

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title on header taken from: /
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

The Presbyterian;

A

MISSIONARY AND RELIGIOUS RECORD

OF THE

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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION OF MONTREAL.

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

VOL. XII.

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

1859.

CONTENTS FOR 1859.

THE CHURCH IN CANADA.	PAGE		PAGE
Congregation of Belleville,	35	Obituary of King, Rev. Wm., Carradoc,	81
Do. Brantford,	20	Do. McBean, John, Esq., Lancaster,	81
Do. Bromley, Grattan and Wilberforce,	162	Do. McNeil, Mr. Alex., Vaughan,	68
Do. Chatham, C. E.,	68	Do. Mann, Master Alexander, Pakenham,	69
Do. Do. C. W.,	146	Do. Mickle, Chas. J., Esq., Guelph,	128
Do. Cote St. George and Dalhousie Mills,	81, 162	Do. Treadwell, Mrs. Mary, L'Original,	68
Do. Eldon,	145	Presbytery of Bathurst,	22, 147, 162
Do. Fergus,	102	Do. Kingston,	163
Do. Galt,	21	Do. London,	146
Do. Guelph,	118	Do. Montreal,	40, 54, 82, 130, 146, 180
Do. Hamilton, St. Andrew's,	2, 68	Queen's College,	37, 68
Do. Lachine,	52	Do. Donations of Books to,	145
Do. Lanark,	146	Do. Grammar School, Examination of,	147
Do. Leeds and Inverness,	19	Do. Missionary Association,	6, 19, 131
Do. Lochiel,	118	Do. Prof. George's Address to Students of Divinity at close of Session, 1858-9,	82
Do. London,	35, 148	Do. Prof. Lawson's Address at opening of,	7
Do. L'Original,	35, 129	Synod, Acts and Proceedings, May, 1859,	104
Do. Martintown,	3, 99	Do. Address to the Queen's Most Excellent Majesty,	140
Do. Melbourne,	35	Do. Do. His Excellency the Governor General,	140
Do. Montreal, St. Andrew's,	56, 146	Do. Meetings of Commission,	18, 37, 162
Do. Do. St. Paul's,	3	Do. Report by Committee on Finances,	150
Do. Mount Forest,	68	Do. Do. Do. Jewish and Foreign Mission,	141
Do. Nelson and Waterdown,	2	Do. Do. Do. Orphan and Juvenile Mission,	151
Do. Orangeville,	118, 162	Do. Do. Do. Sabbath Observance,	152
Do. Osnabruck,	81, 98	Do. Do. Do. Do. Schools,	152
Do. Ottawa,	146	Do. Do. Do. Statistics,	165
Do. Paisley,	164	Do. Roll, May, 1859,	102
Do. Pakenham,	145	Synodical Missionary Meeting,	113
Do. Peterborough,	19	Do. Year, Memoranda from Presbytery Records,	147
Do. Seymour,	35	Story, Rev. Robt. Herbert, Arrival of,	49
Do. Smith's Falls,	4	THE CHURCH IN THE LOWER PROVINCES,	57, 70, 131
Do. St. John's Hill,	53	Brooke, Rev. J. M., D.D., Fredericton,	49
Do. Valcartier,	23	Livingston, Rev. John, Pictou,	181
Do. Windsor and Brompton Gore, C. E.,	36, 53	Halifax, S. Matthew's New Church,	181
Do. Woolwich,	36	N. B., Synod of,	132
Epstein, Rev. E. M., Letter from,	138	N. S., Do.	131
Do. Do. Ordination of,	161, 163	Our Scotch Correspondent,	123
Do. Do. Presentation to,	3	Stewart, Rev. G. W., Arrival of,	152
Fund, French Mission,	18, 21, 34, 52, 68, 98, 129, 180	THE CHURCH OF SCOTLAND.	
Do. Home Do.	98, 145, 162, 180	Africa, Letters from Mr. Ross, Missionary in,	158, 167
Do. Indian Orphanage and Juv. Mission, 18, 35, 52, 98, 145, 188		Barony Church, Glasgow, Evening Services at,	58
Do. Jewish and Foreign Mission, 2, 19, 35, 52, 57, 112, 128, 129, 145, 162, 180, 188		Clergymen's Daughters, Educational Establishment for,	10
Do. Ministers' Widows' and Orphans',	19, 35, 37, 80	Foreign Correspondence Committee,	72
Do. Queen's College, Building,	2, 19, 180	Gaelic Professors,	58, 100
Do. Do. Bursary, 2, 35, 112, 128, 129, 145, 161, 180		General Assembly, Acts and Proceedings of,	100, 119, 132
Lay Association, 14th Annual Meeting of,	38	India, Ladies' Association for Female Education in,	154
Do. Subscriptions received for 1858,	52	Indian Mission, Bombay,	42, 156
Letter from Alex. Morris, Esq., to Rev. Mr. Nicholson,	146	Do. Do. Calcutta,	10, 26, 86, 155
Montreal Presbytery, Home Mission Fund of,	2, 34, 52	Do. Do. Madras,	10, 25, 58, 155
Do. Do. Representation on the Hudson's Bay and Pacific Territories to the Colonial Committee,	41	Do. Do. Panjab,	42
Montreal S. S. Association, Anniversary Meeting,	39	Jewish Do. Alexandria,	11, 31, 73, 154, 182
Do. Do. Do. New Year's Assemblage,	19	Do. Do. Cassandra,	43
Do. Do. Do. Yearly Report,	35	Do. Do. Darmstadt,	43, 61, 74, 156
Obituary of Anderson, Mr. John, Kingston,	55	Do. Do. Karlsruhe,	10, 25, 42, 43, 44, 87, 156
Do. Cameron, John, Esq., Dundee,	20	Do. Do. London,	44, 73, 156
Do. Leger, Rev. Prosper L., Beauharouis,	177	Do. Do. Salonica,	43, 60, 72, 87
		Do. Do. Smyrna,	10, 60, 73, 156, 157
		Lay Association,	100

CONTENTS FOR 1859.

	PAGE		PAGE
Do. Union Society in Presbyteries of Kelso, Jedburgh, Selkirk and Lauder,.....	57, 75	Jews, Number of, in the World,.....	79
Maybole, West Church Anniversary Meeting,.....	25	Labrador Coast, Mission to,.....	92
Missionaries for India, Ordination of,.....	167	Lacroix, Late Rev. A. F., Calcutta,.....	159
New Scotch Church, Maitland, N. S. W.,.....	11	Livingston, Letter from Dr.,.....	174
Obituary of Brewster, Rev. Patrick, Paisley,.....	71	Moravian Missions,.....	62
Do. Clarke, Dr. John, Edinburgh,.....	167	New Colonial Bishopricks,.....	78
Do. Esdaile, James, M. D.,.....	58	Newton, Late Mr. Isaac, New York,.....	14
Do. Gibb, Rev. George, Glenisla,.....	99	Niger, Mission Station on the,.....	169
Do. Lee, Very Rev. Principal,.....	99	Roman Catholics, Missions to,.....	91
Do. Stevenson, Rev. Dr.,.....	58	Sabbath Schools at Montreal, Meeting of,.....	45
Paris, Scotch Church in,.....	153	St. Paul's, London, Sunday Evening Services in,.....	128
PRESBYTERIES—Ayr, 167. Edinburgh, 25, 167. Forfar, 25. Hamilton, 167. Lorn, 167,.....	100	Turkey, Progress of Missionary Cause in,.....	89
S. S. Association,.....	142	Union Missionary Meeting at Montreal,.....	45
Schemes, Collections for the,.....	155	Wynd Medical Mission, Glasgow,.....	79
Society, Central Protestant Evangelical,.....	99	NOTICES OF BOOKS, ORIGINAL AND SELECTED.	
Synod of Church of Scotland in England,.....	99	Leaders of the Reformation, by Principal Tulloch, St. Andrew's,.....	142
Ecclesiastical Items,.....9, 24, 57, 71, 86, 99, 153, 166	166	News of Female Missions in connection with the Church of Scotland. Glasgow,.....	158
COMMUNICATIONS, CORRESPONDENCE.		Parochial and Missionary Miscellany,.....	144
Baridon, Rev. Louis, Letters from,.....5, 36, 164	46	Prayers for Social and Family Worship,.....	88
Christians and the World,.....	124	Presbyterian Almanac and Annual Remembrancer of the Church for 1858-9.....	88
D., Congregations of Martintown and Lochiel,.....	183	Presbyterian Magazine. Philadelphia,.....	125
Egypt and Palestine, Narrative of Travels in,.....	12	Sabbath School of the Fireside, and the Sabbath School of the Congregation. By Rev. Prof. George, Queen's College, ..	13
New Year's Review,.....	20	Songs of Praise for Sabbath Schools and Families,.....	76
Nicholson, Rev. Maxwell, Letter from,.....	168	What is Civilization? A Lecture by Rev. Prof. George,.....	76
Oakleaf, A Scotch Correspondent, Letter from,.....	102	POETRY.	
Our Correspondent in Scotland,.....	169	Children,.....	30
"Prayers for Social and Family Worship,".....	183	Christmas Eve,.....	16
Progress of our Church,.....	28	The Cross,.....	159
Unconscious Influence,.....	88	The Darkness is Thinning,.....	30
Wilson, Joseph M., Philadelphia, Letter from,.....	88	The Eleventh Commandment,.....	160
EXTRACTS, SELECTIONS.		"I, even I, am He that comforteth you,".....	144
British Association, Address of His Royal Highness the Prince Consort before,.....	86	The Little Boy that Died,.....	160
Calvin, Principal Tulloch on,.....	96	Little Things,.....	30
Christ in His Redeemed,.....	26	My Comfort,.....	16
Church of Scotland in the Mission Field,.....	62	Mystery of Chastisement,.....	128
Claims of a Lost World upon the Christian,.....	71	On Parting,.....	80
Correspondence from Scotland,.....	80	A Prayer,.....	79
Day Reviewed,.....	13	The Saviour's Sympathy,.....	79
Ecclesiastical Corporations,.....	175	When I walk in Darkness,.....	80
Egypt and its Antiquities,.....	146	THE PRESBYTERIAN.—EDITORIALS.	
Indecent Publications,.....	30	Barriefield, C. W.,.....	97, 177
Jewish Sabbath, Lecture by Rev. E. M. Epstein,.....	62	Committee on Bills, Overtures and Business,.....	50
Mission to China,.....	61	Education Scheme,.....	1
Our India Mission,.....	44	Extension of the Church,.....	50
Sabbath Schools,.....	78	Form of Written Papers,.....	50
Sentence passed on the Saviour, Alleged Copy of,.....	159	French Mission,.....	17
MISCELLANEOUS MISSIONARY AND RELIGIOUS.		Jewish Do. Suggested Stations for,.....33, 113, 161, 177	177
Alexander, Late Rev. James W., New York,.....	159	Do. Missionary, Departure of.....	177
Bower, Late Bishop of Sierra Leone,.....	127	Do. Synagogue of Christ,.....	34
British and Foreign Bible Society,.....	15	"Juvenile Presbyterianian,".....	33
Brown, Late Rev. Dr. John, Interesting Recollection of,.....	127	McFarlan, Very Rev. Principal, Proposed Monument to,.....	65
Church Missionary Society,.....	170	Ministerial Support,.....	17
Coptic Church,.....	170	Ministers and Representative Elders at Church Courts.....	66
Erromanga, Letter from Rev. G. N. Gordon, Missionary in,.....	171	Missionary Associations,.....	1
Evangelical Alliance, Belfast Conference of,.....	14	Ourselves and our Circulation,.....	33
Evangelization of the World, Earl of Shaftesbury on,.....	13	Presbytery Rolls,.....	49
Evans, Rev. Dr., Kingston, Farewell Breakfast to,.....	94	Sabbath Schools,.....	18
General Conference of Missionaries convened at Ootamacund, Statement and Appeal from,.....	74	Statistics, Returns on,.....	65
Geneva, National Church of,.....	158	Synod, Meetings of,.....65, 66	66
Henry, Late Rev. W., N. S. W.,.....	90	Temporalities Fund, Collection for,.....	50
Irish Presbyterian Church, Home Mission of,.....	170	University of Queen's College,.....	178
James, Late Rev. John Angell, Birmingham,.....	170	ADVERTISEMENTS,.....16, 32, 64, 80, 96, 112, 128, 144, 160, 176	
		SUBSCRIPTIONS,.....16, 32, 48, 64, 80, 96, 112, 128, 144, 160, 176	

The Presbyterian

MISSIONARY AND RELIGIOUS RECORD

OF THE



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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

CONTENTS.

THE PRESBYTERIAN.	Congregational Meeting at Martintown - 3	NOTICE OF BOOK.
Missionary Associations - - - - - 1	Missionary Do. Smith's Falls - 4	Songs of Praise for Sabbath Schools and Families - - - - - 13
Our Education Scheme - - - - - 1	French Mission.—Two Letters from Rev. L. Baridon - - - - - 5	MISSIONARY AND RELIGIOUS.
THE CHURCH IN CANADA.	Queen's College Missionary Association - 6	Ecclesiastical Corporations - - - - - 13
Home Mission Fund - - - - - 2	Professor Lawson's Address - - - - - 7	Farewell Breakfast to the Rev. Dr. Evans, Kingston - - - - - 13
Jewish Do. Do. - - - - - 2	THE CHURCH OF SCOTLAND.	Earl of Shaftesbury on the Evangelization of the World - - - - - 14
Queen's College Subscriptions, etc. - - 2	Ecclesiastical Intelligence - - - - - 9	Miscellaneous Items - - - - - 14
Church of Nelson and Waterdown - - 2	Calcutta.—Resignation of Rev. Mr. White 10	POETRY.
Sacred Musical Festival in aid of St. Andrew's Church, Hamilton - - - - - 2	Madras.— " of Rev. Mr. Hamilton 10	Christmas Eve - - - - - 16
Anniversary Meeting of St. Andrew's Church Sabbath Schools, Hamilton - 2	Jewish Mission.—Fairsruhe, Smyrna, Alexandria - - - - - 10	My Comfort - - - - - 16
Presentation to Rev. E. M. Epstein - - 3	New Scotch Church, Maitland, N.S.W. - 11	Subscriptions - - - - - 16
Last Yearly Report of the Trustees of St. Paul's Church, Montreal - - - - - 3	CORRESPONDENCE.	Advertisements - - - - - 16
	A New Year's Review - - - - - 12	

No. 1, January, 1859.

