the meeting of Graduates held within the College on the 15th October last to examine the votes for the Office-bearers in the University, beg to report that we have this day examined the voting papers, and that we find the number of votes tendered in the respective Nations for the whole offices to be as stated in the No. 1, and that the result of the votes is as stated in the Schedule No. 2, hereto annexed:—and we therefore find that the Earl of Ellesmere has the majority of votes for the office of Lord Rector; that Henry Jarvis Bailie and Alexander Mathieson have the majority of votes for the office of Assessors; and that Edward Woodford, Alexander Taylor, William Allan, and George Tulloch have the majority of votes for the office of Procurators, in the nations of Mar, Moray, Angus, and Lothian, respectively.

(Signed) DAVID THOMSON,
WM. CATTO.
W. L. REID.

King's College, Nov. 12, 1856.

12 P. M.

SCHEDULE No. 1.

No of votes of the Mar Nation,	131
“ “ Moray “	114
“ “ Angus “	45
“ “ Lothian “	57
	347

RESULTS OF SCHEDULE No. 2.

For the Rectorship—	
Right Hon. Lord Ellesmere,	279
F. Inglis, Esq.,	51
For the Assessorships—	
H. J. Bailie, Esq., M. P.,	159
A. Matheson, Esq., M. P.,	142
C. L. Cumming Bruce, Esq., M. P.,	119
W. E. Baxter, Esq., M. P.,	83
Rev. D. McTaggart, D. D.,	77
A. Kilgour, Esq., M. P.,	74
G. Traill, Esq., M. P.,	32
For the Procurators,	
Mar Nation—	
E. L. Woodford, Esq., LL.D.,	72
Rev. R. Simpson, D. D.,	28
Rev. W. Duguid, D.D.,	27
Moray Nation—	
Rev. A. Taylor, D.D.,	64
Rev. T. Macfarlan, M.A.,	48
Angus Nation—	
Rev. W. Allan, M. A.,	25
Rev. W. Paul, D.D.,	14
Lothian Nation—	
Rev. G. Tulloch, LL.D.,	24
N. Macpherson, Esq., M.A.,	30
Rev. D. McDonald, D.D.,	7
R. Dain, Esq., M.D.,	6

The above report having been presented to the Senatus, the Right Hon. the Earl of Ellesmere was declared to be Lord Rector for 4 years, Henry Jarvis Bailie, Esq., M.P., and Alexander Mathieson, Esq., M.P., Assessors for 2 years, and the following Master of Arts to be Procurators for the several nations for 4 years, viz:—For the Mar Nation—Edward Woodford, Esq., LL.D. For the Moray Nation—Rev. Alex. Taylor, D.D. For the Angus Nation—Rev. William Allan. For the Lothian Nation—Rev. Geo. Tulloch, LL.D. And the Senatus also unanimously elected C. L. Cumming Bruce, Esq., M. P., and Sir James Clark, M.D., Bart., to be Assessors to the Lord Rector for four years.

ECCLESIASTICAL INTELLIGENCE.

MODERATORSHIP OF THE GENERAL ASSEMBLY.—We are authorized to state that the Rev. Dr Robertson, Professor of Divinity and Ecclesiastical History in the University of Edinburgh, will be proposed as Moderator of the ensuing General Assembly.

CLERICAL APPOINTMENT.—The Rev. David Thompson, from Cupar, has been appointed to the church of Methill, in the parish of Wemyss.

PARISH OF LOCHGILFHEAD.—The Rev. J. Stewart, Rannoch, Perthshire, has been elected assistant minister of the church and parish of Lochgilfhead, Argylshire.

THE REV. ROBERT STEPHEN, M. A., presently tutor to the family of the Marquis of Huntly at Abney Castle, has been elected to the endowed assistantship of Alloa parish.

THE QUEEN has presented the Rev. John Reid to the church and parish of Barvas in the presbytery of Lewis and county of Ross, vacant by the death of the Rev. William M. Rae, late minister thereof.

PARISH OF CRONDALE.—The Earl of Seafield has, in accordance with the wishes of the parishioners of Cromdale, presented the Rev. Mr McInnes, of Oban, to that parish, vacant by the death of the Rev. James Grant.

PARISH OF FEARN.—The Queen has been pleased to present the Rev. Donald Fraser to the church and parish of Fearn in the Presbytery of Tam and county of Ross, vacant by the translation of the Rev. Donald Mackinnon, late minister thereof, to the parish of Strath in Skye.

ORDINATIONS IN PAISLEY.—Paisley was the scene on Thursday of two clerical ordinations in connection with the Church of Scotland—that of the Rev. James Aiken to the North and the Rev. Mr McLean to the South Quoad Sacra Chapel. The ordination services in the North Church were conducted by the Rev. Mr Campbell, of Eastwood; those of the South by the Rev. Mr Alexander, of Renfrew.

REV. MR. CAIRD, OF ERROL.—It is rumoured that the pastoral charge of the splendid Gothic church in connection with the Establishment, now being erected on the West-End Park, has been formally offered to this talented and popular preacher.—*Glasgow Mail.*

ENDOWMENT SCHEME.—The Rev. F. Wylie, of Elgin, has received, through Henry Inglis, Esq., the sum of £100 sterling, being a subscription from the Trustees of the late James, Earl of Fife, on behalf of the Endowment Scheme of the Church of Scotland.

THE ENDOWMENT SCHEME—NEW PARISH.—Within the last few days, in addition to former munificent contributions, amounting to upwards of £20,000, the Duke of Buccleuch has given orders to his agent in Edinburgh to have Wanlockhead erected into a new parish solely at his own expense. Taking into account the value of the manse and church to be now made over to the Church of Scotland, the cost of erection cannot be less than from £7000 to £8000.

CARTSDYKE CHURCH.—Cartsdyke Church at Greenock is to be opened to-morrow (Sunday), when sermons will be preached by Rev. Mr. Hutchison of Greenock, Rev. Dr. McCulloch of Greenock, and the Rev. Dr. Gillan of Glasgow. It may be recollected that this Church was erected after the local Roman Catholics had obtained a building in which a licentiate of the Church of Scotland ministered, a large price having been tendered in making the purchase. The friends of the Church of Scotland have acted with commendable zeal and spirit in this business, and we desire thus publicly to praise their conduct. Some debt has been incurred in carrying-out so laudable a design, but we trust pecuniary difficulties will speedily be got over; and, were friends at a distance to lend a hand, such a result would be the sooner and more easily obtained.

