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The Presbyterian.

A MISSIONARY AND RELIGIOUS RECORD
OF THE



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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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No. 5, May, 1855.

VOLUME VIII.

Price 2s. 6d. per annum.

THE CHURCH IN CANADA.

MEETING OF SYNOD.

*The Synod appointed their next Meeting to be held in St. Andrew's Church in the City of Montreal on the last Wednesday in May, (the 30th), one thousand eight hundred and fifty five years, at 11 o'clock in the forenoon."

With reference to the foregoing notice, we are requested to state that, as many of the members of our Churches here are desirous of extending their hospitalities to such Ministers and Elders as may feel disposed to accept of them, and who may not have personal friends in Montreal, Clergymen and Elders purposing to attend the Synod and willing to accept of this cordial invitation, dictated as well by personal respect as by respect for the office which they fill, are respectfully requested forthwith to intimate their intention to any of the following Elders, Messrs. Benny and MacIntosh (St. Andrew's) and Messrs. Gibson and Greenshields (St. Paul's), in order that the necessary arrangements may be made and notified to such Ministers and Elders previous to their leaving home. It is trusted that this announcement will be received in the kindly spirit in which it is made, especially as such an event as that recorded in our March number illustrates forcibly its necessity and advantages.

EDUCATION FUND.

Stratford per Rev. W. Bell, 0 13 10
in addition to former contribution.
Pro H. ALLAN.
W. E.

FRENCH MISSION FUND.

Rev. J. B. Mow at, Niagara, £4 16 2

MINISTERS' WIDOWS' AND ORPHANS' FUND.

CONGREGATIONAL COLLECTIONS.

L'Original and Plantagenet, per Rev. A. Bell,..... £3 0 0
Huntingdon, per Rev. A. Wallace,..... 3 0 0
Donation, R. B. Somerville, Esq., M. P. P..... 1 5 0
Pickering,..... 3 15 0
Mono,..... 1 0 0
Mulmur,..... 1 0 0
Toronto, additional,..... 5 5 0
Russelltown, vacant,..... 8 0 0
Do. do..... 1 8 0
Kitley, per Rev. D. Evans,..... 1 0 0
Beechbridge, per Rev. J. Macdonald,..... 3 0 0
Woodstock, per Rev. F. P. Sim,..... 2 0 0
Binbrook, per Rev. Wm. Johnson,.... 0 12 3
Saltfleet, per Rev. Wm. Johnson,.... 1 5 6
Cote St. George, per Rev. Aeneas McLean,..... 3 0 0
Williamsburgh, per Rev. T. Scott,.... 3 5 0
Lancaster, per Rev. T. McPherson,.... 3 0 0
Otham, C. W., per A. R. Robertson,..... 3 0 0
Treasurer..... 3 0 0
Melbourne, per Rev. T. Morrison,.... 1 10 0
N. B.—In regard to the foregoing list it is proper to state, that it should have appeared in the April number but, was sent in too late.
Scott and Uxbridge, Rev. Mr. Cleland, 3 0 0
Goderich, Rev. A. McKid,..... 4 6 3

Hornby, Rev. W. Barr,..... 1 0 0
Kingston, Rev. Dr. Machar,..... 20 0 0
JOHN GREENSHIELDS,
Treasurer pro tem.

PATRIOTIC FUND.

Seymour, per Rev. R. Neill,..... £18 8 0
Additional,..... 0 15 0
Osnabruk, per Rev. R. Dobie,..... 10 0 0
Scarboro,..... 31 8 6
Mono,..... 2 15 0
Lachine, per Rev. Mr. Simpson,.... 28 3 0
St. Georgetown, per Rev. J. S. Muir, 21 0 0
Packenham, per Rev. A. Mann,.... 19 0 0
Nelson and Waterdown, per Rev. G. Macdonnell,..... 12 10 8
Esquesing, per Rev. P. Ferguson,.... 9 15 0
Ditto per other friends,..... 2 15 0
Renfrew, per Rev. J. Thomson,.... 12 14 4
Beauharnois, per Rev. Mr. Haig,.... 14 17 6
Valcartier, per Rev. D. Shanks,.... 6 0 0
Dalhousie Mills, per Mr. Cattenach, 10 15 0
Scott and Uxbridge, per Rev. Mr. Cleland,..... 16 0 0
Saltfleet, per Rev. W. Johnson,.... 11 5 0
Binbrooke, per Rev. W. Johnson,.... 5 0 0
Belleville, per Rev. A. Walker,.... 9 1 9
Montreal, St. Paul's, per Rev. Dr. McGill,..... 15 10 9
Pickering, per Rev. P. McNaughton, 26 5 0
Ormsdown, per Rev. J. Anderson,.... 2 0 0
Galt, per Rev. H. Gibson,..... 18 0 0
Queenston, per Rev. J. B. Mowat,.... 2 15 0
Woolwich, per Rev. J. Thom,..... 7 0 0
Toronto, per Rev. J. Barclay,..... 12 0 0
Lancaster, per Rev. T. McPherson,.... 40 0 0
Montreal, St. Andrew's, per N. McIntosh, Secs. Clk.,..... 80 1 3
H. RAMSAY, Treasurer

The Treasurer thinks it right to intimate that the greater number of remittances were accompanied by statements that the members of the

various Congregations had previously contributed to the same object through other channels.

The lists will not be closed till Saturday, 7th July.
H. R.

SYNOD OF CANADA,—JEWISH AND FOREIGN MISSION OF THE CHURCH OF SCOTLAND.

Amount formerly noticed,..... £37 2 6
Fergus Congregation, St. Andrew's Church, by A. D. Fordyce, Esq.,... 1 10 0
John Mowat, Treasurer for the Scheme.
Kingston, 23rd April, 1855.

GENERAL ASSEMBLY'S INDIAN MISSION.

The Annual Contribution of the Congregation of St. Paul's Church Montreal to the General Assembly's Indian Mission Fund amounts to £41, being £16 13s. 4d. more than the £24 6s. 8d. Currency or £20 Stg. which this Church has for some years past remitted for the maintenance of two native Teachers or Catechists in Calcutta.

DIED.

At Williamstown, Glengarry, on the 21st March, the Rev. John MacKenzie, in the 64th year of his age, and the 36th of his ministry at that place. With an ear ever open to the tale of woe, a heart ever feeling for distress, his liberality knew no bounds but the limits of his means. In him the widow has lost an advocate, and the orphan a friend. Strongly attached to his native land, and to that Church of which he was a minister, he suffered no narrow partialities to restrict his benevolence, no doctrinal differences to retard his active charity. Of him it may truly be said that, following in the footsteps of his Lord and Master, "he went about continually doing good."
—*Montreal Gazette*.

CONGREGATION OF GALT.

We learn from one of the Trustees of St. Andrew's Church, Galt, that on Sabbath, 25th March, after an appropriate and very eloquent discourse by the Rev. Hamilton Gibson from the words, Isaiah ii. and 4th, "And they shall beat their swords into ploughshares, and their spears into pruning-hooks: Nation shall not lift up sword against nation, neither shall they learn war any more,"—the collection in behalf of the Patriotic Fund amounted to £18 c'y.—*Galt Recorder*.

PATRIOTIC FUND.—We have much pleasure in stating that the Presbyterian congregation (Dr. Machar's) in Kingston, Canada West, has collected the sum of £32 5s. for the Widows and Orphans of our Soldiers in the Crimea. This is in addition to the private subscriptions of the members of the congregation, and to the general collection ordered by the Synod. It is a substantial proof of the lively interest taken by our friends in Canada in the welfare of the country of their forefathers.—*Edinburgh Post*.

BEECH-RIDGE CONCERT.

A Concert of Sacred Vocal Music, in connection with the Beech-Ridge Singing School, was held in the School-house on Friday, 16th March, in the evening. The room was well filled at the proper time, many having come from a distance over very bad roads rather than not be present on the occasion, which speaks much in their praise. The Rev. Mr. Macdonald (Presbyterian Minister) was unanimously elected President, and Mr. John Anderson, Vice-President, of the meeting. After an address from the Chairman, in which he explained the object of the Concert,

namely, the promotion of good singing in the house of God, and, having spoken of the utility of Vocal Music, and the great need that all should cultivate the art of singing in order to the better performing of that much esteemed part of Divine worship; the Choir, led by Mr. W. H. E. Martin, teacher, of St. Remi, commenced the performance of a variety of selected tunes and pieces of sacred music, which received the general approbation of the audience. During the intervals occupied by the singers, as a resting-time, speeches of a very profitable and entertaining nature were delivered by Messrs. John Anderson, sen., W. J. Bursell, jun., G. Bursell, sen., and others, on the science of Music; showing its usefulness, beauties, effects, &c. Mr. G. Bursell dwelt lengthily on three heads—namely, Music in its natural, intellectual or artificial, and moral state. He also proved the perpetuity of Music from Scripture. An explanation of musical characters was also given by Mr. Martin. Refreshments were handed round about 10 o'clock, in a manner highly creditable to the managers and their assistants. The Concert ended at 11 o'clock every one going away from the first assembly of the kind ever held at Beech-Ridge well pleased and satisfied. On Monday evening following the members of the Beech-Ridge Singing School presented Mr. Martin, their teacher, with the handsome sum of \$23, with an address by Mr. John Anderson, to which he replied by returning thanks in a suitable manner, mentioning, also, a similar testimonial of their appreciation of his labours which he received a year ago.—*Montreal Gazette*.

GERMAN AND NORWEGIAN CHURCHES.

We learn from the ensuing extract that a German Church is about being formed in Toronto. In Montreal, a few months ago, such a congregation was formed, and the services of a Lutheran Clergyman obtained. At Quebec also, where a number of Germans have settled, it is desirable that a similar effort should be made. We lately heard with interest that a number of Norwegians, settled in Quebec, had commenced assembling together stately on the Sabbath in the School House attached to St. Andrew's Church (the Rev. Dr. Cook's.) for Divine worship, conducted in their own language by one of their number. We learn that their service was somewhat similar to our own, and that the effect of the Norwegian services was peculiarly striking. We trust that these strangers in a strange land will be encouraged to persevere, and that the humble meeting of 70 may prove the nucleus of a Norwegian Protestant Church. They deserve as they will doubtless receive such assistance as the Rev. Dr. Cook can afford them.

The number of Germans in our city has increased very much of late, and we are glad to learn that something is being done for their spiritual interests. A small number of them have formed themselves into a Protestant Church and are meeting every Sunday in a room in the basement of the Temperance Hall for Divine worship in their own language. They expect to have a stated German Minister in the course of the ensuing summer, who will at the same time attend to the numerous German immigrants who are passing through every year, and many of whom were dying in our hospital last summer. They are now anxious to obtain a site for a Church and the means of building a place of worship; but as nearly all of them are poor, earning their daily bread by the labour of their hands, they have to look for assistance to their brethren of other Prot-

estant Churches, and their object, is not to build up a sect or party, but to have the Bible truth, for which Luther and the other reformers contended, preached to them in their own language,—being unable to understand a sermon in the English language, they feel confident of the sympathy and liberality of their English-speaking brethren, whose interest it is, moreover, that these foreigners should not grow careless to religion, which must be the consequence if they are neglected.—*Toronto Colonist*.

THE FAST DAY.—To-morrow is appointed by the Government to be set apart for general "Fast and Humiliation and Prayer to Almighty God for the success of our arms "in the present war" with Russia. In this respect the Canadian Government has followed the example set by the Imperial Government, and it were well if that day is as religiously observed in Canada as, the accounts by the "Baltic" informed us, Wednesday, the 21st of March, was in the Mother Country. In times of great troubles and trials it is meet and right for a Christian nation to pause in its career, and fall down before the Throne of God to ask for direction and help; and therefore the proclamation of the Governor General ought to receive the approbation of the people in the best form, in that its injunctions are generally observed.

The people are asked to fast and pray for the success of the Allied arms. The infidel and the blasphemous, and those who believe the cause of the Allies an unjust one, will scoff and sneer at such a request, as the prayers of the British army before the Battle of Alma were ridiculed and scoffed at by some. But it will be other with those who believe that the cause of the Allies is a sacred one, and who are accustomed to believe with Christian faith that the finger of God may be manifestly traced in the rising and falling and the career of nations; those, while they hold human exertions are necessary, still hold to the duty of prayer, and will offer it up to-morrow.—*Montreal Gazette*.

With reference to the sums contributed by our two City Churches to the Patriotic Fund, liberal as they are, we consider it right to extract the following letter and notice, especially as the sentiments enunciated are of general interest, and at the same time to state that at St. Andrew's Church there was a previous collection for the same object, amounting to £19 c'y., and that the St. Andrew's Society of Montreal, which is chiefly composed of members of St. Andrew's and St. Paul's Churches, had already remitted to the Fund £300 stg., so that the present collections are supplementary gleanings. We rejoice in the liberality evinced by our brethren of the congregations in various parts of the Province.

ST. ANDREW'S CHURCH.

To the Editor of the MONTREAL GAZETTE:

SIR,—In announcing Divine worship on the Fast Day I forgot to intimate that a collection would be taken in behalf of the Patriotic Fund. Would you be so good as to insert in your paper the ensuing notice, which my forgetfulness renders necessary.

I am; yours truly,

ALEX. MATHIESON.

Montreal, 16th April, 1855.

There will be public worship in St. Andrew's Church on Wednesday next, at 11 a.m., and 3 p.m., a day, by Her Majesty's Proclamation, to be observed as a day of Humiliation and Prayer.

In accordance with the resolution of Synod of 11th January last a collection will be taken up after each service in aid of the Patriotic Fund.

Dr. Mathieson is aware that the greater number of the members of St. Andrew's Church have already liberally contributed to that Fund. From them no more is to be expected than what their generous sympathies with the sufferers and their own patriotic feelings may dictate, as a supplemental contribution. Yet he hopes to be able to adopt in its spirit the language of Gideon to the chiding Ephraimites:—"Is not the gleanings of the grapes of Ephraim better than the vintage of Abi-ezer." He is persuaded that there are others who have not yet had an opportunity of contributing to that noble charity, and are disposed to "chide with him sharply," saying, "Why hast thou served us thus, that thou calledst us not," to discharge a sacred duty. They will have an opportunity of doing so on Wednesday after Divine service, and he would press the obligation on them to contribute to the Fund from a grateful sense of their own security, which, under God, arises to some extent from the generous sacrifices of the army,—by appealing to their loyalty, to their patriotism, and, above all, because it is a sacred duty, and a delightful one, thus to contribute to so noble a cause as the relief of the widows and orphans of our gallant soldiers.

THE PROVINCIAL FAST.

We are rejoiced to state that this day of humiliation and prayer, the 18th ultimo, was very generally observed in this city—places of business being closed, and services being conducted in all the Protestant Churches. In the Jewish Synagogue also, that people assembled. In the Roman Catholic Churches we learn also that High Mass was celebrated, so that the whole community with an unusual concord united in observance of the day. We understand that it has been likewise generally kept in a becoming manner throughout the Province. We are indebted to the columns of the Montreal Gazette for the ensuing condensed summary of a powerful discourse delivered by the Rev. Dr. Mathieson on that day.

ST. ANDREW'S CHURCH MONTREAL.

