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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, 1860.

VOLUME XIII.

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

The Presbyterian.

MEETINGS OF SYNODS, 1860.

THE SYNOD OF CANADA—

The last Wednesday (the 30th) of May at Kingston, C. W.

THE SYNOD OF NOVA SCOTIA—

At on the last Wednesday (the 27th) of June.

THE SYNOD OF NEW BRUNSWICK—

At Utham, N. B., on the second Tuesday (the 10th) of July.

CORRESPONDENTS TO THE SYNOD OF CANADA.

FROM THE SYNOD OF NOVA SCOTIA—

Rev. A. McGillivray, D.D., McLennan's Mountains.

FROM THE SYNOD OF NEW BRUNSWICK—

Hon. John Robertson, Elder of St. Andrew's Church, St. John, N. B.

THE CHURCH IN CANADA.

ST. ANDREW'S CHURCH, MONTREAL.

We learn the Revd. James Kerr, lately assistant in the Parish of Murroes in the vicinity of Dundee, has arrived in Canada and entered upon his duties as Assistant in St. Andrew's Church, Montreal.

CONGREGATION OF DUNDEE, C. E.

This congregation have lately manifested their attachment to their newly in-

ducted Pastor, the Rev. John Livingston, by presenting him with a very handsome horse, saddle and bridle.

Such presentations, that from time to time appear, are, we trust, tokens of good. They show that our people appreciate the privilege of having the means of grace established among them, and that they wish to strengthen the hands and cheer the hearts of Ministers in their arduous work.

POINT ST. CHARLES CHAPEL MONTREAL.

This Chapel was opened for Divine service on Sabbath the 8th ult.

The services in the morning were conducted by the Revd. W. Snodgrass, and in the evening by the Revd. W. Simpson, of Lachine.

The attendance was encouraging notwithstanding the wetness of the day, and very creditable collections were taken up at both diets towards the expenses of maintaining the services.

This interesting Home Mission effort is thus making progress, and will, we trust, be soon placed on a more permanent footing by the occupation of the field by a duly qualified Missionary.

The population of this part of the city is rapidly increasing, and there is ample room for the vigorous prosecution of evangelistic efforts in this quarter.

DIED.

At L'Original, on the 11th April, 1860, Miss Caroline Ann Treadwell, eldest daughter of the late Nathaniel H. Treadwell, aged 64. [It was, writes a correspondent, my privilege, shortly after my arrival in this country, to form an acquaintance with the deceased, which continued unbroken until the day of her death. I ever found her society to be of such a character as well to comport with the high vocation to which she considered it her glory to aspire. She was intelligent, prudent, unassuming and generous. She endeavored so to think, speak and act as not pleasing men but God, who seeth the heart. Oh, could her ransom'd spirit be permitted again to visit this world, in what rapturous strains would she speak to us of the Saviour's love and mercy! In what a tone of dignity and earnestness would she call upon us to watch for our Lord's coming! But her voice we shall never more be permitted to hear: she has entered into her rest! Now she enjoys the high calling of God in Christ Jesus. Far beyond the reach of pain, of toil and of sin, she knows what it is to inherit the promises. Being dead, however, she yet speaketh in her decided attachment to Jesus and His cause, in her early dedication of herself to the Lord, for she became hopefully pious during a revival in Middlebury College, while there at school.—She commiserated the poor and destitute of her neighbourhood with no stinted liberality. She considered herself the almoner of Providence to the extent of the gifts conferred on her, and her charity was circumscribed only by her ability to bestow. In short: those who were intimately acquainted with her will not scruple to apply to her the eulogium so truthfully applied to Job in the 29th chapter and 11th verse of that book, 'When the ear heard me, &c.'—[C. G.]

SOIREE OF ST. PAUL'S S. S., MONTREAL.

A meeting of the Teachers and Scholars of the above School was held on the evening of April 4th. The Teachers and Scholars of St. Andrew's S. S. of this city were present as guests; as were the Teachers of the Point St. Charles and St. Joseph Street Schools.

After partaking of an abundant supply of coffee and tea with the usual more solid accompaniments in the schoolroom, the scholars, to the number of upwards of 300, withdrew to the area of the Church.

Under the able presidency of the worthy pastor of the congregation, who introduced the proceedings with devotional exercises, the evening passed very agreeably and profitably.

The superintendent, Mr. T. A. Gibson, read the Report, which was very satisfactory, although presenting few features calling forth special observation in a brief notice as this.

Messrs. Alex. Morris and R. Hay, superintendents of St. Andrew's and St. Joseph St. Sabbath Schools respectively, addressed the children in feeling and forcible terms. Thereafter the pastor in like manner addressed them at considerable length. Between these addresses the children sang well several hymns which they had been practising for several weeks under two of the Female Teachers more especially.

After the benediction, which was preceded by the singing of the National Anthem, the children retired happy after receiving a parting supply of oranges and donbons.

HOME MISSION FUND.

The Secretary Treasurer of the Temporalities Board has received \$42 75 contributed in Valcartier in the Presbytery of Quebec in aid of the Home Mission Fund. \$8 contributed in Laprairie, and \$55 contributed in Ormstown in the Presbytery of Montreal. These are first instalments of payments to extend over 5 years; and they will be more specially acknowledged hereafter. The Ormstown subscription amounts in all to the sum of \$551. It is gratifying to find that in the country parts as well as in the towns there is a hearty sympathy with the Church extension movement now being agitated, and a willingness to assist in the good work of building-up our beloved Church in Canada.

THE SYNODICAL HOME MISSION SCHEME.

We understand that congregations in the Presbyteries of Quebec, Montreal and Glenora, that have not yet reported the result of their efforts on behalf of this Scheme, would advance its interests by at once communicating to the Secretary, Mr. J. W. Cook, Quebec, what has been done by

them, and that, *whethersubscriptions have yet been taken up or paid or not.* It is desired to report the position and progress of the Scheme to the meeting of Synod as fully as possible. We hope then that no congregation will omit to give the requisite information at as early a date as possible. We are rejoiced to believe that this Scheme will, with faithful work and liberal giving, prove of great value to the Church in Canada.

THE APPROACHING MEETING OF SYNOD.

The Synod is to meet in Kingston on Wednesday, the 30th May, 1860, and we are glad to learn that arrangements are now in progress for the reception and accommodation of members in attendance.

The Trustees of Queen's College will place the College Building at the disposal of the Synod, should it be deemed advisable or convenient to hold the sessions in the New College Chapel, a large room capable of accommodaung from 250 to 300 persons. In this case the members of Synod would have the advantage of being able to use the College rooms for meetings of the various Committees or Presbyteries, &c.

Ministers and Elders are invited to communicate either with Mr. Andrew Drummond or Mr. John Paton, Kingston, in order that suitable accommodation may be provided for them during their stay in that place.

The Grand Trunk Railway Company having agreed, with much liberality, to convey Elders to and from Kingston for one fare during the meeting of Synod, the necessary vouchers, entitling the bearer to the privilege, can be had on application to either Mr. Drummond or Mr. Paton. Ministers of course travel for one fare as usual.

STANDING ORDER OF SYNOD.

INSTRUCTIONS AS TO PREPARATION OF BUSINESS.

The Synod at their Annual Meeting shall nominate a Committee on Business for the following year, to meet at seven o'clock, P. M., of the day immediately previous to the meeting of that year, at the place where the Synod shall be appointed to be held, to arrange as far as possible the whole business of the meeting and to prepare a printed docket in a sufficient number of copies for the use of members: the Moderator and Clerk of Synod, the Presbytery Clerks, and nine other members of the Synod, of whom five must be Elders, the best qualified for this purpose that the Synod can select, shall compose this Committee. Papers of every description without exception intended to be submitted to the annual meeting of Synod must be laid before the said Committee at their said meeting, and accurate intimations of their contents must be for-

warded to the Synod Clerk at least four clear days before the meeting of Synod; nevertheless this order shall not be held as preventing any papers from being presented and received by permission of the Synod at any time in the course of the meeting, when they refer to matters arising out of the proceedings of the meeting to which they are presented, but such papers only shall it be competent to receive in this way.

BUSINESS COMMITTEE FOR 1860.

The Synod appointed a Committee on Business for next Session, namely: the Moderator, Synod Clerk, Presbytery Clerks, Dr. Cook, Dr. George, Dr. Barclay, Rev. T. McPherson, and Rev. J. Bain, and the Representative Elders from Montreal, Brockville, Kingston and Toronto.

THE MEETING OF SYNOD.

The meeting of this, the highest judiciary of our Church, is drawing near. The proceedings are growing year by year in importance. We have elsewhere expressed our hope that there will be a large attendance of members, as there will be business to transact of real value to the best interests of the Church. Foremost among the matters to be dealt with we place, as will our readers, "The Home Mission Scheme," no longer a theme for mere words but now for active work.

We rejoice that a commencement has been made, and that real progress will be reported. Three Presbyteries have been visited by Deputations, and we understand that a Special Report on the Home Mission Scheme will be presented by those in charge of it. We believe it will recommend itself to the sympathies of our people, and prove of great service in promoting the maintenance and extension of our Church, and enabling her to overtake her growing evangelistic work.

Then and next in importance as a means of advancing the common work will come the consideration of the Second Annual Queen's College Report, which will, we believe, detail gratifying progress. The relations between the Church and the College ought to be made more intimate, and we therefore accept the presentation of these Reports as a token for good.

Closely connected with the well-being of the Church and second in importance to none of our other efforts, stands the Bursary Scheme. We are satisfied, as the experience of the past proves; and as a somewhat extensive consideration of and inquiry into the subject have convinced us is likely to be the case in the future, that the Church must look to her own membership for the larger portion of her Ministers. It is increasingly difficult to induce young men to leave Scotland for this country. An active and judicious Bursary Committee could advance in many ways the interests of our Church, and the first Report of the

existing Committee will be looked for with interest.

A view of our whole position as a Church will, it is hoped, be obtained from the Second Annual Statistical Report, if congregations and ministers only do their duty in forwarding Reports to the Convener.

Besides the subjects named, the growth and progress of the Widows' and Orphans' Fund and the condition of our Sabbath Schools will engage attention.

And, turning from Home work to other Missionary efforts, the Synod will hear for the first time, of the preaching of the Word by its instrumentality in that Salonica where the apostle of the Gentiles once preached and laboured, and will be asked to consider whether they will not adopt that great city as the permanent seat of the Jewish Mission.

The Committee on the French Mission will have some work to report, and the Juvenile Mission will be again found to be dear to the hearts of the children of the Church.

Besides these matters connected with the ordinary work of the Church there will doubtless be many topics of interest brought up by way of overture and otherwise from Presbyteries and individuals. Among them will, we believe, be the vexed Organ Question, or the question as to the use of Instrumental Music in our Churches, a question that will doubtless receive full an enlightened deliberation.

On review then thus briefly of the probable work of the approaching Session, is there not reason why our people should be instant in prayer that the deliberations of this Court of the Church may be overruled for the good of our Zion?

While then members of the Synod are attending to the duties which our Presbyterian system imposes upon them, let them be cheered by the belief that the members of the Church are supplicating the Head of the Church for His blessing on our Church.

MEETING OF SYNOD. ATTENDANCE OF MEMBERS.

The Annual Meeting of the Supreme Ecclesiastical Court of our Church is drawing near. We look forward with real interest to its proceedings. We pray and trust that all our readers having the welfare of our branch of the Christian Church at heart will cordially join us in the prayer, that the favour of the Lord may rest upon the Assembly, that His wisdom may guide its deliberations and dictate its judgments, and that His blessing may prosper all our schemes and undertakings for His own glory. "Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls and prosperity within thy palaces." "If I forget thee, O Jerusalem, let my right hand forget her running."

What member or adherent of our Church,

who has a tinge of the sympathy and love towards Zion which the inspired writer of the burning words just quoted expresses, but will sincerely wish and fervently pray, always indeed, but more especially at this time, for the outpouring of God's Holy Spirit upon the Church and upon all who bear rule and authority therein? And what office-bearer, charged with the duty of attending the meeting of our Synod and specially elected and set apart for the performance thereof, be he a minister or a representative elder, if he has a particle of the spirit, and interest, and fidelity which his tenure of office implies and indicates, but will avoid the sin of inexcusable absence and be present to countenance by his votes, if not by the expression of his sentiments, every measure which is likely to promote the wellbeing of the body of Christ? We fear there are obligations and responsibilities in regard to this matter which are not respected as they ought to be; and, the more we think of it, the more does our conviction gain strength that, for those at whose door they lie, to stand causelessly aloof from our Church Courts and to withhold the assistance and encouragement which even their presence alone would furnish, is a heinous sin. Every member of a Synodical Session is accountable for his presence and the use he makes of it, and surely no absentee who can possibly attend even at some inconvenience can divest himself of his accountability for his non-attendance.

Is it nothing to him that important questions are to be settled and that he should weaken the decision, one way or the other, by not being there to say how it should be settled? Is it nothing that justice is to be administered and that the mind of the Church is prevented from being exercised and known as fully and decisively as possible in its administration? Is it nothing that important Christian schemes and enterprises are to be considered, advocated, supported, and that they should suffer in the least from any lack of interest, which would not be so likely to exist if ministers and elders from all parts of the country would give them their influence, first at the Synod in session, and next in their congregations when they return to them? In giving a decision there is surely a very great difference between a vote of 50 and a vote of 100; between the ascertained opinion of 100 and that of 200. In these days, when there is so much Christian work to be done, and there are so few to do it, we can ill afford to dispense with the calm consideration, the conscientious judgment and the earnest spirit of a single office-bearer who has it in his power to lend his influence to the furtherance of that cause which is specially and peculiarly the Lord's. If there be anything in our measures and efforts which is wrong or in present circumstances ill-advised, or if there be anything left undone which

ought to be done, let every member, who thinks so and who respects the dictates of his own conscience and the prosperity of the Church, come forward and fearlessly assert his opinion. Then will the members of boards and committees have a better idea of what is expected of them, and certainly much greater encouragement in discharging the duties intrusted to them. It is as contemptible as it is annoying to bear members, who take upon themselves to remain at home, find fault with the proceedings of the Synod.