DEATH OF THE REV. DR. MYLNE, DOLLAR.—Dr. Mylne, the venerable and respected minister of the parish of Dollar, died at the manse on the afternoon of Monday, at the advanced age of upwards of eighty years. Owing to worn health, the Dr. has not been able for the active discharge of his ministerial duties for several years past, and the charge of the parish has been chiefly in the hands of Mr. Craigie, the assistant-minister. Dr. Mylne was much distinguished in early life as a teacher of English in Edinburgh and elsewhere, and *Mylne's Geography* was long a standard school-book. As minister of the parish of Dollar, Dr. Mylne rendered invaluable services in securing the application of Mr. Nab's legacy towards the founding of Dollar Institution, instead of allowing it to be employed, as was one time seriously threatened, in the establishment of a great local nuisance in the shape of a poor-house

for the indigent. As Principal of Dollar Institution, Dr. Mylne has long had a retiring salary of £200. Dr. Mylne was ordained a minister of the Church of Scotland so far back as the year 1816.

OLD GREYFRIARS.—The interior arrangement of this church is now advancing towards completion, the roof being finished, as also the plaster work. As respects the windows, memorial windows are to be furnished by Lord Brougham, whose uncle, Dr. Robertson, the historian, was one of the ministers of the church; by Principal Lee, in favour of Dr. Fulayson; and by the Dean of Faculty, to commemorate his venerable and accomplished father, Dr. Inglis. In short the Town-Council will have but two windows to supply for the church, and it would be pitiful indeed were not the harmony and congruity of this part of the building kept-up. Would not some of our older Presbyterians furnish a memorial window of the COVENANT—that important and historical document having been signed in that Church by large numbers of the people of Scotland of every rank on the 28th February, 1638—the Earl of Rothes first attaching his signature. It is much to be wished that the church was completed in as good a style as possible.

OPENING OF TREVITHHEAD NEW CHURCH.—This church, which has been erected at the sole expense of his Grace the Duke of Buccleuch, was opened for public worship on Sabbath. After service, and the administration of the ordinance of baptism, by the Rev. Robert Young, minister of the parish, the Rev. Dr. Robertson, Professor of Church History in the University of Edinburgh, and the able and indefatigable convener of the General Assembly's Endowment Scheme, officiated, the nature of true and spiritual worship forming the subject of his discourse. The church was completely crowded on the occasion, every available seat that could be placed in the passages being occupied. There were strangers present from all the neighbouring parishes; and a more interesting spectacle was certainly never witnessed, on the spot where King James held his court over the famous border chieftain, than was presented by such an assemblage of worshippers.—On Monday a public meeting, which was also well attended, was held in the new church. Various clergymen and gentlemen were present from neighbouring parishes. After praise and prayer the Rev. Mr. Young moved a resolution expressive of the gratitude of the congregation to his Grace the Duke of Buccleuch for all his kindness to the district and parish, and more especially for the gift of the beautiful church in which they were met together. The motion was unanimously adopted. Dr. Robertson then addressed the meeting, advocating with his wonted power and fervour the endowment of the chapels belonging to the Church, as a means in the hands of God of providing for those acknowledged spiritual wants which so loudly call for remedy. In acknowledging a vote of thanks, the Chairman in impressive terms urged the practical and earnest support of Dr. Robertson's efforts; and after prayer and praise the benediction was pronounced by the Rev. Mr. Martin, of Kirkton.—The style of the new building is early English, the plans of which were furnished by Mr. Cowan, his Grace's clerk of works at Bowhill; and by universal acknowledgement the execution of the plans has sustained their excellence. The very elegant and commodious church which has thus been erected and opened for the benefit of this new parish, is not the only benefaction of his Grace the Duke of Buccleuch for the good of the locality. The parish was erected and the manse built at his sole expense, while, in similar deeds throughout the country, he has contributed a sum as Dr. Robertson stated, of between £30,000 and £40,000.

(From the *Orcadian*.)

THE REV. ROBERT MOIR SENIOR, of Ardwilmut, has declined to be put in nomination for the second parochial charge of Kirkwall and St. Ola, now vacant by the translation of the Rev. Wm. Spark to the first charge.

CORRESPONDENCE.

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

THE EPISCOPAL CHURCH AND CHOIRS.—“The House of Bishops at the late Episcopal Convention in Philadelphia discussed with much earnestness the subject of Church Music. The question is whether Church Music shall be professional or congregational, or, in other words, whether the Churches shall be served by professional singers, salaried for their services, a mere operative performance—or whether the congregation shall, as far as possible, unite in praising the Lord. The Bishops claim for the congregation the right of using the plainest and simplest tunes, and utterly abominate those efforts which are styled operative.”

If you have space in the 'Presbyterian,' perhaps you will give insertion to the foregoing extract taken from an American paper, for the subject concerns Canadian as well as American congregations.

It cannot be disputed that the tendency of the times as to public worship is to formality and show, particularly so as regards *display* in Church Music.

It is encouraging then to find so respectable a body as the Episcopalians of the States attempting to renew the simplicity of other days, to discountenance a very prevalent and injurious practice.

Choirs, if at all necessary, should strive above everything else to give direction and efficacy to the feelings of the worshippers, and not to elicit admiration from the congregation. Display is an abomination.

A PRESBYTERIAN OF THE OLD SCHOOL.

For the PRESBYTERIAN.

A RETROSPECT OF THE PAST YEAR.

Time in his ceaseless flight has closed another year, and unfolded a new blank page to receive what inscriptions no one can with certainty affirm. Yet at such a season the thoughts are more apt to dwell on the events of the year that is past than on the anticipations of the one that has begun. And few things may be made more improving than such a review, provided it is rightly directed. The year 1856 has not been marked by the thrilling and spirit-stirring events which characterized its immediate predecessors. The course of time has flowed on in a calmer and more even current, and, though, doubtless, many of its occurrences have been tending to great results, yet we are too short-sighted to be able to distinguish them.

But it needs no peculiar prescience to be able to make the assertion that every heart can find matter enough in its own immediate history to furnish much food for contemplation. How much has happened to you, and to you since the last

year began. Acts have been performed, temptations resisted or yielded to, critical moments passed, friendships contracted, influence exerted, which may have their effect through life, aye, and throughout eternity! You have set an example, good or evil, to which many may appeal, when the secrets of all hearts shall be revealed. You have led a companion to higher eminences of good, or sunk him to lower depths of evil. You have formed friendships that may colour the whole course of your future life. Books have been read, studies entered into, opinions embraced, whose record shall never be obliterated. Prosperity has elevated or adversity depressed you, and the spirit in which they have been met has stamped its impress on your character; and Death, the great destroyer, has, doubtless, been near you, busy perhaps on those you fondly loved. Those whose warm clasp and beaming eye met yours last New Year's Day will never look you in the face again. Those by whose couches you were last year watching have passed away, and the spring violets blossomed on their graves, or the sunny summer or golden autumn or dreary winter have seen your beloved ones cut off before your eyes, for—

"Leaves have their time to fall,
And flowers to wither at the north wind breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death."