VOLUME XII.

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

The Presbyterian.

MISSIONARY ASSOCIATIONS.

Such meetings as those we have pleasure in chronicling in this number are extremely beneficial. In fact every congregation should thus meet together once or oftener every year, to have their social feelings drawn out towards each other—their sympathies quickened, and their consciences impressed with the duties of giving to the service of God and of working in His vineyard. We are thoroughly assured, too, that the cordial support of our Foreign Missionary efforts will act and react upon our Home efforts, and thus all our Schemes will be rendered more efficient. We should be glad to see a Missionary Association formed in every congregation within our bounds, holding an annual or quarterly meeting, and collecting from our people for the support of these objects, viz.:—1st. The Home Mission Fund. 2nd. The Education Fund. And 3rdly. For the Jewish and French Missionary efforts. The result would, under God's blessing, be for the great spiritual good and increased efficiency of our Church in all its relations. We hope that means may be devised to attain so excellent a result. Who will consider this matter in the light of duty and endeavour to carry the suggestion into effect? We trust that many will promptly and cordially respond to this appeal.

OUR EDUCATION SCHEME.

In reviewing the present position of our Church, and endeavouring to forecast those measures which would contribute to her efficiency as an instrument for much good, there are two efforts on which, humanly speaking, mainly depends her success in the great work of Home evangelization. The first of these we have already brought under the notice of our readers, the establishment of an effective, wisely planned and liberally sustained Home Mission Scheme, and we have now to bring under their attention a second effort, subsidiary only in importance to the former, if indeed it be so,—a good Education Scheme, managed by an active Committee, whose duties should include the aiding and advising of the young men with regard to their employment during the vacation. If our Church is indeed to take deep root in the genial soil of British Columbia, as the empire now expanding on British North American soil will perhaps be designated, if our Church, we say, is to grow up a vigorous offshoot of the noble Presbyterianism of Scotland, we must, as time goes on, mainly rely on our country for the supply of our pulpits, and our Ministry must be one sharing the feelings and sympathies and reflecting the natural peculiarities of the people for whom it is intended. Experience has demonstrated that we cannot look to the parent Church for an adequate supply to our pul-

pits; and, although such accessions as we have been lately receiving, are to be welcomed as a boon of inestimable value, yet the demands of the Home, the Foreign Mission, and the Colonial fields are so vast that we are shut up to the conclusion that we must look to our own borders for a large proportion of our future ministers. Years ago our Synod became alive to this fact, and Queen's College was founded as a School of the Prophets. It has to a considerable extent discharged that Mission, and it must be enabled to do so still more effectively. With its band of zealous professors there ought to be a much larger body of Theological students than have ever yet congregated in its halls. It behoves then the Church to endeavor to supply this want. Pastors, and people too, have their duties to discharge in relation to the training-up of a native ministry among us. How is it that so few parents follow in this country the excellent example of the Scottish people in devoting their sons to the ministry? Why is it that so few of our young men are ready to say in reply to the call to enter the ministry, "Here am I, send me." True it is that far too low views are prevalent with regard to the dignity of the ministerial office, and the duty of its adequate support, and it is high time that something was done to remedy these evils. Meanwhile steps should be taken to press upon our families the duty of training-up some of

their members to the service of the Lord's Sanctuary. Ministers and Elders should seek out young men of good parts and piety, and endeavour to induce them to enter the ministry, not concealing from them its hardships and trials, but pointing also to its triumphs and rewards. Were such efforts made, who can doubt that good would result? But, meanwhile, we are persuaded the number of aspirants to the ministry would be increased if our Bursary Fund was elevated into the dignity of a Scheme of the Church, and if it were made known that a Committee of zealous-working men would be ready and willing to take the perhaps friendless student by the hand, and aid and guide him during the prosecution of his studies. Such an occurrence as that of the murder of poor Martin from Prince Edward's Island, wandering friendless and helpless among us in search of employment, during the summer, to enable him to go on with his studies for the ministry, proclaims loudly the need of such an agency. Nor is it only such an extraordinary occurrence as this that evidences the want. We have in our eye more than one young man who is toiling on through great difficulties to the attainment of his noble object. Such should feel that the Church is interested in their efforts, that the Church cares for them, gladly welcomes them, and that our people are ready to aid them. We propose then that a Committee should be appointed, charged with the care of the Bursary Fund, and that proper steps should be taken to secure its being liberally supported. Its claims have only to be made known to be acknowledged and cheerfully responded to. We are satisfied that under proper management it will prove a most valuable instrument in supplying the ministrations of the Word to the waste places of our land. On review of the position of our Church, there is evidently a work before it to be done. May she be alive to her responsibilities, and efficient in the discharge of her duties; and, while endeavoring to advance the interests of our Church, in the words of another, "Let us, therefore, commend to the acceptance of our brethren around us the Westminster theology and the Presbyterian piety of other days," and we doubt not that our Church will yet, with the blessing of its Divine Head, greatly lengthen its cords and strengthen its stakes.

THE CHURCH IN CANADA

HOME MISSION FUND.

The Treasurer acknowledges the receipt of the following:—

Dec. 7.—Received from the Congregation of Hawkesbury for missionary services, \$60.00

ARCH. FERGUSON,
Treasurer.

Montreal, Dec. 24, 1858.

JEWISH MISSION.

Received proportion of collection from Missionary meeting at Smith's Falls, per Rev. E. M. Epstein, \$20
"Contributed to the Jewish Mission by the children attending the School in connection with the Orphan's Home, Kingston, as a mark of their love and esteem for M. Epstein," 1

Total, \$21

ALEXANDER MORRIS,
Treasurer.

Montreal, 1st January, 1859.

QUEEN'S COLLEGE SUBSCRIPTIONS AND DONATIONS.

BUILDING FUND.—Hornby congregation, per Rev. W. Barr, \$10 00
Nelson and Waterdown, per T. Cooper, Esq., 15.00
BURSARY FUND.—Belleville congregation, per Rev. A. Walker, 10.00
St. Andrew's Church, Hamilton, per J. Walker, Esq., 29.00
Nelson congregation, per Rev. Dr. Skinner, 6.12½
Waterdown congregation, per Rev. Dr. Skinner, 4.87½
John Paton, Kingston, Balance of his subscription, 50.00

JOHN PATON,
Sec. to Trustees.

Kingston, Dec. 24, 1858.

CHURCH OF NELSON AND WATERDOWN.

Contributions to causes of the Church since last report, viz.:

Synod Fund, 1857, Nelson, \$7.25	} 13.25
" " Waterd'n, 6.00	
Bursary Fund, " Nelson, 8.00	} 15.00
" " Waterd'n, 7.00	
Home Missions, " Nelson, 4.50	} 10.15
" " Waterd'n, 6.00	
W. & O. Fund, 1858, Nelson, 10.00	} 18.00
" " Waterd'n, 8.00	
Synod Fund, 1858, Nelson, 6.00	} 10.75
" " Waterd'n, 4.75	
Bursary Fund, " Nelson, 6.12½	} 11.00
" " Waterd'n, 4.87½	
Queen's College Building Fund, April, 1858, Nelson and Waterdown, 48.00	
Home Missionary Association, 1858, Nelson and Waterdown, 97.00	

Attested by
JOHN SKINNER, D.D.,
Minister of Nelson and Waterdown.

Waterdown, C.W., Dec. 25, 1858.

SACRED MUSICAL FESTIVAL IN AID OF ST. ANDREW'S CHURCH, HAMILTON.

One of the most successful musical entertainments ever held in the city of Hamilton was given in the Mechanics' Hall of that city on Friday evening, the 17th Nov., under the auspices of the choir and members of St. Andrew's Church.

The orchestra, comprising most of the musical talent of the church, was composed of about fifty performers, kindly assisted by several ladies and gentlemen from other congregations, led by Mr. Thos. Crawford, precentor of St. Andrew's, with an accompaniment on the pianoforte and melodeon, and, although but a very limited time had been allowed for practice, every chorus was rendered with a precision rarely attained by amateurs.

The music of the first two parts of the programme consisted of a choice selection of popular anthems and sacred melodies, at the close of which the whole audience standing joined in singing the 100th Psalm, the effect of which was peculiarly pleasing, and formed a fitting conclusion to this part of the concert. By special request a third part, not originally contemplated, was added, in which Mr. Crawford sang, with great taste and feeling, a few of the standard favorites of Scottish song, all of which were most enthusiastically received, and elicited frequent bursts of applause.

The spacious hall, which had been tastefully adorned with graceful festoons of evergreens, banners, &c., presented a peculiarly gay and animated spectacle, being crowded in every part by the élite of Hamilton, among whom it was pleasing to notice the ministers and representatives of almost every congregation of the city. Beneath a decorated tent at the lower end of the hall the ladies of the congregation, aided by their friends, presided at an elegant refreshment table; but, owing to the large and crowded audience, many were prevented from obtaining access to this attractive portion of the hall. Arrangements had been made for a promenade, but this too was entirely frustrated by the same cause.

The success which attended this festival must be highly gratifying to the choir and congregation of St. Andrew's, and we trust such meetings may be in future of more frequent occurrence among our churches, as, besides affording a pleasant and rational evening's entertainment, they tend to foster a correct musical taste throughout the community, and cannot fail to be, productive of the happiest results.

ANNIVERSARY MEETING OF ST. ANDREW'S CHURCH SABBATH SCHOOLS, HAMILTON.

The usual annual treat to the children attending the Sabbath schools in connexion with St. Andrew's Church was held in the lecture room on Thursday evening, 23d Nov., in the presence of a large number of the congregation and their friends.

On this occasion the scholars of the Congregational Sabbath School and the Bohemian children of the Mission School, numbering in all considerably over two hundred pupils, met punctually at half-past six o'clock, p.m., and were sumptuously regaled with the usual delicacies by their teachers.

The pastor, Rev. Mr. Burnet, being unfortunately prevented by illness from being present, on motion of William Bellhouse, Esq., A. Milroy, Esq., Manager of the Montreal Bank and our active Elder of the Church, was requested to preside. The chairman, after a few suitable introductory remarks, called upon one of the elder teachers to open the meeting with a short prayer, after which the children of

the Morning School sang a hymn from Bateman's selection, led by Mr. Crawford, and the Bohemian children also sang with great effect the beautiful hymn "There is a land of pure delight," led by their Superintendent. William Bellhouse, Esq., then shortly addressed the audience, after which the children were entertained by the exhibition of a splendid magic lantern, kindly lent for the occasion by R. Juson, Esq. This part of the evening's amusement, as may be expected, gave immense satisfaction, particularly to the German children, to whom it was an especial source of wonder and delight. After another hymn and the distribution of fruit, at the request of the chairman, several of the Bohemian children exhibited their proficiency in the English language by reading a chapter in the New Testament, which they did with an ease and distinctness highly gratifying to the audience, and evincing the success which has crowned the labours of their teachers in imparting to these hitherto neglected children a knowledge of Scripture truth.

The unexpected absence of Mr. Burnet from illness having disarranged the programme of speakers, the Reverend gentlemen who had so kindly taken part in former anniversaries were prevented from lending their aid on this occasion, with the exception of the Rev. Mr. Ormiston, pastor of the U. P. Church, who arrived at the latter portion of the evening, and addressed the children in an interesting and most amusing strain, being enthusiastically applauded at repeated intervals by his juvenile audience.

After the distribution of a further supply of fruit and cakes each of the children was provided with a parcel of sweetmeats to carry home, and the assembly then dispersed after a concluding prayer and benediction by the Rev. Mr. Ormiston, all highly delighted with the evening's entertainment—to the success of which the admirable manner in which the duties of chairman had been performed in no small measure contributed.

PLEASING INCIDENT.—PRESENTATION TO REV. E. M. EPSTEIN.—We cut from the *Kingston News* the ensuing interesting notice, and at the same time call attention to the acknowledgment elsewhere of a humble but pleasing offering to our Mission from the Orphan's School at Kingston. Surely our "Ministers' Widows' and Orphans' Fund" will receive some liberal contributions owing to this example, while the Jewish Mission, too, will, we hope, not be forgotten by our people at this festive season:—

About a week ago a presentation of a most interesting character took place in the school connected with the Orphans' home, which is the means of supplying secular and Scriptural instruction to some sixty or seventy children, chiefly of the most destitute class of our city. The Rev. E. M. Epstein, at present completing

his medical course preparatory to going as a missionary to the Jews, has, since his residence among us, kindly devoted a portion of his time to teaching sacred music in the school. In order to show their gratitude to him, and their appreciation of his labor of love, the children contributed their collective mites (in most cases their all), for the purpose of purchasing a Bible, which they presented to their kind instructor with more genuine delight than they could have manifested at receiving anything for themselves. The Bible was accompanied by an address, which we subjoin—the unaided composition of four of the eldest of the children:—

To the Rev. E. M. Epstein :

Rev. and Dear Sir,—We, the children attending the school in which you manifest so great an interest, desire to beg your acceptance of this Bible, the best gift in our power, to show our gratitude for your attention to us in teaching us music and many other things for our benefit. May you be as much loved when you enter upon your new sphere of labor as you are by us, and may you be a true witness for our Lord and Saviour Jesus Christ, who so loved us as to die for us.

We will offer for you our humble prayers that, when you arrive among the Jews, you may have much of the Holy Spirit to comfort you in all your trials; that you may be a man after God's own heart; a servant that needeth not to be ashamed; and have many souls for your hire. May God bless and keep you safe in a distant land, and enable you, amid all trials, to preach Christ and Him crucified to Jew and Gentile; and, when He has done His good purpose with you, may He receive you and your family to His kingdom of glory. For Jesus Christ's sake, Amen.

Kingston, Dec. 21, 1858.

This address, while most gratifying to the recipient, is also very encouraging evidence to the ladies, who have for years exercised a fostering supervision over this school, that their labor has not been in vain. Many of the children attending it were formerly under as disadvantageous circumstances as any in the city, who owe their elevation above their less happy contemporaries almost wholly to the instructions of their faithful and efficient teacher, and of the ladies who personally watch over the school.