In this church the Rev. A. Mathieson, D. D., preached to a large assemblage a very powerful and eloquent discourse—as is his wont—from the text Isaiah 58 chap., 6 verse:—

"6.—Is not this the fast that I have chosen? to loose bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?"

"7.—Is it not to deal thy bread to the hungry, that thou bring the poor that are cast out to thy house? When thou seest the naked that thou cover him: and that thou hide not thyself from thine own flesh?"

The Reverend Doctor, in opening, alluded to their being that day assembled in the house of God in conformity with the Royal Proclamation to observe the day as a day of general fast and

humiliation—of prayer to Almighty God for the success of Her Majesty's arms in the great struggle in which she is engaged for the defence of the liberties of her people and of the civilized nations of Europe; and for prayer for the speedy attainment of an honourable and lasting peace. He referred to his people having voluntarily assembled for a similar purpose on a previous occasion, and expressed his earnest prayer that the Hearer and Answerer of supplications would graciously listen to their prayers, and with His free Spirit enlarge their hearts, and purify and cherish those holy and generous sentiments, and that active beneficence, in which He himself had declared that the acceptableness of the Fast consisted. The preacher then referred to the violations of good taste and the levity with which such appointments as that of that day had been ridiculed, and to the philosophic gravity with which such means had been recommending for averting human calamity as human wisdom would naturally select and human power apply. He specially alluded for the answer given by the then Home Secretary, Lord Palmerston, to the respectful application of the Presbytery of Edinburgh for the appointment of a day of prayer and humiliation in a time of national calamity. He also had not entirely out of view certain flippant imitators among those who conduct our public journals. It was painful to think that such sentiments should emanate from one holding so high a position among the counsellors of a Christian nation, but it was disgusting to peruse the feeble remarks of men who, desiring to be teachers of public morality, and guides of public opinion, understood "neither what they say nor whereof they affirm." There are many who laugh to scorn the idea that God exercises constant and immediate control over the affairs of men, and that every act, both in its operations and consequences, is determined by Him. They may, indeed, acknowledge that God is the Creator, and in a certain sense the Governor of the Universe; but, instead of regarding Him as continually upholding all things, and by constant and repeated acts bringing about whatever comes to pass, they look to Him through the medium of second causes, they put far from them Him in whom they live and move and have their being, and account for the various phenomena, both in the spiritual and material world, not as the result of His immediate agency, but as the necessary effects of the constitutional laws which He imposed on all the works of His hands when He formed them by the word of His power. This is the philosophy of men, but not that of the Bible, nor that of experience. Were the operations of Providence attended to, it would be seen that in innumerable instances the course of events was by a supreme invisible power so directed as to accomplish some great step in the progress of human affairs, with which they seemed to have no immediate connection. Besides, the ground which such philosophy assumes involved the philosophical absurdity that matter could act independently of intelligence, or that creatures could exist without the immediate and constant support of Divine power. Nor could it be conceived how the great ends of the Creator, in giving being to things animate or inanimate, could be served amidst the multiplicity of subordinate agencies employed unless the Almighty Himself guided and directed all things. If the Bible be received as the Word of God, not a doubt could be entertained that God ruleth in the kingdom of men. Its declarations were clear and explicit. He is the gracious Author of all blessings. Adversity cometh from Him alone. Severe dispensations are by God's command. When war or famine or pestilence break upon a nation, God sent them forth. When arrested, it is at the very time he appointed, and the cessation is not brought about by the counsels, or the decision, or the energies of men, but by the sovereign fiat of the Lord God of Hosts. The Divine Government being essentially beneficent, such visitations may prove the most significant tokens of mercy and love. It is only in the light which the Gospel sheds that we can thus contemplate them. Events may fall out

contrary to our expectation, darkness might in human sight invest the Divine procedure, yet there is the most perfect harmony in the operations of Providence and Grace. It may be with some gracious intention that God hath permitted the sad disasters; which have befallen. The lives of so many brave men may be the immense price paid, but, if the result should prove the extension of Christ's kingdom over the World, and the spread of Christian light and liberty to all mankind, how noble the sacrifice by which it was achieved. If the views of Divine Government he had enunciated were correct, if God alone is the Ruler of the nations, then the national calamities are loud and importunate calls to national humiliation and prayer—to return to the allegiance of Him whose authority they had denied. There cannot be two opinions among those, who receive the Scriptures as the Word of God, as to the beneficial results of every act of recognition of the Divine supremacy; and, when life's drama had drawn to a close, it would be found that the prayers of the righteous had been of incalculable magnitude as subordinate agencies. There had been much idle talk about the appointment of Fasts. "Why," say the the wise men of the world, "sanctify a Fast, and call the inhabitants of the land together to cry unto the Lord, when you ought to be up and doing, to put forth your own energies, and depend on your own exertions." This may be plausible, but is founded on an assumption inconsistent with the true nature of religious solemnities. Fasting in the Scripture term is an act of deep humiliation before God, a solemn acknowledgement of His supremacy, and our dependence on Him, accompanied with confession of sin and prayer for pardon. Under the Jewish economy it was accompanied with rigid abstinence from food, and many external indications of profound sorrow. Under the Christian economy it ought not to be burdened with ceremonial austerities; the worship the Lord requires is in spirit and in truth. Christian fasting is more of a spiritual than a bodily exercise; its effects the practical exercise of the holy feelings it cherishes. The prophet in the text beautifully portrays it. Taking, then, the Scriptural view of the matter in the trying circumstances in which the empire is placed, is it not a duty to come before the Lord and ask His gracious aid, because that He, and He alone, can give success to the fleets and armies of our sovereign. In times of national calamity humiliation is a duty. It is not patriotic or Christian to shift the responsibility to others; all are to blame, all enough to be humbled. Public acknowledgement of God's sovereignty is a national duty. What was the spirit and temper of the national mind? The fleets went forth in nobler array and higher equipment than any that ever before swept the seas. Men of courage and tried naval skill commanded them, and the nation looked proudly on. It thought of Nelson and former glories, and felt confident in the security of the wooden walls, and that a good account would be given of their work when the enemy dared to meet them. Did the nation then think of God? The fleet went forth. The enemy refused to meet them in open sea—a summer spent inactively, and they returned. The nation is humbled, and reluctantly the cry is extorted from her—"The hand of the Lord hath done this."

But her armies went forth to battle in noble array. In the conviction that all had been done that could be done to preserve peace, and that the nation was forced into the struggle for the defence of her oppressed ally, and of the liberties of the nation, they went forth resolved to do their duty whatever perils or sufferings might befall. Well might Britain repose her confidence in her warriors, who, to their hereditary valor and high aspirations, added the consciousness of a righteous cause. Proudly did she look on, as troop after troop defiled and high and bright rose her hopes as she dreamt that her sons would add new laurels to her brow. If one commingling feeling of distrust was there it was that the master spirit—the noble patriot, was not there to marshal them. But under the leadership of one who had been the companion of

her Wellington, the army went forth, and the nation proudly gazed. She trusted in her ancient prowess. But did she then trust in Jehovah, who covereth the head in the day of battle? Her armies event forth, but it was to meet with disaster and death. On the perilous steps of Alma, the foe was driven before them. In the deep ravines of Balaklava, and on the heights of Inkermann, their valour was nobly shown. But in spite of courage, constancy and daring, they have been wasted with disease and privations, till thousands made their last beds on the cold earth, with the drifting snows for a winding-sheet. What patience under these trials?—What submission does the camp present?—A spectacle of true heroism. But what a sad demonstration of the weakness of man? Truly God has humbled us, His hand hath smitten us,—let us acknowledge our errors with humility, and crave His forgiveness. If God has chastised, it has been in mercy. Had all gone well, what would have been the result? In the proud self-dependent spirit, in which the nation entered into the contest, would she not have claimed the victory as her own? Britain has an important mission to perform, and glorious will be her reward, if she do it earnestly and faithfully. It is the noble work of giving liberty to the nations, and by the moral purity and elevated religious principles of her children, showing forth the transforming power of the Gospel of Peace, and to reflect in the kingdoms of the East the light which first from thence illumined the darkness of the Western world. As an instrument in God's hand she must know her position, and that her strength is in the Lord. Time would not permit his then more fully showing that an act of national humiliation is an act of national worship of the Living God. That it implies at once a public and irrevocable acknowledgement of the Divine supremacy and overruling power, and the practical discharge of every duty which such a recognition imposes. That in fact it furnishes the strongest—the only efficient motive to the discharge of these duties—that there be preserved on the mind a constant sense of dependence on God.

In conclusion, he appealed in warm and earnest terms to the sympathies of the congregation, calling upon them to contribute liberally to the supplementary collection in behalf of the Patriotic Fund about to be taken up. We learn that the collection, being the second in this Church, amounted to £30 1 3 currency.

THE CHURCH OF SCOTLAND.

On Monday last, the 7th inst., the Senatus of the College of Glasgow unanimously conferred the degree of Doctor in Divinity upon the Rev. Peter Chalmers, Abbey Church, Dunfermline.

STIRLING CASTLE.—The Rev. Dr Rogers has been appointed by the Right Hon. the Secretary-at-War chaplain to the garrison of Stirling Castle, vacant by the death of the Rev. Robert Watson.

THE WAR.—The first of a few sermons on the War was preached in Portobello Chapel on the evening of Sabbath last by the Rev. Dr Macfarlane of Duddingstone. The church was crowded in every part. The Rev. Mr. Blackwood concluded with a short address and prayer.

The Rev. Dr Cumming, of London, has responded to an invitation by the University Missionary Society to visit Glasgow, preach their annual sermon, and deliver two addresses on subjects intimately connected with the one absorbing theme of public interest—the War.

A GOOD EXAMPLE.—A collection was made on Sunday in the parish church of Larbert on behalf of the Patriotic Fund, and we understand that it amounted to the handsome sum of £110, 10s. We hope many of our country parishes will follow the example set by Larbert, which is distinguished for the liberal

manner in which it supports the Missionary Schemes of our Church, and other benevolent objects. A short time ago it sent out nearly £10 to the Waldensian Church at Genoa.

A lady has sent to the Rev. Dr. Craik, of St. George's, Glasgow, the sum of one hundred pounds, "for the following Schemes, &c., of the Established Church of Scotland":—

The Education Scheme.....	£20
The Home Mission.....	20
The Colonial Scheme.....	20
The Jewish Mission.....	20
The China Mission.....	20

£100

Edinburgh Post.

CLERICAL PRESENTATIONS.

The Queen has been pleased to present the Rev. William Montgomerie Walker to the Church and parish of Dailly in the Presbytery of Ayr, vacant by the death of the Rev. David Strong.—The Queen has also been pleased to present the Rev. George Stewart Burns to the parish of Urr in the Presbytery of Dumfries.

The Right Hon. the Earl of Seafield has issued a presentation in favour of the Rev. John Clarke, of Grantown, to the church and parish of Knockando, vacant by the death of the Rev. F. W. Grant.—The noble Earl has at the same time intimated his intention of appointing the Rev. Alex. Milne, Drainie, to the Church of Grantown.

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

CLERICAL PRESENTATIONS.—The Rev. Thomas Leishman, M. A., minister of Collace, and son of Dr. Leishman, of Govan, has been presented to the parish of Linton in the county of Roxburgh by R. K. Elliot, Esq. of Clifton.—Lord Fife has complied with the wishes of the parishioners of Crimond and appointed the Rev. Mr. Irvine, at present minister of Peterhead, to that church, vacant by the death of the late Mr Boyd.

DUNBLANE.—The presentation of the Rev. James Boe, the respected minister of this parish, to the Parish of Durrisdeer, which was gazetted some weeks ago, having created a deep feeling of regret among all classes of his parishioners, a petition against Mr. Boe's translation is likely to be presented to the next meeting of Presbytery. The petition has already been numerously signed by heritors, elders, and parishioners.

DUNBLANE.—MEETING OF PRESBYTERY.—At the meeting of Presbytery on Tuesday last commissioners from the Presbytery of Penpont appeared to prosecute the translation of the Rev. James Boe, minister of Dunblane, to the Parish of Durrisdeer. A petition strongly objecting to the translation, and numerously signed by heritors, elders, and parishioners, was at the same time laid before the Presbytery, and Mr. Boe having stated that under these circumstances he felt himself constrained to leave the matter entirely in the hands of his brethren, the Presbytery, after grave deliberation, unanimously refused to sanction the translation.

THE WAR FAST.—Wednesday, according to Royal Proclamation, was observed as a day of humiliation, fasting and prayer, all denominations, so far as we could learn, conforming. The Lord Provost, Magistrates, Deacon Convener of the Incorporated Trades, Town Councillors and other officials, attended Divine service in the High Church. The Rev. Mr M'Letchie preached before them

an eloquent and highly appropriate discourse from the third Psalm, the whole of which he adopted as his text. The Churches generally were well attended.

SUDDEN DEATH OF A CLERGYMAN.—On Sunday the Rev. Mr Brydson, the respected minister of Kilmalcolm parish, officiated at both diets in his own church, and at about six o'clock on the afternoon of the same day he died suddenly of apoplexy at his manse. Mr Brydson, who was much esteemed by his parishioners, was the author of a volume of very sweet poetry, among which are several Scotch songs that have since become deservedly popular.

DEATH OF THE REV. P. MYLES, MONIFIETH—It is with sincere regret that we have this week to record the death of this truly excellent minister of the Gospel. After a painful and protracted illness, which he bore with Christian patience and resignation, Mr. Myles was released from his sufferings on the evening of Saturday last. It is little more than twelve months since he was admitted minister of the Parish of Monifieth, to which he was called by the unanimous voice of the people. During his short ministry there, however, he had endeared himself to his flock by the earnestness of his pulpit appeals, and the assiduity of his week-day visitations from house to house. Mr. Myles was characterised by great modesty of deportment, and humble devotedness to the work of the ministry. His discourses were plain, practical, and earnest, suited alike to the highest and the humblest capacity. During the two years of his incumbency as minister of St. David's Church in Dundee he had established a well merited popularity, and had gathered around him a numerous and attached congregation. Among the last times he ever preached was on the occasion of the autumn Sacrament here, when he officiated in the East Church, but at that time he was evidently labouring under the disease which soon after laid him aside from public duty. We believe Mr. Myles was in his 27th year.—*Dundee Courier.*

DEATH OF REV. DAVID STRONG.

It is with much regret that we announce the death the Rev. David Strong, of Dailly. Mr Strong preached on Sabbath, the 21st ult., but during the succeeding week was attacked with severe diarrhoea, which subsequently assumed a choleraic type and carried him off on the 29th. He was ordained to the ministry in 1844. In that year he was selected from a list of candidates, of whom Dr. Roxburgh, of Glasgow, was one, to succeed Dr Smith, of Tolbooth, in the second charge of the Low Church, Kilmarnock, to which he was introduced by Dr Chalmers. He continued to labour most assiduously, and with great acceptance, in the capacity of second minister, till the death of his colleague, Dr. McKinlay, in 1841, when in accordance with the unanimous desire of the congregation the Duke of Portland presented him to the first charge, which he filled till shortly after the Secession, when he was translated to Dailly by the Crown. As a preacher, Mr Strong was of a high order. His sermons were original in conception, vigorous in diction, and eminently practical. We have few preachers who equaled him in bringing before a congregation what was equally capable of captivating their attention and affording them instruction, and fewer still who joined to these, exhibited as much unction and earnestness. Those who enjoyed the benefit of his ministrations, while they entertain a high opinion of the merit of his discourses, will always continue to have a most vivid recollection of his power in prayer. His allusions were so beautiful and appropriate, his power of dealing with the special circumstances which came under his notice so suitable, that it was no small privilege to join him in the exercise. His discharge of the pastoral duties was in harmony with the other features of his character, and his affectionate and benevolent disposition rendered still closer the tie which existed between him and his flock for his work's sake. We believe we may venture to affirm with truth that

those of his congregation who left him at the Secession did so with great reluctance, and the remembrances of his virtues will long remain in the hearts of those who are no longer connected with the Church, and who, we are assured, now fully share the bitter regret with which his flock lament his decease.