The attendance at last session was a very great improvement on that of former sessions, both in regard to the number present and the close attention which most of them paid to the business throughout. Not since 1844, the most unfortunate year in the history of our Synod, because of the secession which then took place, has there been so good an attendance, and we believe it was not so large any year before that. In 1844 there was a total attendance of 93,—61 ministers and 32 elders. Last year the attendance was 90,—63 ministers and 27 elders. We look upon this increase with comparative satisfaction, and are willing to accept it as a promise of a still better attendance in time to come, for assuredly there is yet much room for improvement. Will it be believed that the attendance last year was only one half, exactly one half, of the whole membership, and that the highest number of recorded votes in any one decision was 70? Is this creditable to us as a Church? Is this the way to do justice and give strength to the sacred cause we profess to have espoused?

We sincerely hope to see a much larger attendance this year at Kingston. We especially solicit more, many more, of the elders to come forward, for their co-operation and counsel has often proved itself to be valuable, and they ought to be as much interested in the affairs of the Church as their ministers, whom they too often leave to find their way to the Synod alone.

The congregation of St. Andrew's Church, Kingston, have by a committee expressed the hope that every minister and elder will attend; and the Grand Trunk Railway Company have admitted elders to the half-fare privilege. Sessions and congregations, for whose benefit the Synod meets, should see to it that in no case the travelling expenses are an obstacle, by providing them for both minister and elder.

CANADIAN PRESBYTERIAN JEWISH MISSION.

SALONICA, Feb. 18, 1860.

To the Convener and Committee of the Jewish and Foreign Mission of the Presbyterian Church of Canada, in connection with the Church of Scotland:

BRETHREN IN CHRIST,—I trust that you will not think it an act of wilful negli-

gence in me that I have not prepared and sent my first quarterly report on the 19th inst., which was the last day of the first 3 months since we left Canada for the East of Europe. On that day I found myself and family yet in great confusion, with hardly a table to write upon, and with many patients waiting for my medical aid. I thought that, since I wrote 2 letters to the Treasurer before the quarter was out from this place, informing him of our proceedings, I might without great breach of promise delay this Report till a more convenient season. But I fear that one of those letters, the one, perhaps, containing many others to friends in Canada and the States, was destroyed in the dreadful conflagration which occurred a few weeks ago at the Dardanelles, in which we were informed officially, part of the mail from Salonica was destroyed. And now, dear brethren, in entering upon my first official Report, I feel constrained, in the first place, to call upon you to join me and mine in earnest thanksgiving to the Lord, in whose service we are mutually engaged, and who in His infinite mercies has brought us safely across the mighty deep, and through many and great dangers, up to this moment and to this place; so may He continue to smile upon our humble efforts in His great "field, which is the world." And, in the second place, I must repeat, what I have often told you and our friends generally, that it is not my object to magnify our apparent success, or to repress our apparent want of it. As the Lord has dealt and as He will deal with us, so will we report. There is no use, nay, and there is much mischief done, in reporting in *high* colors, which is only another name for *false*. I care not upon whom this may reflect, if it does so unfavourably. It is my aim, by God's grace, to be strictly honest in reporting, and to profit, even by the want of it in others, by scrupulously avoiding it. None, it is to be hoped, will lose by such proceedings; and, if loss must be incurred by honesty, your missionary is determined to be the loser rather than gainer by an opposite procedure. I am confident this is your mind also, brethren, but I bring it once more prominently before you, that we may both be warned to speak the truth, and nothing but the truth.

Of our journey from Canada to Liverpool and of our brief stay in England I need not speak again, as I have done it already in a letter to your Treasurer from Liverpool, and of which he has already acknowledged the receipt to me here. We left Liverpool on the 25th of December, 1859, in the S. S. "Arcadia," Captain S. Clare, of the Greek line of Papagani Bros. During the first week, especially when in the Bay of Biscay, we experienced very heavy weather, such indeed as our kind and experienced and watchful captain declared to have seldom or never experienced before. Mrs. E. and our young-

est child were very sick during the whole of that week, and I too kept my berth, as I found it the most comfortable place on board.

We had, however, by the good providence of God, the whole ladies' cabin for ourselves, there being no female passengers on board, and this gave us a larger quota of air than is usually enjoyed on board ship in a stormy passage. On New Year's day in the evening we passed through the Strait of Gibraltar, in sight of the Spanish camp fires on the African side. From this place to the end of our journey we had mostly very smooth seas and very pleasant weather. We arrived at Malta on the 6th of January, and at Syra, the principal Greek port, on the 9th, and at Constantinople on the 12th of January, and there we remained on board for 9 days, and then steamed to Salonica, where we arrived safely with the good hand of our Lord upon us. Surely the Keeper of Israel must have something for us to do in this part of His field, if He brought us hither in such safety through such perils. Let these renewed mercies stimulate us to yet more earnest enquiries, "Lord, what wouldst Thou have me to do?" and, when His Providence and Grace point us at a certain work, then let us do it with the renewed might and zeal which He grants us. When we arrived here, we were very kindly received into the house of the Rev. Peter Crosby, the missionary here from the Church of Scotland, and we remained with them for over 2 weeks. In the mean time we looked for a house for ourselves. For a few months a house could not be hired, and, following the advice of the Rev. Mr. Marcussohn, and Dr. Schaufller of Constantinople, as well as that of the Rev. Mr. Crosby and Mr. Schillinger, the teacher of the mission school, I determined to take a house for a year, and remain at least a year here, and it seems to me evident that I should remain here permanently. We were disappointed in one house, which we hoped to get for about £60 sterling, but which the owner subsequently did not want to let under £80. In that house we might have been comfortable and comparatively secure from fire. As it is, we hired the same house in which nearly all the former missionaries resided for £40. It is in the Greek quarter, and very noisy, and not in the best condition, being an old building. Still we manage now to be comfortable in some degree, and hope yet for better days to come. What we suffer most now is the want of stoves and warm apparel, more than we were furnished with, as we really miscalculated the climate. While there are none of the frosts of Canada, still there is sufficient raw weather to make one uncomfortable, and even endanger health by exposure. The natives heat their rooms by means of glowing charcoal in open vessels in the rooms, but I find it insufficient, dear and unwhole-

some. We hope by next winter to have stoves from America. Of my present occupation I can say that I am thankful that I am very busy. From the day I arrived till the present moment my medical advice was sought after. I came providentially enough, since both Mr. and Mrs. Schillinger had an attack of chicken-pox of rather a severe type. The medical men here are, with a few exceptions, quacks and ignorant men, and their names, "Legion;" their practice, bleeding, calomel and quinine, from all cases from the fracture of the skull down to tooth-ache, and from a slight cold to the gravest diseases of the nervous and vascular systems. The consequence is that debility and all its concomitant diseases are rife. Our non-medical readers will please forgive technicalities. Up to this day I find on my list of prescriptions 71 prepared by my own hands, and some which were prepared elsewhere. Patients come now every day in the forenoon, and I visit out-door in the p.m. Of out-door patients I have now 9, 5 of whom are paying. I was also in consultation with other medical men about eight times, for 3 of which I received fees from \$1 to 50cts. I do not desire to get more out-door patients on my hands, as I find it already impossible almost to find time for the study of the languages, and I therefore actually had to refuse repeatedly, and with pain in my soul, to attend out-door patients. But I feel it my duty to learn and write at present the Spanish and Greek. Meantime I get along pretty well with the more educated Jews by means of the Hebrew; and the Lord enabled me in several instances to preach Christ to some Jews in the Hebrew language, in which we understood each other to a nicety. But the Gospel must be preached to the poor and the ignorant, and they know nothing else but the Spanish. With the poor Bulgarians also I get along here in some degree by means of the Russian, with which it is closely related. I have some patients among that nation, and even to them a word of comfort and warning was uttered, though broken, but understood, as evinced by the ever same name of Christ, and the uplifted look to His Father and ours. So far for the beginning of our work.

And now, since this Report will form, no doubt, part of your report to the next Synod, I must urge upon you the earnest consideration of taking up Salonica as your permanent mission. The reasons are as follows, and are entertained by all missionaries with whom I came in contact in Turkey.

1. There are more Jews in Salonica than anywhere in European Turkey.
2. They are more accessible and less liable to be persecuted in so large a community.
3. There is ample room for your missionary here besides the one from the Church of Scotland. I find already room for the

nessed work of preaching Christ, and hope opportunities will increase as my knowledge of the languages increases. 4. This place was too often forsaken by various missionaries, and hence the scattered few fragments of Protestantism were never collected in any visible organization, which I think it important should be done. 5. The stations you have contemplated to occupy may after the opinion of all missionaries be supplied better by a colporteur, who may come there occasionally, than by a resident missionary, who, if persecution arise, as it is more apt in small communities, will be cut off from all work. These are the reasons that occur to me now. I trust that you will see the reasonableness of them, and will be led by the good guidance of God to decide in favour of remaining in Salonica. If you should decide differently, it will be against the opinion and the desire of all the missionaries here whose opinion I sought.

The difficulty with reference to the increase of my salary will suggest itself in this connection. But, besides that we know that our Church is well able to meet it, the Church of Scotland ought also to increase its allowance, since it is their field in a certain sense that we are cultivating, and which is in need indeed of our labours or of some one else. Living is dear here, compared with the interior. Next year we shall have to pay £60 sterling rent, and in advance, as we have already done for this year according to the custom of the city. A servant costs us £12 stg. The common luxuries of life, such as butter, tea, &c., have to be imported. This will show that, if it is the intention of the Committee that I be enabled to lay-by something every year for the education of my children and the better furnishing of our house, and for sickness, &c., my salary can not be conveniently less than that of the Scotch Missionaries here and in Smyrna, which is £300 stg. I trust that you will be led by the spirit of the Lord in this important decision. And with this hope I leave this subject for the present. Finally I have to report, with thanks, that both myself, Mrs. E. and the children are in good health. May the same be the case with every one of you.

I recollect now to report to you that I received a very friendly letter from Prof. Mitchell, in which he speaks of my visiting Cassandra. But, having no authority from you to do so, and not being ordered to go anywhere else than the contemplated three places, viz., Monastir, Larysso and Berea, I wrote him accordingly to-day. I think the best for me and all to have our mission distinct one, and hence shall hesitate to divert myself from my present place with your leave or urgent necessity.

The remittance of my salary I have not received from Mr. Tawse of Edinburgh, with whom your Treasurer made arrangements, as he wrote me. I need not tell

you that I am now, in consequence of paying rent a year in advance, out of funds. You will also see the importance in this case to remit my salary half-yearly in advance, and see that no delay occur.

And now, dear brethren, adieu for the present; let me hear from you as a Committee and as individuals soon. May the Shepherd of Israel still watch over us and bless us in our work, and finally, when that on earth is done, may we be admitted to His blessed service above, through grace in Him who loved us and gave Himself for us. I remain yours humbly in Him.

EPH. M. EPSTEIN.

THE CHURCH IN CEYLON.

LETTER FROM THE REV. MR. SPROTT, OF CEYLON.

To the Editor.

My dear Sir,—Knowing that the publication of the enclosed letter will afford pleasure to the many friends and admirers of Mr. Sprott, and at the same time be interesting to all your readers, I have much pleasure in submitting it to you, with a view to its appearance in the pages of the *Monthly Record*.

Yours very truly,

ALLAN POLLOK.

The Manse, Kandy, Dec. 26, 1859.

MY DEAR POLLOK,

I was very glad to hear from you again after our long mutual silence, and much interested in your accounts of old friends and the state of the Church in Nova Scotia. It is very kind of you to send me the *Monthly Record* regularly, and of Mr. Snodgrass to send me the *Presbyterian*, and, though I am a great devourer of periodicals, there are none which I look for with greater interest. I am very glad indeed that the Church has progressed so much with you since I left Nova Scotia; and, as the young men sent home to Scotland will soon be with you again, I trust that still more prosperous days are in store for you. The only thing that strikes me as a defect in your recent ecclesiastical legislation is, that so little has been done to consummate the union with the Church in Canada. That is the most efficient of all our Colonial Churches, and I should think that incorporation with it is the wisest thing for you in the Lower Provinces. I hear that new St. Matthew's Church in Halifax is opened, and that it is an ornament to the city. I am very glad that they have erected a church worthy of the traditions and associations of this congregation, and I hope it will always flourish. It would be a good thing to suggest the putting in of memorial windows in it. This has become very common at Home, and is a great ornament to a church, besides keeping-up the memory of the departed. A few years ago Lord Brougham put a memorial window to Professor Robertson in one of the churches in Edinburgh, and in a very short time every window was filled up in the same way. Now I should think that there are plenty of families in Halifax, connected with that church, who would be glad to embrace such an opportunity, and that the public might be induced to erect such memorials to some of the founders of the colony who were members of Old St. Matthew's.