The whole incident is certainly a striking exemplification of the benefits arising from bringing children at an early age under the beneficial influences of Bible truth: and also a strong inducement to all true philanthropists to endeavor to extend similar means of instruction to the many children who still remain in the condition from which these have been rescued, seeing that, if earnest and persevering in their efforts, they may in due time reap a rich reward.—*Kingston News*.

ST. PAUL'S CHURCH, MONTREAL.

From the last yearly Report of the Trustees of this Church, which was read at the Annual Meeting of the Congregation held on the 6th day of September last, and which has since been printed and distributed among the members and sitters, we extract the following statements:—

"The Trustees are happy to be able to notice the continued satisfactory condition of the temporalities of the Church, considering the late unfortunate commercial difficulties, which always affect, to a greater or less extent, Religious Institutions voluntarily maintained, and

for proof of this they beg to refer to the Accounts of the Treasurer.

The Trustees have much pleasure in stating that there exists an increased demand for Seats and Pews.

The Revenue has again been handsomely supplemented by the valuable and untiring efforts of the Ladies of the Dorcas Society, in connexion with the Church, to reduce the debt; and the Trustees hope that in so laudable a work they will, in future have their hands strengthened and hearts encouraged by the countenance and aid of the Congregation generally. To the Ladies of the Dorcas Society, for their valuable addition to the funds of the Church, the Trustees desire, on behalf of themselves and Congregation, to return their grateful thanks.

The repairs to the Church, which the Trustees had in contemplation at last Annual Meeting, have been completed, and the result, the Trustees venture to say, is satisfactory, both as regards appearance and comfort; and particularly in the heating of the Church. The cost exceeded the first estimate, but this was owing to a much larger extent of work having been found necessary, as the improvements originally contemplated progressed.—The amount collected being insufficient to meet the expense of repairs, the sum presented the past year by the Ladies of the Dorcas Society, which had usually been applied to the liquidation of the original debt on the Church, was by them generously handed to the Trustees to cover the deficiency. The cost of repairs and improvements amounted in all to about £450—£93 7s. of which was contributed by the Ladies, £24 14s. 4d. was received at a Special Sabbath Collection, and the balance of £331 was subscribed by the Congregation generally, who responded to the call made upon them in a very liberal manner."

The Treasurer's statement, which is appended to the Report of the Trustees, shews a gross revenue of £1585 7s. 10d. for the year ending 6th September last. Of this sum £465 3s. 9d. have been received for pew rents, and £252 15s. 1d. in Sabbath ordinary collections. The following special collections were made:—

For India Relief Fund.....	£ 2s 5 9
" Ladies' Benevolent Institution, Montreal.....	23 2 6
" The Presbytery's Home Mission Fund.....	22 3 0
" The Minister's Widows' & Orphans' Fund.....	44 3 6
In all.....	£117 14 8

The total revenue includes the cost of repairs and improvements in the Church, mentioned in the Report as amounting to £450, and also £79 14s. 4d. collected for Sabbath School purposes—of which £23 14s. 4d. were contributed by scholars. The year's expenditure, we are glad to see, leaves a balance in the hands of the Treasurer.

CONGREGATIONAL MEETING AT MARTINTOWN.

The Annual Meeting of the Congregation and Sabbath Scholars of the Congregation at Martintown was held at that place on the evening of the 29th December. The meeting was held in "an upper room" kindly given by Mr. Urquhart.

The room was decorated with green boughs and seated for the accommodation of the people. The centre seats were occupied by the children. The room was filled to overflowing, at least 300 persons being present, and many more would have taken part in the exercises of the evening but for the limited accommodation.

The Chair was taken by the respected Pastor of the congregation, the Rev. P. MacVicar, who called upon the Rev. P. Watson, of Wellington, to ask a blessing.

The children and congregation were then supplied with a bountiful repast.

After which the Band entertained the audience with the performance on their musical instruments of several pieces of music. The congregation then united in singing a Psalm. Next the Chairman addressed the meeting. He stated that the average attendance of the Sabbath Scholars for the year had been 60, and of the Bible Class, 30; but the prevalence of epidemics among the children had diminished the attendance very much. He was thankful that the disease had spent itself, for the sickness of 11 years seemed to be compressed into one, as he had been informed by Dr. Grant. He also stated that there had been an addition of 40 to the communion-roll during the year, and trusted that the names might be enrolled on the Lord's Book of Life. He then called upon the Precentor, Mr. Montgomery, of Roxborough, to lead the children in singing the beautiful Hymn "Lord, a little band and lowly, We are come to sing to Thee," which they sang very beautifully and with much spirit.

The Chairman then introduced Mr. McLaren, Teacher at Martintown, who spoke on the duty "of no man living to himself" in a practical and pleasing manner, urging the duty, as expressed by the Gospel, upon the consciences of his hearers. He was followed by Mr. Ferguson, who is at present acting as a Missionary in the Indian Lands, who, after speaking of the manners and customs of the East and of Jewish Agriculture, as illustrative of the Bible, concluded with an appeal to his audience, when at the close of a year, to commence the new season by preparation for eternity.

Dr. Grant, of Martintown, next addressed the meeting, dilating, in an interesting and instructive manner, upon the power and goodness of the great Creator, as evinced in the works of the creation, and especially as disclosed in the vault of heaven, and the bodies with which it was studded. The Chairman then introduced the Rev. Mr. Epstein to the meeting, commending him to their sympathies and respect.

Mr. Epstein addressed the audience. He told them that he would take advantage of this introduction to come among them later in the winter to hold Missionary Meetings, and preach to the congregations

of Glengary. He was, as had been stated, a Jew; but more, he was by descent a Levite. Yet now he was a believer in the crucified Saviour, and was to go forth as their Missionary to the Jews. He wanted, therefore, their sympathy and their prayers. They were Gentiles, it was true, but yet they were Jews also, startling as the statement might seem. For, if they were Christians indeed, then were they "children of Abraham" by faith, according to the promise. He communicated much striking and interesting information with regard to the Jewish people, and was listened to with the deepest attention.

The Chairman then introduced Mr. Alexander Morris, of Montreal, who had come among them by request. Mr. Morris stated that, at that advanced stage of the meeting, he would not occupy much time, but would prefer to put a few practical thoughts before their minds. He was struck by the train of thought of the first speaker. Assuredly no man could "live to himself." Daily and hourly we were influencing our fellows for good or evil.—He urged upon the congregation the duty of working in the Christian Church. As parents, they owed duties to their offspring; as members of the Church of Christ, they had duties to discharge. The Master had assigned to "every man his work." Were we doing it? Did we know our work? He concluded by addressing himself in a few remarks to the children, telling them two simple anecdotes, and urging them to remember their Creator in the days of their youth.

The Band then performed, with good effect, "God save the Queen." After which, the audience having united in a Psalm of Praise, and the Benediction having been pronounced by Mr. Epstein, the large company separated and wended their ways to their respective homes, many of them at long distances, having spent together a happy and harmonious evening.

Such meetings do good and exert an influence upon the society around. It is well to bring young and old together for the purpose of kindly, social intercourse, and spiritual edification and entertainment; and we hope to chronicle many such gatherings.

MISSIONARY MEETING AT SMITH'S FALLS.

It is gratifying to notice that the missionary spirit is beginning to extend itself among our congregations in various sections of the Province. We learn, with pleasure, that, for the first time during the Rev. Mr. Mylne's ministry to our church at Smith's Falls, there was held a general missionary meeting of the congregation, which took place on Monday evening, the 27th of December. The church was full, and the choir performed most delightfully several sacred melodies, beautifully adapted to the occasion. There was a platform erected

temporarily for the ministers of the place and from abroad, and there were present Revs. Messrs. Mylne (in the chair); Bain, of Perth; McMorine, of Ramsay; Clark, of Middleville; Epstein (the missionary to the Jews under appointment of Synod); Rev. M. Huntingdon, of the Methodist Church; and Rev. Mr. Atkin, of the United Presbyterian Church. Addresses were delivered by all these clergymen except the last mentioned, who was prevented by illness. Mr. Bain opened the meeting with prayer in a very impressive manner. Mr. Huntingdon was then introduced. The burden of his remarks was, "Our obligation to all nations of the earth to preach the Gospel to them." He made mention of the wide openings which Providence is now making for the introduction of the Gospel, such as China, Japan and Turkey. He fitly alluded to the duties of Canadians to the red man, and pressed home the truth that we are under obligation to preach the Gospel at home as well as abroad. The Rev. Mr. Clark, of Middleville, was then introduced. His theme was, "The obligations of Christians to the Jews." He referred to the promise made to Abraham, "Them that bless thee I will bless, and them that curse thee I will curse." He pointed to the contrast between Spain, the persecutor of the Jews, and Great Britain, the emancipator of the Jews, as a remarkable fulfilment of that promise and threatening. He thought that the church had begun at the wrong end in its missionary operations. The Jews ought to be first, and then the Gentiles, as was Scriptural; viz.: first, "Jerusalem," not the city, but the people it represents, and then the uttermost parts of the earth. Convert the Jews, said he, and then the conversion of the world will soon follow. He then applied his theory to his hearers, and asked their liberality that evening in contributing to the funds of the Jewish and French Missions of our church. The Rev. M. McMorine, who was then introduced by Mr. Mylne, then took for his subject, "Christian benevolence." He was afraid that the ministers in that quarter did wrong to their charges in not giving opportunities for the exercise of Christian benevolence. The difficulty arose from a want of not being accustomed to it. No one got poor by giving, but otherwise. When additions were made to our families means were found for all of them, and so also should the objects of benevolence be regarded. Begin to give at once, and liberally, as it will then be easier to give on all fitting occasions. He warned the audience to remember that the Lord's all-seeing eye sees what they throw into the contribution bag, though their neighbour sees it not, and, therefore, they should not contribute that which they would be ashamed to give if their neighbour saw it. Rev. Mr. Bain, of Perth, then expressed his delight in being present

to sympathize with the chairman, the audience, and the objects of the meeting. His theme was "Every Christian must be a missionary." He pressed it home, saying we cannot evade our responsibility, we must be active, every one in his or her sphere, if we are Christians. None lives to himself, and a Christian must go out in his affection to all mankind, Jew as well as Gentile. Mr. Epstein was then introduced, and reference was made to the action of the Synod relative to Mr. Epstein, our missionary to the Jews. His subject was, "The present state of the Jewish mind, as peremptorily demanding of Christians that the pure Gospel be sent to them." He illustrated it by his own history. He was once an orthodox Jew, but became dissatisfied with Judaism, and, knowing nothing of true Christianity, though living among Christians, so called, in Russia, became an infidel, till, in the Providence of the Lord, he was brought to this continent, and here became converted to Christ, whom, and nothing else, he now wished to preach to his countrymen. He then appealed to the young particularly among the audience to be ready also to go out as laborers in the field, if the Lord should call them. He bade farewell to the audience, most of whom he did not expect to meet again in this life; but that, in the next, if we be faithful workers, we shall certainly meet in Heaven to rest together from our labours. The choir then sang "The morning light is breaking" in excellent style, and, throughout the meeting, their performances were pleasing indeed. A collection was then taken up for the Jewish and French Missions, amounting to \$28. The meeting was then closed by the apostolic benediction, pronounced by Mr. McMorine, and all left highly pleased with the proceedings of the evening.

THE FRENCH MISSION.

We insert in this number translations of two interesting letters recently received from Mr. Baridon. In inviting attention to them, we would remind our readers that Mr. Baridon was brought some years ago from Switzerland by our Church, to labor as a Missionary in our service, which he did faithfully both in Quebec and elsewhere; and, though he for a long time ceased to be employed by us, he continued to evince feelings of regard and attachment to the Church. We hope this missionary effort will be liberally sustained by the people. It now rests with them to secure the maintenance of and to extend the efficiency of the mission. Let them bear it in mind at a throne of grace and contribute liberally to its support.

(Translation.)

MOERS, CLINTON COUNTY, N. Y.,
29th Nov., 1858.

DEAR SIR,—

I received your letter of the 5th instant, enclosing £10 10s., for which I thank you sincerely. I am rejoiced at the determination

at which your Committee have so decidedly arrived having for its aim the pursuing of the excellent and truly Christian work of labouring for the good of our dear French Canadians on the borders of the Line. There will be none among your worthy people of the Church of Scotland, who possess hearts truly renewed and really pious, that will not rejoice if by this instrumentality one lost sheep, one soul lost in the Church of Rome, should be led to Jesus, who is the Resurrection and the Life. Our sympathies towards our Roman Catholic fellow-citizens, as well as our duty as Christians imposes upon us the imperative obligation to endeavour to cause them to know and possess those advantages which we enjoy, and for which we thank God—I mean the blessing of salvation, as contained in the Gospel.

The field of evangelization in which I have been placed for some years past is by no means limited to the stations which I formerly designated to you. It ought to be extended and go forward to the influencing of a number of families scattered in the woods, poor, forsaken and without the means of grace in their souls and with very few resources for their temporal wants. It is to be admitted that he, who has the happiness to possess in his heart the witness and the promises of God, bears this treasure about with him everywhere, and enjoys the consolation which that treasure affords him at all times: then it will be admitted also that they, who have no part in all these blessings of our Heavenly Father, are altogether miserable, poor, without consolation and without hope, both in time and in eternity.

This last condition is evidently that of the Canadian Romanists in this country. They have no part in the peace of Jesus; no hope in the world to come; nothing which can sustain them in their adversity. They have not even such temporal good as might serve to overcome their difficulties, and remunerate them with strength and courage for the morrow.

The work with which we are entrusted has for its aim, to enlighten souls with regard to their eternal interests, and to advance them also temporally in some measure. These two needs are bound up and go on together in some degree.

Such a work, you will readily understand, is not of a nature to make much noise, nor to be announced with *éclat*, but it is strictly biblical and sanctioned by the Word of God, and will be better understood by real than by formal Christians.

Our Canadians in the country have very little education and can only know the Truth from hearing it, but faith comes by hearing, and hearing by the Word of God. Progress is necessarily very slow and requires perseverance on the part of the Missionary.