PRESBYTERY OF DUMFRIES.

On the 13th inst. the Presbytery of Dumfries met the Rev. George Greig, of Kirkpatrick, Durham, Moderator.

The usual routine having been gone through,

Mr. Hamilton laid on the table the call from the parish of Kirkbean in favour of the Rev. J. L. Dickson, Paisley, which was signed by 2 heritors, 3 elders and 212 of the congregation. A committee was appointed to prosecute the call before the Presbytery of Paisley.

The Moderator read a petition from the Rev. Dr. Duncan, of the New Church, praying that from his advanced years and great infirmities the Presbytery would aid him in getting an assistant and successor. The Presbytery, having considered the application, thought it would be for the interest of Religion that an ordained assistant and successor be appointed, and cordially approved of the application.

Mr. Austin said he observed that Mr. Stirling was to bring forward in the House of Commons his Education Bill on the 28th instant. He had gone carefully over the Bill, and, agreeing as he did with all the provisions therein, he would now move that the Presbytery petition Parliament in its favour.

After a conversational discussion, in which the members generally agreed in the provisions of the Bill, a committee were appointed to draw up a petition, to be submitted to a meeting of Presbytery.

After some other business the Presbytery then adjourned.

PRESBYTERY OF INVERNESS.

The Presbytery met at Kiltarlity Church on the 22nd Feb. for the purpose of inducting the Rev. David Ross, of Tobermory, to the pastoral charge of the parish of Kiltarlity, the Rev. Alex. Macgregor, of the West Church of Inverness, Moderator. The service in Gaelic was conducted by the Moderator, and in English by the Rev. Hugh Mackenzie, of Inverness. After which the Rev. Dr. Macdonald, of Inverness, put the usual questions to Mr. Ross, and, having received satisfactory replies, Mr. Ross was appointed minister of that parish by receiving the right hand of fellowship from all the brethren present. Very eloquent addresses were then delivered by Dr. Macdonald to both minister and people, after which, and at the conclusion of the services, Mr. Ross was cordially welcomed at the Church-door by the members of his new flock then present. After a protracted vacancy in this parish Mr. Ross was made choice of by the people, and presented *jure devoluto* by the Presbytery, so that his settlement promises to be one of much usefulness.

PRESBYTERY OF LOCHMABEN.

The Presbytery of Lochmaben met at Johnstone on Tuesday last for the ordination of the Rev. William Williamson, presented to that church and parish. The services were ably conducted by the Rev. George Wright, minister of Wamphray; and Mr. Williamson received a cordial welcome from the parishioners in retiring from the church. Thereafter the Presbytery were kindly entertained at Raehills by Mr. Hope Johnstone, the patron of the parish. This settlement is in all respects a very harmonious and happy one. Mr. Williamson was introduced to his charge on Sabbath by the Rev. Mr. Watson, minister of Leuchars, under whom he has officiated for some time with great acceptance.

PRESBYTERY OF MEIGLE.

A *pro re nata* meeting of this reverend court was held in Meigle on Wednesday last, the Rev. Mr. Barty, Ruthven, Moderator.

The Moderator intimated that he had received a letter from Mr. Cannan, notifying his appoint-

ment as a Presbyterian Chaplain to the Army in the East, and requesting leave of absence for a twelvemonth. He (the Moderator) had felt it his duty in the circumstances without loss of time to call a meeting of Presbytery, as the spiritual interests of the parish of Lintrathen were involved in the matter.

The Moderator having read Mr. Cannan's letter, Mr. CANNAN said he had little more to add. He considered the claims of the suffering soldiery in the East as paramount. He then laid on the table a letter he had received from the War Office announcing his appointment as Chaplain, as also a note from the Chaplain-General of the Forces, requesting his "immediate" attendance.

After some conversation the Moderator suggested that a resignation should be tendered with all convenient speed. This, he felt, would conduce most to the interests of the Church, the spiritual welfare of the parish of Lintrathen, and Mr. Cannan's own comfort and satisfaction.

Mr. CANNAN then stated that he had no hesitation in tendering his resignation.

The Moderator expressed his willingness to do all in his power to look after the interests of the parish in the interim, and requested Mr. Cannan to write his resignation, which Mr. C. did, and the Court adjourned.

PRESBYTERY OF PENPONT.

An ordinary meeting of this Presbytery was held at Durrisdeer on 16th Feby. for the purpose of moderating in a call in favour of the Rev. James Boe, minister of the church and parish of Dunblane, and presented to the church and parish of Durrisdeer. The Rev. James Graham, of Penpont, conducted with his usual ability the religious services; and at the close the call to Mr. Boe was produced by the Clerk, and read, and subscribed by and for heritors, elders and members of the congregation of Durrisdeer having a right to do so. The call was ordered to lie in the hands of Mr. Davidson, Session-clerk, for additional signatures, and to be returned to the Moderator with as little delay as possible. The Presbytery then appointed Messrs. Murray, Wilson and Dr. Bennet their commissioners for prosecuting Mr. Boe's translation before the Presbytery of Dunblane or any other competent judicatories of the Church.

GLASGOW SABBATH SCHOOL

ASSOCIATION.

ANNUAL MEETING.

The eighth annual meeting of the Glasgow Sabbath School Association in connection with the Church of Scotland was held on Monday night in the City Hall, which was well filled. John Cabbell, Esq., President of the Association, occupied the chair, and was supported on the platform by the Rev. Drs. Hill, Paton, Craik, Gillan, Boyd, Barr, and Runciman; Rev. Norman M'Leod, Mr. Colvin, of Maryhill, Mr. Robertson, of Bonhill, Mr. Somerville, of Irvine; and several other gentlemen. The hundredth psalm having been sung, Dr. Boyd offered up an impressive prayer, after which the Chairman made a few appropriate remarks. The Secretary, Mr. Robertson, then read the Annual Report, which stated that eight years had now elapsed since a few individuals connected with the Church of Scotland resolved to institute an Association to aid and encourage those in the work of Sabbath school teaching. When the Society had existed three months, they learned from the Report read at the first quarterly meeting that in connection with the Association there were 19 teachers, with an average attendance of 2515 children. From that period the number of teachers and scholars had steadily increased, and now it was their privilege to report, as the close of eight years, that in the city and suburbs there were 1004 teachers, with an average attendance of 8777 scholars. During

the past year the increase had not been less gratifying than in former years, as there had been added to the Association 80 teachers and 422 scholars. The statement of the Treasurer showed a balance on hand of £10 10s. The Rev. Norman M'Leod in an able address moved the adoption of the Report, which was seconded by Councillor Gourlie, and unanimously agreed to. The Revs. Messrs Somerville and Robertson, and several other gentlemen, afterwards addressed the meeting.

SABBATH SCHOOL TEACHERS' ASSOCIATION.

The annual meeting of the Edinburgh Sabbath School Teachers' Association in connection with the Church of Scotland was held in St Andrew's Church on Monday night. The meeting was well attended. The opening devotional exercises were conducted by the Rev. Dr Crawford.

The CHAIRMAN in his introductory remarks said that, if every parent in Scotland did his or her duty with regard to the religious education of their children, there would be little occasion for Sabbath schools. It was, however, a melancholy truth that there were vast numbers of the young population of the country whose parents were utterly unfit for this; and hence the necessity that existed for acting in the place of those who thus neglected their duty. From considerations of this nature he urged the importance of the work in which teachers were engaged, and argued in favour of using Sabbath schools exclusively for the imparting of Bible truth to the scholars. He had no sympathy with those who wished to devote part of the day to what was called the moral and intellectual improvement of the people, and he thought it was the duty of Christians to oppose anything of that sort. The Chairman then referred to the difficulties of the task which the teacher had to encounter, and added a few words of encouragement—reminding them that, as in the natural world the seed would lie in the soil for years before circumstances occurred to develop it, so in the moral world the lessons which had been impressed on the youthful mind might in after life bring forth their appropriate fruit.

The SECRETARY then read the Annual Report. The average actual attendance at the 136 metropolitan schools during the last year had been of teachers 395, and of scholars 3434, being an increase of 9 teachers and 56 scholars above that of last year. The increase was but little, and the Report regretted that it was not more.

The Rev. Mr GRAY, of Lady Yester's, moved the adoption of the Report. He urged the duty of taking part in the work of Sabbath schools and made some remarks in reference to the best mode in which these should be conducted; in particular he alluded to the necessity of devoting more attention to the instruction or the scholars in the Christian evidences.

Mr J. A. MACRAE, in seconding the adoption of the Report, expressed his fears as to what would be the result if the present attempts making to separate religious from secular instruction were successful. Should that day come, it would be more than ever the duty of Sabbath-School teachers to fill up the gap, and instruct the children of the poorer classes in religious knowledge. The Church of Scotland had been twitted with being behind the age, but he trusted it would never be said of her that she had leagued herself with the infidel.

The Rev. Drs Robertson and Nisbet followed with brief addresses to the Sabbath-school teachers, in which the importance of the work and the encouragement in its prosecution were enlarged on.

The appointment of the office-bearers for the year was moved by Lord Curriehill, and seconded by Mr. Mackie from Glasgow.

Votes of thanks were on the motion of Mr. Beatson Bell, seconded by Sheriff Tait, awarded to the speakers.

The Rev. Mr Brown of St Bernard's closed the proceedings by prayer.

COMMUNICATIONS.

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

THE LATE REV. EMILE LAPELLETRIE.

Died at Bourdeaux at his mother's residence, on the 12th March last, the Rev. Emile Lapelletrie, aged 38 years.

M. Lapelletrie was born at Bourdeaux on the 18th of July, 1817. His family were Roman Catholics, and he was brought up in communion with that Church. Having received a good education, he entered in early life as a junior clerk in the Marine Department of his native city. M. Douesnel, the Superintendent, a protestant, a man of simple, earnest piety and enlarged catholic spirit, found in his young clerk qualities of a high order, combined with a natural enthusiasm calculated to direct the powers of his mind to important ends, if they were duly cultivated, and brought under religious control. In a true paternal spirit he guided his mind to the great truths of Christianity, and left it "to God and the Word of His grace" to build him up in the faith of the Gospel. M. Lapelletrie ever afterwards regarded Mr. Douesnel as his spiritual father, sought his advice, and received his counsels and rebukes with filial respect. From the time that the Word of God was put into his hands he studied it with great earnestness, and soon obtained clear and enlarged views of Evangelical Truth. His conscience might have been more deeply touched than his affections, but he cherished with rapturous enthusiasm the doctrines of Scripture, and ardently longed to be employed in the work of disseminating among his fellow-men the knowledge of those Divine truths which he found so refreshing to his own soul.

The British and Foreign Bible Society were desirous to procure some colporteurs to act under their auspices in Canada. M. Lapelletrie offered his services, and was accepted. He arrived in Canada in September, 1839, laboured with considerable success for some months, but, being of a delicate constitution, his health soon gave way under the incessant toils of his office, and constant exposure to the variable climate. In 1840 he concentrated his labours, formed a small congregation in Montreal, and with the sanction of the Society devo-

ted himself entirely to their secular and religious education, and with many pleasing evidences that God blessed his work. In 1841 the Synod of the Presbyterian Church in connection with the Church of Scotland, being anxious to procure a Missionary who could preach in the French language, entered into negotiations with M. Lapelletrie, and, after making diligent inquiry into his character and his literary and theological attainments, he was regarded by that body as a fit person to be employed in their work. He was ordained Pastor of the French Congregation, September 2, 1841, and laboured with much faithfulness and success till October, 1850, when he was compelled from ill health to resign his charge, and to try what restorative influence the milder clime of his native land might have on his shattered constitution. The change had a salutary effect upon his debilitated frame, and, though his recovery was only partial, his ardent temperament led him to seek Missionary employment, which he soon obtained under the auspices of the Reformed Church, and in November, 1852, he was appointed Pastor of a congregation in the small town of Richét, Department of the Landes, where he laboured until within a few weeks of his decease.

The diligence and faithfulness with which M. Lapelletrie discharged his duties till he ceased from his labours was attested in the most gratifying way by the Society with which he was connected; but the constant toil and peculiar nature of his work proved too much for impaired health. With his constitution worn out, but with an unimpaired zeal, and with his mind tempered and subdued by an enlarged personal experience of religion, and the hard discipline of ministerial labour he had returned to his native city to spend the last few days of a life devoted to the cause of the Gospel, and died in the full enjoyment of those consolations which flow from the finished work of his Saviour, and which he had often presented to others, to soothe their passage from sin and sorrow into the kingdom of light.

M. Lapelletrie's religious convictions were earnest and sincere. In early life his labours were perhaps dictated more by a sense of duty, not without the ambition of personal distinction, than the higher motive of love to Christ; but an enlarged Christian experience humbled and subdued his heart, and his last days were distinguished by a confident trust in the merits of his Redeemer, and the peaceful hope that he would "be accepted in the Beloved." His labours in the Missionary field in Canada were eminently blessed. His manner was gentle and kind, his views liberal, and, though zealous for truth, he respected the conscientious opinions of every one, and justly conceived his Mission was not to contend, but to hold forth in its simplicity and purity God's own Word, and look to Him for His blessing. Many of those

who were brought by Him to a knowledge of the Truth, as it is in Jesus, have remained sincere in the faith delivered to the saints, and as members of other Churches continue to adorn their profession by their sincere piety and Christian conduct.

M. Lapelletrie leaves a wife and one daughter to mourn his departure, and to rejoice in the humble hope that he has entered into the reward of his labours.

"NOT SLOTHFUL IN BUSINESS, FERVENT IN SPIRIT, SERVING THE LORD."

To an observer looking down from some calm aerial height upon the crowded thoroughfares of this busy, bustling world, watching the incessant working, the continual hurrying to and fro, the eagerness to press every force, physical and intellectual, which the world contains, into the service of promoting the varied ends which men consider desirable, it would seem paradoxical to complain of the want of earnestness as characterising the world on which he looks. And yet in few things is this restless, "go-a-head" age of ours so much deficient. Even while gazing upon the crowd of anxious speculators, of eager mammon-hunters, of philanthropists incessantly inventing some new and more Utopian scheme for promoting the welfare of mankind, the painful conviction forces itself upon us, that the spirit of stern soul-absorbing concentration of purpose, which is alone worthy of being dignified by the name of earnestness, is but too rarely met with.