Yesterday, which was Christmas and Sunday, I completed two years' ministry in Kandy, and upon the whole I like Ceylon. First of all, I am thankful to say that I have been as well here as I have ever been in my life, and that is

a great matter. Then this place is favourable for study: one is obliged, except on extraordinary occasions, to keep within doors from 10 to 4, and one's time is not cut up by political squabbles or public meetings. There have been two lectures in Kandy since I came to it, one of which was delivered on the subject of the Indian Mutinies by a missionary from Benares, and the other by myself. We are tolerably free from petty annoyances, and, as there are very few ladies at this station, there is not much social visiting, so that, if one is really disposed for study, this is not a bad place for retirement. I was lately at Colombo, for the first time since I came up, and I was very much struck with the bustle and stir of this modern capital of the country after the quietness of the interior. It seemed to me that the low country looked beautiful after the hills, and the sight of the sea again was charming. Not content with the sight of it, I got a boat with a friend, and went out to a vessel some miles off, where we had tiffin and a most refreshing talk with the skipper and his wife, who were from Irvine, and "discoursed," the lady at least, in the purest Doric. Colombo is a fine specimen of a walled town, and the country around was very pretty. The mountainous scenery in the interior is grand, but there is a great sameness about it, and nothing whatever of human interest to throw any sublime or touching associations around it. From Colombo to Kandy, a distance of 70 miles, you do not see a single relic of the past, and scarcely one decent human habitation. Sir Emerson Tennant has recently published a very able work on Ceylon, which appears to be all the rage at Home just now; but from the extracts I have seen I should think it is looked at through the imagination, and that, were one to write a review of the book on the spot, he would be strongly tempted to take a less favorable view.

The object of my visit to Colombo was to meet the new Scotch chaplain there, and the several ministers of our Church and the Dutch Church in the Island. Altogether we now number 4, and for some time we have been talking about union. Our meeting was very satisfactory, but there are some difficulties in the way, and of course any steps that we take in the matter are subject to the approval of the Church at Home, as we all take the true church ground, that, not having had any ecclesiastical authority committed to us beyond our own congregations, we do not possess any public authority. In the meantime Mr. Palm, the minister of the principal Dutch Church in the Island, and the only one who is professedly a Dutch minister, the other being of the Synod of Ulster, intends going Home on a visit immediately, when he purposes to apply for reception as a minister of the Church of Scotland. The chief difficulty we have is the fact of one of the ministers of the Dutch Church being properly of the Synod of Ulster, and he naturally would not do anything to affect his position with his Church at Home. As for uniting simply with the Dutch Church, and allowing full prominence to their articles and usages there would be no difficulty, as since the Reformation it has been a sister Church of the Church of Scotland. The only difference of any importance is that they have prescribed formularies for the sacraments, almost similar to those in use in Scotland after the Reformation, and organs in their churches. But in this last respect we resemble them here and in our Indian churches; and, if any of your musical people want an argument for church authority as to the use of instruments in public worship, they have rather a good one in this fact, that organs are to be found in all our Indian churches which form an integral part of the Church at Home, and are as much under

the supervision of the General Assembly as any church in Edinburgh.

We feel the want of one or two native ministers, or rather ministers belonging to the Burghers or Dutch descendants, and we have 2 in training now, one of whom has been reading with me for the last 18 months, and who goes very soon for theological instruction to an institution at Madras. The other has been studying with Mr. Palm, and proposes going to Scotland next year. There is a strange mixture of races here, and it is often difficult to know who is who. I attend occasionally a meeting of Kandy young men for literary purposes, where we have represented British, Dutch, Portuguese, Tamils and Singhalese, and various mixtures of them all. On account of the early missionary efforts of the Dutch, and the efforts made by ourselves, there is a great admiration of European civilization and Christian knowledge among the population of Ceylon, and this is constantly increasing. Everything tends to further it, not only direct missionary work, but education, commerce, roads and the electric telegraph. This last makes, I am told, an extraordinary impression upon the native mind. They say, "We never saw the like of this, we never could have dreamed of such a thing. The men who can do this must have the right knowledge, and all our ideas must be merely old wives' fables." The chief opposition to Christianity in Ceylon is religious indifference, and not any devoted attachment to Buddhism, about which the people are very lukewarm.

Eleven natives from Kandian villages were recently sentenced to death by the supreme court here for the common crime of the country, gang robberies, resulting in fighting and murder; and, though I suppose they heard nothing of Christianity before their capture, they all during their imprisonment professed to become Christians, and were baptized by the Roman Catholic priest. This shows, at least, what a weak hold Buddhism has over them as a religion to die by.

I am extremely sorry that our church is not represented here by a native mission, nor indeed any Presbyterian church, which is all the more melancholy, as a hundred years ago there was half a million of natives professing adherence to the Dutch Reformed Church. I think a great deal about the prospects of Presbyterianism, or the Reformed Church, as it ought rather to be called; and I think that, if we are wise, we should all encourage the two tendencies of which I see traces both at Home and in the Colonies: the tendency towards union with those who have separated, and the tendency towards the idea of the Reformed Church as understood by Calvin and Knox. This last corrects the dangers of the others, gives us our true historical position, and connects us not only with the Presbyterianism which has sprung from Scotland but with the other branches on the continent of Europe. I saw lately a letter in the Canadian *Presbyterian* about the injustice done to the Church of Scotland in a Presbyterian Almanac published in America, but what struck me as still more blameworthy in that publication, judging from the number of it which I saw, was the omission from its pages of any account of the German, Dutch and other continental Reformed Churches with their branches in the New World.

I have written so often about my own matters that it is like an old story going over it again. It consists of regular service in the Scotch Church here to a congregation made up of Scotsmen and Dutch descendants, and of occasional service in the jungle to the coffee planters. I like this last expedition very much, were it not from the necessity of closing the church in Kandy, or getting one of the elders

to read a sermon. I send out notices a few days before my visit, go out on the Saturday to a distance of 20 or 30 miles, and conduct service in some central bungalow among the hills, to a congregation of 20 or 30 Europeans, who come riding up on the Sunday morning over mountain paths, astride of Australian or South American horses, themselves rigged out with top boots and helmet hats to protect them from the sun. During the past year we have had a clergyman whose whole work lies among the planters; and all the white hands tell us that during the past few years there has been a very great religious improvement in the jungle.

Yours, very sincerely,

G. W. SPOTT.

Rev. Allan Pollok,
St. Andrew's Church, New Glasgow.
—Record of Church of Scotland, Nova Scotia.

THE CHURCH IN SCOTLAND.

THE LATE REV. JAMES STUART.

In our obituary of to-day we record the death by drowning in the S. S. Hungarian of a promising and talented young clergyman, lately appointed to Point St. Charles Chapel, Montreal. The Rev. James Stuart was a son of Mr. Lewis Stuart, merchant of this city. Throughout his University career he was a distinguished student, and from the prize list of last year we observe that he gained not only the University medal but also several first prizes. From the date of his being licensed in November last until the time of his sailing in the ill-fated Hungarian, he ably and acceptably discharged the duties of assistant clergyman in the Established Church, Port Glasgow. From his amiability of character, his earnestness of manner and his ability as a preacher the news of his death will be received with sorrow in many a home—*North British Daily Mail, Glasgow.*

Amongst those who perished in the Hungarian was the Rev. James Stuart, a young divine of great ability and promise, whose untimely demise is much lamented. He was son of Mr. Lewis Stuart, commission merchant of this city. He distinguished himself highly at our University, and shortly after on receiving license was appointed by the Colonial Committee to Point St. Charles Congregation, situated at one end of the great Victoria Bridge over the St. Lawrence River, and in proceeding to his new charge he met his lamented fate. The elder Mr. Stuart has already three sons in Canada, and it had been originally arranged that another brother should accompany the young minister in the Hungarian, but most providentially this purpose was postponed.—*Glasgow Herald.*

WRECK OF THE HUNGARIAN.

We cut from the *Home and Foreign Record* for April the following statement of the Colonial Committee relative to the loss of Mr. Stuart by the wreck of the Hungarian. The event was a most melancholy one.

The Colonial Committee have to deplore the loss, as they fear they must now conclusively regard it, of one of their missionaries by the wreck of the steam-ship Hungarian. Mr. James Stuart, the missionary referred to, was the son of Mr. Lewis Stuart, merchant, Glasgow. He had studied with distinguished success, at the university of his native city, and soon after having obtained licence he offered his services to the Colonial Committee. On

the strength of eminently favourable certificates, fully sustained by a sermon of great ability which he delivered before the Committee, these services were in the end of January last gladly accepted. The field of ministerial labour to which he was in the first instance destined was Point St. Charles, not far distant from Montreal, and in the immediate vicinity of that most magnificent achievement of modern engineering, the Victoria Bridge, which spans the St. Lawrence. There the Presbytery of Montreal in connexion with our Church had for some time previously been engaged in a home-mission effort, and it was intended that Mr. Stuart should gradually build-up and consolidate the congregation of which a nucleus had already been formed.

Mr. Stuart took his passage out by the Hungarian, which sailed from Liverpool on the 6th of February, and went to pieces off Sable Island on the coast of Nova Scotia on the 19th of that month—not a single soul of crew or passengers escaping from the total wreck. The Hungarian belonged to a Canadian line of packets, three in number, it is believed,* of which one had previously been lost. A Montreal correspondent, referring to the fate of the Hungarian before a complete list of the passengers by her had been received, thus expresses himself.—

"When the tidings reached us, we hoped that Mr. Stuart might not have sailed till the succeeding steamer, but she has arrived and he is not with her. And now circumstances seem to indicate that he must have been a passenger by that ill-fated vessel. Yesterday a letter arrived to his address here with the Glasgow post-mark, and another also from a relative of his in Canada. . . . I fear there is no hope of his escape, and we must prepare to accept this heavy blow to a hopeful effort."

While our friends on the Western side of the Atlantic were indulging in a faint trust that Mr. Stuart might not have gone out by the Hungarian at all, we on this side, who knew that he had done so, were cherishing a feeble and trembling hope that he might have escaped from this terrible disaster. Both anticipations were vain. Our correspondent continues—

"The event has cast a deep gloom of sorrow over our community, intensified by the ignorance of who the sufferers were. The ship was a noble one, the best of the line—as good a vessel as ever sailed; and her commander a thorough sailor. She was the crack vessel of the line. It may be that our national pride in this successful effort of a colony was great. It has had a sore rebuke; and the mysterious the dispensation if poor Stuart indeed in the world of spirits. It ought to lead us to an examination of our motives, as to try ourselves whether denominational zeal may not have been stronger than Christian love in our efforts.

"The blow falls heavily upon the home-missionary effort in which we were engaged. Prospects were, to human ken, very encouraging. The people at Longueuil, formerly under the charge of the Rev. Mr. Moffat at Laprairie, had been removed to Point St. Charles, and the school had doubled, while there were inquiries as to when the services would commence. In St. Joseph Street also the work was progressing. We will struggle on with as well as we can, and hope and pray that another labourer may be raised up in the stead of the one who has, I fear, fallen in the flower of his youth and hope of entering upon the Master's work. You will feel the stroke, and we do, most keenly; and yet we must wait

* This is an obvious error. The line at present composed of 6 Steamers and before the loss of the Hungarian included a seventh, which will be replaced.—*Ed. Presbyterian.*

on while it is day, striving to profit by the dispensations of Providence, mysterious as they seem. It will in God's own way prove for the best, but meanwhile it is very sad and dark. I have little courage, except from a sense of duty, to ask you to send another standard-bearer to the district in question, but the work is there to be done, and surely some one will be found to do it."

These sentences from the pen of an excellent Christian Lyman will, it is believed, prove more interesting, and will more clearly express the nature and extent of the calamity to which they relate, than anything that could by us here be said on the subject. Still there are other aspects of it, too, under which the bereavement presses very severely. The Colonial Committee had ventured to entertain the very highest expectations of ministerial success from what they knew of Mr. Stuart's character and accomplishments—expectations not frustrated only but instantaneously crushed, and that amid circumstances of appalling and disastrous horror. And there is a family of mourners, not disappointed merely and stunned, but with void affections and bleeding hearts. Yet what shall we dare to say? "The Lord knoweth them that are His," and we trust that, when Mr. Stuart's human form was seized and rocked to death by the weltering and terrible breakers of the Western Atlantic, his young spirit went home to the everlasting rest of the Lord's ransom. Therefore let us "weep for the mourners, and not for the dead," resolving meanwhile to persevere in what we believe to be a work of God.

By appointment of the Colonial Committee.
W. STEVENSON, *Convent.*

We are glad to learn by recent advices from Scotland that the Colonial Committee are already taking steps to procure a suitable Missionary for this station instead of Mr. Stuart, and trust soon to hear of his appointment.

JEWISH MISSION.

SALONICA.

The Rev. Dr. Epstein, the missionary from the Church in Canada, arrived at this station in the end of January, and proposes to remain there for the present year, working in concert with Messrs. Crosbie and Schillinger. He reports that he has already found much more full occupation than he anticipated, and, while seeking to do good to the body, has been able in various instances to speak a word for the good of the soul. He thus announces his safe arrival and present employment in Salonica:

"The Lord has indeed been gracious unto us, and, while showing us His wonders in the mighty deep, has suffered no evil to befall us. We arrived here on the 22nd January, and were received into the house of the Rev. P. Crosbie, where we remained over two weeks. I find that, in spite of my ignorance of the languages of the country, with a little aid from an interpreter, who is the son of one of our converts, I am able to get on, and can manage to have my hands full. Of course this occupation has arisen mainly from my medical profession, which is much valued here. Yet I have also been permitted in several cases to preach Christ to Jews who understand the Hebrew. I find this language at present a ready medium of communication with the more learned of them. . . . Remember us earnestly at the throne of grace and power, that we may be kept through faith unto salvation."