It is understood then that my labours for the winter will be on both sides of the frontier in Canada and in the State of New York, including the stations before enumerated, and which should not be abandoned.

I will announce the will of God in the spirit of the Gospel, but without any narrow spirit of sect, such as would only seek to draw disciples after us. In a word I would preach Jesus Christ, as being the only name under heaven, given to men whereby they may be saved.

I will furnish you shortly with extracts from my journal, which will relate the course of procedure I adopt. Those who read these extracts, and those who lend us their support, will then better understand the door which is open to their gifts and prayers. I confine myself to-day to those brief remarks, which are yet, I think, sufficient, and regret that I could not reply to you sooner, as I was occupied in changing my residence. Accept, dear sir,

My warm respects, L. BARIDON.

Translation.

MOERS'S JUNCTION, 22d Dec., 1858.

DEAR SIR,—Having returned from a journey to Bangor, I hasten to give you some details as to the work which you have entrusted to me. I ought to tell you that not having had, till yesterday, good sleighing, I have not been able to make as many journeys as I desired. I have preached alternately each Sunday at Sciota and Perry's Mill as I had previously done, visiting a number of persons in the vicinity, who for some time had been neglected. I also went to Centreville village and its environs on the opposite side to Moers. Several families have asked me to re-establish religious meetings, such as there were during a part of last year, but which were suspended for want of time. I think, then, that, commencing from now, I can go there each week to preach there and perhaps do some good.

The station at Bangor has not been cared for by any one for two or three years past. It has suffered and still suffers; but there still remain 5 or 6 families of Canadians attached to Presbyterianism. They have not desired to unite with the Episcopal Methodists nor with the Baptists. I held three meetings with them, urging them to persevere in the faith and in obedience to the Word of God, and recommending to them to meet together for prayer, reading of the Word of God and mutual edification. Several of them rejoiced me by their excellent prayers and good simple exhortations. They continue firm in the truth, and await a visit I have promised to pay them in February.

As to Perrysmill and Sciota there has been a lukewarmness by reason of divisions among the people on worldly and religious questions. As there are Baptists and other persuasions among them, I have always laboured to conciliate and to lead them to unity; to a common love of the Saviour; and to persevere in the same spirit of faith in the paths of the Gospel, and to avoid the entering upon the conflict of opinions and the spirit of sectarianism, which are so little conformed to the spirit of the Word of God. But I have not always succeeded in the midst of difficulties. In consequence of their habits of mind the Canadians of the country are vacillating and unstable, and excitements arise speedily, but disappear in like manner. I trust then that this check is but a storm which will precede a season, calm and serene, and fraught with new blessings. Still the work does not flag notwithstanding all this.

I make journeys to visit families scattered at a distance, who cannot attend our meetings in consequence. I think it is truly the service of the Lord to go to them—to bear to their houses the teachings of His Word. In my view there is no need more pressing to satisfy that. The good tidings of salvation ought to be brought to their ears, and it seems to me it will not reach them unless we bring it to them.

With the exception of a small number the Roman Catholics listen with pleasure to my exhortations to them. Whether it be through respect for me, or for the important question of the salvation of their immortal souls, yet so it is, and I cannot but praise them for their affability and their frankness.

Yesterday, when commencing the letter, I was interrupted by a person who came from a distance of five miles to ask me to go to her residence to perform a religious service on the occasion of the decease of a female. I went and held in a School in the vicinity the service, which was scrupulously respected by three-fourths of the hearers, who were all Roman Catholics and who for the first time were present at a Protestant funeral. After the service was over, and the dead person had been buried, the husband of the deceased and several other Romanists invited me to come and preach to

them that Gospel which I had just been reading to them.

There is good to be done—yea, much good to be done; and there are many open doors through which to announce that truth which saves.

Thinking you will consider these few details sufficient for the present,

I am, with respect,

Sir,

Your servant,

L. BARIDON.

QUEEN'S COLLEGE MISSIONARY ASSOCIATION.

Beneath we insert a list of the Office-bearers of the Queen's College Missionary Association.

LIST OF OFFICE BEARERS FOR 1858-59.

DAVID CAMELON, President,

JAMES CARMICHAEL, Vice President,

JOHN LIVINGSTONE, Corresponding Secretary,

JAMES MACDONNELL, Recording Secretary,

HUGH CAMERON, Treasurer,

GEORGE PORTEOUS, Librarian.

COMMITTEE OF MANAGEMENT.

A. Currie and J. S. Mullan, from Divinity Hall.

A. Dawson and J. Barr, from Faculty of Arts.

Rev. Eph. M. Epstein and J. Anderson from Faculty of Medicine.

At the meeting, at which the foregoing officers were elected, the President delivered an annual address, and two catechists, who had been employed by the Association during the summer, submitted their reports.

We have been favoured with a perusal of the address delivered by the President. It is too long for insertion, but we gladly bear testimony to the evidence which it furnishes of the interest taken in the spiritual welfare of the students by the members of the Association, and of the excellent spirit which pervades and animates the President's remarks.

We give place to the catechists' Reports, which are encouraging in their character and practical in their tendency.

REPORT OF ARCHIBALD CURRIE

TO THE PRESIDENT AND MEMBERS OF QUEEN'S COLLEGE MISSIONARY ASSOCIATION.

GENTLEMEN,—Your Catechist, in giving in a report of his summer labours, would state that he has been engaged in a wide field, extending over the northern part of the County of Bruce and a portion of Grey. In particularizing still more, he would specify the Townships in which he was for the most part occupied, viz: Elderslie and Brant, in County Bruce; and Glenelg and Artemisia, in County Grey. It might perhaps add interest to this report should a detailed account be given of each of these Townships, but space will only permit a brief sketch of what has been done in them, and what the proposals are for the future.

The Township of Elderslie lies near the centre of the County of Bruce, and is well settled by a mixed population, of which the Highland Scotch are in majority. The village of Paisley is in the west of the Township, and here the Rev. Mr. MacLennan is Minister. A church is in course of erection in Paisley, and is likely to be well filled when completed.

There is a large field for a Missionary Catechist in the southeast portion of the Township.

Your Catechist spent a considerable time in this part, and thinks it well deserving the attention of the Association. A Gaelic-speaking student would be the most suitable for Elderslie.

Brant is a large and well-settled Township, lying immediately south of Elderslie. There is a good opening for a Catechist in the south-west of Brant. Your Catechist held four well attended meetings in this part, and visited several families, by whom he was cordially welcomed. The United Presbyterians have a Minister in this Township. Could the Association send a Catechist to Brant during next summer, it would be well. Gaelic is not requisite there.

In reference to the Townships of Glenelg and Artemisia, it will suffice to mention, that in Priceville, a village on the town-line between these Townships and its neighborhood, there are about 75 families belonging to our Church. They are almost all Highlanders, and would require a Gaelic-speaking student, if any were sent them. Mr. J. S. Mullan, when stationed in Durham, took great interest in the Priceville congregation, and his labours were much appreciated. Your Catechist visited Priceville twice. The Rev. Mr. Hay, lately out from Scotland, is likely to be stationed for some time in Durham, and will occasionally visit Priceville.

The Toronto Line in Artemisia was also visited by your Catechist, and he thinks it a very important station for a Catechist. The inhabitants there are chiefly from the North of Ireland.

These are the Townships in which your Catechist did most work, but he also visited, in the course of his labours, several other Townships, in reference to which nothing further can here be said than that he was well received in all of them. He would further add that, trusting to God for assistance, he endeavoured to do all in his power to fulfil his mission, but the labours of one solitary individual are almost lost sight of in so wide a field. As an aggregate statement of work done by him, your Catechist would say that he visited 9 day schools, established 1 Sabbath school and visited 4, held 30 meetings for devotional exercises, and visited about 100 families.

The hardships with which new settlers have to contend are great, and it should therefore be the earnest desire of those who live in the more favored parts of the Province, to do all in their power to help their brethren in the backwoods. Your Catechist hopes that the Association will see fit and be able to send out several Catechists to this most important field, where so many of our countrymen are in a great measure destitute of spiritual instruction.

ARCHIBALD CURRIE, CATECHIST.

JAMES B. MULLAN's Report

To the Students' Missionary Association of Queen's College.

GENTLEMEN,—Your Catechist, leaving Kings-ton on the 29th of April, was, by the good hand of God, permitted to arrive in Lanark on the following day, where he was welcomed by the Rev. Mr. Fraser, and our friend Mr. W. C. Clarke, who has, during the past summer, been inducted to the pastoral charge of the united congregations of Middleton and Dalhousie. Having consulted with them as to the course he ought to pursue, which might be best calculated to promote the furtherance of the cause of Christ and the welfare of the people, he then proceeded to Dalhousie on Friday morning, accompanied by Mr. Clarke, who was acquainted with some of the people there, and who introduced him as a Catechist sent to them by

the Students' Missionary Association of Queen's College. They appeared glad at the intelligence, and promised to do all in their power to aid the Association in supporting him for the time he would labour among them. Some of you at least are aware that the people of this township had an ordained minister among them about nine years ago, and formed one of the congregations of the Bathurst Presbytery. But since that time they have had no regular pastor to break unto them the bread of life, and thus have been as sheep having no shepherd.

On the first Sabbath, being the 2nd of May, a previous appointment having been made by Mr. Clarke, your Catechist found a large number assembled to hear the Word of life. In the afternoon of the same day he officiated at a station about six miles distant, where he again found a respectable attendance. He continued holding meetings in these two stations fortnightly and at Darling monthly, until the people of Dalhousie requested him to confine his labours entirely to them, as the distance to Darling was considered too great. But, not willing to leave Darling entirely destitute, he continued to hold a week-day monthly meeting, which was very well attended. He had also a station in Lavant, a township joining Dalhousie; to this he likewise attended to monthly; but the attendance was not very large, in consequence of there being but few families located there. However your Catechist must say that the greater part of his labours were confined to Dalhousie. At one of the stations which he had in that township there was an average attendance of nearly 200 persons, and at the other about 100, some of whom belonged to other denominations. The people, although they have been much neglected in their spiritual instruction, seem still to have a reverence for the sanctuary, and not a few rejoice when the call comes to them, "Go ye up to the house of the Lord." Your Catechist visited about 80 families, performing the duties that these visits inculcated upon him.

The greater part of these families adhere to the Church of their fathers. In his visitations he found, as might be expected from a people so long destitute of a pastor's care, that the love of many was beginning to wax cold: but still in not a few families it was cheering to observe many indications of vital piety. He was successful in organising two very good Sabbath Schools in Dalhousie. At one of these the average attendance was 40, and at the other, 22. He superintended these schools himself, and had the greatest satisfaction in witnessing the progress that many of children made. They were all regular in their attendance, and seemed to take great delight in committing to memory portions of the Word of God and the Shorter Catechism. The people of Dalhousie, having no church but St. Andrew's Hall, which they have for some time past substituted for a church, were anxious to have a place where the ordinances of the Gospel could be regularly dispensed. So a meeting was called to take steps for the accomplishment of this praiseworthy object. At this meeting they agreed to be formed into a Presbyterian congregation in connection with the Church of Scotland, but could not decide about the erection of a church. But, not willing to relinquish the project that they had in view, another meeting was called a few weeks afterwards, when it was unanimously agreed that a church should be erected on a very suitable site, which was generously offered by Mr. James Reid, a member of the congregation. They are going to prepare the building materials this winter, in order that they may have all ready to commence building in the ensuing spring. They also drew up a petition signed by 60 families, and laid it before the Presbytery, showing what they had done, and praying that the Pres-

bytery would do all that lay in their power to send them a minister, or such supplies as they could furnish. Agreeably to this request the Presbytery commissioned Mr. Clarke to do all he could for them until they could procure the labours of a missionary.

PROFESSOR LAWSON'S ADDRESS.

We make room for Professor Lawson's address at the opening of Queen's College, and doubt not it will be perused with much interest.

I know no more laudable custom of our Colleges than that which at the opening of a Session brings all the Students and Professors together, to commune on the course of instruction, the spirit in which it ought to be pursued, the position of the College, the progress of the Students, the prospects of University Education, and general subjects such as these, upon which it is desirable to form some definite notion before beginning the serious work of the Session. But, if it is important to have a meeting of this kind, to bring before you, gentlemen, some of these matters of common interest, the importance of the occasion by no means renders less onerous the duty to which I have been called this day. There are, indeed, circumstances in which I might have readily sought an excuse. The College, the faces before me, the modes of instruction pursued, the people of Canada, the country itself, and its institutions are all new to me; and, although I have met with too kindly a welcome to say that I feel as a stranger in a strange land, still I feel that I know too little of what I ought to know, and especially of Education in Canada, and of the past history of this Institution, to enable me to form a just conception of its present condition, or of its prospects for the future, or to judge what may reasonably be expected of its students, wherein they excel, and wherein they are susceptible of improvement. While, therefore, I have consented to throw out a few remarks for your consideration, I must be permitted to depart in some measure from the customary course of taking a retrospective glance of this Institution and of its students, and founding thereon any suggestions and hopes for the future. I shall rather direct your attention shortly to one or two points which seem to merit attention at the present time, some of which, indeed, are suggested by my own connexion with the College.