For *bustle* is not earnestness. "Still water runs deep" is a common saying, but, like most common sayings, a true and suggestive one. The most earnest and efficient men are generally not those who talk loudest, and are most active in finding out some new means of gratifying their craving for excitement. Those who are privileged to do great deeds, and strike out great thoughts, are they who walk steadily and silently, ever forward, with their eyes fixed upon the goal which they have proposed to themselves. Such were the discoverer of America, and the author of Paradise Lost. Such were they who shook the foothold of the Papacy, and spread the light of the Reformation in the dark corners of the Earth. Such were Bunyan and Whitfield and Richard Baxter, of whom the last alone has left behind him works which fill 168 volumes, written too amid the cares and distractions of a most eventful life. Such, to come down to more modern times, were the great Dr. Chalmers and his humble but most useful disciple, the Missionary of Kilmory. Surely it is not too much to say that the wonderful effects which these men have produced—effects which have influenced the destiny of so many of the human race—were produced mainly by the spirit of unflinching earnestness which urged them on, and gave them strength and energy for the

most arduous undertakings. We believe that the difference between the herd who wander "like dumb, driven cattle" over the "world's broad field," and the "heroes in the strife," who guide them, lies not so much in the difference of natural abilities as in the absence or presence of the irresistible "motive power" of earnestness.

True earnestness is but little understood by those who imagine that it is only necessary in those actions or projects which men call great. We, with our finite understandings, our ignorance of the vast trains of consequences, which may lie unfolded in an apparently trivial occurrence, may not decide as to the relative importance of actions of which we see but the surface. We cannot determine whether the simplest act of daily life, faithfully performed, may not be more truly great in the eyes of Him, who knoweth all things, than many a "glorious victory" borne down by the voice of fame to long succeeding generations. We walk in the midst of mystery, uncertain where each step we take may lead us, and safe only so long as we continue in the plain path of duty which lies before us. And an earnest spirit—and that only—can enable us to enter into the smallest as well as the greatest duty of life with a diligence and energy which will ensure its faithful accomplishment. A truly great man (for no man can be great who is not earnest) will apply all his energies to the matter in hand, whatever it be, whether he occupies the shoemaker's bench or the Professor's chair, or settles the destinies of nations in the Cabinet. And in this whole-heartedness of action lies the secret of his power.

It is a lamentable error, but one into which too many zealous Christians are apt to fall, to suppose that, while earnestness is obligatory in all matters touching religion, merely secular duties may be performed with indifference, and that lukewarmness or even carelessness in these is excusable so long as they are busily engaged in what they consider a higher sphere of usefulness. Such would appear to forget that "not slothful in business" is inseparably conjoined with "fervent in spirit, serving the Lord," and we venture the assertion that no one who does not obey the first charge can fully act up to the spirit of the two latter. God has given to every man a calling, and it is His will that he be diligent in it. His social position and social duties are among the 'talents' given him to lay out to the best advantage, and he has no right to chalk out for himself new paths of usefulness until he has to the utmost of his power accomplished the work which Providence has set before him. Of all examples of the want of earnestness, perhaps the most lamentable, on account of the injurious and widely extended influence it exerts, is that of a Christian who combines with untiring zeal and energy in all the schemes of religious philanthropy any degree of slothfulness and carelessness in his world-

ly business. Yet failure on this point seems to sit more lightly on the consciences of many than the breach of any other duty, and the feeling of self-reproach, if ever experienced, is at once thrown off by the comforting but fallacious conclusions that the comparatively unimportant nature of the duties neglected may well make them yield to the loftier pursuits in which they are engrossed. If their conscience be really satisfied upon the importance of devoting themselves *wholly* to the Lord's work, let them throw aside entirely their secular pursuits, and no longer profess to fulfil two classes of duties which they find to be incompatible. But, so long as they hold a post in the world of business life, so long as they have a charge committed to them by their fellow-men, they may not with impunity reject its claims, or overlook the duties it involves. If they do so, they not only inflict the wrong upon their own souls which so gross a dereliction from moral principle and integrity cannot fail to produce, but they irretrievably injure, we had almost said destroy, their prospects of usefulness in the influence they exert over those around them. When a business man takes a decided stand among professing Christians, when, before the eyes of all men, he separates himself from what is technically termed "the world," and enters with zeal and earnestness into all the various branches of Christian "work," he presents a mark to which many watchful eyes are jealously directed, ready and eager to note the slightest flaw or inconsistency which may appear in his conduct, and thence to draw unfavourable conclusions respecting the religion he professes to make the guiding rule of his life. If they see him exemplary in all the relations of life, diligent in business, faithful as well to those under his charge as to those by whom a charge has been committed to him, and never allowing his favourite pursuits, however praiseworthy in themselves, to trench in the slightest degree upon the hours allotted to his secular occupation, or to prevent its minutest detail from being carefully executed; if they see him thus exhibiting all the phases of a beautifully regulated Christian character, their prejudices are disarmed, they yield to him almost unconsciously the homage of their respect, esteem, and in spite of themselves he acquires over them an influence for good, which they cannot resist. Who can estimate the amount of good which such a man may do among the careless and irreligious members of the community to which he belongs?

But reverse the picture. Let glaring inconsistencies be seen in the life of one who professes to be an earnest follower of Jesus. Let it be observed that he is engrossed in his self-imposed duties to the total or partial neglect of those which are imperatively demanded of him by his fellow-men, that his business hours

are too often expended upon matters which ought to be left for his leisure time, that his work is slothfully and carelessly performed, that in short he is a less faithful master, a less industrious operative, less vigilant and trustworthy in whatever may be his peculiar department, than his *moral* but *irreligious* contemporaries, and the evil he will do will be great in proportion to the good he might have done. If he be an employer, his example will exert a necessarily evil influence upon those under him; if he be a subordinate, he may confirm the prejudices and strengthen the evil tendencies of an irreligious employer, while the opposers of serious religion exultingly point him out as a specimen of its effects, illustrating the mournful truth that more harm is often done to the cause of Christianity through the inconsistencies of its professors than through the attacks of its avowed enemies. It is the youthful and ardent Christian who is in the greatest danger of falling into the error we have here pointed out. He enters upon his religious career with all the enthusiasm and energy of his years and temperament. With his vivid aspirations undamped by the cold breath of experience and disappointment, and too sanguinely anticipating the effects which are to flow from the use of his favourite means, he engages, with more zeal than wisdom, more *ardency* than true *earnestness*, in the schemes from which he fondly expects almost magical results. He becomes the active member of Associations, the indefatigable Sabbath School teacher, the industrious Tract distributor; wherever there is labour to be undergone, or trouble to be taken in the cause of the Gospel, he is to be found; and those who see no deeper than the surface find abundance to praise in so promising an exterior. But the stern, solid qualities of principle and rigid self-denial are wanting. The secular duties, in the faithful discharge of which would lie his *real* self-denial, are neglected; the trusts committed to him are overlooked or carelessly attended to, and others are constantly put to inconvenience through his omissions and carelessness. The consequence is, that his occupation, like all things ill performed, becomes irksome to him, the habits of indifference and carelessness he has acquired exercise their unavoidable effect upon his character, and influence everything he undertakes; and he too frequently ends by disappointing the fair hopes of his friends and verifying the sentence pronounced upon Reuben, "unstable as water, thou shalt not excel."

If the eye of any such should chance to fall upon these pages, we would earnestly request them to listen in time to a few words of warning. We believe that you are sincere in your zeal, sincere in your professions of love to your Saviour, and that your unfaithfulness in what you consider *minor* matters results rather from want of reflection than from wilful omission. Yet it is a subject which impera-

tively demands reflection, and we would beseech you to stop and weigh well the consequences before proceeding farther in your present path. We have already alluded to the influence which by faithfulness in all things you may exert for good over those around you, to that which by the reverse you *must* exercise for evil. But, apart from this sin against your fellow-men, you are yet more seriously offending Him whom it is your professed desire to serve. His all-wise providence has placed you in the sphere which He judged best for you, and in it He has given you work to do, work which, however secular it may be, you are to do as to Him and not as unto men. If then you deliberately step out of this sphere, and leave its claims unsatisfied, to attend to those so called duties which you have marked out for yourself, you are virtually setting aside His guidance, and making your own will your law. Can the utmost charity give such conduct any other name than that of *self-pleasing*, or can such services be acceptable to Him in whose name they are performed? Your own conscience must answer in the negative. Examine yourself carefully then, if you are conscious of the slightest approach to this breach of duty. See that you do not allow yourself to go on in a sin which, if tolerated, will have a most injurious influence on the vitality of your Christianity, lest the "little foxes" spoil the tender grapes, and lest the Lord of the Vineyard see it necessary to use the pruning-knife of sharp affliction and severe humiliation to prevent the incipient blight from extending its blasting effect over your fairest blossoms. Bear in mind the memorable words pronounced by the sacred lips of Him who Himself condescended to work at the trade of a carpenter, "He, that is faithful in that which is least, is faithful also in much: and he, that is unjust in the least, is unjust also in much."

We have spoken thus strongly upon this point because we believe that the great looseness of moral principle so prevalent in our generation makes it one peculiarly liable to be overlooked; but we would be far from wishing to encourage the spirit of sordid, grasping avarice, which makes so many professing Christians the enthralled resistless devotees of Mammon. The line of demarcation between this extreme and the simple course of faithful adherence to the duties appointed us is broad enough to be clearly seen by all but those whose consciences are utterly darkened; and it is only these latter who can for a moment justify to themselves that blinding passion for lucre which makes their existence a life-long slavery to the power of god.

And a little would we wish to be understood as discouraging the many benevolent schemes in which Christian philanthropy is expanding itself. We believe that much good is being done by those who

are spending their time and strength in them. At the same time it cannot be denied that there is too much bustle and excitement connected with some of them, that there is no danger of these becoming too much a "fashion," and of true earnestness, depth and solidity of thought being dissipated like a cloud of electricity by the many needle-like points which are presented on all sides. Diffusion is not favourable to density, and such the case is found to be in religion as well as in all other things. It were unwise to wish to recal the peculiar elements of the times whose pressure produced such men as John Knox, Bunyan, Boston, and the noble army of Puritans, yet we cannot avoid the lingering desire that a portion of their spirit might even now rest upon the Church. Much cause have they who love Zion to pray for a full outpouring of the spirit of true earnestness; the earnestness which shall enliven and intensify our love to Him with whose blood we are bought; the earnestness which, entering into our daily walk and conversation, shall teach us to redeem the time, and to

"Ply our daily task with busier feet,"

"Because our hearts a holier strain repeat;" the earnestness which shall lead us, like the great apostle of the Gentiles, to "spend and be spent" that we may win souls, to "run not as uncertainly," to "fight not as one that beateth the air."

I.

MISCELLANEOUS.

The following is a literal report of a charity Sermon once preached by the celebrated Dean Swift:

"He that giveth to the poor lendeth to the Lord."
"Dear Brethren," said the Dean, "you know the terms—DOWN WITH THE BLUNT."

The Pope is about to erect a colossal statue of the Virgin Mary at Rome in celebration of the triumph of the Immaculate Conception dogma. Three hundred medals are to be struck of virgin Australian gold.

ROYAL MUNIFICENCE.—Her Majesty and Prince Albert have generously forwarded to the Bishop of London a sum of £300 as a joint contribution to the Association for Promoting the Relief of Destitution in the Metropolis.

Mr. Layard, M. P., in returning his acknowledgements for his election as Lord Rector of Marischal College, Aberdeen, regrets his inability, from the nature of his duties as a member of the Committee of Inquiry into the state of the army in the Crimea, to state definitely the day on which he could come to Aberdeen. In all probability the most convenient time would be during the Easter recess. Mr. Layard is the youngest Rector on the roll, being but 38 years of age, having been born in Paris in 1817, and is an honorary D.C.L. of Oxford.

THE EMPEROR OF FRANCE AND THE SCRIPTURES.—Although the incident may pass unheeded amid the multitudinous affairs of the War, perhaps there is no circumstance which will be noticed in Great Britain and the Colonies with a more agreeable surprise than the following:—The Emperor of France has presented each of the 10,400 soldiers ordered from Boulogne to Paris *en route* to the Crimea with a copy of the New Testament, being the diamond Edition published in London by the British and Foreign Bible Society.

VALUE OF PRINTING.—In 1274 the price of a small Bible, neatly translated, was L.30, a sum equal to at least L.300 of our money. A good clear-printed Bible may now be had for two or three shillings. It is related that the building of the two acres of London Bridge cost only L.15, which is L.5 less than what a copy of the Bible sold for many years afterwards. These facts afford a curious commentary on the changes and advantages produced by the extraordinary invention of printing, which has done so much to alter all the institutions of the World wherever the press has appeared.

We have selected several paragraphs relating to the Edinburgh Chair of Natural History. Professor Agassiz was nominated, but attention was drawn to the erroneous views on doctrinal subjects he had promulgated with the following result. *Ed. Presb.*

CHAIR OF NATURAL HISTORY.—M. Agassiz.—The proposal made in the Town Council to memorialise the Government in favour of M. Agassiz was yesterday withdrawn. This renders it unnecessary in us to reply to the fallacies of a liberal contemporary, which has been expending columns of "words" to prove that Scripture truth ought not to be considered in the appointments to our University Chairs.—*Post.*

The nobleman alluded to in the ensuing paragraph is better known as Lord Ashley. He has long maintained a high reputation for Christian philanthropy, and has now given another instance of the strict principle that actuates his conduct.—*Editor Presbyterian.*

LORD SHAFTESBURY AND THE CABINET.—The announcement in Saturday's *Globe* was premature, though not unfounded. The Chancellorship of the Duchy of Lancaster was a second time offered to Lord Shaftesbury, and, *this time*, with the full concurrence of the whole Cabinet. But his Lordship explained that he could not afford to be any other man in the Cabinet than he had always been *out of it*; that he could not assent to measures (such as Jew Bills, Maynooth, &c.) *in office*, which he had always opposed *while out of office*. This explanation on his Lordship's part has arrested the negotiation; and we do not expect that the other members of the Cabinet, on these terms, will be prepared to accept Lord Shaftesbury as a colleague.—*Standard.*

HER MAJESTY AND THE BULGARIAN INFANTS.—It may be remembered that, at the time of Captain Hyde Parker's attack on the coast of Bulgaria, two infants were saved from a boat that put off from the shore, and taken on board the *Firebrand*. In the boat were found dresses of a very rich description, composed of crimson silk, lined and bordered with gold. The children were respectively named John and Alexander *Firebrand*. The Queen was made acquainted with the circumstances of the case, and, with her Majesty's usual goodness of heart, she instantly desired that the infants should be sent Home in the *Britannia*. They were accordingly put on board and brought to England, being attended by one of the ship's boys to whom they got attached. On the arrival of the *Britannia* the children were sent to Osborn, with the boy who attended upon them. A cottage has been fitted for their reception, and the Queen has adopted them. Who they may turn out to be is at the present moment a matter of conjecture.—*Fe.*

UNITED PRESBYTERIAN PRESBYTERY OF EDINBURGH.—At the meeting of this Presbytery on Tuesday some discussion took place with reference to the keeping of the national fast-day on the 21st March. A motion of the Rev. Dr. John Brown was carried by the casting vote of the Moderator to the effect that the Presbytery, understanding that in consequence of her Majesty's proclamation the ordinary course of business would be disturbed on Wednesday, 21st March, while not recognising the authority of any civil power to prescribe religious duty, or the time or manner of its performance, recommend congregations to avail themselves of the opportunity thus afforded them of observing the day as a day of fast and humiliation.