Letters more recently received from this station announce the safe arrival of Mr. C. Stober, one of the Chishona missionaries in-

tended for Cassandra. He and his companion are now busily occupied in studying the modern Greek, and propose in a few weeks to proceed to their station. They commend themselves and their work to those who are the Lord's remembrance; that, in answer to the prayers of many, His blessing may be abundantly bestowed upon them.

The following letter from Mr. Schillinger gives the most recent intelligence respecting the department of the Mission more especially intrusted to his charge.—

"From my recent letters you will have learned that the state of the school has, through the favour of God, become decidedly more hopeful. At one time our numbers had risen to 20, but then we were thrown back again, and now we have once more above 20 pupils, and our hopes and prospects are better than ever, the Greek pupils who have lately joined us are still very ignorant, but this, we trust, by perseverance on our part will be overcome. Mr. Braendli, who is to labour among the Greeks at Cassandra, now assists me in this department of the school, and the daughter of Garafalo, who is being trained as a female teacher, also renders help, and shows much skill in communicating a knowledge of Bible history.

"The Jewish children who attend the school listen to the New as well as to the Old Testament history with the same gladness and interest as Christian children at home.

"Last Sunday Braendli held the meeting with the German Protestants, and spoke with great earnestness. Stober, likewise, shows much zeal in the work of the Lord, and both are studying the Greek with great diligence.—*Church of Scotland Record for April.*

We direct the attention of our readers to the ensuing interesting extracts. We are glad to observe that the Jewish Scheme of the Church of Scotland is steadily advancing.

JEWISH MISSION

THE APOSTLES' ROAD AND MISSION TO ABYSSINIA.

We had occasion to refer last month to the above mission of the Basle Society, and we have now the pleasure of furnishing our readers with farther information regarding them, which, we trust, will congregate their favour towards them, and will tend to secure a kindly welcome for the agent of the Society, should he be able to fulfil his purpose of visiting Scotland. The following extracts from the letters of the Rev. Mr. Sutter, our esteemed missionary at Karlsruhe, will show how these Missions were first brought under the notice of the Jewish Committee, and why they have been led to take a special interest in them.—

Account of Institution for Training Missionaries.

I do not know whether you have heard of the Missionary Institution at St. Chishona near Basle, which I am now to bring under your notice. It was founded, some twelve years ago, by J. H. Spittler, Esq.—the same worthy and large-hearted Christian gentleman who, during the last half-century, has been the originator of so many Christian and philanthropic schemes, and, among others, of the well-known Basle Missionary College. Like this College just named, the object of the Chishona Missionary School is to educate pious young men as preachers of the Gospel for special missionary service abroad, but it is distinguished from other institutions by this—that its students are trained rather in the spirit and after the fashion of the first Moravian missionaries than in an exclusively scientific manner. The pattern of the St. Chishona Missionary is St. Paul, the

apostle and *tentmaker*. During their period of training, the brethren became practically acquainted not only with agricultural operations, but generally with one or more special trades, and in the institution they are accustomed to prepare and cook their own food and make their own clothes. Of course their scientific education cannot be pushed so far as is done in the Colleges of Basle and Islington, but it is nevertheless solid and respectable, being based on sound religious principles, and embracing the study of the Greek New Testament, of systematic theology and of Church music. They are also trained in the composition of discourses, and are encouraged to go out into the neighbouring villages on the Lord's day, and preach the discourses which have been previously approved by their teachers.

A considerable number of Chishona brethren are already at work in various parts of the World, and by their apostolical simplicity and self-denying habits are approving themselves as able and useful labourers. In Jerusalem their mission is already self-supporting. . . . Their plain manner of life and practical education afford them immense advantages in uncivilized countries, and at present, perhaps, the most interesting field which is occupied by them is Abyssinia, where they have already gained great influence with the king, and received many tokens of the Lord's favour. Here they have also lately found a great opening among the Fellashas or Abyssinian Jews, a portion of God's ancient people which, as far as I am aware, has not been taken notice of by any missionary society. Old Mr. Spittler, who is still the soul of the whole movement, has conceived the plan of connecting Jerusalem and Abyssinia by a chain of twelve missionary stations. As the Basle Mission absorbs in a great measure the missionary interest and contributions of Switzerland and South Germany, it is natural and necessary that the Chishona Mission should look beyond the confines of the immediately adjoining countries, and where else than in Britain can they expect to find the sympathies of a large-hearted evangelical love? The Rev. Mr. Spittler (son of the above-mentioned gentleman) has accordingly proceeded to England to endeavour to awaken an interest in the great work with which he is connected; and for the same reason he will visit Scotland also. Having been requested by the Committee of the Chishona Mission to furnish Mr. Spittler with some recommendations for Scotland, I could not, from the high opinion I entertain of it, hesitate for a moment to comply with their request, and accordingly I drew up a short general statement about the Mission, which Mr. Spittler might show to any ministers or members of the Church of Scotland with whom he might be brought into contact. I take the liberty of introducing Mr. Spittler to you the more freely because, perhaps, your acquaintance with him and the mission he represents may tend to the advancement of your own work. The Chishona Committee might be induced from time to time to allow some of the brethren to enter into your service in the East. Indeed, when my friend, the Rev. Mr. Ledderhose, one of the members of the Committee, was here on a visit some weeks ago, and happened to give me some account of what was going on among the Fellashas or Abyssinian Jews, the thought at once occurred to me that this would be an interesting field for you to take up. So strongly was I impressed with this at the moment that I was on the point of writing then to submit to you the proposal that you should take in hand at once the Jewish work, and carry it on through the agency of brethren from Chishona, who could work under your auspices on the same plan as under the present society. After mature deliberation I still think it my duty to suggest

this plan to you. Such a mission would be comparatively inexpensive, not only from the plain and simple habits of the labourers but also because in Abyssinia necessities of life are to be got very cheaply. Should you after reflection wish to enter into any such connexion with the Society, I shall be happy to communicate for you with its Committee, several of whom I have long known.

The principal of the Institution at St. Chris-hona is the Rev. Mr. Schlienz, formerly a missionary in Turkey; and for some time past Dr. Krapff, another returned missionary, well known for his bold, persevering and self-denying enterprises in Eastern Africa, has been associated with him in training the intending missionary brethren.

The perusal of this letter suggested to some members of Committee the idea that agents might be obtained from the institution in question, better fitted to take charge of the out-stations in Turkey, and to fill subordinate posts at the principal stations, than the native agents it has been customary to employ; both because they were men of more matured Christian experience, and also because from their own practical training they might be able to diffuse among the converts a spirit of greater self-reliance in regard to their temporal support, teaching them by example as well as by precept to work with their own hands, that they may provide things honest in the sight of all men. Further inquiry having satisfied the Committee that the education of the agents in the Chris-hona Institution was sound and substantial, and that the salaries they expected were even smaller than those at which native agents could be obtained, it was resolved that two, who were highly recommended by Mr. Spittler and Mr. Sutter, should be engaged for Cassandra, which had become vacant through the ill health of the former agent. To each of these a salary of £50 a year has been promised. One of them is now busy at Salonica with the study of modern Greek, and on being joined by his colleague will proceed to his proper station.

MISSION TO ABYSSINIA.

The proposal that the Committee should undertake a Mission to the Jews in Abyssinia required further time for consideration, but after mature deliberation on it, and repeated communications with Mr. Sutter, the Committee came to the resolution to attempt it in a humble way, and to work it in the manner suggested in his letter. They have accordingly engaged two of the brethren from Chris-hona, who are to receive the same moderate salary as the two at Cassandra. They will be placed under the more immediate charge of Mr. Yule, our experienced and valued missionary at Alexandria. The number of schools the Committee may be able to take up in Abyssinia will depend on the liberality of the friends of the Mission, and the special interest that may be awakened in behalf of this branch of the operations. May Egypt and Ethiopia soon stretch out their hands to God!

Extract letter from Rev. C. F. Sutter.

With reference to Abyssinia, where Mr. Spittler desires so much that the Church of Scotland (in accordance with the suggestion made in my former letter) should take up the work among the Jews, I would note down for the information of the Committee the following points:—

1. There are at present about six "pilgrim brethren" from St. Chris-hona in Abyssinia, teaching and preaching the Gospel of Christ, and, while working with their own hands, striving to do good in every way they can. The Home Committee had arranged with Bishop Gobat, of Jerusalem, to take the more immediate charge of the missionaries. This they had

done not because of the office he presently fills but because he was formerly connected with Basl., and a missionary of Abyssinia; and, as their work is carried on on broad and catholic principles, they will have no objection that the more immediate superintendence of any agents you may see fit to support should rest with your own missionary at Alexandria.

2. The brethren already in the field have gained a most remarkable influence over king Theodoros, perhaps at first chiefly by their practical abilities, but the influence has latterly been more decided than can be accounted for on such grounds, the king having charged the ecclesiastical superiors of his own church to distribute the Bibles with which the brethren had furnished him. He is now also zealously endeavouring to introduce the vernacular Amharic in Divine worship. On one occasion lately he adjured the brethren three times to tell him whether, of a truth, they believed the Gos. el; and, on their solemn declaration that they indeed believed it, and would live and die upon it, exclaimed, "Now we are bound together, you are my children, and I must care for you; now let us take the Lord's Supper together." The brethren have been accustomed to take the Lord's supper with the Abyssinians, the priests having agreed to dispense it to them, only accompanied by prayer and the repetition of the words which our Lord Himself used in the institution of this sacrament.

3. The brethren have gained a promising entrance among the Fellashas or Jews, among whom they find a great longing for the Word of God, and for instruction, secular and religious. They have opened a school among them, which is already attended by 23 pupils, and is soon expected to number 50. They wish that similar schools should be established in various places. They reckon that £4 a year would be sufficient to defray the salary of the native teacher who under them might have charge of each school. Now it is this Jewish work which I wish you should take in hand. The expense will be very moderate—£50 a year for each pilgrim brother you may employ, and £4 more yearly for each Jewish school you may wish to maintain. I think it is by a clear providence of God that the proposal comes before the Committee, and I trust the hearts of all its members will be guided by Him who orders all things to favour it with their cordial approbation and sanction.

THE APOSTLES' ROAD.

The following additional particulars in regard to the Apostles' Road are furnished by Mr. Sutter in a subsequent letter:—

In addition to the foregoing remarks it may be interesting to the Committee if I put down for their information some particulars as to the proposed mission of Mr. Spittler's, which he terms "The Apostles' Road." Jerusalem and Gondar—the two extreme points which, for several years, have received light from the little church on St. Chris-hona's Hill, and the distance between which is about 1800 English miles—are proposed to be connected by a chain of twelve mountains in Egypt and Nubia, each of which is to bear the name of one of the apostles, and is to be occupied, if possible, by 3 brethren. By these means a regular communication would be established between Jerusalem and Gondar; and it is hoped the numerous pilgrims from Abyssinia would on the long road be glad to avail themselves of the kind offices of the brethren, and perhaps not a few of them find the pearl of great price. Each station is intended to be an oasis in the spiritual desert, and a light in the darkness; but it is hoped also that it might be the means of extending trade and improving agriculture—might gradually develop into a little colony of European families, and become the nucleus of

a large native church. Dr. Krapff, the well-known traveller and missionary, thinks that the humble Copts, scattered along the valley of the Nile, would gladly gather round the stations, and under the influence of Christian kindness be drawn to a purer faith.

NOTICES OF BOOKS.

PRAYERS FOR SOCIAL AND FAMILY WORSHIP,

PREPARED BY A COMMITTEE OF THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

Published by authority of the Committee.

We are glad to be able to inform our readers that a neat pocket edition of this work has been issued, and may be had of Dawson & Son, Montreal, at the reduced price of half a dollar, which includes postage to any part of the country. We embrace the opportunity, afforded by the appearance of this new edition, of taking some notice of the work.

The work was prepared by a Committee of the General Assembly, whose original appointment dates as far back as 1849. In 1858 the Committee submitted the result of their labours to the General Assembly in the shape of an interesting report, which is appended to the volume before us, along with a collection of forms of worship. This collection consisted exclusively of forms for social public worship. The Committee in their report recommended that they should have instructions from the Assembly to add a few prayers for the use of families, and, in remitting the collection for revision and amendment, the Assembly allowed this addition to be made, and also gave leave to the Committee to publish the forms so enlarged and revised. The object of the Assembly in this deliverance was to give the Church an opportunity of maturely forming its opinion regarding the suitability of the forms to the several classes for whose use they are intended. The collection therefore is now only on its trial. It has not received the sanction of the Assembly, though it is published by the authority of a very large and influential Committee of the Assembly.