Those of you who have entered this Class Room for the first time, have, I doubt not, done so with an elastic step. With all the ardour and enthusiasm of youth, you have, I trust, come to this Institution with an earnestness of purpose sufficient to carry you through a successful career, with a genuine thirst for knowledge, and a determination to sacrifice for the time all other objects, and devote your whole energies to the pursuit of it. Let me urge you to cherish that ardour and enthusiasm as the valuable instruments by which many difficulties will be overcome, and by which your student life will be made both successful and happy. I have often heard it said that great men have often been dull boys at school, so dull that they were not only dunces themselves but in many cases exercised a baneful influence on their fellows. I do not know what truth there may be in the statement; but this I do know that, even if there is occasionally among them a mute inglorious Milton, it is not safe for you to believe that all boys who are dull in their school days, invariably grow up to be Miltons and Newtons and Wilsons and Faradays. But I know further than this, that, if one of these dull school-boys grows up into a College Student without awakening to a sense of his position, and reaches the close of his College course before his eye has brightened into intelligence, he is not likely to

to be good for much in after life. We are all gifted with varied constitutions and temperaments, and mental peculiarities more or less strongly marked; our habits and our tastes are formed at different ages; in the case of some the ray of genius that is to guide their future path in life seems to emanate as from a latent spark in the infant mind; with others its visible manifestations burst forth with a sudden flash after manhood has been reached. But, after a man has arrived at the time of life and gone through the exercises necessary to qualify him for the prosecution of the higher branches of literature and science, and if then, when the rich fields of knowledge are brought before his view, he fails to realize the beauty of the prospect, and to recognize and appreciate its value as a means of expanding and ennobling his mind, there is strong reason to fear that that mind is not suited for the growth of knowledge, that it is either naturally arid or barren like the African desert, or is enveloped in a thick cloud of worldly selfishness through which the pure incense of learning cannot penetrate. It has indeed been remarked, and the remark is borne out by common observation, that, unless a man begins to gain distinction before he is thirty years of age, he is not likely to become famous afterwards. See then that your time, at the present period of your life so valuable, is not misspent. Ten or twelve years seems a long time to look forward to and to leave ample room for much good work and usefulness; but it is soon spent, and its length to usefulness accords with the use that is made of it. The fields of science seem to expand as we advance. The student who is but entering on a science sees in his class-book, apparently well defined, the beginning and the end; but, whatever its beginning may be, it has no end; it ramifies in all directions in paths too numerous for any single mind to follow, and each path, like the foot-paths in the woods, becomes less distinct and less easily followed the further it is pursued, until it is finally lost in the still vast region of unexplored truth.

Whatever may be the prospective course of a student's professional life, it is of importance, while he is a student, while he is acquiring knowledge and laying the foundation for a professional career, it may be for a life devoted to science, that he should entertain correct notions of the value of various branches of learning, both in respect to their intrinsic scientific interest, and their relations to his own special pursuits. For it is not given to us all to devote equal attention to every subject—to contain, like cyclopædias, an equal bulk of information on each separate department of literature and science. The idiosyncrasies of our minds will develop themselves in spite of all our efforts, evidencing a wise arrangement, which we only appreciate when we reflect that upon it depends the advancement of original inquiry in all departments of knowledge.

I cannot doubt but that the importance of each of the subjects hitherto taught in this School have been in various ways, either directly or indirectly, brought before you, and their claims upon your attention enforced by those best able to state their claims—the Professors in the various departments.

The circumstances of my appearance before you at this time and of my connection with this institution are owing to the establishment of a new chair in the College, and naturally call for a few remarks on the branch of science which, it is designed, should be taught from that chair, and on the position to which it is entitled as a branch of medical and general education. And, in doing so, I trust that I shall not be tempted into the weakness of raising it up, like a phantom, to overshadow other departments of knowledge: all are important, some, in the general

culture of the mind, others in fitting a man for special spheres of action: but the interest of one branch is the interest of all, and the man who has the highest appreciation of his own special pursuit is least likely to undervalue others.

You are accustomed on this side of the Atlantic to see great cities rise like exhalations—cities which in extent and splendour vie with that ancient city which we have all been taught from boyhood to reverence as a thing that was not built in a day. But however clever Americans and Canadians may be in bringing together the bricks and mortar necessary to build-up a city or a college, it is by no means so easy to perfect all the internal machinery requisite for scientific instruction in so important a study as that of Medicine. Accordingly, when the Medical Department of Queen's College was originated, although provision was made for affording an ample course of instruction in the essential branches of medical science, and in all those required by other Universities in the Province authorised to grant Degrees in Medicine, still the original arrangements were necessarily less perfect than the Trustees could have wished them to be. They have been steadily extending and rendering more and more perfect the means of instruction; and the establishment of a chair of Natural History, conjoined with that of Chemistry, may be regarded as one of a series of steps taken with this end in view.

Natural History embraces a knowledge of recent and old fossil animals and plants, and of minerals. Originally its aim was to name and classify these, and to note their external characters and real or fancied medicinal properties. Natural History was, therefore, wedded to Medicine at an early time; but its real relation to Medicine is often misunderstood, and its most valuable qualities as a branch of medical education are frequently overlooked.

As pursued at the present time, it presents itself to us as embracing a knowledge, not of classification only but of structure, development and reproduction; and the investigations which belong to it require patient and careful observation, well suited to develop those powers of diagnosis so valuable to the student of medicine. The structure and functions of animals and plants, moreover, open up a wide field of physiological knowledge, which sheds a bright ray of light on many obscure points in regard to the structure and development of that wonderful mechanism, the human body, and without which, indeed, many of the most remarkable phenomena in human physiology would be unintelligible. It is on grounds such as these that Natural History merits the attention of the medical student, and day by day its claims are being more fully recognised in our schools.

It is well observed by Professor Edward Forbes that it is the training of the mind in correct methods of observation that gives the Natural History sciences so much value as instruments of preparation for professional education. Not frequently, says he, do we hear the short-sighted and narrow-minded ask—"What is the use of Zoology, or Botany, or Geology to the physician and surgeon? What have they to do with beasts, plants or stones? Is not their work among men—healing the sick? Of what use, save as remedies, can the creeping things, or the grass that grows upon the earth, or the minerals in the rock, be to the practitioner of medicine?" Vain and stupid questions all—yet they are sometimes put by persons who profess to promote the spread of education. They want something, but the best of them mistake the end for the means. The best want knowledge, but have not learnt that the mind must be trained ere it is prepared to gather and digest knowledge. They want

science, but science turns mouldy and unwholesome in an unprepared mind. They forget, or they do not know, that education consists chiefly in *training*, not in *informing*.

"A time was when an acquaintance with the purely practical parts of the profession was all that too many practitioners thought it necessary to acquire. This degrading idea was favored by the non-professional public, and to gain a prominent position in literature or science was, too often, to close the gates of professional success. But that time is either gone by or is fast waning away. That profession, the investigation of which involves some of the deepest problems in human philosophy, must become more and more philosophical every day. Sound education in literature and scientific instruction in his profession are fast elevating the character of the medical student, and in the end an unscientific practitioner will become as rare as a medical sceptic."

The increased recognition of Natural History as a desirable branch of medical and of general education is evinced by the requirements of many departments of the public service in Britain and elsewhere. The East India Company, for example, who now offer positions of eminence to medical men, require them to pass an examination in Natural History, and are chiefly desirous to secure the services of those who are qualified by their previous training and knowledge to aid in developing the resources of our Indian Empire. In these competitions the Edinburgh graduates have occupied a distinguished place, corresponding with the position which Botany and Natural History enjoy in that University. When medical men are required for our exploring expeditions, or for active field service in time of war, how frequently do we see exemplifications of the value of their scientific, and especially their Natural History knowledge, not only in the faithful discharge of their own duties under circumstances which would prostrate the man unsupported by their enthusiasm and love of knowledge, but also in opening up new fields of discovery and contributing important facts to the general stock of scientific truth.

Students of Medicine,—you come here for the acquisition of medical knowledge. Means and appliances are provided for affording that knowledge and rendering it readily accessible. Your teachers in all departments are ready to direct your studies, and to afford you advice and assistance on all points connected with them. After you have gone through the prescribed course, the University are empowered by the State to grant you the degree of Doctor of Medicine. That degree secures to you certain privileges. These privileges are not given as a reward of your industry; your diploma is not to be looked forward to as a class prize, as something to be fought for, and, when won, to be complacently cherished as the just reward of merit. We must regard it in a different light.

The wants of humanity demand that there shall be among us men duly qualified to perform the important functions of curing the sick. The conservation of the public health is the most important social duty incumbent upon a state. It is therefore provided in this Province, as in all civilized countries, that the physician's office shall not fall into the hands of quacks and pretenders; but that duly qualified persons shall take upon themselves the important duties which that office involves. Your diploma therefore is a certificate that you are qualified to enter upon the practice of a profession involving the highest responsibilities, one which, whatever its emoluments may be, cannot safely be allowed to regulate itself by the law of supply and demand, which so well affects that subject in many other affairs of life. While in one

sense your degree is a University honor, and one to which I trust you all have the ambition to look forward as such, and not as a mere license to practice, yet it is not given as a reward for past service, it is a certificate of competency—a medal without clasps, a record that you are a soldier, not that you have won a battle. Let me ask you to regard it as such, and let me ask you to pursue your studies within these walls in a spirit according with such a view of the position to which you aspire—not seeking merely that professional knowledge which you will require in your daily avocations but that general intelligence and knowledge of science which will give you a place in society. Many facilities are afforded here in our hospital and otherwise for acquiring a practical acquaintance with the symptoms and cure of disease in its manifold forms, and I trust that you will eagerly avail yourselves of these advantages while they are within your reach. But do not forget that, if you trust to practice and experience alone, without strengthening them by a foundation of science, your knowledge will be that of the empiric and not of the modern medical practitioner. One well qualified to speak on these matters has said:—"For my own part, after much intercourse with medical men who had studied at many seats of professional education, some collegiate, some exclusively professional, I have no hesitation in saying that, as a rule, the former has the intellectual advantages. There are noble and notable exceptions, old and young, but the rule is true in the main. The man who has studied in a seat of learning—a college or university—has a wider range of sympathies, a more philosophical tone of mind, and a higher estimate of the objects of intellectual ambition than his fellow practitioner who, from his youth upwards, has concentrated his thoughts upon the contracted professional subjects of an hospital school. I will not believe that the practitioner of medicine, any more than the clergyman, or the lawyer, or the soldier, or merchant, is wiser, or better able to treat the offices of his calling, because his mind takes no note of subjects beyond the range of his professional pursuit. It is a great pleasure both to patient and neighbor to find in our Doctor an enlightened friend—one who, whilst he does his duty ably and kindly, has a sympathy and an acquaintance with science, literature and art."

But it is not medical students alone to whom Natural History addresses itself. To take no higher view, it has now become so common a branch of knowledge that no educated man can afford to remain altogether ignorant of it. Its importance in many affairs of common life, in manufactures and in commerce presents daily illustrations to our view; nor ought we to forget the pleasure which we derive from an intelligent contemplation of the structure and mode of existence of the living beings around us—a source of gratification which all men appreciate more or less, depending as it does upon that beautiful adaptation of their parts to each other, and of the whole to the place it has to occupy. Such adaptations are traced by the philosopher in the motions of the heavenly bodies, but it has been well observed that the naturalist can discern them with far less research in every plant that grows, and in every animal that breathes.

"The beneficent Creator of all has not only ordained that every part of his works should be good—should be adapted to answer its designed end, and should contribute in the highest degree of which it is capable to the well-being of His creatures;—but He has made every thing 'beautiful in its season.' He has so formed the mind of Man that it derives pleasure from the contemplation of the glorious works around him. And it is, therefore, a wor-

thy employment of our faculties to encourage this pleasure, and to place it upon a more solid and extended foundation than that afforded by the mere forms and colors of the objects around us, however beautiful these may be."

Need I refer to the importance of scientific instruction to the theological student who has in these times so many forms of error to combat? Is it unimportant that he should be able, when duty calls, to draw aside the flimsy drapery of our modern speculations which are so often spread over a mass of error instead of the well ascertained facts of science? It is scarcely necessary to allude to these when we think of the beautiful illustrations, derived from the material world, which we find in the Holy Scriptures,—the full appreciation of which in many cases depends upon their being correctly viewed in the light of science.

Let it not be imagined that natural science or chemistry detracts from the poetry of nature, that the man, woman or child who views nature in the light of science is thereby less susceptible of those emotions which our contact with nature so surely evokes, or is less capable of appreciating the truthful imagery of the poet. I know that there are many beautiful descriptions and pretty fancies in the writings of our poets which, when touched by the cold finger of science, crumble into formless dust, as did the bones of Nineveh, which Layard uncovered; but is it so with all poetry? Is it so with the writings of any of our great poets? It is not so with William Shakespeare, nor Wordsworth, nor Robert Burns, nor even with the poets of olden time who lived long before natural science had shot up through the rank herbage of superstition and error in which it was for so many ages entangled. Our truly great poets have all been close observers of natural phenomena, excelling even our Ehrenbergs and our Babingtons in closeness of observation; and, although in their writings they do not employ the technical language of science any more than a scientific writer employs poetical language or hampers himself with metrical rules, still correct observation is the characteristic of both. They often indeed have reference to a different class of facts, just as many of those attitudes that suit the sculptor are not imitated by the actor. In the poet's description of a thunderstorm we do not expect him to tell us that NO₂ is generated, a fact which no chemist would be excusable in omitting to mention; but, while the fact is one which the philosopher alone can appreciate, the knowledge of it does not tend to lessen his appreciation of the grandeur of the phenomena. And, when we gaze on the Canadian forest in its autumn foliage of green and gold and glowing purple, it lessens not our admiration of its beauty or our adoration of the Hand that decked it so if we know that the variety of color is not a mere casual matter, an accidental burning of the sun or blanching in the shade; but that these tints are the visible indications to us of a series of chemical changes which are carried out in the progress of the season with as great regularity as the rising and setting of the sun or the ebb and flow of the tides. And, when we hear the deathly rustle of these autumn leaves, it lessens not our appreciation of the poetry that has been linked to them when we learn that their falling on the ground is not a mere matter of chance, a result brought about by the season as its proximate cause, but was provided for long before the leaf issued from its bud in spring; for even then the scar by which it was to become separated in autumn was visible to the vegetable anatomist.