We may be speaking to those whose hearts are bleeding from recent wounds, who are mourning in all the first bitterness of grief over the newly closed grave. It may seem an unendurable thought that the loving eye is dim forever, that the silent lip will never again utter the cheering word of sympathy, that the hand will never indite another of those precious letters which were so cherished by you, and that your pathway seems so lonely without that loved companionship. But faithful is He who hath promised—"My God shall supply all your need." Bereaved of your earthly friend, let your heart come closer to your Heavenly Brother. He has sent the affliction in mercy; then trust His love and wisdom. It is but another link added to the bright chain that is to draw you upward; but another friend sent before to make your heavenly home seem dearer; and blessed, thrice blessed, will you be, if your heart's grief he thus made a means of spiritual gain. Let your life henceforth be purer, more worthy of that spirit which is now free from spot or stain of sin. It is but a few broken arches of the bridge of life which you have to pass, and then rejoicing that friend, who has been tenderly carried to the farther shore by a swifter progress, you will mingle through a blest eternity your praises of Him who loved you and washed you in his blood.

Before you close your review, ask yourself what has been your progress, intellectual, moral, and spiritual, during the past

year. Remember there is no standing-point, all is either advance or retrogression. Either you are in a higher or in a lower rank among God's intelligent creatures than you were when the year began. Have you made a diligent use of the talents He has given; have you cultured and disciplined your mind as your duties and opportunities have directed; have you been striving to attain unto perfection? Are you more prayerful, more humble, more "servant in spirit," more steadfast, more loving, more zealous in all good works, than you were when the year began? If not, consider well, and let the retrogression go no further, for whether is it tending. If your conscience answers "yes," take courage and go on. Let your progress be onward and upward, and your motto be "Excelsior." And to you and to all we would say with the deepest meaning the words can bear—"A Happy New Year!"

AN ENGLISH BISHOP AND THE SCOTCH KIRK.

We believe that there is a strong feeling of friendly affection now growing between the evangelical portion of the Church of England and the Church of Scotland. This is the more gratifying from the fact that in this the evangelical party are acting in direct opposition to the Puseyite Bishops and Clergy of the Episcopal Church in Scotland. This last is more than half way to Rome, having been a mere stepping-stone to the Duchess of Buccleuch, the Marchioness of Lothian, and several others who have lately gone over; and with it the Church of England as a body has but little sympathy.

At a late meeting of the Manchester and Salford Auxiliary to the British and Foreign Bible Society, the Bishop of Manchester, who was in the chair, surrounded on the platform by 200 clergymen of all denominations, is reported to have spoken in one part of his address as follows.

DR. CUMMING AND THE BISHOP OF MANCHESTER.

At the recent annual meeting of the Manchester Auxiliary to the British Foreign Bible Society, the Bishop of Manchester (who presided) thus alluded to our distinguished countryman, Dr. Cumming:—"There was one person present whom he hailed with more than ordinary satisfaction—a Presbyterian of the Established Church of Scotland. (Applause.) He cared not what might be the import attached to the words he was about to utter—he meant them with significance; he hailed that Established Presbyterian minister of Scotland as a brother in all sincerity and truth. (Applause.) He hailed him in the spirit of that declaration of the English Church which had of late years been attempted to be so shamefully perverted and misrepresented—the declaration of the 53d canon of the Church of England in 1603, which enjoined that the ministers, in bidding prayer, should bid their congregations pray for the Church of Scotland. That Church was then, as now, a Presbyterian church—it

had then not one consecrated bishop amongst its prelates; that Church, three years after, was declared to be the Church of Scotland by the reigning monarchs of this realm; and those were denounced as disturbers of public peace and good, who asserted that it was the King's intention then to assimilate the government of the Church in Scotland with that of the Church in England. He asked not what might have been the sincerity of those declarations; he but took them as historic facts. He was not insensible to what he conscientiously believed to be the superior advantages—his reverend friend would pardon him for using the phrase—as applicable to himself (the bishop) of the government to which he belonged; but as a Christian man, brother and friend, he hailed the Rev. Dr. Cumming's presence, and gladly bade them welcome him amongst them." (Loud applause.)

MISCELLANEOUS.

FREE CHURCH ASSEMBLY.—At a meeting of ministers and elders, held after the meeting of Commission on Wednesday, it was resolved that the Rev. Dr. James Julius Wood of Demerits be invited to take the chair of next Assembly.

SCHOOLS FOR CHILDREN OF SOLDIERS.—A school is likely to be established in Dublin for the education of the orphans of Irish soldiers, a portion of the necessary funds to be supplied from the surplus of the Patriotic Fund.

DR. CUMMING IN IRELAND.—The Bishop of Down and Connor has invited the Rev. Dr. Cumming, the well-known minister of the Scottish Presbyterian Church, and lecturer against Popery, to visit him in the episcopal palace near Belfast. Dr. Cumming has accepted the invitation, and undertaken to give a course of lectures in that city.

LORD ELLESMERE has recently placed a table of marble, inlaid with brass, to mark the spot in the north side of Henry VII.'s Chapel where Addison has been sleeping for 100 years.

PROMISED INDUSTRIAL SCHOOL IN ALLOA.—Subscriptions, amounting to about £200, have been secured, so that there is a prospect of an industrial school being established in the town, even though the application to the trustees of the late Mr. Ferguson of Cairnbrock for a grant from the "Ferguson Bequests" should be unsuccessful.—*Alloa Advertiser.*

AN INCIDENT IN THE CRYSTAL PALACE.—As the "Oude party" was about to enter the Temple of Justice in the Court of the Alhambra, at the Crystal Palace on Saturday, their attention was called to the circumstance of the word "God" being written on the tessellated floor and they refused to tread upon it, as that would have involved an act of gross desecration according to their religion.

PROFESSOR W. P. ALISON.—A short time ago we noticed with commendation the resolution of the Town-Council by which they unanimously and heartily agreed to offer Dr. Alison, late Professor of the Practice of Physic in Edinburgh University, a gift of £250. It will much gratify our readers to learn that Lord Palmerston has resolved to recommend to her Majesty to confer a pension of £100 a-year on Dr. Alison, in consideration of his distinguished services in medical science, and also of his philanthropic labours.

ARCHDEACON DENISON.—Notwithstanding the sentence of deprivation, pronounced by Dr. Lushington at the Court held at Bath, Archdeacon Denison officiated as usual on Sunday last in the church of East Brent, of which parish he is the vicar. The congregation was not very numerous, and consisted mainly of the labouring class. No reference to the recent trial was made by the preacher.