MISSION TO ITALIANS.—A late number of the *Christian Times* of London, states that one man in Europe has thought to improve the opening which the present remarkable crisis in Turkey affords for new enterprises in extending the knowledge of the Gospel. We wish there were hundreds, equally enterprising, to avail themselves of every opening to every race and class of the population of Turkey until it should be so that the end of the present commotion should leave the whole empire pervaded with Evangelical Truth. "Returning to Constantinople, we gladly mark a new feature of interest in that city, now crowded with people from many nations. M. Turin, a Waldensian, is there as a missionary to the Italians. Amongst the Italians he has indeed an arduous work in hand, for they are, most of them, extremely bigoted; but the bigotry relents with many. An Italian school under his care flourishes; and, whatever may become of the parents, the children are in a way of learning well the first elements of Christianity. An evangelical Italian school could not be collected in Rome-ridden Italy, and therefore it is impossible to estimate too highly the value of this teaching on the Bosphorus. The zeal of M. Turin is carrying him into a wide field of labor among the French in that city, both inhabitants and soldiers. The hospitals are open to his visits in spite of all the fury of Romish emissaries of both sexes, and the only fear is lest he be overwhelmed with toil. The gentlemen who have originated this mission to the Italians at Constantinople will surely be sustained by the friends of both Italy and Turkey in holding up the hands of M. Turin and enabling him to concentrate his labors with more adequate resources on the particular class of persons for whose welfare he was sent.

The new dogma of the "Immaculate Conception" established in the Roman Catholic Church by the authority of the Pope, sustained by a vast majority of the Sacred Colleges, is likely, however, to create dissension and schism in the Church itself. In a letter of the Abbé Laborde, written to the Pope many months back, and now brought forward, he combats the doctrine itself by the received authorities of the early Church, and then puts himself into a posture of resistance very unusual in any member of that hierarchy. He says that a time may come when it may be necessary that Paul should resist Peter to the face." He adds:—" * * * * "May the Lord enlighten the eyes of your understanding. [Ephes. i. 17, 18.] that you may see the snares of the devil prepared against your soul, and the peace of the Church by the mouth of flatterers. We know it, we know it. Flattery does not cease to allure you. It asserts that you will confirm the donation of the Bishop of Rome over the universal Church, if, by a decree of faith, binding on all Christians, you terminate a question which none of your predecessors or any Synod has dared thus to define. These are the wiles of the serpent. The Bishop of Rome is, like all other men, a weak man, prone to sin, obnoxious to error, and may become a prevaricator in his holy office, and be deceived, and endeavor to deceive." How such expressions square with the assertion and confessions of the infallibility of the Sovereign Pontiff, we leave to the members of the Church in question to explain.

INTOLERANCE.

It may be in the recollection of our readers that, a short time ago, we laid before them an account of the proceedings of a Free Kirk session in the Highlands of Perthshire towards certain individuals who had left the communion of the Free and joined that of the Established Church. They may also remember that these individuals were cited to appear before the said kirk-session to answer to the charge of "having fallen away from the profession which they made of owning the doctrine, jurisdiction, and discipline of the Free Church, to the great dishonour of Christ, and the serious danger of their own souls." That citation was, of course, disregarded, for on the ground on which it proceeded was evidence

plain enough that they owed it no respect, and could pay it none without virtually owning the jurisdiction they had repudiated, and so substituting themselves.

Now we beg particular attention to what we are about to state. At a meeting of the said kirk-session, the minute of which, in relation to this matter, is now before us, sentence was passed, with a statement of the grounds on which it was laid, the gist whereof (omitting, to save space, the narrative part of it) runs as follows:—

"That the said parties have shown gross contempt of Christ in His judicatories, because, though cited three several times to appear before this session, 'their rulers in the Lord,' they have not done so.

"That the said parties have entered on a course of defection and falling away from the Gospel of Christ, inasmuch as they have joined the communion of a Church which is controlled by the Civil Courts of the land in matters spiritual, and of which Christ is not the Head.

"In respect of these solemn circumstances, the session did, and hereby do, in the name of the Lord Jesus Christ, the only Head of the Church, excommunicate the foresaid T. and M. B. from the fellowship of the Church, aye and until they repent.

We deem it almost superfluous to make any comment on such a document. Its arrogance, intolerance, and violence,—its profanation of things sacred, attempted domination over conscience,—are written too plainly on the face of it to need exposure.—*Edinburgh Post.*

As a document appertaining to the History of Britain, and therefore worthy of preservation, we insert the ensuing proclamation, to which we referred in our last.—*Ed. Presb.*

DAY OF HUMILIATION AND PRAYER.

(From the *London Gazette* of Tuesday, Feb. 27.)

BY THE QUEEN—A PROCLAMATION,

FOR A DAY OF SOLEMN FAST, HUMILIATION, AND PRAYER, IN SCOTLAND.

VICTORIA R.—We, taking into our most serious consideration the just and necessary war in which we are engaged, and putting our trust in Almighty God that He will graciously bless our arms both by sea and land, have resolved, and do, by and with the advice of our Privy Council, hereby command that a public day of solemn fast, humiliation, and prayer, be observed throughout that part of our Kingdom of Great Britain called Scotland on Wednesday, the 21st day of March next, that so both we and our people may humble ourselves before Almighty God, in order to obtain pardon of our sins, and in the most devout and solemn manner send up our prayers and supplications to the Divine Majesty for imploring His blessing and assistance on our arms, for the restoration of peace to us and our dominions; and we do strictly charge and command that the said day be reverently and devoutly observed by all our loving subjects in Scotland, as they tender the favour of Almighty God, and would avoid His wrath and indignation. Our will is, therefore, and we charge that, this our proclamation seen, ye forthwith proceed to the Market Cross of Edinburgh and all other places needful, and there, in our name and authority, make publication hereof that none pretend ignorance. And our will and pleasure is that our Solicitor do cause printed copies hereof to be sent to the Sheriffs of the several shires, stewards of stewardries, and bailiffs of regalities, and their clerks, whom we ordain to see the same published; and we do appoint them to send copies hereof to the several parish churches within their bounds, that upon the Lord's Day immediately preceding the day above mentioned the same may be published and read from the pulpits immediately after Divine service.

Given at our Court at Buckingham Palace this 28th day of February in the year of Our Lord 1855, and in the 18th year of our reign.

GOD SAVE THE QUEEN.

A similar proclamation has been issued for England and Ireland.

ROYAL PROCLAMATION.—On Monday, the 5th March, at twelve o'clock noon the Heralds and Pursuivants of Scotland proclaimed the War Fast at the Market Cross, Edinburgh, with the usual ceremonies. The Sheriff of the county was present, and was accompanied by the Sheriff-Clerk-Depute and his officers. A small military escort was furnished by the troops in garrison.

NOTICE OF BOOK.

THE EDINBURGH CHRISTIAN MAGAZINE.

PATON AND RITCHIE.

This periodical has reached the conclusion of its sixth volume, and appears to be entering vigorously on an extending course of usefulness. We extract from it a notice of the *Mission to Scutari*, an enterprise with which its Editor is intimately connected. We learn from an advertisement in the number before us that the Rev. Norman MacLeod, so favourably known in Canada as a member of the Deputation from the Parent Church, continues to add to the labours devolved upon him by the ministerial charge of the Barony Parish, Glasgow, the additional voluntary one of editing the Magazine in question. In submitting the Editor's Note to his readers, we bespeak for the *Edinburgh Christian Magazine* a kindly reception in Canada.

GLASGOW MISSION TO THE HOSPITAL AT SCUTARI.

No intelligence has been received up to this date (Feb. 22) of Mr. Ferguson's arrival at Scutari.

The following letter will prove, if any proof were needed, how keenly our Scotch soldiers watch and appreciate our efforts in their behalf. We are at a loss to understand how the worthy sergeant had not met or heard of any Presbyterian missionaries in the camp, as we were assured last month by the late Secretary-at-War that there were now eight Presbyterian ministers with the army in the East. These have all been sent out, as far as we know, by the Church of Scotland and the Free Church, and six of them are in the Crimea; some of them certainly were there some time prior to the date of the sergeant's letter. We may mention that the Glasgow Mission was refused an additional missionary on the ground of the number already despatched by Government. But application has been made for one to be appointed to the Civil Hospital at Smyrna.

Extract of a letter from COLOUR-SERGEANT TENNANT to his father in Glasgow, from the Camp before Sebastopol, 28th January, 1855.

"You tell me that a missionary has been sent to Scutari. So far good. You might be kind enough to tell Mr. Gillan that, since I landed in Turkey, I have not heard the Word of God preached, with the exception of hearing the Church of England prayers read twice. You may tell him our division has more than 200 Scotsmen. Can Scotland give her suffering, fighting sons no aid? I have seen in our hospital the Church of England minister come to comfort the sick or wounded. I have seen the Roman Catholic priest kneel by the side of the dying, and breathe peace and comfort. Scotland has her missionaries in far heathen lands. Yes; but does she think there are not some wanted here? True, the Highland Brigade has one minister. But let me ask my

country,—let me ask the religious men and women of Scotland,—if that is enough? How many of Scotland's sons have gone down to the narrow grave, and no minister to read a verse, or utter a word of prayer, though possessed of the same spirit that animated their fathers when fighting on the hill-side? Let Scotland think of this."

Since the above was in print, the Secretary of the Scutari Mission has received a letter from Mr. Ferguson, from Malta, of date 29th January. They were to proceed to Corfu for the 71st Regiment, and expected to reach Scutari in the first week of February. Speaking of the previous portion of his voyage, he says:—

"The colonel is a Scotchman, and a sincere Christian. He distributes books and tracts among the troops under his command, and otherwise endeavours to do them good. We have been very crowded on the passage, and could not go on with the meeting of which I wrote to you formerly; but Mr. C. and I have met the colonel twice a day in his cabin for Scripture reading and prayer. We had a smooth passage till yesterday and to-day, when the wind blew hard, but fair. I have been, as usual, the worst sailor on board; although much better than on previous long voyages, as I have been only three days confined to bed. Though wearied of the sea, I am not wearied of my work. I more and more rejoice that I have undertaken it, and long to be in the hospital. I have not been able to do all I intended on board, yet I hope I have been able in some degree to witness for Christ in the midst of abundant ungodliness."

Another letter has just been received from Mr. Ferguson, dated Scutari, Feb. 12. It will be printed in our next. He received a hearty welcome, and has found abundance of work—*Edinburgh Christian Magazine for March.*

NOTE BY THE EDITOR.

THE Editor thanks those kind friends who have assisted him, by their pen or by their purse, in supporting the *Edinburgh Christian Magazine* until it has reached a sixth volume. Until both desert him, he will continue, with thankfulness, to occupy the small field thus allotted to him in the world of "religious literature."

At the commencement of each volume the Editor has the best intentions of making it better than its predecessors: but, when finished, he finds, to his regret, that it is very much on a par with them; while experience does not suggest the hope of attaining any marked improvement for the future, until he can command more leisure, more space, more contributors, and subscribers. It is difficult to say which of these requirements is least likely to be realized. The Editor has to request—as he has often requested before in vain—that his brethren in the ministry would kindly furnish him with any information as to the spread of Christ's Kingdom in their parishes or districts, or any hints which might be useful to our ministers and people, or facts which might encourage them in seeking to do good. We greatly want means of free Christian intercourse in our Church; and the pages of the *Magazine*, humble though they be, might, to some extent, aid in accomplishing this end.

CITY MISSIONARY EFFORTS.

The Churches of Britain are awakening to the necessities of their position. Changes of various kinds are occurring, and, to meet these, accommodation is necessary. In the cities especially large influxes of population have taken place, children have been growing up untaught

and uncared-for, and the Church has been neglected. These great evils have forced themselves upon the attention of Christian men, and the Church of Scotland has been not unmindful of her duty to excavate, as it were, among the semi-heathens who have congregated in her large cities. Schools and missionary agencies have been resorted to, and it is trusted that some measure of good will be the result of so many earnest prayerful efforts. Have we no interest in this matter? Large cities are fast springing up in our midst: is there not room there for increased efforts? To illustrate the character of the plans adopted in Scotland, we extract the ensuing from an able article on Territorial Churches by a City minister in the March number of the *Edinburgh Christian Magazine*.

TERRITORIAL CHURCHES.

GIVEN: a district in the heart of a large town, densely populated—where the great majority of the inhabitants never attend church—where the very profession of Christianity is not made by thousands—where Sabbath is distinguished from the other days of the week only by unusual idleness and profligacy—where the public-houses are always crowded—where vice is reared as in a hotbed, to spread through the other parts of the town;—given such a district, how is it to be reclaimed and Christianized? This is the problem toward the solution of which we are about to contribute our humble suggestions. It is the great question which forces itself upon the mind of every minister of the Gospel whose lot is cast in a populous city parish; and on the right solution of which, and its solution early, depend the future character and destiny of our commercial and manufacturing towns. We take it for granted that none of the usual readers of this *Magazine* are ignorant that such a state of things as is described above is a common one,—that there is not a city of any size in Scotland, from some of whose parishes it might not be a faint daguerreotype. It would, indeed, be too much to suppose that ordinary readers have any conception of the amount of this destitution. Probably no one who has not seen these communities with his own eye, and has not personally taken part in missionary labours connected with them, can form a proper estimate of the degradation and vice and poverty which abound in them. Presuming, however, that the fact of religious destitution is admitted, and that the necessity of doing something is felt, if we would clear our consciences, and save our country, we proceed to ask, *What is to be done?*

The writer then enters into the discussion of various proposed isolated remedies, such as Education, the Maine Law and planting a Church, and comes to the deliberate conclusion that

The only efficient remedy for the degradation, social, physical, and spiritual, of a crowded and destitute district in the heart of a large city, is an agency large, systematic, and complete. There are several evils to be met with, and there must be a remedy for each. We take a church as the centre of all the operations. We acknowledge and rejoice in the moral omnipotence

of the Gospel wherever it is accepted and believed. We regard it as the alpha and the omega of all benevolent labour—as the foundation and the copestone—as the seed and the fruit. Nothing is truly valuable which does not rest upon religion, and is not permeated by it. First of all, then, in the midst of such a district as we have chosen to work upon and reclaim we must plant a church—not a beautiful building, with title-deeds binding the walls for perpetuity in connexion with the Church of Scotland—but some plain large room with the simplest fittings, which shall invite rather than repel the surrounding inhabitants. There let a missionary preach during the regular diets of worship (forenoon and afternoon) such simple and earnest discourses as need no elaborate preparation, and as go direct from the heart of the preacher to the hearts of his audience. Such is the church with which we must begin. And at first we must be content with the appearance of the people in their ordinary ragged clothes. Want of clothes is the universal excuse for non-attendance at ordinances elsewhere. It would be impossible to supply this want all over a district;—and, if it were not, to supply them would be unwise. The excuse must be taken away. The people must be invited to come in their poor clothes. It is a church for the poor; and at first no man with a good coat upon his back, and no woman with a good gown upon her back ought to be admitted, if we would not frighten away those who have no such better garments, and give them again their old excuse to plead. In a few years the test of success will be the better clothes and the large attendance of the people. The large room may be exchanged for a neat church, as near the former site as possible. The young missionary may become an ordained minister—the degraded district may become an endowed parish. But it is needful to begin simply and humbly. The room for worship is as needful, in point of adaptation to the people, as it is a part of prudent economy at the commencement of such a mission.