One mean of investigation, to which modern science owes much, and by means of which it is every day extending its boundaries, is the microscope, that wonderful instrument which,

I might say, was but yesterday the toy of idle curiosity, and has become to-day the noblest instrument of science. It promises to do for physiological science, for the science of life, what the telescope has done for the science of dead matter. About the time of the invention of the telescope, says Dr. Chalmers, another instrument was formed, which laid open a scene no less wonderful, and rewarded the inquisitive spirit of man. "This was the Microscope. The one led me to see a system in every star; the other leads me to see a world in every atom. The one taught me that this mighty globe, with all the burden of its people and its countries, is but a grain of sand on the high field of immensity; the other teaches me that every grain of sand may harbour within it the tribes and the families of a busy population. The one told me of the insignificance of the world I tread upon; the other redeems it from all its insignificance; for it tells me that in the leaves of every forest, and in the flowers of every garden, and in the waters of every rivulet, there are worlds teeming with life, and numberless as the glories of the firmament. The one has suggested to me that, beyond and above all that is visible to man, there may be fields of creation which sweep immeasurably along, and carry the impress of the Almighty's hand to the remotest scenes of the universe; the other suggests to me that, within and beneath all that minuteness which the aided eye of man has been able to explore, there may be a region of invisibles; and that, could we draw aside the mysterious curtain which shrouds it from our senses, we might see a theatre of as many wonders as astronomy has unfolded—a universe within the compass of a point so small as to elude all the powers of the microscope, but where the wonder-working God finds room for the exercise of all His attributes, where He can raise another mechanism of worlds, and fill and animate them all with the evidence of His glory." While the microscope has been advancing our knowledge of pure science, it has also been increasing rapidly its applications to the affairs of life; and, whether we regard it as an instrument for the diagnosis of many diseases, or of analysis in detecting cases of poisoning and murder, or of those numerous frauds that occur in commerce, it is an essential instrument to the medical practitioner.

Kingston presents many advantages to you for the successful pursuit of Natural History, both organic and inorganic. Lake Ontario, teeming with life, invites your careful study of its animal and vegetable inhabitants. Forests, where human foot hath never or seldom been, are spread out before you, fresh from the hand of nature, presenting many features of real scientific interest. And, in a field so new and comparatively little known, I trust that the students of Queen's College will be found ere long distinguishing themselves, not by their acquired knowledge only but by their original investigations in the natural history of the country.

In addition to all the natural advantages for the pursuit of this department of science which Kingston presents, arrangements are now in progress for rendering these more fully available than at present, and of affording facilities in other respects in the department of Natural Science. In the new building, now in course of erection as an addition to the College, ample class-room accommodation is afforded for all the medical professors, including a laboratory, adapted for the teaching of practical chemistry and analysis, and a museum, which, I trust, will soon be found to represent not only the natural history of Canada but also her products, both in the raw and manufactured state, illustrating in fact the process employed in the useful arts of life. So soon as the museum is ready for the reception of such contributions, I doubt not

that in the Technological Department the farmers, manufacturers and tradesmen of Kingston, and other parts of the Province, will cheerfully aid in the formation of a collection of this kind, which, while mainly designed for the illustration of the College course of instruction, cannot fail to be of practical benefit to all who are interested in Canadian industry; while on the other hand I confidently look to our students, both during their stay with us and after they have left their *Alma Mater*, to assist in perfecting the more strictly scientific part of the collection.

In London and other great cities it is customary, in an address like the present, to admonish students and warn them of the temptations to which they are necessarily exposed. In a quiet place like Kingston, which, I trust, has the advantages without the temptations and wickedness of a city, I can hardly suppose it necessary to give you a like warning. But this I would say, that, if you are imbued with the true spirit of the student, the attractions of temptation will be greatly lessened. The man, whose mind is occupied in the steady pursuit of knowledge, as yours ought to be, will not have time to turn aside from his onward path to loiter in the byways of evil counsel; and, while the training and instruction which he receives ought to fortify him against all such, it ought also to lead his mind to those noble sources of enjoyment which to the student more than to other men are so freely available. Let me remind you that your conduct while a student at this University is not merely a matter of personal concern. Your professors are entitled to look to you for a just appreciation of their labors, and your fellow-students will be more or less influenced by the example of your conduct. Strive therefore to be diligent students, throwing aside all frivolity and everything that might detract from your character as gentlemen. Recollect that with all your knowledge and experience, if you do not also seek through your conduct and habits the moral influence necessary to obtain you respect and esteem from your fellow-men, you can never secure from yourself that confidence in the minds of others which is so necessary to fit you for occupying a sphere of extended usefulness in society.

We do not look without interest on our students, and, when they go forth from our University at the end of the course with the diploma in their hands to fight the battle of life, we do not forget to watch their progress and see the realization of those hopes which their early studies aroused. Although I am not an old man, I have lived long enough to know this feeling and to watch the advancement of my own students to important and honorable positions in life. And I know that nothing is more gratifying to an earnest teacher.

To you, students of the Faculty of Arts, students of Theology, students of Medicine, to one and all, would I address this remark—that upon your industry and your conduct at this University will depend more than upon anything else your future career in life. Talents have been given to you, and you are responsible to God for their right use and employment. See that this great and holy trust is not abused. Having resolved to devote your life to a sphere of usefulness, whatever that may be, see that, before you enter upon it, you strive to the uttermost to qualify yourself for its various duties and responsibilities. See that you so discharge your duty that you can look for the Divine blessing on all your efforts, so that, when you take your place in the world as instruments of good to mankind—whether it be in ministering to the wants of the dying body or of the sick soul that may be lost but cannot die—your labors may bring forth more and more abundantly the fair fruits of mental, moral and religious culture.

And here I would repeat a few words of wise counsel that fell from the lips of Professor Balfour at our medical graduation in Edinburgh this autumn: "While you regard disease (said he) as the result of sin and the primal curse passed on man's disobedience—death having passed upon all men, for that all have sinned—endeavor to view sickness as a dealing of God with His creatures for their good, as a means of calling their attention to the fleeting and evanescent nature of earthly things—to the frail tenure by which life is held, which, as a vapor, appeareth for a little while and then vanisheth away; and at the same time of directing their attention to an eternity beyond—to an untried scene for which all must prepare. Viewed in this light, the bed of sickness presents to you important duties. It makes you regard your patient not merely in reference to his body but in reference to his soul: and it calls on you in all faithfulness and sincerity to deal with those placed under your charge. Much may be done by the judicious physician in the time when the heart is softened by trial, when the active duties of life are suspended, and when the realities of an after state are presented to the mind. Such is not a time for trifling, for cold indifference, for foolish deception, or for proclaiming peace when there is none. A word in season, fitly spoken, is, as the wise man has said, like apples of gold in pictures of silver. The healing art has been ennobled by the example of the man Christ Jesus, who, while He ministered on earth to the souls of men, acted also as Jehovah-Rophi, or the Lord the Healer, in curing their bodily ailments—who, when He declared, Thy sins are forgiven, at the same time said, Arise and walk—whose sympathising heart felt for the woes of humanity, and who, as the Great Physician, went about ever doing good—who joined in the mourner's tears and in the afflicted's groans—who comforted the sisters of Bethany by raising their brother from the grave, and cheered the heart of the widow of Nain by the restoration of her only son."

THE CHURCH OF SCOTLAND.

ECCLESIASTICAL INTELLIGENCE.

INDUCTION.—The Presbytery of Caithness met in the Church of Watten on Tuesday for the induction of the Rev. Mr. McCaig, as assistant and successor to the Rev. G. M. Davidson. The attendance was good. The Rev. Mr. McMillan preached a suitable sermon.

The parish of Uig, vacant by the demise of the Rev. James Gunn, has been filled by the Crown giving the appointment to the Rev. Roderick Fraser, minister of Cross in the island of Skye.

MODERATOR OF THE GENERAL ASSEMBLY.—We are authorised to state that the Rev. Dr John Cook, of St. Leonard's, St. Andrews, will be proposed as moderator of the next General Assembly.

THE REV. MR. SHAW, OF AYR.—The respected incumbent of the first charge of the parish of Ayr is about to take a short Continental tour for the benefit of his health. During his *congé* he is to officiate three consecutive Sabbaths in the Scottish Church, Paris, the pulpit of which is to be filled by a succession of the best preachers in the Establishment.—*Ayrshire Express*.

ST ANDREW'S CHURCH, LONDON.—A sermon is announced to be preached on Sabbath next at St. Andrew's Scotch Church by the Rev. Mr Caird, the author of the famous sermon on "The Religion of Common Life," preached before the Queen. Admission will be by ticket, and a collection will be made to liquidate the debt of £.1500 now upon the church.

PRINCIPALSHIP OF QUEEN'S COLLEGE, CANADA.—The Rev. Mr. Fraser, of St. Clement's, has been unanimously nominated by the Colonial Committee of the General Assembly to the office of Principal of Queen's College and University of Canada, and to the Chair of Theology therein. It is, to say the least, doubtful, we believe, whether the office will be accepted.—*Aberdeen Journal.*

CHAPLAINCY APPOINTMENT.—Major General Peel, Secretary-at-War, has appointed the Rev. James Young, of Mossgreen Church, Presbytery of Dunfermline, to be Presbyterian Chaplain to the forces at Shorncliffe in the county of Kent.

BISHOPRIC OF BRITISH COLUMBIA.—The Rev. George Hills, of Great Yarmouth, has been appointed to the Bishopric of British Columbia.

The Canadian Wesleyan Conference is about to establish a mission in British Columbia. The Rev. Dr. Evans, Rev. John Carroll, and Revs. Messrs. White and Robson will shortly leave for that colony.

CHURCH OF SCOTLAND.—The Colonial Committee have resolved to send a Missionary to British Columbia, Vancouver's Island.

EDUCATIONAL ESTABLISHMENT FOR CLERGYMEN'S DAUGHTERS.—A circular has been addressed to the ministers of the Church of Scotland and the professors in the universities of Scotland by the Rev. David Esdaile, minister of Rescobie, submitting for consideration a scheme for the education of their daughters. Mr. Esdaile explains that the idea originated with his brother, Dr. Esdaile, late Presidency Surgeon, Calcutta. He says: "We all know how hard it is, with our limited means, to furnish a liberal education to our sons, and that, when, after much self-denial on the part of our families, this has been provided, we find it impossible to procure for our daughters such an education as they ought to receive, and such as may enable them so to use their talents as to extricate themselves from the pitiful dependence to which so many of them are reduced when deprived of the shelter of the paternal roof. By permitting donors to a certain amount to acquire the right of presenting pupils for admission to the institution at a reduced rate, all ministers and professors subscribing to the institution may be assured that the thorough education of their daughters shall not be interrupted by the death of their parents. The daughters of Scottish ministers in India and the colonies, and of missionaries connected with the Church of Scotland, may also receive the benefit of a thorough education in the land of their fathers by means of the proposed institution. It is calculated that the benefits contemplated by this scheme may be realised by an annual expenditure of probably less than £1,000; the payment of an annual rate of 10s. or 20s., according to circumstances; and of £20 a year as board. A single pound in the year from every parish will provide more than £1,000. And, when the nature of the proposed institution is made known, donations from the sons of ministers and professors in all parts of the World may be confidently expected." Mr. Esdaile states that he has "already received very gratifying proofs of the interest excited by the proposed institution."

[From the Home and Foreign Missionary Record.]

CALCUTTA

From the following extract from "Minutes of a Meeting of the Corresponding Board," which has very recently been received, it appears that, in consequence of certificates relative to the state of Mr. White's health having been laid on the table, Mr. W. has been authorised to return to Europe. The certificates were given by Dr. Macrae and Dr. N'Pherson.

The Board having considered these certificates,

unanimously agreed to the following resolution.—"The Board express to Mr. White the regret with which they have learned that the state of his health is such as to require his immediate departure to Europe, with little prospect of his return to this country, they desire to assure him of their deep sympathy, and a hope that his health may be speedily and permanently re-established; they sanction his immediate departure by overland steamer, and authorise the treasurer to pay his passage."

In this assurance of deep sympathy with Mr. W. and hope that his health may be speedily and permanently re-established, the Church will fully concur. Mr. Ogilvie is thus left the only European missionary labouring in the General Assembly's Institution at Calcutta, and there is no European agent at Bombay.

MADRAS.

Although the changes that may take place in the chaplaincies in India are connected with the Mission only indirectly, it seems becoming to notice here the resignation of the Rev. Mr. Hamilton, who has for so many years occupied a very prominent position, as representing the Church of Scotland in Madras. It is well known that the ministerial services of Mr. H. were appreciated by his congregation, and that he was universally regarded with esteem and respect. But he did not confine himself strictly to his duties as a chaplain. To the missionaries of our Church he ever exhibited that kindness and efficient aid so cheering in the midst of laborious duties and painful discouragements, impelled, as he has uniformly been during his residence in India, by the utmost desire to promote in every way the success of our missionary efforts. The pages of the *Record* bear testimony to the deep interest which Mr. H. has all along taken in the work in which our missionaries are engaged. In him the Committee ever found a correspondent ready to answer all inquiries, and whose statements and views were such as to command their best attention.

Mr. H., we understand, has been induced to resign chiefly from the state of his health. That he should have felt the effects of an Eastern climate, after the long period of nearly seventeen years of actual service, is not surprising; and it is to be hoped that a residence in Scotland will speedily restore him to the enjoyment of that vigour which may enable him to engage in active ministerial duty at Home. The presence in our Church courts of one possessed of his experience, united to the zeal for missionary enterprise which he feels, might prove eminently beneficial.

It must be the earnest desire of the Church that a successor in every way suitable may be appointed; and also that the new powers entrusted with the government of India may signalise their assumption of office by the appointment of additional chaplains connected with the Church of Scotland, about to be still more urgently required as the talent and enterprise of our countrymen find in India increasing occupation.

JEWISH MISSION.

[From the H. and F. Miss. Record for Nov.]

1 KARLSRUHE.

Our esteemed missionary, Mr. Satter, has, since his return from this country, resumed his labours among the Jews of the Grand Duchy of Baden, and, as the following extracts from his journal will show, has not been called to spend his strength in vain.—

I am carrying on my work in the usual manner, and opportunities of doing good are never wanting. Besides other places which I have lately visited, I have been twice within the last

few weeks in a town at the northern extremity of the Black Forest, whence I had got information about a Jewish family who wished to become Christians. The case is rather a peculiar one. The lady was born of Christian parents, and brought up within the pale of the Christian Church, but, as the law of this country does not allow intermarriages between Jews and Christians, she became formally a Jewess some years ago, in order to marry her present husband, who was a respectable Jewish merchant. The marriage having been performed, she never observed any of the Jewish rites, nor would she ever go to the Synagogue, but continued to attend the services of the Protestant Church as before, hoping thus to pacify the accusations of her offended conscience. But she found no rest to her spirit in such a course, and latterly her remorse became so strong that she resolved to ask for a public re-admission into the Christian Church. The consequence was that her husband also declared his resolution, together with his children, to follow his wife. The repentance of the woman, I have no doubt, is sincere, though she is still deficient in that deep knowledge of Christian truth and experience which I would wish to see in her. They had put themselves in connexion with one of the ministers of the neighborhood, before I heard of the case; but they were very thankful for my visit, and I hope in future to exercise a beneficial influence over them.