DR. GUTHRIE.—In the new Free College, a few days ago, Dr. Guthrie told his friends that he was often annoyed and vexed beyond measure to find discourses of the ablest character murdered and massacred by a wretched delivery. Some ministers appeared to have a habit of emphasizing every third word or so; and he would tell them an anecdote which he had heard to illustrate the importance of correct reading. A minister once, reading 1st Kings xiii. 13, read it thus—“And the prophet said unto his sons, saddle me, the ass. So they saddled him, the ass.” (Loud laughter.)

THE REVISION OF THE BIBLE.—At a general meeting of the members of St. John's College, in other words, the benefited clergy and Archdeaconry of London—to be held on the 19th of January next, the following question is to undergo discussion—Is a revision of the authorised version of the Bible desirable? The subject is to be introduced by the Rev. William McCall, M. A., Incumbent of St. Mary's Church, St. George's-in-the-East, and is expected to excite great interest, more particularly as the matter will shortly afterwards be brought before Parliament.

Upwards of eighty beneficed clergymen in the diocese of St. David's have memorialised Bishop Thirlwall against the theological teaching of the Rev. Rowland Williams, the Professor of Divinity in Lampeter College. The protest is specially directed against the teaching contained in the Professor's sermons, published under the title *Rational Godliness*. The remonstrants allege that the College has lost just half its students in consequence of the heretical teaching of the Professor, whose doctrines, they say, have filled them with alarm. The Bishop has not yet expressed an opinion on the subject.

THE HOME OF “THE DAIRYMAN'S DAUGHTER.”—A correspondent of the *Inverness Courier*, who has been rambling on the beautiful shores of the Isle of Wight, writes as follows, October 31st:—“The cottage in Ar-ton, Isle of Wight, in which Elizabeth Wallbridge, the ‘Dairyman's Daughter,’ lived and died, is understood to be for sale; and a hope is very generally expressed that, although passing into other hands, it may be kept, as far as possible, in its present condition.”

As an example of the rapidity with which fortunes are acquired, we may mention the case of Sylvester Lynn, a Scotchman, who landed in Chicago in 1816 with two sovereigns in his pocket. A few weeks since he gave to the Trustees of the Presbyterian University, about to be established at Forest Lake, 25 miles north of the city, the magnificent sum of one hundred thousand dollars, (\$100,000). In consequence of this act the Trustees have determined to call the institution the “Lynn University.”

LONDON CITY MISSION.—On Tuesday evening, an address was delivered in Queen Street Hall by Mr. John R. Phillips, travelling agent of the City Mission. Professor Miller occupied the chair, and there was a numerous and respectable audience. Mr. Phillips detailed the operations of the

London City Mission, which employs 329 agents in disseminating the Gospel among the poorer classes of the metropolis, and drew a vivid picture of the immense extent of the religious destitution and neglect that exist in the heart of the great metropolis. He urged on the meeting the necessity of contributing the means of expanding the missionary operations of the society, which had already been productive of much good.

TRACTARIANISM.—In noticing the fact that the Bishop of Salisbury's chaplain, Mr. Prebendary Popham, had signed the protest against the judgement of the Archbishop of Canterbury, we ought to have mentioned that he is not the only one of his Lordship's chaplains who has been guilty of this indecent contempt of court. Another of the Bishop's chaplains, Mr. Beadon Heathcote, has affixed his signature to the document in question, thus still more strongly indicating the reckless partisanship which animates the present Tractarian occupant of the See of Salisbury.—*Record*.

ST. PAUL'S SHIPWRECK.—In the second edition of Mr. Smith of Jordanhill's *Voyage and Shipwreck of St. Paul* there occurs a new and interesting observation, confirming and illustrating the narrative of St. Luke. It consists of the discovery of the ruins of the town of Lasea, mentioned by Luke as nigh unto the Fair Havens on the south coast of Crete, the modern Candia. The place is not mentioned by other ancient authors, and its site has hitherto been purely conjectural. The discovery was made during a yacht cruise in the month of January last by Hugh Tennent, Esq., of Wellpark, Glasgow, and the Rev. George Brown, a young preacher, and son of Robert Brown, Esq., of Fairley.

LONDON MISSIONARY SOCIETY.—On Monday night the annual meeting of the Edinburgh Auxiliary to this Society was held in Queen Street Hall, the Lord Provost in the chair. Among those present on the platform were A. Black, Esq., M. P., Bailie Grieve, Rev. Dr. Alexander, Rev. Dr. Johnston, Rev. Mr. Watson, Rev. Mr. Cullen, &c. From statements made by the different speakers it appears that at the present time the parent Society have scattered throughout their different missionary stations upwards of 300 ordained ministers, 700 native agents, 155 churches, with 17,635 communicants, and not fewer than 600 schools with upwards of 30,000 scholars. From the Edinburgh district the amount of subscriptions remitted last year to the parent Society in London was £800. The Rev. Dr. Alexander, Rev. E. R. Krause (from the South Sea Islands) and other clergymen addressed the meeting, and pressed the claims of the Society on the liberality of the public.

THE DUCHESS OF ATHOLE.—Dr. Cunningham, in a letter to the *Times*, says—“A paragraph has appeared in most of the newspapers, stating that the Duchess of Athole has been received by Dr. Manning into the Roman Catholic Church. In a more diluted form I read the same statement in several of the Roman Catholic organs also. I have authority for stating that there is no foundation whatever for the report. It may also be as well to add that it has become a policy not unworthy of new accessions to the Church of Rome in the case of persons of rank, some of which, I know, are totally devoid of truth. The rumour does its work before the contradiction is known.”

CHRISTIAN LIBERALITY.—A tumult has been raised among the Manchester Presbyterians on account of the Bishop of Manchester having used these words at a public meeting in that town last week:—“There was one person present whom they ought to hail with more than ordinary interest and satisfaction—a presbyter of the established Church of Scotland. I care not what may be the import attached to the words I utter now. I hail him as a brother in all sincerity and truth.” These remarks, conceived and expressed in the spirit of the Church of England, have upset and disquieted the tractarian divines. They must nevertheless refresh the spirits of all who, sick of sectarian rivalry, hail with delight every effort to realise the brotherhood of true Christian ministers. It is only just to add that the Bishop's catholic remarks were reciprocated by Dr. Cunningham in the same spirit amid the applause of nearly 6000 people in the Free Trade Hall.

THE SARDINIAN CHURCH.