2. The next part of the spiritual agency for reclaiming our district is labour among the children. In work on such a district the children are found to be far the most docile part of the population. With them prevention is needed even more than cure. Year after year they are growing up, at present without God, quite uncared-for, finding no difference in Sabbath from other days, except that it is more idle, and the day when father drinks. If they are left alone much longer, there will be a generation of *native heathens* in the midst of us—a generation of *unbaptized* (for these are found already in hundreds);—and who can fail to see that these must be ten times more wicked than their degraded parents? A Sabbath school is therefore quite as needful as a church in our model district. It must be efficiently taught, and in small classes of seven or eight as the largest number. A church without this, in such a neighbourhood, would be altogether in vain. The missionary must make this an object not only of his special care but of his love. It should be for him a rest, a Sabbath in spirit, after the labours of the morning, as a refreshing drink when he is weary—as a consoling friend after his seemingly fruitless work throughout the day.

3. A prayer-meeting once a week is an essential element in this spiritual agency. If it were for nothing more than to bring

practically before the population the great truth, that religion is for the week-day as well as for the Sabbath; this would be sufficient ground for such an exercise. But the fact is, a missionary must be often with his people to produce any permanent effect upon them—he must be with them at those times when the Gospel will apply more immediately to their daily sorrows and temptations—he must have opportunities of addressing to the serious part of his flock exhortations more peculiarly suited to them than the sermons on Sabbaths, which are spoken to all, can possibly be. And these meetings ought to be not lectures, or disquisitions, or eloquent and rousing addresses, but (as their name implies) devotional. The object of them ought to be, to excite and encourage the spirit of prayer, and to apply it to all the business of daily life.

4. We have yet to notice one of the most powerful of the spiritual operations on our model district—the *lay agency*. Did the missionary stand alone, he could do little or nothing in the midst of such a district. He must be surrounded by an efficient staff of unpaid Christian labourers, who shall receive directions from him, and acknowledge him as their head. They must have subdivisions of the district assigned to them as their peculiar charge, where they must visit either all the families, or only the non-church-going population, as may be deemed best. Their visits must be weekly if possible, but not more seldom than monthly. The visitors should always leave a tract; and, where they find themselves equal to it, should read a chapter and engage in prayer. It is of consequence to obtain earnest Christian men to visit in conjunction with females; but generally the latter will be much more easily obtained, and, after the missionary has pioneered the way, and pointed out what houses they should go to, their labours will be almost as effective as those of any agency could be. There is a prejudice in the minds of many persons against ladies being employed in such a work, partly because of the unpleasant things connected with it, and partly from more serious reasons. As to the one class of objections, it is enough to say that, if the great work of saving the souls of those who, by hundreds at a time, are going down to destruction, is ever to be done, something must be braved in its prosecution. We cannot be fellow-labourers with God without meeting difficulty. And, as to the other class of objections, they exist almost altogether in fancy. After the experience of years ladies have never had to record a single case even of rude treatment, and they look back to the time, spent in going from house to house amidst these wretched lanes, as nearly the brightest, happiest periods of their lives. Such an agency is indispensable—is the very corner-stone of territorial machinery—is one of its very characteristics. It has an influence upon the poor and vicious which a minister or missionary can hardly ever have. It bears upon it so evidently the stamp of Christian love that this can be read and understood by all, that it reaches the heart of the degraded and the vicious, and calls into play the pure and gentle affections which have long been buried beneath the evil habits of years. It awakens memories

of the far past—voices of childhood speak again by means of it—forms of the dead begin to hover round those sinful souls. It thus kindles the first spark of reformation, which may yet be fanned into a flame. It does so even before a word is spoken—by the very presence of love for them in the hearts of those whom they thought to have been careless whether they were lost or saved. Such is the power of this lay agency. Such the blessed effects of giving a little time, labour and prayer to the work of visiting among the poor in a degraded district. Let no one think that this is a work which he is not called on to undertake. Congregations often think that such duty is for their minister, not for them, and that they are conferring a personal favour on him if they engage in it. This is a sad mistake. It is their special duty, as much as it is his. They are as much bound to help their poorer brethren in spiritual matters as in carnal. The great principle of benevolence reaches to these poor and wretched people who are lying lost in their degradation—heathens in Christendom—unbaptized in a land of Bibles. Every one who can breathe a prayer at a sick bed, and who has leisure enough to give a few hours a month to serve the Lord, ought to engage in such labour without delay. Any one who is not yet able for such work should strive earnestly to qualify for it; for it is a solemn duty, it is a blessed privilege, to be followers of Him who personally ministered to the lost, and to be fellow-labourers with that Spirit who is striving with them still.

5. A day-school in immediate connection with the mission is almost essential to its complete and permanent success. Perhaps it is better to begin with this, and to allow the other agencies to grow up around it. There are in the large cities hundreds of children who go to no day-school; and perhaps a still larger number who have gone for a year or two, and are then sent to work before they can read with pleasure to themselves, or write much more than their names, or perform a sum in multiplication. The great obstacles to the education of this class of children are found to be street-begging, and the employment of young children by masters to go errands for them. A very heavy responsibility rests on magistrates for not putting down with a determined hand all street-begging. Now that a new law has come into force, let us hope that we shall see no more of these little wretched creatures who infest almost every highway in provincial towns. So long as begging is permitted, and it is profitable, it will be vain to get this class to school. We have tried them often. We have bade them come along with us to school, and been on the road with them; but, whenever we happened to look away, they dived down a close, and disappeared. We remember one incident very vividly. Poor little Mickey McDonald was a constant beggar on the road we passed daily. There was something in his look, such a stamp of innocent cheerfulness, such a fine frank laugh, that very few could refuse him charity. He was himself anxious to go to school. He took us to his home, where the poor fatherless child pleaded to be allowed to come. His mother, an Irish woman who could not speak a word of English, told us (through an interpreter) that she was willing to let her son go—but.—And what was this “but?” “But” we must give her in return as much as her son made by begging on the streets.” Poor Mick! May he experi-

ence the truth of the promise: “When my father and my mother forsake me, then the Lord will take me up.” The employment of children below fourteen years of age is a still more common cause of their being deprived of education. We question whether a twentieth part of the children in the poorest districts (even of those who are at school) receive an education at all complete, or fitting them to pass creditably through the world. Every man who, for the sake of saving a few pence a-week, employs any poor child under fourteen, is doing to him not a charity—is bringing him under a curse. A school for destitute children should not be altogether free. This would only encourage the bad habit of dependence upon others, that is becoming too common among the poor, and it would make parents careless concerning the education thus given. A penny a week is what most of them could pay for their children; and in the few cases where they could not this might be paid by the lady visitors or charitable friends connected with the mission. It depends on the lay agency visiting from house to house, as much as on the efficiency of the teacher, whether this school succeed; but, if it do, a great step is already taken towards the complete reclamation of the degraded district.

6. A temperance society is a valuable auxiliary to territorial mission. Drunkenness is found to be the most common source of the misery and of the vice of the worst districts in our large towns. Whatever be the truth or falsity of the total abstinence principle in general, there can be but one opinion of its propriety and its necessity for the reclamation of those who have long given way to drink. No man would think of feeding upon medicine day after day, when he is in perfect health, but neither could any man deny the need of administering its doses during sickness. On this ground even those who object to temperance societies in general may quite consistently take part in the establishment of one connected with our mission, and having specially in view the recovery of drunkards. It will be found almost invaluable as a help, and all the more so that it is kept in immediate connection with the proclamation of the Gospel.

7. A lending library for the use of those who attend the church and Sabbath school, and generally for distribution in the district, ought not to be overlooked. The books should not be all religious ones—sermons or commentaries—or what are called among children, “Sabbath-day books.” They should be mixed, containing general information and interesting stories; but all having a moral and religious tendency, and many of them purely religious. Great care must be taken in their distribution; and a considerable yearly loss, especially at first, must be looked for. This must be reckoned as part of the annual expenditure of the mission.

8. A penny-bank is the last connected agency we intend to mention. This is a means of elevating the population which the people will be able themselves very soon to appreciate. They have but little to save, but many little accumulates to much. Whenever a savings-bank is near, it will be no difficult thing to establish a branch in connection with the mission; for, in order to make the agencies effectual, they must all work together.

The establishment, then, of a territorial

* This is one of the open questions connected with territorial churches. The former is perhaps the method more generally adopted, but is open to great practical difficulties and disadvantages.

church, as explained above, is our answer to the question: How can we reclaim a destitute and degraded district in the heart of a large town? One great secret of its efficacy consists in the completeness of the agency, which may be established gradually, and not superimposed all at once. Its strength lies very much in its union. The single fibres, that might be so easily broken when separate, are in it bound together in one strong rope. It is a work which we earnestly wish to see taken up by the Church. It seems to us to be the very object which the Home Mission Scheme should, above all things, keep in view. It is in vain to answer: First build a church, and bind it in perpetual connexion with the Church of Scotland, and then the Home Mission Scheme will find it within the limits of their commission. Surely the congregation is more valuable than the building; surely it is better to preach the Gospel for some years to a number of poor degraded outcasts, even should the scheme eventually go down, than wait till a church is built, and then help it! What is needed is help at first—help to break ground in such a district—help to get the poor people once more initiated into the habits of church-going. Surely the difficulties are greatest when the missionary and his associated visitors go, for the first time, into houses where a minister has not been seen for ten years, and where every child playing on the floor is unbaptized. When the old habits are already broken, the future work is not so hard or hopeless. Why then delay help till the crisis of the disorder is over, till the disease has already taken its favourable turn, and give assistance to the convalescent only? Can that labour be really lost, which preaches to the perishing, even though it should be only for a time? No; let us be sure that it is the duty of all Churches to take up the work, and not to leave it to isolated efforts. Let us all help. Let the Church of Scotland move forward in the van, carrying the banner of the Lord. The enemy at our doors, in our midst, may long resist. It will need all our efforts to overcome him. But in the strength of the Lord, and looking for all needful supplies from Him, the victory over sin and misery is sure.

A CITY MINISTER.

POETRY.

A GOOD PASTOR.

He was a shepherd, and no mercenary,
And, though he holy was and virtuous,
He was to sinful men full piteous,
His words were strong, but not with anger
fraught;
A love benignant he discreetly taught.
To draw mankind to Heaven by gentleness
And good example was his business.
But, if that any one were obstinate,
Whether he were of high or low estate,
Him would he sharply check with altered
mien;
A better parson there was nowhere seen.
He paid no court to pomp and reverence,
Nor spiced his conscience at his soul's ex-
pense;
But Jesus' love, which own no pride or pelf,
He taught; but first he followed himself.

CHAUCER.

HYMN FOR DAY OF HUMILIATION,

18th April, 1855.

(For the Presbyterian.)

Help! Lord! we beseech Thee: Thy servants de-
part,
From the battle-field summoned away
To the glorious crown Thou preparest for those
Who have borne the heat of the day.

Our mighty men fall! they are taken away
From many an evil to come.
But, Oh! send forth others to fill up the ranks
Of those Thou hast called away Home.

Our sins, we acknowledge, deserve the distress
Thou hast brought on our Zion forlorn:
We would humble ourselves; we would sue for
Thy grace,
While our provocations we mourn.

We confess that we have not improved, as we
ought,
The warnings—entreaties—with tears.
Which from Sabbath to Sabbath from Heaven-
inspired lips
Were permitted to fall on our ears.

They were faithful to Thee; they were faithful
to us:
But we were unfaithful to both;
And justly Thou teachest us now by Thy rod
Harder lessons—yea, lessons of wrath!

Be not angry forever; revive us again;
We would hear Thee, and we would obey:
Oh! send us Thy light and Thy truth to instruct,
And Thy Servants to guide on our way.

FERGUS.

ALPHA.

(For the Presbyterian.)

"THERE REMAINETH A REST FOR THE
PEOPLE OF GOD."

"There remaineth a rest;" yes! the way may be
long,
And darkness and storms may compass it round;
But well may the pilgrim arouse and be strong,
For he knows that a haven of peace shall be
found.

Long, long may the dark night of sorrow endure,
"Mid thorns and briars the path may be trod;"
But the promise is made, and we know it is sure,
"There remaineth a rest for the people of God."

"There remaineth a rest;"—oh! the toil may be
hard,
And the worker may faint neath "the heat of
the day;"
But the evening approacheth; he waits his reward'
And the thought makes his weariness vanish
away.

For he knows there is rest from the toil and the
strife,
From the struggles within and the conflicts
abroad,
For the lingering footsteps so weary of life;
"There remaineth a rest for the people of God."

"There remaineth a rest;" the lone mourner may
walk
In sadness and sorrow, and oft in dismay,
When his fairest home-blossoms are crushed in
the stalk,
And the loved and the cherished are passing
away.

But faith bids him look through his tears to the
sky,
And patiently, hopefully bow 'neath the rod,
For its strokes are in love, and he knows that on
High,
"There remaineth a rest for the people of
God."

"Iona."

WHAT'S THE NEWS?

[The special interest of these lines arises from the circumstance that the author, a young man, since dead, was insane on every point except that of religion, on which he continued to the last thoroughly sound and intelligent.]

When'er we meet, you always say,
What's the news? What's the news?
Pray what's the order of the day?
What's the news? What's the news?
Oh, I have got good news to tell!
My Saviour has done all things well,
And triumphed over death and hell,—
That's the news! That's the news!

The Lamb was slain on Calvary,—
That's the news! That's the news!
To set a world of sinners free.—
That's the news! That's the news!
'Twas there His precious blood was shed,
But now He's risen from the dead,—
That's the news! That's the news!

To Heaven above the Conqueror's gone,—
That's the news! That's the news!
He's passed triumphant to the Throne.—
That's the news! That's the news!
And on that Throne He will remain,
Until as Judge He comes again,
Attended by a dazzling train,—
That's the news! That's the news!

His work's reviving all around,—
That's the news! That's the news!
And many have redemption found,—
That's the news! That's the news!
And, since their souls have caught the flame,
They shout Hosannah to His name;
And all around they spread His fame,—
That's the news! That's the news!

The Lord has pardoned all my sin,—
That's the news! That's the news!
I feel the witness now within,—
That's the news! That's the news!
And, since He took my sins away,
And taught me how to watch and pray,
I'm happy now from day to day.—
That's the news! That's the news!

And Christ the Lord can save me now.—
That's the news! That's the news!
Your sinful hearts He can renew,—
That's the news! That's the news!
This moment, if for sins you grieve,
This moment, if you do believe,
A full acquittal you'll receive,—
That's the news! That's the news!

And then, if any one should say,—
What's the news! What's the news!
Oh, tell them you've begun to pray,—
That's the news! That's the news!
That you have joined the conquering band,
And now with joy at God's command
You're marching to the better land,—
That's the news! That's the news!

SELECTIONS.

[From the London Times, Jan. 4.]

Letter from DR. CUMMING, Author of the
"Church before the Flood," "Voices of the Night," &c.

THE IMMACULATE CONCEPTION AND ITS CON-
SEQUENCES.