As to the design of the work, this is most explicitly stated both in the deliverance of the General Assembly and in the preface to the volume. We are informed what the object is, and we are most distinctly and wisely guarded against supposing it to be what it is not. Those who might be afraid that in these forms the introduction of a liturgy is foreshadowed are apprised that their fears are groundless, and no one having any predilections in favour of a liturgy can justly say he has occasion to be gratified. In the words of the Assembly's deliverance "no innovation whatever is contemplated in the ordinary services of the Church," and, in the words of the preface, "no innovation whatever

contemplated on the long-established usages of the Church, which, as is well known, are altogether opposed to the employment of any kind of liturgy by her ministers." It is only fair that in reviewing or criticising the work we should bear this in mind. We do it a manifest injustice if we make its appearance an occasion for the discussion of the comparative advantages of a liturgical, semi-liturgical and non-liturgical service. From the decisive and unmistakable terms just quoted we are quite sure that neither the General Assembly nor its Committee on Aids to Devotion would have taken one step towards the compilation and publication of these forms, if it had been supposed that by so doing any demand or encouragement for the introduction of a liturgy would be occasioned. A still greater injustice will be done to the efforts and intentions of the Assembly and its Committee if the forms now published be used as a prayer-book by the ministers of our Church in conducting the public services of the sanctuary. It must remain, as hitherto, an important part of the duty and qualifications of our ministers to lead the devotions of their people at the throne of grace in a proper and becoming manner. Prayerful and studious attention to this duty is most desirable for the edification of the body of Christ, and it is well that all ministers and aspirants to the sacred office should continually remember, that if they have not the gift of offering-up supplications to the Lord from the heart, in an earnest manner and in a simple scriptural form, according to the circumstances in which they are placed, they lack an essential and most valuable requisite for the ministry in our Church. On the other hand the compilers of these forms tell us very plainly what their object is. It is simply to supply "aids to the service of social worship, according to the manner of the Church of Scotland, by soldiers, sailors, colonists, sojourners in India or in foreign countries, who are deprived of the regular services of a Christian ministry; and also by the inhabitants of remote and secluded districts of Scotland, who, being far removed from their churches, or separated from them by friths or arms of the sea, are frequently excluded from the ordinances of the sanctuary." This explicit intimation, if attended to, will prevent the possibility of misunderstanding upon the subject, and, if the reasons advanced for the accomplishment of the object in view be only properly considered, it must be admitted that a well conducted effort in this direction is most commendable. Members and adherents of the Church of Scotland, attached to the simplicity of her form of public worship, but placed in the lamentable situation of being without settled ministers, may now assemble themselves together in any circumstances in which it is possible

for few or more to do so, and may with the aid of the volume before us, one of themselves acting as reader and following the directions given, enjoy a diet of social worship, as closely approximated as the case admits of to the regular Church service.

The contents of the book accord admirably with its purpose. The forms consist of five morning and five evening services. The order is the same for both morning and evening. It is as follows:—The service begins with the singing of a psalm. Then follows a prayer, after which a psalm is to be read together with a portion first of the Old and afterwards of the New Testament, a psalm being sung between the two portions, and for the systematic reading of the Scriptures a very useful table of selections is given from both Testaments for the morning and evening of every day in the year. Then another prayer, with which may be conjoined, as circumstances suggest, one of the special or occasional prayers, of which there is a very considerable number and variety in the volume. This is to be followed by the singing of a psalm, and then a sermon or exposition is to be read, and, in the event of there being no volume of sermons or approved commentary, it is suggested that some large portion of Holy Scripture, such as one of our Lord's discourses or one of the Apostolic Epistles, be substituted. The service then concludes in the usual manner with a prayer, the singing of a psalm or paraphrase, and the blessing. It will thus be seen that ample provision is made for an interesting and edifying service. In addition to the specific purpose of providing somewhat for those who are destitute of a minister, it occurs to us, that in this country, where ministers have no probationers or assistants to help them, and they are in consequence obliged at times, when fulfilling Presbyterian appointments or performing missionary duty, to leave their churches vacant, one of the elders might with great advantage and without any difficulty conduct a service in the manner described. The volume further contains family prayers for the mornings and evenings of two weeks, and for sacramental and other occasions,—an addition which cannot fail to render it more generally acceptable and useful.

With regard to the prayers themselves, they possess in our judgment considerable excellence. The selection is judicious. The length is scarcely objectionable, while the words are, in general, simple and scriptural. On the whole they are at least equal to those contained in some of the best manuals, while they are superior to very many of them.

In concluding this notice we heartily recommend the volume, and the more readily now that the price is very small, to all for whom it is especially intended, and we think it would be an act of Chris-

tian kindness for such as may have it in their power to do so, to aid in its circulation and use, agreeably to the design of the Parent Church. Presbyteries and Sessions might do much good in this way, as well as private individuals. Confident that its real design is sufficiently manifested, if not protected, by the avowed intention of the compilers, we have no hesitation in recommending it also to ministers and their people, as many valuable hints and helps may be obtained from it even by those who are well accustomed to engage in extempore prayer.

It would no doubt be gratifying to the General Assembly's Committee to know how the forms are received in this Province, where there are many persons for whose benefit they have been compiled. We shall be glad to receive expressions of opinion, but we would make a particular stipulation with those who may favour us in this way, to wit: that they will confine their observations to the book itself and the purpose for which it has been issued.

PRAYERS FOR SOCIAL AND FAMILY WORSHIP.—The new edition of these prayers puts them within the reach of all classes. We cannot imagine the father of a family grudging the small sum required to put himself in possession of such a volume; * and, through the influence of the parish minister's recommendation, we are sure that it will find its way into many a comfortable home and many a lowly cot through the length and breadth of a land, the inhabitants of which have long been disposed to look with jealous eyes upon written forms of prayer. There needs be no jealousy, however, in this case. These prayers are published as "Aids to Devotion." No man is enjoined to use them instead of his own words; but those who need them least will be edified by sometimes referring to them, and there will be frequent occasions when they will prove a decided acquisition of any home-circle. To young people, or to families who have left, or are about to leave Home for the Colonies (and how many have been leaving their parishes of Scotland, as emigrants, during the last 10 or 12 years!), nothing could be a more appropriate memorial of their native land than this book of prayers. Those who take an interest in the moral and spiritual well-being of their dependents will find this an appropriate and most valuable gift-book. And, be it remembered, we do not say so in the interest of the publishers, or even of the Committee who have produced the volume, but in the interests of pure religion, of family worship, and of the devout observance of the Sabbath-day.—*Home and Foreign Record of the Church of Scotland for April.*

* They are now offered by the Messrs. Blackwood at 1s. 6d. sterling each, in quantities under 100 at 1s. 3d., and in quantities exceeding 100 at 1s. 1d.

CORRESPONDENCE.

[We do not hold ourselves responsible for the opinions expressed by our correspondents.]

LETTER FROM A CORRESPONDENT IN SCOTLAND.

MR. STUART.—MISSIONARY EFFORTS IN LONDON.
—MISSION TO IRISH CATHOLICS.

To the Editor of the Presbyterian.

SCOTLAND, 3d April, 1860.

My Dear Sir,—I can only imagine what a

gloom would overspread Montreal upon the sad tidings of the "Hungarian's" loss reaching you. On the evening of the same day that the telegram telling the sad news arrived in Glasgow there was a dinner party of a number of Students and Ministers in connection with the Divinity Hall in Glasgow. Soon the tidings passed from one to another, and, as it was well known Mr Stuart was on board, his sad fate cast a darkness over the spirits of all present, for he was much beloved by all who knew him.

Just before Mr. Stuart left, your correspondent had a long conversation with him about Point St. Charles and St. Joseph street. He left us with bright hopes, eager to begin his Maker's work among you. The Lord had other work for our friend, and removed him from the outer to the inner Court of the Temple. Ask Him who holdeth the stars in His right hand to send you a pastor, and in His own good time you will have "the right man in the right place."

Your correspondent spent a few days lately in London. He was delighted to find many traces of the Bishop of London's energy in providing religious ordinances for the poor and neglected, in ordaining to the work of the ministry (wherever he could find them) men who had the love of that work at heart, and in providing extra church accommodation.

Your correspondent spent a day with two of the London City Missionaries, visiting with them from door to door. In the forenoon he visited in the neighbourhood of the Tower, in the afternoon in Church lane, St. Giles. It is not easy to describe to you the scenes of misery. In one house a poor widow was grieving the loss of her boy, who had been brutally treated by some American captain, and her boy falling into the sea when the vessel was under sail, not the slightest attempt was made to save him. The captain had been taken up, but weepingly the poor widow exclaimed 'though they punish him, that won't bring back my son.'

In another room there were two sisters busy making parasols at a small fraction less than a penny each; for that they sewed the silk together and then sewed it on the frame of the parasol. They supported an aged mother who appeared to lie on the grave's brink, but rejoicing in God her Saviour.

The crowding of families into single apartments must have a very injurious effect upon the health and morals of the people. In a number of the houses at night the floor would be converted into a bed, and be literally covered with human beings.

The small remuneration which is paid in London and other large towns for needlework is very sad to think of, and very painful in its effects. There is a class of middlemen between the shopkeepers and the operatives. For example—a man offers to some of the large shopkeepers to make so many 100 pairs of trousers at 8 pence per pair (this was the price at which I saw them made). This man keeps so many sewing-machines which stitch the long seams, and then they are given out to women to finish, to put in the button holes, sew on the buttons, put in pockets, bands, &c., for which they have 1d., at which price one poor creature told me they could barely keep body and soul together. Some of my friends in speaking about the efforts made to better the condition of the poor, wondered if such great efforts would not soon overtake the whole of London. The reply was, you might as soon expect a man to reap a meadow with a cutting knife as for the present religious and benevolent institutions to overtake all the misery in London. When for a moment you think of the immense mass of people, the simile is very far from appearing absurd. May the Lord breathe forth His Spirit and quicken the many dry bones.

The reports from the "Irish Church Missions to Roman Catholics" continue to be very favourable; not only in the north but also in the west of Ireland there has been and there still is a blessed work going on. Many are beginning, by the blessing of the Most High, to throw off the shackles that have so long bound them. I have time just to give you, as briefly as possible, the following very interesting incident in connection with these Missions.

A young lady who had received her education in a convent near Cork was walking through the grounds attached to the convent one day just shortly before she left, when she noticed a piece of paper fluttering past her; it stopped just in her path. She stooped, and, lifting it up, found printed upon it, "The blood of Jesus Christ, His Son, cleanseth us from all sin." The words for some time found a lodgging-place in her heart. But, leaving the convent, and upon her introduction into society, party after party appeared to have smothered the seed so singularly sown. Last summer she accepted of an invitation to spend some days with friends in the west of Ireland. She went, and walking out one evening with another lady they saw at some distance a building like a church, lighted up, as if for a meeting; wondering what kind of church it was, they walked to it and entered. It was one of these mission churches. As they entered, the lady heard the person who was addressing the meeting repeat, "the blood of Jesus Christ, His Son, cleanseth from all sin." All past impressions were revived with two-fold power. She soon returned to Dublin. There a minister now found a stranger coming regularly to his prayer meetings, but so thickly veiled he could not recognize the features. She came late and alone, and retired before any one had an opportunity of speaking to her. This continued for some time. At length one morning the same person was ushered into his study. It was the young lady who twice received the glad tidings, "The blood of Jesus cleanseth" &c. She has given up the errors of Popery, and is now learning from the Book of Life. How Christ has done all things well!

Yours cordially,
OAK LEAF.

PRESBYTERIANISM IN CANADA.

To the Editor of the *Presbyterian*.

Sir,—

When we cast our eyes over the Map of British North America, and dwell for a moment upon its past history, and incessantly scan its future rise and progress through the vista of coming years, we feel warranted in saying that, a great, free and glorious empire is daily resolving itself into shape. British North America contains within itself all that is calculated to form one of the most powerful, free and enlightened empires that ever took a position among the nations of the Earth. As to its commercial position between the Great East and Great West, its natural facilities and resources and its peculiar advantages, it is inferior to none and superior to most of the great empires of the day. All that seems to be necessary is, time to develop, and a united and continuous effort on the part of its present population for its becoming an empire of which every British North American shall have reason to feel proud. And, in order to ensure and hasten this end, one thing is absolutely

necessary, and that is, that every one coming to this country should consider himself an integral part of the united great whole, and should labor for its general advancement. It would not be suitable for your columns were I to enlarge upon other modes of doing this, and I shall therefore confine myself to one point of view, which is of interest to us all as Christians and Presbyterians.

Regarding, then, Presbyterianism as an ecclesiastical institution, let it be propagated and supported by those who are Presbyterians, and who love and admire it as a free representative system of Church polity, without reference to those sectional and sectarian peculiarities which obtain in the mother country, but which rend the great Presbyterian family, and retard its progress and weaken its influence in this country, and we would have a great ecclesiastical institution that would wield an influence for good in this rising empire, and that would not fail to exercise a salutary effect upon all the other institutions of our land. It is acknowledged by every one, who has given the subject that attention which its importance demands, that, as a Presbyterian family, our sectional and sectarian differences retard our progress in keeping pace with the grand march of our country's improvement. It is quite true that Presbyterianism is advancing rapidly in this country. 40 years ago there were but a very few Presbyterian clergymen in Canada, now there are 356 clergymen and 398 churches; in the whole of British North America there are 478 clergymen and 564 churches, showing a want of 86 ministers, to meet which over 100 students are studying in the different colleges; and the field is daily becoming more extensive, and the annual demand for Ministers is becoming greater. All this shows progress; but still it must be conceded that the Presbyterian family does not advance as rapidly as the population and resources of the country do; and the reason for this is not to be found in lack of energy, nor of means, nor in unwillingness to occupy the field and supply the spiritual wants of the Presbyterian population, but in their present disintegrated condition. Our want is not so much ministers as the proper allocation of those we have; two and sometimes three Presbyterian ministers are found occupying a small field which one might easily cultivate, while other fields are allowed to lie waste or suffered to be occupied by other bodies, and thus we lose numbers of our people annually. Were the Presbyterian bodies in this country one body, this evil complained of would not have an existence. It is true that each of the three bodies are doing as much as could have been expected of them in their present position; but it is well known that Presbyterianism from its very nature requires united action in order to ensure success. Presbyterianism

progresses as a united body, and not in detached and contending parties; and more especially in a country like this. Had this country been essentially a Presbyterian country like Scotland, the want of union would not have been felt so much, tho' even there Pre-byterian discord more than once gave an opportunity to other bodies to gain a footing which otherwise would have been impossible. It is astonishing and almost unaccountable that in this country, where the relationship between the State and the Church is so widely different from what it is in Great Britain, communions holding substantially the same Confession of Faith should cherish those peculiarities which existed there. We do not pronounce an opinion upon the differences between these communions in Scotland; but we do say that to carry these sectarian peculiarities into this country, where the cause which gave rise to them never did nor ever can exist, is a course that cannot be supported by sound argument. Presbyterianism everywhere is the same, it never changes, into whatever country or under whatever government it is introduced, but its accidents change and cease to be upon change of country and civil government. For instance, in Scotland it is established by law, and is the state church; but its being established there by law is only an accident, and not a part of Presbyterianism. But, as soon as this established Presbyterianism is introduced to British North America, it at once loses that accident, and becomes simply Presbyterianism. So with the Free Church, its being non-established is merely an accident, and, as soon as Free Church Presbyterianism is introduced to this country, notwithstanding the sympathies of those who bring it, it becomes simply Presbyterianism. They may call themselves "Free," but that means nothing, and so with the other bodies, their peculiar accidents cease to exist as soon as they become subjects of a country where the causes which gave rise to these peculiarities do not and cannot exist. And hence all Presbyterians coming to this country, be they Established Free or United Presbyterian, or any other name by which they choose to call themselves, cease to be but simply Presbyterians. They may cherish their peculiar principles which we call accidents, they may build themselves up here under the various names existing in Great Britain, but they can never make any one who knows the constitution of both countries believe that they are anything more than simply Presbyterians.