The following are the nine articles proposed as a basis for the reformation of the Sardinian Church, to be brought forward at the next session of the Parliament at Turin;

1. The Roman Catholic Church of Sardinia declares its independence of Rome.
2. The King of Sardinia is the Sovereign Protector of the Church of the Kingdom.
3. The Priesthood to be paid by the state
4. The Canon Law and the decision of Council of Trent to be abrogated.
5. Tradition, as a source of dogmas, to be declared of no force.
6. The reading of the Holy Scriptures to be allowed, and their explanation left to the conscience of each Christian.
7. The Lord's Supper to be received under both forms.
8. The celibacy of the Church to be no longer compulsory.
9. The Latin language to be no more used in the Church service, and the number of Church festivals to be diminished.

MISSION IN TURKEY.—On Tuesday evening, the annual meeting of the Edinburgh Association in Aid of Missions in Turkey was held in Queen Street Hall—the Lord Provost presiding. Among those present were the Rev. Drs. Blackwood, Hamlin, G. Johnstone, and Duncan; Rev. Messrs. Gray, Cullen, Mackenzie, Bruce, &c. The Lord Provost said, he held in his hand a statement of the proceedings of the society during the last year, from which he found that in Armenia there had been established no fewer than twenty-five churches, and that the operations there had been attended with very marked and encouraging success.

REMARKABLE DONATIONS TO THE BRITISH AND FOREIGN BIBLE SOCIETY.—At the annual meeting of the Scarborough Bible Society last week, mention was made of an effort to supply the Scriptures to the hotels of the town. On the urgent appeal of the Local Committee, the British and Foreign Bible Society had granted 300 copies of the Testament, with Psalter, in large type, for this purpose, and a number sufficient to supply every bed room of the principal hotels had been freely distributed. These gifts were cordially welcomed by the proprietors, even by one who was a Roman Catholic. At the same meeting, the Rev. J. A. Page (the deputation-secretary) communicated some instances of liberality towards the Parent Society. One was that of an elderly lady, who for nineteen years past has been in the habit of making periodical calls to Earl Street, depositing on each occasion an anonymous gift, and then disappearing till the next visit. For several years, her contributions had amounted to about 200 guineas per annum, but lately they had risen to the rate of £.600 a-year.

Another example was that of a gentleman residing on the Continent, whose contributions commenced about five years ago with a simple donation of £20. In 1851, his year's gift had risen to over £2700, in 1855, to £3665; and last January, he intimated his readiness to make his donations for 1856 either £13,000 or £16,000—adding, that, when they were gone, more would be forthcoming. This gentleman's answer to some inquiries was, that the more he gave, the more he got. He was a richer man now than when he first began to give.

RELIGION OF THE CAUCASUS.

It would be very difficult to point out precisely what are the religious doctrines entertained by the mountaineers, as they are extremely vague and indefinite. The ruined churches—the decayed and mouldering wooden crosses, found in many places in groves and forests—the frequent occurrence of some Christian rite being found still in use among the tribes of the Western Caucasus, lead inevitably to the conclusion that at some period the Christian religion must have been prevalent here; but, if so, the spirit of Christianity has long since entirely disappeared and been superseded by that of Islamism, introduced in days of yore, it is said, by a certain princess and her nobles. The majority of the people have but a confused conception of a deity, whom they worship in ceremonies compounded of the usages of Christianity, Mahomedanism, and Paganism. Some of the tribes still pay homage to a God of Thunder and a God of Lightning, as well as the Gods of Winds, Waters and Forests; but, as they have no priests except the Mohammedan Mollahs, the office of consecrating the oven and sheep, brought as sacrifices to these deities, and offered in traditionally sacred groves and forests, is usually performed by aged men of unimpeached character. The feast of Easter is still kept nevertheless with something like Christian ceremonies; and in the beginning of Spring the people observe a long fast, after which they have a festival, at which they present colored eggs to one another, a custom prevalent in Russia and many parts of Germany at the same season. In a few scattered mountain caves a kind of worship is paid to the prophet Elias, but without any reference to a Christian tradition; and the people in general are greatly under the influence of childish superstitions and fears of witchcraft and of ghosts.—The Caucasus. By L. Moser.

THE LITTLE GIRL THAT EVERYBODY LOVED.—Dr. Doddridge one day asked his little girl why it was that everybody loved her. "I know not, she replied, "except that I love everybody." This is the true secret of being loved. "He that hath or would have, friends," saith Solomon, "must show himself friendly." Love begets love. If nobody loves you, it is your own fault."

NOTICE OF BOOKS.

THE EXTENT OF THE ATONEMENT; a Sermon delivered by the Rev. Robert Dinnell in St. Andrew's Church, Hamilton, October 26, 1856.—This reasonable discourse contains a concise series of sound and forcible remarks in defence of a fundamental truth of the Gospel.—It appears at a time when the pulpit is, to a wide extent, the vehicle of a kind of negative theology, and liable to censure more for its silence than for its direct unsoundness; more for what it does not say than for what it does say. The doctrine of an atonement of sovereign and determinate extent, securing the eternal salvation of all whom its design embraces and whose sins it covers, sounds harsh in the ear of that secular and selfish time, so widely

current for Christianity, but the author has successfully shown it to be the very truth of inspired Scripture. It is worthy of special notice, too, that it has been held sacredly by the holiest men of every age, many of whom have laid down their lives in its defence. Accordingly it has a prominence worthy of its importance in the articles of the famous Westminster Confession. It is greatly to be desired that the sermon of our estimable author may be very generally perused; and, should it have no happier result, it will serve the purpose of a testimony which has always been held fast by the faithful witnesses of Christ.—*Hamilton Spectator.*

Nebuchadnezzar. By the Rev. John Colvin, Glasgow: Robert Anderson.

THIS is an eloquent and instructive exposition, analysis and application of the character and history of one of the most striking persons and extraordinary series of impressive events recorded in the Sacred Volume. In the graphic language of Mr Colvin, "in the group of character depicted by Daniel, Nebuchadnezzar stands conspicuous. Like another admonitor pillar, but in the realm of thought, he rises at one time boldly from a basis of terrestrial splendour rarely equalled. Around that basis he profusely scattered the elements of wealth, luxury and sensual enjoyment. At another, the basis is de-olation. Those elements of magnificence and ruin concentrate their import in the deeply-graven inscriptions which mark the pillar. Let us try to decipher them by the light of Nebuchadnezzar's life." In this elevated strain the author proceeds to illustrate the entire story, as recorded in the sublime pages of the prophet, keeping in view throughout the profound lessons which it is so well calculated to bring home to every Christian heart. All the lights, derived alike from ancient history and modern research, are reflected in the discourse most effectively, yet unpretendingly. We wish the work success for another reason—its circulation will aid a charitable object in the reverend author's parish—an object which is the immediate cause of its being committed to the press.