The concluding announcement of Mr. S.'s letter will, we are sure, be received with much pleasure by the friends of the Mission, as one of many indications that, besides its direct influence on the Jews, it is exercising a hardly less important influence on our German brethren in leading them also to seek their good.—

I am happy to inform you that I have at length been able to accomplish what I have long been meditating, and to engage a colporteur to labour among the Jews in this district. This day he went out to the country for the first time with a bundle of Bibles. I do not mean, however, to tax the Committee on his account, but hope to maintain him by the kind aid of Christian friends here, who take an interest in my work.

2. SMYRNA.

The following report of the labours of the Rev. A. Benichel during the month of July will show our readers how the interest in the labours of our missionaries here has been steadily increasing, and the same call as at Salonica is being made for the extension of their operations to the surrounding localities:

July, 1858.

I have much satisfaction in reporting the opening of a station in the Jewish quarter. After considerable labour and fatigue I succeeded in engaging a house in a respectable locality. The two families of native converts have taken their residence in it, each paying his proportion of rent. The book depôt has been transferred thither, and the Judeo-Spanish services, both on the Sabbath and on weekdays, are now held in the large hall of the house. The prayer-meeting on Tuesdays is attended by all the converts and serious inquirers. Last Tuesday there were present 2 Jews, 4 Jewesses, and a Greek inquirer who speaks Judeo-Spanish. One of the converts was unable to be present that day. The meeting for discussion on Saturdays is very encouraging. It lasts from 9 to 12, and again from 1 to 3 o'clock. As many as 20 Jews have attended in the course of the day, and frequently I have had the pleasure to see a Rabbi present. There is no given subject, but every one is at liberty to offer remarks, state objections and inquire into the reasons of the differences between

Christianity and Judaism. I generally endeavour to direct their minds to the fact that Judaism offers no sure ground of hope beyond the grave, and that, as sinners, we are "shut up to the faith,"—that faith in the Lord Jesus, as the Lamb slain to take away the sin of the world, is the only medium of salvation. The attendance on the Sabbath has improved since the service has been removed to the Jewish quarter. Yesterday, August 1st, there were present 4 men and 3 females, and I hope it will continue to improve. The number of inquirers is on the increase, and several of them are anxious to see their way clear to separate themselves from the Synagogue altogether. It is no small thing they must sacrifice. Some must give up father and mother; others, wife and children; and all, their means of support.

During the month a letter arrived from Cassaba, signed by 6 Jews, most of them heads of families, requesting me to send them a supply of Testaments and tracts, and urging me to visit them, or to send some native Jewish convert to settle amongst them, and teach them the truth as it is in Jesus, and they offer to defray his travelling expenses thither. I have sent them the Testaments and tracts they desire, and have since heard from them. They are persecuted for forsaking the services of the Synagogue and for speaking of Jesus to others, and they are anxious that I should visit them to help them to form themselves into a civil Protestant community. The movement at Cassaba has created a great deal of excitement amongst the Jews here, and given boldness to some timid inquirers. And I have been able to ascertain from their enemies that the inquirers there are zealous and constantly seeking to spread their convictions and views, and, what is still more encouraging and rather unusual, that their wives are determined to follow the example of their husbands. May God pour upon them His Holy Spirit; and send us a suitable agent to instruct them in the things of God!

A. BENOLIEL.

3. ALEXANDRIA.

The latest communication from our devoted missionary at this station informs us that his work continues to prosper, and that the favour of many classes has been extended to him, and should lead us to abound more and more in prayer that the God of all grace may stand by him, and strengthen him and crown his labours with the blessing that maketh rich.

Extract from Letter of Rev. J. Yule.

Since I wrote last there has been nothing out of the ordinary course to communicate, except that on Sabbath last I had the privilege of administering the Sacrament of the Lord's Supper in connexion with our Church for the first time in Egypt. The number of communicants was not so large as I expected; nevertheless I rejoice that we have been able to make a beginning, and I look upon the service as a very important era in the history of our Church in this land. The American missionary kindly assisted me on the occasion by preaching on the Fast evening, and addressing the communicants after the elements were dispensed. The English chaplain lent me his cup for the service, and the Prussian chaplain was one of those who communicated with us.

On the evening of Tuesday last we held our usual monthly prayer meeting. Though several of those who have hitherto attended were absent on account of sickness, we had 25 present, being the largest number we have yet had, and the meeting itself being decidedly the most interesting. Among those present were an English clergyman, a chaplain in the royal navy, a Lutheran clergyman, an ex-priest of

the Church of Rome, a Florentine fugitive from Romanism, a Syrian Christian, with Scotchmen, Englishmen and Irishmen. I believe there never was such a meeting in Alexandria before. May it be that we may have many such, and that God in an especial manner may command His blessing on them! The success of this meeting has led me to seek greater things, and I have now a paper in circulation among the residents, proposing a fortnightly meeting for the reading and study of the Holy Scriptures. A goodly number have already agreed to the proposal, and we intend commencing very soon. In course of time I hope to get the members of it to take an active part in the distribution of tracts, and so put another agency for good at work.

COLONIAL CHURCHES.

NEW SCOTCH CHURCH, MAITLAND, N. S. W.

The foundation stone of the new Presbyterian church, about to be erected at East Maitland, was laid yesterday afternoon (May 31) with due ceremony, in the presence of a large assembly, comprising members of various religious denominations as well as of the Church of Scotland.

The Rev. W. Purves commenced the proceedings by reading selections from the Scriptures appropriate to the occasion.

The Rev. R. Blain offered up a prayer.

The Rev. W. Purves then said that, in accordance with the usual custom, he would deposit in the cavity cut in the stone a bottle containing a piece of parchment with an inscription, stating for whom the church was to be erected, the names of the minister, elders and trustees, and other particulars, together with a copy of the *Maitland Mercury* of the previous Saturday, and certain coins of the realm. The inscription was as follows:—

"The foundation stone of this church for the members of the Church of Scotland was laid May 31st, 1858. The Rev. W. Purves, minister. Messrs. T. W. Robinson, James Douglas, and William Irwin, elders. Messrs. Andrew Lang, J. M. Saunders, John Stewart, Philip E. Cadell, and James Douglas, trustees. Mr. William White, architect. Messrs. J. and A. Telfer builders."

The bottle having been placed in the cavity, the stone was lowered and rightly adjusted with square and mallet.

The Rev. W. Purves then said that, having applied the square and rule, he declared the stone well and properly laid, as the foundation stone of a church to be erected for the accommodation of the members of the Church of Scotland in Maitland and its vicinity; and it would be proper that he should mention if the site was the free gift of James Thompson, Esq., of East Maitland, to the Church of Scotland. The ceremony that had just been performed rendered the occasion of their meeting one more than ordinarily gratifying to the members of the Church of Scotland in Maitland and its vicinity; more than ordinarily so, not only because of the prospect they now had of possessing a building in which they might assemble for the worship of God, but because there was the prospect that the reproach under which they had lain too long would soon be warded away—the reproach that in a town of the importance of Maitland, the second town of the colony, they should be in want of a church in which, with a due regard to what was proper, and seemingly becoming they might meet together for religious service. This has indeed frequently excited surprise and remark; and it was not a little singular that, while commodious places of worship had been erected in other towns for the members of the Church of Scotland, there should so long have been the want of anything worthy

of the name in this town. He would not inquire into the cause of this however, but would content himself with congratulating them upon the cheering prospect before them of so speedy a removal of the stigma. In the view of all who took an interest in the advancement of human happiness, it was difficult to conceive any object in which a more lively interest could be taken than in the commencement and carrying-out of works necessary in providing for the maintenance of religious ordinances in the community. There were some who arrogated to themselves the title of philanthropist, and yet systematically excluded religion as a means of doing good to their fellow-men. Such persons would feel little interest in the work they had commenced that day. It was gratifying, however, to find that the mass of the community were not of such an opinion, that the mass of the community held different views, and practically gave effect to them, as could be seen by the many structures daily reared around them for Divine worship. To abjure religion, to ignore man's spiritual interests, was to sink him almost to the level of the irrational creation. That subjection to religious culture was an essential condition to human progress was an assertion not more in accordance with the Word of God than it was with the deductions of human reason; and none who were called to exercise influence over the destinies of their fellow-men could disregard this important principle without incurring guilt and signal discomfiture. In an especial manner should parents feel the importance of this principle, and the solemn responsibility it imposed upon them. It was difficult to estimate the guilt and folly of parents who sought to promote the welfare of their children by other means, parents had the highest interest in the erection of places of Divine worship; for there was no doubt that a stated attendance on Divine worship would do more to cultivate in their children that which was good and excellent and amiable than all other means of instruction and training. The formation of character was, after all, the main thing; and this could not be accomplished by a few lessons, but by continually bringing moral influences to bear upon the minds of the young; most efficient in the character-forming influence it exerted was the religious instruction of the sanctuary. To descend to lower views, he was sure that the habit of attendance at the house of God was the means of producing a polish and refinement of manners in the young to which they would otherwise be strangers; and he feared that the time would come when the manners and deportment of the children of families in the interior, where they had not this advantage, would show how much was lost by those whose lot was cast where there was no Sabbath bell, and no house of God to which to repair on the weekly return of the Holy Day. Notwithstanding all that had been done to meet the religious wants of the people, as population extended itself, much more would have to be done. Those who had witnessed the spiritual destitution of the interior could almost wish to transfer thither some of the churches from the towns. Not that they had too many there, but that more must be done in the interior. He was happy to say that his own Church had not been altogether deaf to the call. Since the date of the gold discovery, and the consequent increase of population, 10 ministers had been added to the spiritual labourers of the colony, and the church of which they had just laid the foundation stone would be the tenth built, or completed, since that time. Still the harvest was plentiful, still the labourers were few; and solemnly and powerfully were they exhorted to pray the Lord of the harvest to send forth labourers qualified for the work.

The Rev. E. Griffith said that, though not

personally a Presbyterian, he held the doctrines of the Presbyterian Church, and he rejoiced that another building was now to be erected in which the good old standards of the Westminster Assembly would be held forth in all their purity. No church would be well built—no spiritual church, he meant—if it were not built upon the foundation of the apostles and prophets, with Jesus Christ Himself as the chief corner-stone. He also expressed his sense of the dependence of the welfare of the colony upon the maintenance and growth of religion amidst the people. He concluded by wishing success to the work commenced, and by hoping that the truths to be preached in the building that was to be erected would be applied by the Spirit to those who heard them.

The Rev. J. Nimmo offered his congratulations on the laying of the foundation stone of an edifice which, he trusted, would be soon and satisfactorily completed. He regarded it as an interesting occasion—interesting to the congregation who would meet within the finished church, and interesting to the district and to the country at large, for every new church that was built in a land was an additional pledge of prosperity, good order, good government, social well-being and individual security and happiness. The multiplication of churches, too, diminished the bitterness frequently, but not necessarily, attaching to sectarianism. He was content that the members of the various denominations should remain what they were, provided they were sound Christians; and he bore testimony to the liberality with which, both here and at Newcastle, the members of different denominations had contributed towards the church-building work. He concluded with the expression of hopes for the prosperity of the church just commenced.

Mr. T. W. Robinson corroborated the remarks of the previous speaker as to the liberality with which contributions has been afforded by members of different bodies. He had experienced this at Singleton years ago. When he first came to Matland, he confessed he felt taken aback at the want of a church that existed. He had set about to devise means by which that want could be supplied; and it was a happy day to him to be spared to see the foundation stone of the structure laid. He also alluded to the darkness of mind and ignorance that existed in the interior, where churches were unknown, but he hoped that the day would soon arrive when that darkness would be dispelled.

A collection in aid of the funds was then made, the 72d Psalm was sung, the benediction was pronounced by the Rev. W. Purves, and the assembly dispersed.

The new church, which will be called St. Stephen's, will be situated nearly opposite the residence of the Rev. W. Purves. Its style will be of a simple Gothic. Its internal measurements will be 55 feet in length by 35 in width, and the walls will be 21 feet in height. At the one end will be a tower 10 feet square, rising to a height of 45 feet; the summit castellated, and from the tower will rise a spire 33 feet 7 inches in height, to be covered with galvanised iron. At the opposite end will be a vestry 10 feet square. The entrance will be by an arched doorway in front of the tower, with a window above, filled in with Venetian shutters, and with 2 niches, one on each side. At each side of the church will be 4 windows, and between the windows, and at the angles of the tower, will be buttresses. The church will be of brick, with stone windows, caps to buttresses, &c., and the walls will be 18 inches in thickness. A considerable portion of the very substantial base-course has been laid. From an inspection of the plans we anticipate that the church will be a handsome, well-proportioned structure, and will be very creditable to its designer, Mr. White. —*Matland Mercury.*

CORRESPONDENCE.

A NEW YEAR'S REVIEW.

Again do the darkening days, gathering frosts and fast falling snows of another December warn us that the year is rapidly tending to a close; and, before these lines meet the eye of the reader, 1858, like its predecessors, will have been merged with the long line of the past which lies behind us, stretching towards the dim eternity. It has gone for ever; each hour and day and minute, precious trusts as they were, improved or unimproved, all are gone without recall. How many "lost days," it is to be feared, stand voiceless accusers in that long array! These must be left now; in silence and sorrow must the "dead Past bury its dead;" and time may not now be spent in unavailing regret. Rather let us be thankful that a new and "living Present" is given to us, that we have strong hearts yet beating within, and God's grace promised, to aid us in the future.

Many, who saw the New Year come in, have not been spared to witness its close. They have done with time for ever, called to an unseen eternity by the summons which none can resist, and many, we trust, from the Church below for the "General Assembly of the Church of the first-born." Some were called from the bosom of a peaceful home; some from the fire and smoke of the burning vessel amid the raging surge of the Atlantic. It matters little to them now, what messenger summoned them to cross the dark river. One thing only is of importance to them and to us, were they *found witching*.