To the Editor of the Times:

SIR,—In my former letter, which you did me the honor to insert, I described the Antecedents of this recently decreed dogma of the Vatican. In my present letter I would attempt to unfold the consequences that naturally result from this decision. These, I suspect, are far more numerous, and in their effect more suicidal than Pio Nono or his advisers appear to be aware of or to

anticipate. This dogma has now ceased to be what it was held by many to be heretofore—a mere "pious opinion." It is now an article of faith, vital and essential, and as binding on a Roman Catholic as the doctrine of transubstantiation, or Purgatory, or any other article in the twenty-four dogmas of the creed of Pius IV.

I do not dwell on the fact that this doctrine contradicts the plainest texts of Scripture. This might give the subject a direction it is not necessary or, in present circumstances, expedient to pursue. Unhappily in the decrees of the Vatican the Sacred Volume is a very unwelcome intruder, and, when it forces attention to its contents, if not summarily ejected, it is tolerated by a preterition worse than insult. What I wish to point out is, that by this decision the second article of the creed of Pius IV., solemnly subscribed and sworn to by Dr. Newman, Archdeacon Manning, and by Dr. Wiseman also—viz.: "I will never take and interpret the Scriptures, unless according to the unanimous consent of the Fathers,"—is rendered null and void.

Either the Vatican must repel an article of its creed, enforced and subscribed for 300 years, "out of which, it adds, none can be saved," or it must admit that in decreeing the Immaculate Conception intallibility has been outwitted by the Jesuits, and precipitated into a fatal blunder. Before showing the truth of this statement, I beg to preface the few corroborative extracts I can here adduce by the admission of two of the most learned divines of the Romish Church, whose testimony cannot be impeached. Melchior Canus, a Bishop of great learning, says: "Sancti omnes qui in ejus mentionem incidere uno ore asseverarunt beatam Virginem in peccato originali conceptam." *Loc. Com.*, vii., chap. 1, page 348, edition 1605. ("All the holy Fathers who have alluded to it have declared unanimously that the blessed Virgin was conceived in original sin.")

The *Dublin Review*, in an article supposed to be Cardinalial, does not hesitate to state—"Petavius—no mean judge—assures us that all the Fathers were ignorant of, not to say denied, this doctrine." But, as we have access to the fathers also, let us adduce a few brief extracts, which will not only startle the Romish Church by suggesting the eminent insecurity of one article of faith by the introduction of another and a new one, but will also prove that the cage containing the happy united family at Charing Cross, where external coercion takes the place of internal cohesion, is a faint type of a Church where unity is an entire stranger and exile, and uniformity is superinduced by ecclesiastical restraint and domination only.

The Fathers frequently refer to Mary in terms which show that they did not and could not regard her as immaculate in her conception, seeing they describe her as not immaculate in her conduct; for a sinless nature must have a sinless life. Irenæus says, "The Lord repelled her untimely hurrying" at Cana of Galilee.

Tertullian says on the text: "Thy mother and Thy brethren stand without, desiring to speak with Thee"—"Christ with reason felt indignant that, while strangers were intently bent on His discourse, persons so nearly related to Him should stand without seeking to call Him away from His solemn work."

Origen is very decided: "If Mary did not feel offence at our Lord's sufferings, Jesus did not die for her sins. But, if all have come short of the glory of God, being justified by grace, and redeemed, surely Mary, too, was offended. This is what Simeon prophesies: "Through thy own soul shall the sword of unbelief pierce, and thou shalt be struck with the sharp point of doubt."

Epiphanius writes: "The birth of Mary was in the ordinary course of nature, not in any way different from ordinary mortals."

The Benedictines blame Basil the Great because "he not very beautifully thinks that Mary wavered the time of the passion."

The illustrious Chrysostom, commenting on

the marriage feast of Cana, writes: "What Mary then undertook was the effect of excessive ambition, for she desired to show to the people that she commanded and controlled her son. See the foolish arrogance both of herself and them, &c."

St. Augustine speaks of Mary as conceived in sin, and says: "She was more blessed by receiving the faith of Christ than by conceiving the flesh of Christ."

The great St. Bernard, who is numbered with the Fathers notwithstanding the centuries that separated him from Augustine and Chrysostom and Jerome, is perhaps the most determined opponent of the Immaculate Conception to whom we can appeal. The argument in a late powerful article in the *Times* is substantially that of St. Bernard. His words are so pithy that I venture to quote them in the original:—

"Quid si alius propter eandem causam, etiam utrique parenti ejus festos honores asserat deferendos? Sed de avis et proavis id ipsum posset pro simili causa quilibet flagitare * * * Nisi forte quis dicat de Spiritu Sancto, eam et non de viro conceptam fuisse, sed id hactenus inauditum. Lego denique Sanctum Spiritum in eam, nun cum ea, venisse."—*Bernard*, Ep. 174, col. 391, vol. 1, Paris, 1839.—("But what if another for the very same reason assert that festal honours should be given to both her parents? But any one may demand the same thing for the same reason for her grandfathers and forefathers * * * Unless that one affirm that she was conceived of the Holy Spirit and not of man—but that has hitherto been unheard of. In fine I assert that the Holy Spirit came into her, not came with her.")

St. Liguori, Dr. Wiseman's beloved saint and model, evidently annoyed at the conclusive reasoning of St. Bernard, very devoutly observes: "Were St. Bernard living in our times, he would certainly write otherwise than he has written?"

I need not say that of the testimonies of the learned Sarpi, or the angelic Thomas, or even Bellarmine, who is now, I suppose, a heretic for what looks like his disbelief of the Immaculate Conception. He, at least asserts that "Mary sinned in Adam."

The Dominicans are already up in arms against the decision which the Pope has now given in favor of their ancient enemies and rivals—the Franciscans; and with great zeal they sling St. Thomas Aquinas in the face of Pio Nono—logically destructive, but pontifically useless. *Causa finita est, Roma locuta*. The Archbishop of Florence has also his hands full in defending the Pope, and declipping his refractory monks, who have no faith in the new dogma.

This novelty decreed by Pio Nono as an essential article of faith, to reject which alone is heresy, has fallen like a bombshell among fathers and doctors, and has finally and infallibly cut off the Church of Rome from the Church of the Apostles, and of the first five centuries of the Christian era. It has also proved triumphantly that on an article of faith there is no unity in his communion—that what was heresy in the days of Bernard is orthodox in the pontificate of Pius IX., and that, if this doctrine be a vital article of the Christian faith, the sleepy-headed Church of Rome has been nearly 1800 years in discovering it. This dogmatic conclusion of the Vatican may, nevertheless, lead to important results. It may at length teach the admirers of the Papacy that it has no definite creed, that its doctrines accumulate with its years, that it is either inspired or insane, that it may, one day, in its progressive developments arrive at the conclusion that "God is great, and Mahomet is a Prophet."

When Father Ignatius did me the honour to call upon me in order to give me this kind advice and instruction, he said to me with great solemnity, "If the Church of Rome be not the Church of the living God, she is the masterpiece of the Devil." I confess I have some sympathy with the conclusion of the very reverend passionist. Her laity who are the victims will soon be required to believe so much that they will rise in insurrection against the whole conspiracy, and assert for themselves that freedom from priestly

domination, which must precede their acceptance of a pure and noble faith. If, as wise interpreters of prophecy, we think the death-knell of Papacy is soon to resound throughout Christendom, we may expect with them that her long oppressed people will rapidly come out of her bondage, and find a shelter and rest in the bosom of Protestant—that is primitive Christianity.

I have the honour to be, Sir,

Your obedient servant,

January 3.

JOHN CUMMING.

In the present portentous state of affairs the following outline of a lecture recently delivered in Glasgow, Scotland, by the Rev. Dr. Cumming, of London, will not be uninteresting:

SIGNS OF THE END OF THE WORLD.

DR. CUMMING entered on the subject of the "social and moral signs of the end of the World." He remarked that the Scripture term "the kings of the east" ought to have been translated "kings coming from the sun-rising;" by which phrase some understood kings descended from the Jewish race. He believed that the Jews were to be restored to their own land, from the insulation of the Jews, while every other nation had been ground down, and from the fact that no nation of the earth had been able to retain possession of his land; it was a land without a people, and the old Sultan, like an old housewife, was merely keeping the Jew's house till he should return. He had met an architect in London, one of his elders, who drew a plan of the temple according to the Apocalyptic dimensions, and he found that it coincided exactly with the surface of Palestine. After the return of the Jews was to come their conversion to Christianity. The fig-tree was the Scriptural symbol for the Jewish nation, and, when we saw the budding of the fig-tree, we were to know that summer was nigh. During the last 40 years the Jews had for the first time been permitted to live within Jerusalem. They were every day laying aside their rabbinism, their political opinion was mooted in every European Cabinet, and all of a sudden Parliament was agitated for the admission of Jews into Parliament. He believed, as the present contest began about shrines in Jerusalem, it would end there. The number of converted Jews was rapidly increasing; the Hebrew observer said they had already organised a vast association for taking possession of Palestine; and associations had been made to purchase Palestine and the site of the temple of Jerusalem. Again, in 1848 the 7th vial began to be poured out, when France dethroned her King, and all the nations of Europe were perturbed. That moral earthquake continues its vibrations still. Austria, China and the West were struck as if by a hurricane, and Russia seized the general distraction to attempt an invasion on Turkey. In Britain one minister had left his post, and that day a second cabinet was announced to have fallen to pieces through the vibrations of this earthquake. There was a restlessness among all classes of the people, and a propensity to change systems. He believed there would be no such thing as a perfect Church till the Lord's Church came, and the true Christian took and maintained the position allotted to him. He noticed also the intense earnestness that actuated everybody. The age of shams had gone for ever. This indicated the rapid approach of that day when there would be the two Churches on Earth—the Apostacy and the True Church—and all denominations would be merged under the old name "Christian," and when each had gone to his own place, then would be the last shock that should develop a Church bright as the sun. The great want of the present day was a living ministry. He did not like what Dr. Gillan had been trying his hand at—tinkering the Church. By the term "cities of the nations," he understood the ecclesiastical establishments, and he thought the time was soon coming when there would be no established Church in Scotland, England or

Ireland. It might not be its desert, but it was its doom. He noticed, as corroborative, the controversies and disruptions in the English and Scottish Churches. The Established Church might be the first to fall, but, when the parish church fell, the surrounding churches would be laid on its ruins. He looked on all church policies as merely provisional committees till the true Church should descend from Heaven, and that was the best Church which most efficiently did the work of winning souls to Christ. Then the great Babylon was to come into remembrance before God. He traced the shocks Rome had sustained since 1848. Her adding a new article to her creed had only precipitated the impending catastrophe. But before Babylon fell there was to be a voice from Heaven, "Come out of her, my people." He believed the present crisis was that when God from Heaven was calling to the nations "Come out of her," and every newspaper recorded the fact that thousands are answering, "We come, we come." The great "hail upon men" meant the northern invasion, the weight of the stones signified its strength, and the blaspheming of God the misimprovement of the judgement by men. Then were to be "voices, and thunders and lightnings," strange unearthly sounds and theories starting up. The *Times* said "the electrical condition all over Europe was something startling, then there was a prediction that men were to run to and fro, and knowledge shall be increased." Was not the present a literal response to this prophecy? In knowledge diffusion had now taken the place of concentration, cheap volumes were being multiplied, the position of authors and schoolmasters was raised, and the last tax on newspapers was likely to be abolished. Some translated the words "and knowledge shall be darted like lightning," which was literally fulfilled by the electric telegraph. "Men shall run to and fro," This was the age of travelling, and some had regarded the railway as a subject for special prophecy. Sir Isaac Newton had from the study of prophecy predicted some such invention, and events had blunted the satire of Voltaire. The Atlantic was becoming an inland lake; the Pacific was beaten by steamers; Britain and America, he believed, would soon sit and talk to each other, like an old man and his wife over the chimney-piece. And lastly, the Gospel should "be preached as a witness among all nations," though not for the conversion of all nations. This was fulfilled in facts of the present. The Gospel was being preached from the tropics to the poles. "Then shall the end come." He did not believe that the earth was to be destroyed, but only that there should be "a new heaven and a new earth, and that this earth should, like the human body, have a purification and a resurrection-morn, and in the end bloom a fairer paradise than when it began.

The lecturer was repeatedly applauded, and an enthusiastic vote of thanks was paid to him on the motion of the Rev. Dr. Hill.

AUGUSTUS TOPLADY.—In the adjacent county of Devon, and in one of its sequestered parishes, with a few cottages sprinkled over it, mused and sang AUGUSTUS TOPLADY. When a lad of sixteen, and on a visit to Ireland, he had strolled into a barn where an illiterate layman was preaching, but preaching reconciliation to God through the death of His Son. The homely sermon took effect, and from that moment the Gospel wielded all the powers of his brilliant and active mind. He was very learned. Universal history spread before his eye a familiar and delightful field; and at thirty-eight he died, more widely read in fathers and Reformers than most academic dignitaries can boast when their heads are hoary. He was learned because he was active. Like a race-horse, all nerve and fire, his life was on tiptoe, and his delight was to get over the ground. He read fast, slept

little, and often wrote like a whirlwind; and, though the body was weak, it did not obstruct him, for in his extatic exertions he seemed to leave it behind. His chief publications were controversy. Independently of his theological convictions, his philosophizing genius, his up-going fancy, and his devout, dependent piety were a multi-form Calvinism; and, by a necessity of nature, if religious at all, the religion of Toplady must have been one where the eye of God filled all and the will of God wrought all. The doctrines which were to himself so plain, he was perhaps on this account less fitted to discuss with men of another make; and betwixt the strength of his own belief and the spurning haste of his over-ardent spirit, he gave his works a frequent air of scorning arrogance and keen contemptuousness. Perhaps even with theologians of his own persuasion his credit has been injured by the warmth of his invective; but on the same side it will not be easy to find treatises more acute or erudite—and both friends and foes must remember that to the writer his opinions were self-evident, and that in his devoutest moments he believed God's glory was involved in them. It was the polemic press which extorted this human bitterness from his spirit; in the pulpit's milder urgency nothing flowed but balm. His voice was music, and spirituality and elevation seemed to emanate from his ethereal countenance, and light, immortal form. His vivacity would have caught the listener's eye, and his soul-filled looks and movements would have interpreted his language, had there not been such commanding solemnity in his tones as made apathy impossible, and such simplicity in his works that to hear was to understand. From easy explanations he advanced to rapid and conclusive arguments, and warmed into importunate exhortations, till consciences began to burn, and feelings to take fire from his own kindled spirit, and himself and his hearers were together drowned in sympathetic tears. And for all the saving power of his preaching dependent on the Holy Spirit's inward energy, it was remarkable how much was accomplished both at Broad Hembury and afterwards in Orange Street, London. He was not only a polemic and a preacher but a poet. He has left a few hymns which the church militant will not readily forget. "When languor and disease invade," "A debtor to mercy alone," "Rock of ages, cleft for me," "Deathless principle, arise:" these four combine tenderness and grandeur with theological fullness equal to any kindred compositions in modern language. It would seem as if the finished work were embalmed, and the lively hope exulting in every stanza; whilst each person of the glorious Godhead radiates majesty, grace and holiness through each successive line. Nor is it any fault that their inspiration is all from above. Pegasus could not have borne aloft such thoughts and feelings; they are a freight for Gabriel's wing; and, if not filigreed with human fancies, they are resplendent with the truths of God, and brim over with the joy and pathos of the heaven-born soul. However, to amass knowledge, and give out so rapidly not only thought and learning but warm emotion, was wasteful work. It was like bleeding the palm-tree; there flowed a generous sap which cheered the heart of all who tasted, but it killed the

palm. Consumption struck him, and he died. But during that last illness he seemed to lie in glory's vestibule. To a friend's inquiry with sparkling eye he answered, "Oh, my dear sir, I can not tell you the comforts I feel in my soul; they are past expression. The consolations of God are so abundant that He leaves me nothing to pray for. My prayers are all converted into praise. I enjoy a heaven already in my soul." And within an hour of dying he called his friends, and asked if they could give him up: and, when they said they could, tears of joy ran down his cheeks as he added, "Oh, what a blessing that you are made willing to give me over into the hands of my dear Redeemer, and part with me; for no mortal can live after the glories which God has manifested to my soul."—*From the North British Review.*

THE SABBATH.—The Sabbath is God's special present to the working man; and one of its chief objects is to prolong his life, and preserve efficient his working tone. In the vital system it acts like a compensation-pond; it replenishes the spirits, the elasticity and vigour which the last six days have drained away, supplies the force which is to fill the six days succeeding; and in the economy of existence it answers the same purpose as the economy of income is answered by a savings' bank. The frugal man who puts aside a pound to-day, and another pound next month, and who in a way is always putting-by his stated pound from time to time, when he grows old and frail, gets not only the same pounds back again, but a good many pounds beside. And the conscientious man who husbands one day of existence every week, who, instead of allowing the Sabbath to be trampled and torn in the hurry and scramble of life, treasures it devoutly up, the Lord of the Sabbath keeps it for him, and in the length of days and a hale old age gives it back with usury. The savings' bank of human existence is the weekly Sabbath.—*North British Review.*

MISSIONARY FRUITS.