A Treatise on Justification by Faith. By Paton J. Gloag, Assistant Minister of Dunning. Edinburgh: Paton & Ritchie.

We regard this treatise as of very considerable value; it appears to us to supply a desideratum in theological literature, and to belong to a class of works of which there are, we believe, by far too few. Every one must have felt the need there is of logical and readable statements of the great theological truths, as they are held by the Protestant Churches. We do not mean works of popular devotion; such works have their value, but there is no want of them. Neither do we refer to complete and scholastic expositions of theology. There is, indeed, great necessity for the labour of the clergy in this department; and much requires to be done before our theological literature can be regarded as in a condition so advanced and matured as almost any other branch of study. But there is a class of books, different from both of these, for which there is a necessity still more immediate—books appealing to the general reason of men, rather than to devotional feeling or scholarly erudition. Such works appeal to the great majority of readers and of thinkers; and there is no reason why they should not be at once clear, readable and theologically sound. We do not believe that religious truth can be sufficiently apprehended without considerable exercise of thought and inquiry; but, on the other hand, still less can we believe that a satisfactory and rational religious belief can be acquired only by the scholar, or is out of the reach of any man whatever who will sufficiently and earnestly give his mind to the subject. Yet, of works of this kind, the more popular and the greater number are not, to say the least of it, on the side of orthodoxy. A man's old religious belief, which he has gathered from the teaching of the clergy, must be razed from the very founda-

tion before he can accept the theological system of Maurice. There is great need, therefore, for such works unassuming plainly, and with logical force, the old orthodox doctrines of our Church. It is not right that there should be so vast a discrepancy between the doctrines delivered from the pulpits of our Established Churches and the able and more rational theological literature.

The treatise before us is an able work of the kind of which we have spoken. It contains a statement and argument, clear, comprehensive and logically consistent of the doctrine of Justification by Faith; undoubtedly the most important of all those religious doctrines which may be styled peculiarly Protestant. There is, besides, no doctrine of our Church with has of late been more formally or powerfully assailed; and we confess ourselves glad to meet which a statement of orthodox truth on the subject so well reasoned, without so reasonable and so free from bigotry and prejudice, as the work before us. It is a short work, indeed, considering the scope of the subject; there are other books which discuss the topic more fully, but these are not for the general reader, and are full of old and worn-out discussions, and we know of no work on the subject which is, on the whole, nearly so satisfactory as the treatise of Mr Gloag. The work is extremely condensed, there are practical appeals indeed, and we do not understand how a theological work could be without them; but not aimless or meaningless rhetoric; and in some portions the author has given us the result of his studies, rather than the fully developed process of reasoning. We think, indeed, that too great brevity is the main fault of the book; but a learned and valuable appendix ably discusses those points which appeared to the author to require fuller exposition than they could fitly receive in the text.

We regret we cannot afford space for quotations or for examination of Mr Gloag's arguments; but our readers will find that, both in style and matter, Mr Gloag's work will amply repay the most attentive perusal.—*Scottish Literary Gazette.*

WE commence in this issue the publication of the Annual Address to the Students of Queen's College at its opening. As is usual with the emanations from Dr. George's pen, it is powerful, vigorous and instructive, and will well repay perusal.

MORAL COURAGE.

THE heroic virtues, as they are called, have been greatly celebrated in all ages of the world. I need scarcely do more than remind you that a large portion of that ancient literature, with which you are made familiar in this place, is employed to unfold the courage and triumphs of the warrior, and, were it my aim specially to commend and illustrate this kind of heroism, I could do nothing better than direct your attention to the Epic productions of Greece and Rome. It is well known to every scholar that the wonderful genius of Homer, as well as that of some other poets, has thrown around military adventure a peculiar glory; nor can it be denied that some of these writers have set off the powers of the warrior with such fascinating charms as may be not a little dangerous to young and ardent minds. But the evil of this fascination is not, that it teaches men to be brave, but that it is apt to cherish a reckless ambition, which seeks its ends by bad means. I will not deny that the poetry to which I have referred may have been made subservient to this. The labours of genius have not always been consecrated to holy purposes; nor can it be doubted that the worst passions have sometimes drawn nourishment from the loftiest productions, as well as endeavoured to find in them apologies for the darkest crimes. Yet the well-informed do not need to be told that the martial poets of antiquity did not so much awaken and direct the warlike spirit of their age as celebrate the heroic deeds of the people among whom they lived.

Had the Greeks not been a warlike people, the Iliad would never have been produced, nor appreciated. I will not affirm that this class of writers—the same is true of certain historians and orators—have not contributed to keep alive the war-spirit among men. And I cannot but think they have got more credit, or, if you will, more blame for this than they have merited. Asia, as well as Europe, has had different epochs, warriors of insatiable ambition, who neither had nor required the stimulus of poetry and oratory. It is in fact on the unsophisticated multitude that martial poetry, as well as martial music produce their true effect. The ambitious conqueror does not need to go to the harp for his inspiration. With high selfish aims and ample means, he will find that in the boundless pride of his own heart.

I offer no apology for the poetry or oratory which has prostituted the sacred gifts of genius, to celebrate lawless ambition, or throw delusive charms around deeds of rapine and blood. Yet, why should it be forgotten that our great poets, Dramatic as well as Epic, if they have not always taught a sanctified courage, have nevertheless by sentiments of justice, honour, and a generous forbearance done much to refine and elevate the courage of the warrior.—We know something of what war has been; yet, possibly, we know but little what it might have been, but for the humanizing influences of those great and generous minds who have celebrated martial exploits. It were well if certain persons, who are carried away, not, as they fancy, by a seraphic benevolence but by a spurious sentimentalism, would bear in mind that some of the loftiest poetry in the Bible is employed in celebrating the deeds of brave men on the field of battle. And who will say that the courage of the warrior, when employed as the instrument of Heaven's justice, is not a very sacred thing? It is true, mere physical courage of itself, as it may be the attribute of very bad men, and is the attribute of many brute creatures, cannot be spoken of in unqualified admiration; yet in a world in which injustice and other forms of wickedness can only be put down by opposing force to force—that physical courage, which fits men for meeting bodily sufferings, and even death, in a conflict with the enemies of God and of order, is a very valuable quality. It were well, if this never were needed. But, for all practical purposes, we must just take men as they are. Now, assuredly, he is a very childish person who needs to be told that there is much of the selfish folly and injustice of the world which can only be met by opposing force on the side of right to force on the side of wrong. Hence the necessity of physical courage for some of the high ends of justice. The injustice that has no ear for reason, and no standard of conscience to which appeals can be made, must be assailed in such modes as it can feel, and smitten down by such instruments as can reach it. The wise and virtuous man who is unintentionally doing you a piece of injustice, and the midnight assassin, are not to be encountered by the same weapons. These views at once explain and vindicate the commendations in the Bible of military valor. The fact is, the enemies of right have no wrong done them when they are opposed by just such weapons as can most effectually resist their aggressions.