Yet, tho' this is the case, and the only true state of the case, the various bodies of Presbyterians existing in Scotland are found in this country cherishing all their peculiar sectarian principles as if they were in Scotland. But it is evident that the cherishing of these will not continue long, as in the eyes of every right-thinking man,

they are inimical to social, moral and spiritual progress in our country. Let us, as British North Americans, feel that this is our country, that our interests are here, that its institutions are our institutions. Let us, as British North American Presbyterians, have a British North American Presbyterian Church, holding to the good old standards, doctrines and usages of our Reformed Presbyterianism—that will extend from Newfoundland to Vancouver's Island; and only one Presbyterian Church. Let us unite our efforts, our talents and our piety, and go up to the battlements of the Lord against the mighty, and possess the land.

Yours truly,

J. A. B. J.

MISCELLANEOUS.

CONVERSION OF THE LATE REV

J. A. JAMES.

In the funeral sermon, preached at Carr's Lane Chapel, Birmingham, of which the late Rev. J. Angell James was so long the pastor, the Rev. R. W. Dale said:—

There was no family prayer in the family when he was a child, but his mother used to take the children one by one to her chamber and pray with them there, and earnestly beseech God to take them into His family and make them for ever His own. The blessed result of this maternal piety was that all the children who lived embraced the faith and became Christian people. When school life was over, the late John Angell James was apprenticed to Mr. Bailey, a draper at Poole in Dorsetshire, who died only a very few years back. The story which had appeared of his conversion was, he might venture to say, wholly apocryphal. It was founded on an event in the life of Mr. James's grandfather. The true history was this.—When he went to live at Poole as an apprentice, he fell into the sin into which youths educated in Christian families too often fall. Under the influence of a false shame he discontinued the habit of morning and evening prayer. A new apprentice came, who slept in the same room with himself, and the first night the newcomer knelt by his bed-side before retiring to rest. The susceptible heart and conscience of their late pastor was struck with self-reproach; and that solitary act of fidelity in a fellow-apprentice, without a single word to sustain it, was made by God to sink into his heart and become the spring of all his future usefulness. There was a solemn and sad sequel to the story however. The youth who had produced this impression on Mr. James plunged afterwards into infidelity and led a life of wickedness. There lived in Poole at that time a very humble but most useful Christian. He (the speaker) had often heard Mr. James speak of an old shoemaker there, who was always on the watch for the appearance of religious thoughtfulness in young people, and was accustomed to invite them to his house. Night after night the young apprentice went to the shoemaker's shop an "anxious inquirer." In that cottage he first heard the tones of that voice in prayer which had since awoken the devotions of thousands of Christian hearts. At this time one of Mr. James's elder sisters was visiting some relations at Ramsay and, as she had already been brought to Christ, she and her brother used to correspond on religious topics. She showed some of his letters to Mr. Bennet, now Dr. Bennet, of Faxon Square Chapel, London, and he, being

struck by the evidence they presented of the fervour and ability of the writer, thought he might become a most useful and effective minister of the Gospel. This led to a correspondence, and through Mr. Bennet's influence Mr. James was led to look to the ministry as his future calling in life. Mr. James's father was very unwilling that his son should abandon business; but at length these difficulties were surmounted, and the youth became a pupil of Dr. Bogue at Gosport. He was there received into the Christian Church. His mother being a baptist, none of the children had been baptized in infancy, and he was therefore baptized while there. Dr. Bogue was receiving £300 per annum from Mr. Haldane for the education of 10 students, some of whom were destined for missionary work, and some for the ministry at Home. It was on this foundation that Mr. James received his education. After speaking of several of Mr. James's fellow-students, the speaker said there was one standing in noble prominence beyond all the rest, and whose friendship at Gosport had no doubt much to do with Mr. James's future life. This was Dr. Morrison, the first and in some respects the greatest of Chinese missionaries. The course of study at Dr. Bogue's was somewhat contracted, and Mr. James had often expressed his bitter regret that he had not received, before entering the ministry, a better education; but, as he often observed, though he had but a small capital to begin with, he strove to improve it. But, though scholarship did not greatly prosper at Dr. Bogue's, great attention was given to the discipline and culture of all those faculties which constituted the effective preacher.

THE HIGHLAND MOTHER.

BY REV. NORMAN M'LEOD, D. D.

A Highland widow left her home early one morning in order to reach before evening the residence of a kinsman who had promised to assist her to pay her rent. She carried on her back her only child, a boy two years old. The journey was a long one. I was following the same wild and lonely path when I first heard the story I am going to tell you. The mountain track, after leaving the small village by the sea shore, where the widow lived, passes through a green valley, watered by a peaceful stream which flows from a neighbouring lake; it then winds along the margin of the solitary lake, until near its farther end it suddenly turns into an extensive copse-wood of oak and birch. From this it emerges half way up a rugged mountain side, and entering a dark glen, through which a torrent rushes amid masses of granite, it at last conducts the traveler by a zigzag ascent to a narrow gorge, which is hemmed in on every side by giant precipices. Overhead is a strip of blue sky, and below all is dark and gloomy. From this mountain pass the widow's dwelling was ten miles off, and no human habitation was nearer than her own. She had undertaken a long journey indeed. But the rent was due some weeks before, and the sub-factor had threatened to dispossess her, as the village in which she lived, and in which her family had lived for two generations, was about to be swept away in order to enlarge a sheep farm. Indeed along the margin of the quiet stream which watered the green valley, and along the shore of the lake, might even then be traced the ruins of many a hamlet, where happy and contented people once lived, but where no sound is now heard except the bleat of a solitary sheep or the scream of the eagle as he wheels his flight among the dizzy precipices.

The morning gave promise of a lovely day. But before noon a sudden change took place in the weather. Northward the sky became black

and lowering; masses of clouds rested upon the hills; sudden gusts of wind began to whistle among the rocks and to ruffle with black squalls the surface of the loch. The wind was succeeded by rain, and the rain by sleet, and the sleet by a heavy fall of snow. It was the month of May; for that storm is still remembered as the "great May storm." The wildest day of winter never beheld flakes of snow falling heavier and faster, or whirling with more fury through the mountain pass, filling every hollow and whitening every rock. Weary, and wet, and cold, the widow reached that pass with her child. She knew that a mile beyond it there was a mountain shielding which could give shelter, but the moment she attempted to face the storm of snow which was rushing through the gorge, all hope failed of proceeding in that direction, to return home was equally impossible. She must find shelter. The wild cat's or fox's den would be welcome. After wandering for some time among the huge fragments of rock which skirted the base of the overhanging precipices she at last found a more sheltered nook. Crouching beneath a projecting rock she pressed her child to her trembling bosom. The storm continued to rage, the snow was accumulating overhead. Hour after hour passed. It became bitterly cold. The evening approached. The widow's heart was sick with fear and anxiety. Her child—her only child—was all she thought of. She wrapped him in her shawl. But the poor thing had been scanty clad, and the shawl was thin and worn. The widow was poor, and her clothing could hardly defend herself from the piercing cold of such a night as this. But, whatever was to become of herself, her child must be preserved. The snow in whirling eddies entered the recess, which afforded at the best but a miserable shelter. The night came on. The wretched mother stripped off almost all her own clothing and wrapped it round her child, whom at last in despair she put into a deep crevice of a rock among some dried heather and fern. And now she resolves at all hazards to brave the storm and return home in order to get assistance for her babe or perish in the attempt. Clapping her infant to her heart, and covering his face with tears and kisses, she laid him softly down in sleep, and rushed into the snowy drift.

The night of storm was succeeded by a peaceful morning. The sun shone from the clear blue sky, and wreaths of mist hung along the mountain tops, while a thousand waterfalls poured down their sides. Dark figures, made visible at a distance on the white ground, might be seen with long poles examining every hollow near the mountain path. They are people from the village, who are searching for the widow and her son. They have reached the pass. A cry is heard by one of the shepherds as he sees a hut of a tartan cloak among the snow. They have found the widow—dead, her arms stretched forth as if imploring for assistance! Before noon they discovered the child by his cries. He was safe in the crevice of the rock. The story of that woman's affection for her child was soon read in language which all understood. Her almost naked body revealed her love.

Many tears were shed, many exclamations, expressive of admiration and affection, were uttered from enthusiastic, sorrowing Highland hearts, when on that evening the aged pastor gathered the villagers in the deserted house of mourning, and his prayer and fatherly exhortation sought to inspire for their souls' good an earnest sorrowful.

More than half a century passed away. That aged and faithful pastor was long dead, though his memory still lingers in many a retired glen among the children's children of parents whom

he baptized. His son, whose locks were white with age, was preaching to a congregation of Highlanders in one of our great cities. It was Communion Sabbath. The subject of his discourse was the love of Christ. In illustrating the self-sacrificing nature of "that love which seeketh not her own," he narrated the above story of the Highland widow, whom he had himself known in his boyhood. And he asked, "if that child is now alive, what would you think of his heart if he did not cherish an affection for his mother's memory, and if the sight of her poor tattered cloak, which she had wrapped around him in order to save his life at the cost of her own, did not fill him with love and gratitude too deep for words? Yet what hearts have you, my hearers, if over these memorials of the Saviour's sacrifice of himself you do not glow with deeper love and adoring gratitude?"

A few days after this a message was sent by a dying man requesting to see this clergyman. The request was speedily complied with. The sick man seized the minister by the hand, and, gazing intently on his face, said "You do not know, you cannot recognize me. But I know you, and I knew your father before you. I have been a wanderer in many lands. I have visited every quarter of the Globe, and fought and bled for my king and country. I came to this town a few weeks ago in bad health. Last Sabbath I entered your church, the church of my countrymen, where I could once more hear in the language of my youth, and of my heart, the Gospel preached. I heard you tell the story of the widow and her son." Here the voice of the old soldier faltered, his emotion almost choked his utterance; but, recovering himself for a moment, he cried: "I am that son!" and burst into a flood of tears. "Yes," he continued, "I am that son." Never, never did I forget that mother's love. Well might you ask what a heart should mine have been if she had been forgotten by me. Though I never saw her, dear to me is her memory; and my only desire now is to lay my bones beside hers in the old churchyard among the hills. But, sir, what breaks my heart, and covers me with shame, is this; until now I never saw with the eyes of the soul the love of my Saviour in giving himself for me a poor, lost, hell-deserving sinner. I confess it! I confess it!" he cried, looking up to heaven, his eyes streaming with tears; and, pressing the minister's hand close to his breast, he added, "It was God who made you tell that story. Praise be to His holy name that my dear mother has not died in vain, and that the prayers which I was told she used to offer for me have been at last answered for the love of my mother has been blessed by the Holy Spirit for making me see, as I never saw before, the love of the Saviour. I see it, I believe it: I have found deliverance in old age, where I found it in my childhood, the cleft of the rock, but it is the Rock of Ages!" And clasping his hands, he repeated with intense fervour: "Can a mother forget her sucking child, that she should not have compassion on the son of her womb? Yes, they may forget; yet will I not forget thee!"

A LAST MISSIONARY.—The *Illustrated Times* gives a sketch of one of the situations in which the Rev. R. W. Vanderkiste was lately placed, when lost amid the north-west mountain regions of N. S. Wales, whilst on a missionary tour. The miracles' sustentation of this clergyman for 6 days and 6 nights, during which time he only ate once, and that on the morning of the first day, previous to leaving his residence, has much occupied the public mind of the colony. The sufferer was exposed to almost incessant rain. Entangled and weakened in this labyrinth, with flooded rivers around, the wanderer would have perished

but for his providential discovery by persons in pursuit of wild cattle, who arrived just in time to save a valuable life. The illustration represents the dormitory of the sufferer on the third night—a hollow, burnt log, into which he crept, and which offered the only shelter for his exhausted frame.

(From proceedings of Brit. Association Meeting.)

Dr. Strang, of Glasgow, read an interesting paper on Church-building in Glasgow, showing the number, size and cost of the various places of worship erected within the Municipality during the last twenty years, 1839-59, through voluntary effort.