THE BIBLE MAKERS OF EIMEO.

WE have all heard of the beautiful island of Tahiti, and its no less beautiful neighbour, the small island of Eimeo. Seven and sixty years ago the first missionaries to the South Seas landed on Tahiti, and for fifteen years worked hard and prayed much ere the blessing came and the Gospel triumphed. Then, however, great good was done. Many confessed themselves believers in Jesus. Idolatry lost its power, and a great longing for more of Gospel truth was felt. It now became necessary to give the people the Bible in their own language, and a printing-press—the first in the South Seas—was set up at Eimeo. The curiosity thus awakened was very great. Such a thing as a machine to make books was quite unknown, and people flocked from far and wide to see it. The King went every day into the office, and watched the setting-up of the types, and the working-off of the sheets. The Chiefs begged to be allowed to do the same; while the people thronged the doors and windows and every place through which they could get a peep at what was going on. Multitudes came from every district of Eimeo, and from all the neighbouring islands. For several weeks the place where the printing was carried on was like a public fair. The beach was lined with canoes from the distant ports. The houses were filled with visitors. The fields were covered with tents set up by those who could not get a lodging in the town. And the school-room and the chapel, though capable of seating 600

persons, were too small for the number that pressed into them, waiting for some chance of getting a peep at the wonderful machine.

All the parties were eager to carry back with them some copies of "the book;" and the usual question they asked when landing was, "When will the books be ready?"

The first copy that was finished was presented to the king, whose joy, on his getting it, knew no bounds. The Queen and the Chiefs were next supplied, but here the missionaries were nearly brought to a stand for want of proper materials for binding. Their stock of mill-board was soon done, and their leather speedily exhausted. The people, however, soon found a substitute for the first by beating pieces of bark-cloth together till they formed a good firm board; or cutting very thin pieces of wood of the size required to make the backs. To get the necessary quantity of leather, the missionaries taught the people how to tan skins. And now all set to work to make the leather. All kinds of animals were speedily killed for their skins; and old dogs, shaggy goats, wild kittens, every creature, in short, that could be spared, was thus robbed of its jacket, to find covers for the Word of God. The printing-office was almost like a tan-yard; and, as you passed through the village, almost every hut had a skin of some sort stretched on a board, and drying in the sun. So great was the eagerness of the people for the books that binders enough could not be procured till every chief sent one or more men to learn the art, and help to supply the wants. Most cheering was it to the missionaries to see the people thus employed; and, though the season was one of great toil, it was also one of great enjoyment. For many weeks and months this eagerness lasted, and the demand was so great that thirty or forty canoes were often seen in the bay, waiting five or six weeks for their supply. Each canoe would, generally, bring eight or ten persons, and these would hand to the missionaries a large roll of plantain leaves, each of which had an order on it for one or more copies from people that could not come.

One evening about sun-set a canoe arrived from Tahiti with five men to purchase Bibles. The moment they landed, they hastened to the missionary's dwelling, and asked for "the Word of Luke." No copies were ready, but they were told, if they would wait till the following morning, they should have as many as they needed, and were recommended to seek a lodging in a village. But they were afraid to go away lest some other person might come and take the copies they were so earnestly waiting for. So, gathering some dry cocoa-nut leaves for a bed, and wrapping themselves in their bark-cloth cloaks, they lay down upon the ground just outside the missionary's house, and there slept till the morning broke. There the missionary found them in the morning, and, seeing, their great anxiety, lost no time in supplying to each a copy, and one for a sister, and another for a mother of one of them. Each wrapped his book in a piece of white bark cloth, put it into his bosom, bade the missionary "good bye," and, without eating or drinking, hastened to the boat, hoisted the sail, and steered away full of joy towards home.

Young reader, does not this great eagerness of the poor South Sea islanders put many in this land of Bibles to the blush? Oh! let us follow their deep interest in God's Book; and, as it abounds in our dwellings, let us never be condemned for our neglect and carelessness respecting it.

PRAYER FOR OUR COUNTRY.

WHAT shall we ask for our country? That wisdom and knowledge may be the stability of our times and strength of salvation, and the fear of the Lord our treasure.

GLEANINGS FOR THE CHILDREN.

COAL MINES AND CHRISTIAN MISSIONS.

ONCE went to a singular missionary meeting. It was held in a little chapel in a village, where nearly all the men and boys worked in coal

mines: and, though some of them had washed their faces, and put on their best clothes before they came to the meeting, there were other black-faced people who looked more like dark Africans, or South Sea islanders, than like Englishmen. But, though some of them had their faces black, they had bright eyes, and appeared to have warm hearts in the good work of sending the Gospel to the wretched heathen. But there was one thing in this meeting which made it different from any other meeting I ever attended: it was this:—

Just a year before, when the first missionary meeting had been held in that village, one of the speakers told the people that, if they got missionary boxes, and put into them something every week, they might easily raise a good deal of money without missing what they gave. He then offered a box to every person who would promise to give five shillings in the course of the year. The people seemed pleased with the plan; and, when the meeting was over, so many came to ask for boxes that the minister had not enough for them, and was obliged to send up to London for more. Well, at the meeting where I was, these boxes were brought in. Most of them were heavy; and, before the speaking began, the people would have their boxes opened, and the money counted, that every one might know how much he had got for the good cause. And I am sure you would have smiled if you had been there, and had seen how busy the ministers on the platform were in shaking out the money from these boxes, and then counting it: you would have been delighted to have seen how bright and cheerful many a coal-digger's dark face became when it was announced how much money there was in his box. It took a long time to do all this work, for there were many boxes, and, therefore, the speaking did not begin until late in the evening; but it was one of the pleasantest parts of the meeting, for the poor people were full of joy when they found that they had, altogether, collected in their boxes between eight and nine pounds!

But, while I am writing about coal mines and missionary boxes, I will tell you a little story which will please you, and I hope do you good:

There was a gentleman who lived in a part of the country where coal is dug, and one day he thought he should like to see a mine, and he was lowered down into one many hundred feet deep. When he got to the bottom, the people there looked very dark and dirty, and he did not know who they were. But there was one of them who knew him, and who ran up to the place where he was standing with great glee, and said, "Oh, sir, I never expected to see you here!" It was one of the boys of his class in the Sabbath school. Having got permission to show the gentleman over the mine, the little fellow set out and took his teacher to every part worth seeing. But he was so overjoyed at the job, and skipped along so fast that now and then he left the visitor in darkness till he came back to him again with the little safety-lamp which was hanging from his hand. He showed the gentleman where the miners were at work, and pointed out the thick pillars of coal which were left for a time to keep the roof from falling in. It is very likely that he took him to the stables where the horses were kept, and told him how many of them there were, and how long they had been down in that deep, dark place, and how blind they had become from not having had any use for their eyes. But at last the teacher and his little guide came to the bottom of the shaft,—that is, the deep pit up and down which the coal and the work people are drawn,—and the gentleman was glad enough to see the light of day glimmering once more from the top, and had no wish to go back again through the dark diggings which he had left. But the boy had not yet shown everything in the mine. "There is," he said to his teacher, "one place more that I must show you;" but the gentleman told him he was tired, and did not care about seeing any thing else; yet the boy was so earnest that he consented to go. In a short time he found himself in a large

gloomy-looking cavern, where there was a single candle burning very dimly in that dark place.

"Here," said the boy, "we have our prayer-meetings;" and then he showed the visitor several seats cut out in the coal, upon which they were accustomed to sit while the Bible was read. And then, pointing to a box also cut out of a solid block of coal, he said with evident pleasure, "Here, sir, is our missionary box!"

Now who does not think that such prayer meetings and that missionary box were the best things in the coal mine; that God smiled upon them, that he blessed those dear boys who by these means sought to get good for themselves, and to do good to others; and that in that deep, dark place there was more real happiness than in many of the mansions of the rich, or the palaces of princes?—*Juvenile Missionary Magazine.*

A PILGRIM TO MECCA BROUGHT TO CHRIST.

The followers of the false prophet Mahomet deem a pilgrimage to his tomb at Mecca, in Arabia, to be a most pious work indeed, obtaining for those who perform it a large stock of merit. Hence very many of the more zealous among them make very long and difficult journeys for this purpose. From India, and from countries more distant still, numbers go to Mecca every year, and the effect of the pilgrimage too generally is, to increase their pride, and confirm them in their wretched delusion. It often tends, also, to excite a taste for roving; so that the pilgrim cannot settle quietly at home after the pilgrimage is ended. It was thus we believe that Mir Khan, of whose conversion we shall now speak, was led, about three years ago, to set off, with some companions whom he had persuaded to accompany him, on a second pilgrimage to Mecca. His home was amongst the mountains on the borders of Kashmir. His profession had been that of a soldier. He had once held the rank of a sergeant in the army of one of the bold wild chieftains who dwell in those regions. Happily for him he did not on this second occasion take the most direct route to Mecca, but varied his road by coming through Peshawar, a large city in the north-west corner of our possessions in India. He entered that city a haughty Mussulman, full of self-righteous pride; he left it a humble, earnest, anxious Christian.

How was this change effected? By hearing that blessed Gospel which is "the power of God unto salvation to every one that believeth." That gracious God, who, by His providence, directed his steps to Peshawar, by His Almighty Spirit opened his heart to attend to the words which he heard there. Who was the preacher? There were then no missionaries there. We believe that by this time a missionary has arrived there; and we expect Peshawar will prove a very interesting and important station. The glad tidings of a full and free salvation in Jesus Christ first reached the ears of Mir Khan from the lips of an English officer, in command of one of the regiments at Peshawar. His custom is to testify of Christ to the natives in the Bazaars, or wherever he could obtain a quiet hearing. One day, when thus engaged near one of the mosques, when those pilgrims to Mecca were here performing their worship, they drew near to hear him. Indignant at the insult offered to their prophet by setting forth Jesus Christ as the only all-sufficient Saviour of the world, the Mussulman reviled the gallant Colonel, who replied with the meekness of the Christian, and invited him to his quarters to discuss the respective merits of the false prophet Mahomet and of the Divine Redeemer. For twenty days did Mir Khan meet this officer for instructions of this kind; and it was soon apparent that he had a better teacher, even the Spirit of Truth, enlightening his mind, and drawing his heart to Jesus. On the twenty-first day after their first intercourse he asked for baptism. There was no minister there to administer the rites, and he was advised to go to the American missionaries at Lahore for that purpose. He did not resort thither, however,

but made a long and perilous journey through Scinde to Karache at the mouth of the Indus, where after abundant proof of the sincerity of his conversion the Rev. A. Matchett admitted him to the Christian Church.

The zeal which he displays for the spread of the Gospel is most encouraging to those with whom he is connected. He imitates the course of the good Colonel, and goes out into the Bazaars to testify of Christ to all classes. In this service they say he is "bold as a lion," and such is his love for the Word of God that we are told he sometimes forgets to cook his rice for a whole day together, so intent is he in pondering over the Sacred Page.

Very few Mussulmans have hitherto been converted, but there seems to be a shaking of their superstition just now. We have long been praying that the Lord would deliver them from the delusions of the false prophet, and we trust that these prayers will soon be answered.—*Church of England Missionary Instructor.*

THE UNINTERESTING SCHOLAR.

Who, that has had any experience in the work of Sabbath-school teaching, has not met with such a character? Many teachers are in the habit of keeping a record of the dispositions, circumstances, &c., of the children under their care. Is there not in such a record many an entry thus:—"A. B." (Abilities), "Dull or moderate," (Disposition.) "Nothing very characteristic." The child is, in a word, "uninteresting." He does just as the others do,—goes through the usual routine, repeats his lessons perfectly, but gives no sign of real interest in what is going on. He is uninterested, and therefore uninteresting.

Or he is even a less hopeful subject. Late and irregular attendance; ill-said lessons; a perfect callousness to any outward appeal, to kindness or severity, to public or private admonition, to encouragement or reproof, mark "the uninteresting scholar."

Now what is to be done? What is done in nine cases out of ten? Simply nothing. The uninteresting scholar is felt to be uninteresting, and treated as such. He is passed over and un-cared for.

And yet this should not be. That child has an immortal soul. That soul is in some measure committed to your charge. For that charge you will have to give an account. And, if every child in your class should be saved *but this one*, unless you have done the part of a teacher to that child as faithfully as to the most interesting of your little band, his blood will be required at your hands.

Meanwhile it is not the fear of blood-guiltiness which alone should actuate your conduct. To a faithful teacher there ought to be no such thing known as an "uninteresting scholar." You must dismiss him from your class *as such*, and re-enter him as an "interesting scholar." To his teacher he ought to be so; and, if you only *realised* his case more, he would be so to you. Go to his home; try to gain the confidence of his parents; talk over their child's disposition with them; seek to become better acquainted with his individual circumstances, and the nature of his home influences. Then bear his case on your heart before God. "Pour out your heart before Him." Tell Him of your secret want of interest in the work He has given you to do for this child's soul. Ask for a greater realization of truth,—of the value of a single soul,—of the nearness of eternity,—of Christ's willingness to save. Ask for more of the Spirit of Him who is the lover of little children. And then, having prayed, go and work for that child. Follow the steps of Him who goes after the lost sheep until he find it. Faint not, or you reap not. Pray on—work on—hope on. You will, you must take no slight interest at last in the once uncared-for scholar. And what if God should be pleased to make your efforts the means of salvation to that undying soul! Surely no thought of Heaven's joys can be sweeter than this— that there you will meet that redeemed one whom in bygone days of ignorance and unbelief, you were wont to call "the uninteresting child!" —*Ibid.*

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