Where lawless passions and appetites employ brute force to accomplish their ends, physical courage is indispensable for the existence of society. A community of wise and virtuous men would require few laws for its safety and prosperity; but in a community in which thoughtless and unprincipled men are numerous the best laws become nullities, if there be no physical courage to make them effective. The truth of this becomes strikingly apparent, when we reflect on the relations of nations to one another. If it be true that national greatness of a sort has sometimes been acquired by dishonesty and violence, it is no less true that the highest form of national greatness never can be founded on violence or dishonesty, but rests to a great extent on the bravery of a people. By the arts of peaceful

industry men acquire wealth, and by wisdom and virtue secure liberty, yet without courage their liberty will soon perish, and their wealth become the prey of cunning and rapacious neighbours. Indeed all acquisitions are but triumphs after conflicts. Without some courage you will not fight your way successfully through an intricate passage in Horace, or a difficult problem in Euclid. Courage is indispensable for these peaceful battles, if you would aim at success; yet it is still more needful in order to defend the various precious fruits which patient toil has accumulated. When a people can show to the unprincipled and ambitious invader that they possess courage to make all sacrifices rather than submit to one unjust demand, the probability is, that they will either not be invaded, or the invader will be defeated. Sparta long retained its independence, because all men knew that, whatever the assailant might find at Lacedaemon, he would be sure, at least, to find many hard blows ere he could, by arrogance or injustice, carry off even a jot of the black broth. All the possessions of cowards lie at the mercy of the rapacious.

And, although there has been much tyranny in connection with true courage, yet, assuredly, it has been under the rule of brave men that the weak have enjoyed protection and any measure of real liberty. This to some extent was illustrated in ancient times under Greek and Roman dominion; but has in modern times received far more beautiful developments under British authority. No one can deny that the bravest nations have been the best masters—the most wise, just and, on the whole, most merciful in governing those under them. But on the other hand, as sound reasoning might infer, all experience abundantly proves that the domination of cowards is the most meretricious tyranny.

I have dwelt the longer on this, inasmuch as I think there is a tendency in our times to undervalue the importance of true courage; because it was long the fashion to overrate the heroic virtues; let us beware lest we go to the other extreme. The danger of this is all the greater from a notion that, in proportion as men depreciate the heroic virtues, they are sure to cultivate sentiments of justice and true benevolence. This is a great error. Woe be to the weak and the helpless when they fall under the suspicious malice of the mean and the cowardly. Know ye not that cowardly malice finds no security but in the utter destruction of the object it dreads; while the cunning, which it so artfully employs, leaves its victim little opportunity to resist, and hardly any chance to escape.

If mere courage of itself be no virtue, yet, assuredly, cowardice is a great vice, and the parent of many frightful crimes. That some of the darkest of these crimes spring from base selfish fears, and are perpetrated to prevent these fears being realised, cannot be doubted. Nor as little, that men from cowardly apprehensions have in the hour of peril abandoned the post of duty, and involved multitudes in certain destruction. For a man to rush into danger, quite out of the path of duty, or expose himself to harm for no worthy end, and from no right motive, is not rational courage, but rather the fierceness of a beast, or the phrenzy of a fool. Hence it is that the boldness of many is but mere thoughtlessness, or the blind fury of some dominant passion. Nay—and not to speak it paradoxically—may not the most terrible recklessness be but the extreme of cowardice. A man wants firmness to face poverty or shame before the world, yet has the reckless hardihood to rush into the presence of his God. The suicide is either an utter maniac, or he is the most guilty and pitiable of cowards.

That physical courage depends to some extent on physical constitution is as little to be denied as it is hard to explain. Without stopping to investigate a matter so obscure, we may, nevertheless, safely conclude that some men, from their bodily constitution, have natural advantages for boldness. This is indeed apparent from different states of body in the same man. Certain disca-

ses produce a temporary pusillanimity, and the candid observer would infer that this is characteristic of personal cowardice. This, I doubt not, accounts for some painful occurrences in the life of men who were known to be, in general, persons of great bravery. Unless we keep in mind the complex nature of man, we never can understand that wonderful law of action and re-action betwixt the physical and mental, which throws so much light on the nature and conduct of human beings.

And yet, after all, how mysterious is courage? How little does it depend on the mere bones and muscles of men, or on the general physical constitution of things? The ancient Romans, we know, were rather below than above the average stature,—the same may be affirmed of the Greeks, if we set aside the fictions of poetry and keep to authentic history. Yet how astonishing was the courage of both peoples. But the probability is, that Italy, as well as Greece, contains men now, physically as powerful as were the inhabitants of the countries when they respectively gave law to the World. The bone and muscle are still there, but the spirit of the Roman is gone. Italy is now—and the same thing may nearly be said of Greece—the abode of slaves, who either bow to crazy despots, or waste their strength in abortive ebullitions after a liberty which they can neither acquire nor preserve. The truth seems to be, that national bravery depends very much on the mental condition of a people, and on those insinuations which nurse great thoughts and virtuous emotions. Without all this courage in man will either disappear, or pass into mere savage ferocity.

And, again, how wonderful to think how the brave spoken word, or the heroic act of one man will communicate itself, like an electric spark, to a whole army. That little band that went on the forlorn hope to bar the gates of Europe against the despotism of Asia, was assuredly composed of brave men; yet who can doubt that the heroic words spoken by Leonidas made each bosom glow with a double portion of Spartan fire. In all the Scottish lines there was not a man—the meanest Gillic—that saw the battle-axe of Bruce descend on the head of the English Knight, who was not, from that moment, an invincible hero. No thought of defeat after that. It might or might not be wise in the leader of an army at such a crisis thus to expose himself, yet all the Scottish host must have felt through that short summer's night that the crash of that battle-axe had decided the fate of the field of Bannockburn. How mysteriously does man influence his fellow-men; by a single word or act he may amble or he may debase multitudes.