Among the many marks of extension and progress which have of late years characterised the City of Glasgow, perhaps none is more striking than the increase of her various Churches. Whether this Church-building propensity has arisen from a desire to extend the knowledge and benefits of religious truth among her greatly-increased inhabitants—from sectarian competition—or, what is more probable, from a combination of both, it is here needless to inquire. The result, however, has been that during the last 20 years the amount of Church accommodation and of money permanently invested in places of worship has been to an extent never surpassed, if at all equalled, in any similarly-circumstanced community. In short since 1839 an unprecedented number of ecclesiastical structures, exhibiting every species of architecture, have been erected in Glasgow, while their spires, towers and domes have shot up in every direction, giving character and beauty to the City.

About the close of the last century, when the population of Glasgow numbered only from 60,000 to 70,000, there were very few Dissenting places of worship, and the whole Kirks and Chapels connected with the then dominant Establishment in the City and Barony Parishes, of which Glasgow was then made up, numbered 11! As years rolled on and population increased, new churches were built, which an increasing discenterism from the old Kirk of Scotland, arising from the metaphysical hair-splitting character of the Scottish mind, tended still further to multiply.

For a few years previous to 1839—the period to which we have limited our present inquiry—a more than ordinary spirit for building and endowing Churches sprung up among the inhabitants, and that spirit may be said to have continued till this day. In addition to all that the various bodies of Dissenters had been doing since the commencement of the century to meet the demand of a fast-increasing population for religious ordinances, a society was established in 1834 to promote the erection of additional parochial churches in the City and suburbs in connection with the Church of Scotland, and its members raised large funds and founded many churches; but, while this powerful body of Christians were labouring earnestly in their laudable undertaking—peculiarly calculated for the instruction of the poorer classes—the Disruption took place, and many of the leading members of the society left it, and became the chief supporters of the Free Church, and consequently the main instruments in the erection of the numerous and splendid edifices connected with that now large and energetic body of Protestant Christians. The junction of the Burgher and Relief bodies with the United Presbyterian Church also gave a stimulus to the erection of additional churches for that fast-increasing and numerous body; while the Roman Catholics exerted themselves in a similar manner to meet the wants of the very large immigration from Ireland. The success which attended the gigantic voluntary efforts of these religious bodies stimulated other sectarians in

the same track, and the consequence has been that Glasgow is indebted to this principle for the vast proportion of her perhaps unexampled places of worship.

With a view of arriving at something like an accurate knowledge of the number, extent of accommodation, and cost of the new churches which have been erected during the last 20 years in Glasgow, we lately instituted a careful inquiry, and the following striking facts have been obtained. In the first place we shall present chronologically the number of churches belonging to various denominations built between 1839 and 1859:—

Churches built.	Churches built.
In 1839..... 3	In 1849..... 3
1840..... 2	1850..... 11
1841..... 3	1851..... 6
1842..... 6	1852..... 9
1843..... 7	1853..... 1
1844..... 6	1854..... 3
1845..... 3	1855..... 4
1846..... 1	1856..... 6
1847..... 1	1857..... 9
1848..... 3	1858..... 3
—	1859..... 7
35	53

It thus appears that there have been built during the first 10 years, from 1839 to 1848, 35; and from 1849 to 1859 inclusive, 53 churches; or, in the course of 20 years, no less than 88 new churches. The following are the religious bodies or sects by whom these churches were erected:

Established.....	8
Free Church.....	25
United Presbyterian.....	17
Independents.....	10
Roman Catholics.....	7
Other Denominations.....	11
—	68

The next portion of the inquiry was the extent of the additional accommodation furnished to the community by the erection of these churches, and the cost of their building, including the capitalized feu-duties or ground-rents payable on these. The following is a tabulated view of the accommodation and cost of the new churches erected in Glasgow since 1839:—

Denominations.	No. of Sittings.	Cost of Structures and Sites.
Established Church.....	8,410..	£35,744 10 0
Free Church.....	29,908..	167,698 1 5
United Presbyterian.....	17,163..	119,154 14 11
Independents.....	7,114..	59,722 11 11
Roman Catholics.....	6,400..	31,364 0 08
Other Denominations.....	4,630..	30,664

during the last 20 years there has been added to the Church accommodation of Glasgow—within its municipal limits, and without reference to its extensive suburbs, where many additional churches have been built—no less than sitting room for 72,623 persons, while the gross cost of these structures and sites has amounted to £444,348. 1s. 11d., or nearly half a million sterling.

While there have thus been 88 new religious edifices with 72,623 sittings added to the numerous churches existing in 1839, it may be asked, What has been the increase of population during that period? At present the estimated number of inhabitants within the municipality of Glasgow, irrespective of the large suburban population, amounting to perhaps 60,000, is about 400,000; and, as the population within the same bounds in 1839 was estimated at 255,000, the increase during the last 20 years appears to be 145,000, and for this increase of population there seems to be a church erected for every 1647 persons. This is assuredly a far greater number than is really

required for such an increase of population as we have indicated, and must have gone far to fill up the alleged deficiency that existed when the society connected with the Established Church commenced its scheme of Church extension.

We may also gather from the table the average cost of each of the sittings belonging to the various sects, which is as follows:—Established Church, £4. 5s.; Free Church, £5. 12s. 1d.; United Presbyterian, £6. 18s. 10d.; Independents, £8. 7s. 10d.; Roman Catholics, £4. 18s.; other denominations, £6. 12s. 5d.

When the character of the increased population of Glasgow, however, is more narrowly considered, the accommodation for the Protestant portion of that increase will appear still more ample. It may be mentioned that so late as 1778 there were only about 39 ostensible Roman Catholics in Glasgow; in 1819 their number had increased to 8445, and at present their number cannot be less than 100,000. The rapidity with which this body of Christians has increased in Glasgow has not arisen from any system of proselytising, but from a ceaseless immigration from Ireland—the demand for coarse and unskilled labor in Glasgow, for which the Hibernians are so peculiarly suited, having attracted of late years to that city the greater number of her common labourers, and who are, it may safely be told, almost entirely adherents of the Popish Church. In valuing, therefore, the number of churches which have been built in comparison with the increased population, it is necessary that the number of the new Roman Catholic places of worship, and the numbers who worship therein, be each taken out of the account—seeing that the Roman Catholics, from holding one unalterable creed, and from being utterly free of schism and dogmatical divisions, are contented to have one place of worship for a district according to its wants; and these wants not being supplied by many churches but by the frequent use of the same church by various sects or congregations of worshippers. Assuming, then, this to be correct, as we know it is the case in Glasgow, we at once deduct the 7 Roman Catholic Churches from the gross number built by other denominations, with the relative number of sittings, amounting to 6400, and thus we have 81 new churches, with 67,225 additional sittings during the last 20 years for the adherents of the Protestant faith. And further, deducting from the gross increased population since 1839, amounting to 145,000, the portion belonging to the Catholics, which may be fairly assumed to be about 35,000, we have left only about 110,000 for the Protestant increase, while the increase of the sittings in the churches belonging to the various sects of Protestants actually amounts to 67,225. It is but fair to state, however, that during the period under consideration 2 or 3 of the congregations worshipping in churches lately built, and included in the foregoing tables, have removed from old churches, and should, consequently, not be set down as affording increased Protestant accommodation; but, when it is at the same time remembered that since 1839 the number of various sects who meet in halls and rooms has greatly increased, and that these form no part of our estimate of accommodation, it will be found that the increased accommodation for Protestant adherents is not less than has been mentioned.

Such is a rapid view of the number of the churches built, the extent of their accommodation, and the cost of their sites and structures, and the increase of the inhabitants in Glasgow since 1839. That 88 churches should have been erected at a cost of nearly half a million of pounds sterling is indeed a great and striking fact, and, when we consider that to the vast

cost of the churches themselves must be added the obligations which have been undertaken by the several congregations for their erection and management, it will not be difficult to arrive at the conclusion, when the whole amount paid and the annual amount payable are capitalised, that this great Church-extension, which has been voluntarily entered upon by the inhabitants of Glasgow during the brief space of 20 years, will come little short of a million sterling.

When we consider the constantly increasing population of Great Britain, requiring additional religious buildings and services, and the determined hostility lately manifested against the bestowal of public money, or the raising of public assessments for the maintenance of any particular dogmatical religion, it is satisfactory to find, from what has taken place in Glasgow, that there exists in the hearts of our countrymen a spirit of zeal and liberality calculated to meet every religious requirement. To have attempted to raise half a million of money to build and another half million to endow churches, either through the State or by compulsory assessment, would have been impossible—and yet these large outlays have been made, not only to the general satisfaction of the community but to the particular satisfaction of the several sects who have been the willing contributors. The result is a lesson for statesmen to consider, and for philanthropists to point to. It shows that religion is becoming, as it ought ever to be, a purely personal affair—an affair of personal concern, and, consequently, that it should depend on personal effort. It testifies in a word to the power and value of that true religious liberty which has too frequently been in this land but an empty boast, when it should have been an active reality.

On the motion of the CHAIRMAN a vote of thanks was passed to Dr. Strang for his admirable paper.

'The Pilgrim's Progress' has been translated into Arabic, and is a very favourite book among the Christian population of Syria.

LARGE SECESSION FROM THE CHURCH OF ENGLAND.—Yesterday the *Morning Advertiser* announced a large secession of clergymen, who are about to form a new Church of England, to be called the Free Church of England. From 50 to 70 clergymen of the Establishment, all of them distinguished for their evangelical views, and a number of their popular preachers, met some days ago in London from all parts of the country for the purpose of concerting such measures as may give the greatest effect to the intended secession. They all leave the Establishment on purely conscientious grounds, some of them because of their objection to the principle of a religious establishment; others because of the prevalence of Popery under the guise of Puseyism in the Church with the concurrence of the bishops; and the rest, because of both combined. The movement was to take a practical shape last night by some of its promoters holding a meeting at the Manor House, Hackney, at which the Lord Mayor was to preside, with a view to the immediate erection of a Free Church of England in that district for a young and devoted evangelical clergyman who who has just quitted the Establishment on conscientious grounds.

Governor Sir George Grey of Civilisation and Christianity.—A meeting was held in Queen's College, Oxford, on Friday with reference to the Oxford and Cambridge Mission to Central Africa. In the course of the proceedings Sir George Grey, Governor of the Cape of Good Hope, said he was fully and entirely convinced that the only way in which Great Britain could extend her commerce and influence was by carrying Christianity to those na-

tions with which she had intercourse. This truth he has felt so strongly himself that he believed that no nation could be brought into a state of civilization except by introducing Christianity among its people, and that every other attempt to keep a nation under subjection or to maintain and rule over it must eventually fail. He believed and thought all experience would show that the enormous spread of our commerce over the Globe was owing to the efforts which the people of Great Britain had made to extend the knowledge of Gospel truth. It was a remarkable fact that, while we had extended our colonies and spread our commerce over all the World, the people of Great Britain, unaided by Government and without assistance had, by their own spontaneous efforts, always kept missions in advance of our commerce and colonial empire. That had been almost entirely effected by the exertions of private individuals, who had founded missions in all parts of the World, so that, when our countrymen went to what they thought uncivilized regions, they found a people Christianised and prepared to receive our merchants and to enter into commercial relations with them.

THE EARL OF RODEN ON THE REVIVALS—The following letter, written by the Earl of Roden, has just transpired:—"Lyde Hall, Oct. 15.—My dear Mr.—It affords me extreme satisfaction to hear testimony to the effects which have been produced in my neighbourhood (at Tollymore Park) since God has been pleased to send this wonderful revival into Ulster. A solemnity pervades the population which is most remarkable. The general subject of conversation in the cottages is the great blessing which has come upon so many, and an ardent desire for the extension of these effects to the whole of their neighbourhood. In many parts the public houses are nearly deserted. I am told that some are shut up. I visited one where the occupant had washed out over his door the words 'Licensed to sell spirits' from the board, and declared that 'another drop of spirits should never be sold in his house.' Many quarrelsome characters are anxious to be reconciled to those with whom they have long differed. Prayer-meetings are established in many of the houses of the most respectable farmers on the mountain side, attended in great numbers by their neighbours, who in their turn have similar meetings. Even those who are not subjects of the movement are astonished at the change they witness, and are silent. But those who have been awakened give the praise and glory of these things to Him to whom it is due, and who alone could have effected them. No doubt the enemy is very busy and uses all his stratagems to stop the work of conviction and conversion; but the ministers in our neighbourhood of all sects are using their best endeavours to suppress undue excitement, and are anxiously leading their flocks to the Word of God as the only infallible guide to real conversion. I hear that the bodily affections have almost entirely ceased amongst us without any diminution of interest in the important work. We ought indeed to be most thankful for having been permitted to witness what we have done, and more especially those fruits which have sprung from this revival, and which have appeared in the moral effect produced upon all who have been brought under its influence. I trust you will long have cause to rejoice over those interesting people whom you allowed me to visit with you last July; and, wishing you every blessing, I am, &c., **RODEN.**"

DEATH.