You see that, on the whole, I think courage a valuable quality in such a world as ours. But then, gentlemen, it must be calm, manly, rational and virtuous; it must indeed be like charity, "capable of bearing long and of being kind." It must be the courage that can face danger when it comes, but never courts it; the courage that never boasts of its deed, but is amply satisfied when injustice is repressed and misery alleviated. He that has this courage is too just to trample on the weak, and too brave to injure any creature. The truly courageous is no bully among his companions, but a peaceful, kind-hearted and genial man. It were, however, to take a narrow and mistaken view of the courage. I recommend, were you to suppose that it only finds a suitable field when in conflict with the wickedness of men. It may not be questioned that it is often as strikingly exemplified in the conflicts which the scientific enquirer has to go through in overcoming those obstacles in nature which lie in the way of his researches. The courage displayed by Franklin in his first journey to the Polar regions, and no doubt also in his last, as well as by Parke in Africa, was equal to anything ever shown by the bravest soldier. And who can think of Columbus going forth on that strange voyage of his, with these three poor barks, without feeling convinced that there was not in all Europe a bra-

ver soul than that Genoese mariner? But, indeed, the courage of many travellers and navigators fills one with admiration; nor is this lessened when we reflect that these men bravely encountered the greatest dangers that human knowledge might be increased, and the domain of science and civilization widened. The ancients *deified* courage in one of its forms. Now, while we look with horror at the impiety of this, and with sorrow at its consequences, yet let us never fail to regard true courage in *all its forms* and in all its beneficial labours with that sincere and rational respect which is due to one of God's precious gifts.

But it is now time to direct your attention more especially to MORAL COURAGE, which is really the *apple* I am anxious to explain and press home to your consideration. If moral courage *is*, under peculiar circumstances, modified slightly by physical causes, it is never-the-less plain that it depends chiefly for its strength and efficient action on the condition of the mind; for, very plainly, the courage that enables a man to advance through great difficulties and trials on the path of duty, or to stand firmly and calmly at his post in the midst of dangers, must draw its strength from some of the highest principles of Heaven and deepest feelings of the human breast. Under the impulse of some strong passion the ignorant or vicious may perform, occasionally, deeds of extraordinary daring, and even manifest wonderful self-denial; but it is only the man, whose mind is enlightened by true wisdom, and whose conscience is influenced by divine principles, that can manifest a consistent and lofty moral heroism. Such a man is a true moral hero, because the champion of what his science tells him *is the right thing*; hence he is emphatically the soldier of that God who is the King of righteousness. You need to ponder it well, gentlemen, that by your thoughts, words and deeds you are ever fighting on the side of right under the God of light, order and justice; or on the side of wrong under the Prince of darkness. The man of moral courage is the man "who fights the good fight." Moral cowards are traitors to the best interests of their fellow-men, and, little as they think of it, false to their own highest interest, and, what is comprehensive of all, they are traitors to God. To triumph in the warfare against wrong is to be victorious on the side of right. I do not affirm that either extensive information or high mental accomplishments are indispensable to moral courage; yet, for this, there must at least be some measure of that knowledge which constitutes the elementary truths of a vigorous faith. As far as the mind possesses this, the conscience can draw nourishment from it for moral courage. The heroes of whom the world stands so much in need, are such as at all perils will strive to beat down and utterly destroy moral wrongs, and at all hazards will struggle to sustain moral rights. Is not this indeed man's great battle in life? Nay, rightly considered, does it not involve the whole conflict between Heaven with its justice and love on the one hand and Hell with its injustice and misery on the other? But then, to fight this battle *wisely and well*, men must know what these rights are, to which I have referred. It is a melancholy reflection, that moral Quixotes, in what department soever they labor to correct wrongs, will only be laughing-stocks to the wise, and in the end make "confusion worse confounded."

All rights are either personal or social, or are the rights of God, which plainly take in all. A thing is wrong, just because opposed to one or other of these rights; or, to express it more definitely, that is a wrong and ought to be resisted which is opposed to the perfections of God or His law. You perceive, then, that the moral hero is really struggling to sustain all the claims of the government of God in its principles and operations. He feels that, to do this, no sacrifice can be too great, nor can it ever be inappropriate. He knows that, as a creature, he is not his own but God's; and, as a redeemed creature, he feels

himself powerfully constrained to consecrate all that he has to the honour and service of his God. Hence he who understands the rights that God has in him, and the rights which God by promise has given him, will be ready to do or bear whatever his heavenly Father requires of him. The mercy of God in *all its aspects* furnishes the most powerful motives to redeemed men to be devotedly on the side of Heaven. If a man sees clearly his relations to God, and gracious relations of God to him, he must feel it to be the height of injustice to do what is wrong. For the wrong thing done by man is ever a violation of some right of God. The principle I wish to establish thus acquires an intense significance; inasmuch as, on the ground we take, no man can be a moral hero, who has not a clear and profound faith in *all the claims of justice*. But, these claims steadily and sternly commanding the assent of the understanding and the homage of the heart and conscience,—in that man there is a never-failing element for moral courage.

The moral coward is *essentially unjust* and dishonest; unjust to God, and then dishonest to his fellow-men. Let no one wonder that a man has become utterly hollow, and is the creature of mere pretences, who has played falsely with the sacred claims of justice. Oh, my young friends, it is a fearful thing to be unjust. A man under the influence of some dominant appetite or passion may fall sadly; yet despair not of that man, if he retains something like a clear view of the claims of justice, and trembles when these claims are rung in his ears. But, alas! when conscience gets so debauched as to what is just that a man "calls light darkness, and darkness light," then it may be feared that the very foundations of his moral sentiments are all out of joint—are all broken-up. In a word the man of moral courage must in the fullest sense be a just and honest man. This sense of justice is the first element of his strength.

But, although a sense of justice is indispensable, it is not the sole quality that makes-up moral courage. Indeed this, when fully developed, may be regarded as a sort of general out-come of many virtues and graces. And hence I would remark that, in addition to unbending honesty of purpose, there must be great reverence for the government and laws of God, and for all that is good in these sacred and civil institutions which God has given to man. Out of this comes the heroism that makes men famous as patriots in the cause of liberty; but, more famous still, as martyrs in the cause of Divine Truth. The false is ever at work. And I will not affirm that that God, "who can bring good out of evil and make the wrath of man to praise Him," has never brought good out of spurious patriotism or pseudomartyrdoms. Yet it is plain that the moral courage, which has been directly and in the highest degree beneficial to the World and the Church, is that which has sprung from a pure reverence for truth. It is thus that the simple reference, which many Christian martyrs have shown for what their conscience told them was truth, secures our highest admiration. It has happened not seldom that these noble witnesses could not defend with logical skill the testimony which they gave. But, although they could not argue with the art of the dialectician, yet they could die with a bravery becoming God's witnesses for truths which they believed. This they could do well. But, of all things, that of equivocation was the one which they could by no possibility do. O! it is grand to contemplate these simple men and women with the Boot, Thumbkins and Gibbet before them, standing with sealed lips, when a single equivocation would have saved them from torture and death. Their enemies called this obstinacy. Angels must have called it the sublime of moral heroism, and, when they returned to Heaven, would rejoice to proclaim that there were yet on earth souls faithful to the God of truth.

To be continued!

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