How sad is the parting of friends! When far from home among strangers, the unexpected

appearance of a friend, a brother, or sister, or father, or mother, fills the soul with emotions which words cannot express; cares and troubles flee apace. The mind surrenders itself to the luxury of seeing a familiar face—the face of one we love, and revels in the retrospection of events and scenes of by-gone days, when in early childhood we rambled together through the fields, or sported together upon the lawn, each vying with the other to be the happiest. Such recognitions and re-unions of friendship are joyous, exhilarating, soul-inspiring. They are the bright spots in our history—the oases in the desert of life. At such times the joy of an hour almost compensates us for the homesickness and joylessness of the previous years or months of separation. But, when the hour of parting comes, then come heart-throbbing sighs and tears. Where now is the transport of the first hour's meeting? Was it all imaginary? But the sadness of parting is a reality. We feel it through our whole soul. Our tenderest feelings are torn and rent without mercy. And, when with faltering voice we pronounce the parting word "Farewell," and turn again to our avocations, how sensibly do we feel the joylessness and tastelessness of life. We seek in vain for consolation. The springs, from which before flowed streams of joy to gladden our hearts, now gush forth bitter waters which pull upon the taste. Nothing is beautiful, nature itself is cheerless and gloomy. We turn our thoughts within and find no joy. The flow of our life is like the ooze and mud of the spent pond, cold, stagnant and sickening. Our mind reverts to the scenes of our childhood, so vividly impressed upon our recollection by our friend's visit, and we long to follow him. The temptation is almost irresistible. What should longer keep us from those we love—from the scenes hallowed by early associations? We feel willing to give up our present object of pursuit, that we may go home and give ourselves up to the enjoyment of happiness, which in childhood's days flowed unalloyed in such copious streams. We long to go. We count the weeks yet to intervene ere we shall be released and permitted to see face to face those we love, and mingle our voices with theirs and be once more children among children.

Such feeling the Christian sometimes experiences as he stands by the bedside of one with whom he has journeyed together along the pathway of life, and is now called to witness his departure from this world of sin and sorrow to that bright world where all tears shall be dried, and sorrows turned to joys. And, as his ear catches the faint "farewell," and her spirit takes its upward flight, then the cords of affection which bound his heart to hers are lacerated, torn and mangled, and his attachments to earth are sundered. Like the forest oak, lightning-stricken, leafless, branchless, and riven from top to bottom, so that which was one flesh and one spirit is now rent in twain—the one part lies prostrate, cold and lifeless, and the other stands bleeding and quivering, stung by the fierceness of the blow. Where now will he look for relief? Words of condolence are like oil thrown upon a raging fire. Earthly joys and hopes—name them not in his hearing—they are nothing. His remaining friends—he has no friends. She, in whose heart his soul was bound up in the indissoluble bonds of love, is no more. Life is no longer life to him, but living death. His aching spirit sighs for relief. There is but one thought that allays his grief. It is not that she will return to him, but that he will go to her, and he cares not how soon; yes, he is willing to lie down in the same grave with her, that he may awake with her in the resurrection. Why should he desire to remain longer

in a world which to him is as cheerless and forbidding, and as devoid of joy and consolation, as the snow-clad fields of summer flowers.

Death has no terrors to the Christian whose wounded spirit is suffering from the stroke of severe affliction. He fears it not. As a messenger bringing glad tidings, he hails his approach. "A wounded spirit who can bear?" but death has no sting to the Christian, who by affliction has been made to feel how vain and unsatisfying are all earthly things, and how fleeting and transitory all their joys. It is pleasant for such a one to think of death, for he regards it as the termination of his sorrows, and the sunset of life's stormy day which precedes the glorious sunrise of the resurrection morn.

The Christian, who is burdened and oppressed with a heavy load of cares and troubles, occasionally, like the Perlmist, delights to dwell upon his mortality—it reminds him of a release from cares, and of peaceful rest. The Christian, suffering from affliction's stroke, loves to think of death, for it is the hour of reunion of severed affections. The lone traveler along life's dreary road, untaught to relish the joys of social life, seeking to dispel the bitterness of his soul by his solitary communing with nature and with her Creator, loves to think of death, as it speaks to him of a release from a world for which his too sensitive nature is unfitted, and the longed-for realization of his brightest hopes, transcending in beauty and splendor, and glory and felicity, the most rapturous, transporting visions his imagination and faith could ever create. These, and such others as, through an assurance of acceptance with God, have no reason to fear death, often derive pleasure from meditating upon the event which awaits all living. Why should the Christian fear death? If we have an unwavering faith in the realities of the unseen world, and a confident trust in Him who hath conquered death, and triumphed over the grave, then we can approach the grave undismayed, without a wishful, lingering look upon departing scenes, and death will be the beginning of a new life—a new birth, not into a world of pain but of endless felicity, a reunion, not with carnal but with sanctified spirits, to dwell in the embrace of Infinite Love forever.

DECORUM IN PUBLIC WORSHIP.

At a recent soiree in Elgin the Rev. Mr. Lind read the audience a practical lecture on the sad lack of decorum shown by many congregations in the worship of God. Some of the rev. gentleman's remarks are applicable elsewhere than in Elgin. Coming late into church is, it appears, in Elgin a notorious habit:—"These late worshipers are guilty of a great injustice to the minister, and it would take the patience of an angel to be devout in the circumstances. They are unjust to the people who have come in time. They have to be shown the Psalm, they require their Bibles to be handed to them, and they disturb the devout worshiper. There was a very excellent and proper woman, who, when asked why she was always in church in time, answered 'Part of my religion is not to disturb the religion of others.' Besides these late worshipers defraud themselves of all solemnity at the beginning when the minister rises to say, 'Let us worship God.' Again they are unjust to God, they defraud Him of part of His worship, and they disturb others who desire to worship Him. Well what is to be done with them? What cure are we to employ? The people of Broughton Place Church in Edinburgh have adopted a physical force remedy—but there is some difficulty in the matter. As soon as the

minister rises up to read the psalm, they shut the doors, and those that are in are as they ought to be, and those who are without have just to remain. When the singing is over the minister sits still till those who were in the pobbies have taken their places. I always like, however, to appeal to the inward will; and the remedy I would propose to this class is this—consideration. Let them just consider how unseemly, how irreverent, how improper this breach of decorum is, and then let them just consider how easily it could be reformed, that only 5 or 6 minutes are required to put the whole thing into religious reverence and propriety. There are other breaches of decorum. Prayer is a very solemn transaction, and every attitude of the body should be in sympathy with a fixed mind. Well, you will see people during prayer staring at one another. Instead of having their hearts fixed and their bodies in a reverent attitude they are looking at every one who comes in. How different was the attitude of the publican, when he could not so much as lift his eyes to heaven, praying 'O Lord, be merciful to me, a sinner.' There is still another nuisance which I shall 'call the hat nuisance.' There are some people who will go along the passages with the utmost complacency with their hats on, and, as soon as the blessing is pronounced, these parties put on their hats and may be seen moving leisurely away to the doors. This is a most irreverent and unbecoming spectacle in that sacred place consecrated to so holy a purpose.

MONEYS RECEIVED.

HOME MISSION FUND.

Congregational Collections.

Previously acknowledged,..... \$1972 37
 Thorah, per Rev. D. Watson,..... 19 00
 Hornby, per Rev. Dr. Barclay,..... 6 00

\$1997 37

J. W. COOK,

Sec.-Treasurer.

Quebec, 23rd April, 1860.

JEWISH AND FOREIGN MISSION.

Received since last acknowledgement:
 Collection at Stratford, C.W., per Rev. W. Millar,..... \$4 50
 Collection at Lachine, per Mr. Thomas Allan,..... 6 00
 Additional from Missionary Association, Perth, per Rev. W. Bain,.... 22 00
 Collection at Seymour, per Rev. R. Neill,..... 30 00

\$62 50

ALEXANDER MORRIS,

Treasurer.

Montreal, 30th April, 1860.

SYNODICAL HOME MISSION FUND.

Payments received by the Treasurer on account of the subscriptions in Montreal to the Synodical Home Mission Fund.
 Amount brought forward,..... \$3699 00
 John Greenshields,..... 400 00
 Do first annual subscription,.... 100 00
 John Gray..... 10 00

\$4209 00

THO. PATON,

Treasurer.

Montreal, 27th April, 1860.

Subscribers to the Fund in Montreal, Quebec and elsewhere, who have not paid their sub-

scriptions, are requested to send them without delay.

QUEEN'S COLLEGE BURSARY FUND.

Subscriptions and donations since last acknowledgement:

Pakenham Congregation, per Rev. A. Mann,..... \$ 6 00
 Hugh Allan, Esq, Montreal—annual, 50 00
 John Paton, Kingston; balance unappropriated of annual subscription, 16 00

BUILDING FUND.

Jas. H. Wylie, Esq.; to complete subscription to the Building Fund of late Hon. Jas. Wylie,..... 80 00

\$152 00

JOHN PATON,

Sec. to Trustees.

Kingston, 15th April, 1860.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

Congregational Collections.

April 4, 1860.—Quebec, J. Paterson,..... \$90 00
 " 4, " —Point Levi, D Anderson,..... 12 00
 " 6, " —Brockville, G. Malloch, 20 20
 " 7, " —Huntly, Jas. Sinclair, 10 00
 " 7, " —Stratford, Wm. Miller, 4 50
 " 9, " —Newmarket, J. Brown, 12 00
 " 9, " —Port Hope, D. Camelon 5 00
 " 9, " —Scarboro, J. Bain, ... 18 50
 " 9, " —Nottawasaga, J. Campbell 13 00
 " 9, " —Trafalgar,..... 2 00
 " 9, " —Mono, A. Lewis,..... 4 00
 " 9, " —Hornby,..... 4 50
 " 10, " —Lancaster, Thos. McPherson..... 12 00
 " 11, " —Wilton, F. McCallum, 4 50
 " 12, " —East Williams, Rev. Robert Stevenson,.... 2 00
 " 17, " —Clifton, Geo. Bell,.... 10 00
 " 18, " —Richmond, C. W., Wm. White,..... 10 00
 " 26, " —Leeds, A. Forbes, ... 8 00
 " 27, " —Seymour, Rob. Neill, 20 00

JOHN GREENSHIELDS,

Treasurer.

Montreal, 30th April, 1860.

FRENCH MISSION FUND.

The Treasurer of the French Mission Fund acknowledges the receipt of the following payments.

Congregational Collections.

April 4.—Received from the Rev. T. Fraser, Lanark,..... \$ 3 00
 " " Received from St. Paul's Church, Montreal,..... 76 15
 " 7.—Received from the Rev. John Rannie, Chatham,..... 8 50
 " " Received from P. W. Conroy, Esq., Martin'own, .. 5 00
 " " Received from the Rev. D. Shanks, Valcartier, 4 00
 " 12.—Received from the Rev. J. S. Douglas, Peterboro',... 6 00
 " " Received from the Rev. J. Gordon, Markham,..... 8 00
 " 14.—Received from the Rev. J. Barclay, D. D., Toronto, 21 00
 " " Received from the Rev. W. Millar, Stratford,..... 3 00
 " " Received from the Rev. J. Campbell, Brock,..... 7 00
 " " Received from the Rev. C. Campbell, Niagara,..... 12 00
 " 22.—Received from the Rev. A. Buchan, Stirling,..... 12 00

" " Received from the Rev. A. Mann, Pakenham,..... 5 00
 " 24.—Received from T. Allan, Esq, Lachine,..... 4 00
 " " Received from the Rev. D. Ross, Vaughan,..... 5 00
 " 25.—Received from the Rev. W. Bain, Perth 12 00
 " " Received from A. D. For- dyce, Esq, Fergus,..... 15 62
 " " Received from the Rev. J. Patterson, Hemmingford, 7 39
 " " Received from F. McCallum, Esq, Milton,..... 5 10
 " 26.—Received from Wm. Hamilton, Esq, Ottawa,..... 25 40
 " " Received from the Rev. D. Cameron, Port Hope 5 00
 " " Do Do from Kuox's Church,.... 4 00
 " " Received from the Rev. — Porter, of Clac' e,..... 4 60

\$258 16

ARCH. FERGUSON,

Treasurer.

Montreal, 27th April, 1860.

(From Kingston Daily News, 30th April.)

UNIVERSITY OF QUEEN'S COLLEGE.

The Academic Session of this Institution for 1859-60 was formally closed on Thursday afternoon last in the presence of a numerous assembly. In the absence of the Principal, Dr. Cook, at Quebec, on business connected with the University College Committee, the Principal's chair was filled by the Rev. Professor Williamson, who opened the proceedings with prayer.

After prizes had been awarded to the meritorious graduates the degree of Doctor of Medicine was conferred upon the following gentlemen:—

- Nelson J. Bird, Belleville.
- Thomas Channonhouse, Kingston.
- James G. Cranston, Hamilton.
- Thomas R. Dupuis, Harrowsmith.
- John G. Giles, Farmersville.
- Edward H. Horsey, Kingston.
- Edward McKenzie, Prescott.
- Wm. P. Roche, Easton's Corners.
- George R. Rose, Kingston.
- George Dolette Spooner, Kingston.
- James D. Trousdale, Newboro.

The degree of Master of Arts was conferred upon David James Macdonnell, Fergus, C. W., with honours in all the subjects of examination.

The degree of Bachelor of Arts was conferred upon the following gentlemen:—

- Andrew Thomas Drummond, Kingston, C.W.
- Thomas Hart, Perth, C.W.
- Alexander McBain, Thorah, C.W.
- John McLaren, Glengary, C.W., with honors in Mental and Moral Philosophy and Logic.
- Edward George Malloch, Perth, C.W.
- Donald Ross, Glengarry, C.W., with honors in all the subjects of examination.
- Horace Porter Yeomans, Waterloo, C.W.
- George Macdonell, Fergus, C.W.

The Chairman declared the session to be closed, and entered upon an address to the graduate and audience, taking for his subject a portion of the motto of the College, viz, the word "Wisdom." The proceedings, which commenced shortly after 5 o'clock, lasted about 3 hours.

PRIZE LIST.

JUNIOR LATIN CLASS—1, George Milligan, Scotland, 2, William Baldwin Thibodo, Kingston, C. W.; 3, John McMillan, Pictou, Nova