No public calamity has marked *this* year. We have no Cawnpore massacre to shudder over; no tales of sufferings in trench or in field to make our blood chill in the recital. All the public events of the year have been rather of a cheerful nature. In its early part the loyalty of our nation was stirred-up into unselfish rejoicings by the happy marriage of England's eldest daughter; while, more lately, our ears have scarcely yet lost the lingering echo of that burst of enthusiastic gratulation which the first success of the Atlantic Cable awakened throughout all America. True, that has in the mean time, as if to show man that he is not all-powerful, proved abortive, but no one of even moderate hopefulness can believe that the attempt will not be determinedly persevered in, and final success crown the brave and persevering efforts. In the mean time we cannot forget the significant fact, that the only complete piece of intelligence borne to us by the Atlantic Cable was that of the treaty with China, and the opening of a long closed country to commerce and Christianity. Our message of "peace and good-will to men" that messenger was permitted to bear to us, before it was silenced, we hope but for a time. Many such "good tidings" may it be hon-

ored to convey, when in God's good providence its voice shall be restored.

The opening-up of China and Japan does indeed present a prospect of a magnificent field for Missionary operations. Oh, for a hundred St. Francis Xaviers now, to go forth armed with his dauntless zeal and in the spirit of a purer Christianity, to take possession of these long benighted lands in the name of their Redeemer. We can at least supplicate the Great Head of the Church that He will send out many laborers into this new "vineyard"; laborers gifted with faith and zeal and patience, and, above all, accompanied by that blessing which alone, "giveth the increase." We have said that the past year had been marked by no *public calamity* and yet some events of a private character have been so extensive in their disastrous results as to make the assertion scarcely tenable. The great Bank-failure in our Fatherland has reduced to poverty and distress so many happy families, has crushed so many bright hopes, and laid in a premature grave or driven to hopeless insanity those whose less robust organisations did not enable them to survive the fatal wreck of their earthly prospects. The burning of the Austria too, an event scarcely paralleled in the annals of the Ocean, has plunged many loving hearts into the bitterest anguish. In Germany, the native country of so many of the sufferers, whole villages and communities have been overclouded by the mournful intelligence. We, the lookers-on, to whom those painful dispensations are mysteriously inexplicable, can but look on in silent awe and humble gratitude to Him who has preserved to us our homes and those who make them happy. May they who have suffered so keenly find their bleeding wounds bound-up by Him who is the most loving and tender of physicians, and may we, by the more fervent ardour of our love, by the increased liberality of our thank-offerings, and by more intense devotion of heart and life, strive to "render unto the Lord" somewhat for all His benefits to us.

Our hurried retrospect of the year would be incomplete without some notice of the hopeful and refreshing "revivals" with which several parts of the Christian Church have been visited, and which are rendered more remarkable by the circumstance that they have not been the effect of any *special human energy*, but rather, so far as we can judge, of a direct and simultaneous outpouring of God's Holy Spirit. The wonderful events in the neighbouring Republic are known to us all. The "Fulton Street Prayer Meeting" and its blessed effects are familiar as household words, and in our own Canada we feel some tokens, though not as abundant as we could desire, of the presence of a "time of refreshing." In Great Britain we know, the heaven has been quietly working, and earnest, loving spirits have been striving to

infuse the faith and love, which are their own guiding stars, into those around them, in many cases with the most cheering success.

The new year lies before us now, a fair blank page. We know not what characters shall be inscribed upon it, we know not who shall see the record filled up. But we can *resolve*, each and all, who bear the name of Jesus, that our conduct shall henceforth be more worthy of our high profession; that, looking for strength to Him who has promised it, we will, with more earnest faith and more unremitting prayer, strive more consistently and faithfully to perform the work our Father giveth us to do, in *whatever sphere it may be*, remembering that,

"Every hour, that flits so slowly,
Has its task to do or bear,
Luminous the crown and holy,
If thou set each gem with care."

ONOMA.

SONGS OF PRAISE FOR SABBATH SCHOOLS AND FAMILIES.

This is a selection of Hymns made and issued by the Montreal Sabbath School Association of the Presbyterian Church of Canada in connection with the Church of Scotland. The compilation shows great care, taste and judgment. It consists of forty-nine hymns, admirably suited by their character and variety for the important purpose for which they are intended. To this number four others are added, under the head of sacred poetry. Each hymn is introduced with an appropriate title, and a few words of Scripture. We have been particularly struck with the happy choice which is almost always made of these Scripture passages. The origin and object of the selection are stated in the preface, which is as follows:—

"This Selection of Hymns was made for the use of the children attending the Schools of the Association by whom it is issued.

"The belief that the want of a Hymn-Book suitable for the young, published at a cheap rate, has been generally experienced throughout the Province, induces the compilers to offer this little work to parents and teachers, who, like themselves, are striving to "feed the lambs."

"It is their humble hope, that, by its instrumentality, an increased interest in the service of Praise may be awakened among our children, and that youthful voices from many a hearth may unite their joyful strains in praise of Him who loves such tribute, and who, while on earth, thus graciously declared Himself the Friend of Youth: 'Suffer the little children to come unto Me and forbid them not, for of such is the kingdom of heaven.'"

The Hymn Book has been very neatly printed by Mr. Lovell. It is for sale at the bookstores, and the price is *Three Cents* or *Two cents* a copy. We confidently recommend it to all Sabbath School teachers and parents as a book in every way fitted for children, and, once introduced, we are mistaken if it do not continue to be a favourite.

MISSIONARY AND RELIGIOUS.

ECCLESIASTICAL CORPORATIONS.

We recently inserted an article from the 'True Witness' complaining of certain restrictions imposed upon religious and charitable institu-

tions. We understand that these restrictions appear also in an Act to incorporate "the Temporalities Board" of the Presbyterian Church of Canada in connection with the Church of Scotland, which was passed at last Session. These restrictions, we are informed, were inserted in the Bill in question by the express direction of that Synod, who believed that they were judicious and right. There is great danger to a country in the accumulation of corporations, whether lay or ecclesiastical, empowered to hold real estate for general purposes, and the consequent locking-up of large tracts of land, and the Synod in question, when requiring power to hold monies, voluntarily chose to adopt these restrictions and thus set an excellent example.

Then Act, after giving power to the Board to receive by gift, voluntary conveyance, devise or bequest, any real or personal estate for the purposes of making a provision for the support of ministers or missionaries, or for providing for ministers incapacitated by age or infirmity; or aiding churches, manse or glebes, or young men to study for the ministry, proceeds to limit their powers in the following terms:—

"Provided always that any real estate, which may be so acquired by the Board, shall be sold within two years from the date of such acquisition hereof by the said Corporation, and the proceeds thereof invested in the public securities of the Province, Municipal Debentures, stock of the chartered Banks, or other securities for the uses foresaid. And provided further, that any such real estate, which shall not be sold and alienated within two years from the time when the same is received by the Corporation, shall revert to the party from whom the same came to the Corporation, or to his or her heirs, devisees or other representatives, and provided, also, that no will shall be valid and sufficient to pass any real or personal estate to such Corporation unless such will shall have been executed by the testator six calendar months previous to his decease."

As the Corporation needed no power to hold land for their own occupation, no such power was given them. The same clauses form also, we find, part of the Act to incorporate the Knox's College of the Free Church with the farther limitation of power to hold real estate for the occupation of the College only. Analogous clauses were also adopted, we find, not only in the two Roman Catholic Corporation Acts referred to by the *True Witness*, but also in several Lay Corporation Acts. We find them, for instance, in the Acts to incorporate the Iberville Academy, the Three Rivers Hospital, the St. Andrew's Society of Montreal, and the St. George's Society of Toronto, all passed at the last session.

The restriction as to the sales of real estate devised to a corporation was, however, we observe, adopted during the previous session, in the case of the Act to incorporate the Belleville Seminary of the Methodist Episcopal Church, which provides that land, devised to them, shall revert to the heirs, if not sold within two years. Last session the legislation in these respects was decided in its character and in advance of previous legislation.

We are glad that these sound and judicious restrictions have been thus generally adopted by the Legislature, and trust that they will be steadily adhered to in the future, and applied to all Charitable and Religious Corporations, whether Catholic or Protestant, whether lay or ecclesiastical. It is also satisfactory that a Protestant body, such as the synod referred to, largely composed of ministers, should have of their own accord adopted so sound a principle.—*Montreal Witness*.

FAREWELL BREAKFAST TO THE REV. DR. EVANS.

(Condensed from the Daily News.)

On Tuesday morning last a large company

assembled in the lecture room of the Wesleyan Church to take a farewell of the Rev. Dr. Evans, previous to his departure for Vancouver's Island. The first half hour was spent in devotional exercises, and at 9 o'clock breakfast was commenced.—W. Anglin, Esq., presided.

After the very bountiful repast the Chairman proceeded to explain the circumstances which gave rise to the meeting. Addresses were then presented to Dr. Evans, who in reply stated: "Thus far I have regarded obedience to the call of the Church, to which I have voluntarily submitted myself, imperative and next to the commands of God. Little more than two weeks have elapsed since the first intimation was given to me that it might be desirable for me to become identified with this mission; and but a few days since I was officially requested to go.

Time forbids or I might show many reasons why the kingdoms of our Lord should be set upon the western shores of this continent, as a means of furnishing the eastern nations with a pure Christianity. I thank the brethren of other churches for mingling their sympathies with us this morning, and rejoice to hear that from Scotland and from the Free Church in Canada labors are soon to be sent out. If first to arrive, I shall gladly welcome any of those beloved brethren who hold the Head, even Christ. I trust that we may direct many seekers of gold to the treasure above; and that at the last there may be found many trophies to a Saviour's love from Vancouver's Island and British Columbia.

The Rev. Dr. Stinson spoke of the meeting its distinctive missionary character, and the principles brought to the minds of the assembly. If the charm of novelty in missionary labors has in some measure passed away, the charm of principle and the power of the Cross have not, but are taking deeper hold of the conscience and the heart than ever. One grand principle is our absolute dependence for success on the blessing of God—other dependence is vain.

The Rev. Dr. Machar followed in a brotherly address. He had known Dr. Evans when he began to labor in Kingston thirty years ago, and felt grateful for the invitation to be present on an occasion of such great interest; and, though the spirit of kindness and love had moulded the meeting into perfect harmony, he did not, he said, utter words of empty compliment in referring to the Wesleyan Church, her missionary labors in many lands, and in Canada; yet there are many souls to be won for Christ. He spoke of the work and position of the Churches, the separating walls that would yet be taken down, and the peace of brethren dwelling together in unity. Returning to the immediate object of the meeting, he spoke of pastors and churches, their happy associations and sorrowful partings, of Dr. Evans, his present and future sphere of labor. "While," said he, "I feel it an evil to our city that our beloved brother is leaving us, I can say to him God speed you, and may you yet see the desert blossom as the rose! I may not follow you there, my locks are greyer than yours, but, should you be permitted to return again, you will be met with many a cordial meeting, and I shall not be the last to rejoice with you."

Dr. George excused himself from many remarks as there were representatives of other churches who had not yet spoken. "We are here," he continued "to take a painful but exulting farewell of the admirable man now about to leave us. He shall feel that he goes to that distant field with the sympathies of his brethren among whom he had labored." The Rev. Mr. Fenwick, Rev. E. B. Harper, Rev. Mr. Henderson and other ministers also addressed the meeting.

THE EARL OF SHAFTESBURY ON THE EVANGELISATION OF THE WORLD.

At a large meeting in the Town Hall, Leeds, the Earl of Shaftesbury presided at the anniversary of the Leeds Auxiliary to the British and Foreign Bible Society.

The Earl of Shaftesbury, in the course of his speech, remarked that, if ever there was a time when union was necessary, it was the present. He would not dwell upon the internal necessities of the day, upon the real Popery or the fictitious Popery (the more vile because of its hypocrisy); he would not dwell upon the infidelity to be found around them, he would not dwell upon the neology which pervaded all denominations of Christians, and against which, as a pestilential heresy, he called upon them to unite and to battle; but he would briefly direct their attention to those external topics which were so deeply interesting to all. They must be very vigorous, and at the same time circumspect in their operations in the empire of France. The door was now opened, but they knew not how soon it might be shut. He was a great admirer of the French alliance, and would do everything consistent with principle to maintain it, but that alliance was not founded upon such principles that it would survive many shocks, or hints given to the high personage who wielded the destinies of the country that a different policy would be more acceptable to the people. (Hear, hear.) They must be on the alert, because in that country there were many persons watching them, and anxious to steal bit by bit the privileges they enjoyed, being kept back only by the force of opinion; but what was in their hearts was sufficiently shown in their tyrannies towards the Protestant churches wherever they could manifest it. (Hear, hear.) Then look at Austria, which at that moment was obliged to admit in certain portions of the empire the circulation of God's Word, but how soon she might take courage and exclude it from them absolutely they did not know. (Hear, hear.) Next, as to Italy, it was in many parts open to the circulation of God's Word, which was favourably received, millions of copies having been distributed there, but they knew not how soon it might be closed. At present the Italians were anxious to receive the Bible—not that they were actuated by an evangelical spirit, but because they had a notion—and a very true notion it was—that true religion gave civil liberty. They had also a notion that free institutions always followed in the wake of the Bible, and, though the desire was not of that high character they could wish, nevertheless let them have copies of the Bible, for they knew not what effects might be produced. (Applause.) While, however, acting in the most free and catholic spirit on the Continent of Europe, they must devote the principal part of their energies to those countries of the East which at all times presented to them a strong claim, but peculiarly so at that moment. It was impossible to look upon the two great empires of India and China without seeing that they were invited, he might say commanded, to direct their special efforts to the evangelisation of their people. (Hear, hear.) India presented peculiar claims, for not only was she now a constituent part of her Majesty's empire, and her people their fellow-subjects, but she was fast emerging from a frightful revolution, and, if they wished to govern that empire, and to prevent the recurrence of such horrors as had been disclosed during that mutiny, not only in fact but in their very notion, they must do all in their power to raise the people of India to a level with themselves in spiritual knowledge, and give them the means of free access to the written Word of God. Notwithstanding all that had taken place, India was at that moment in a position more favorable

than she had ever been before for the diffusion of God's Word. With reference to the past, he must say that he thought their missionaries had committed a great mistake, as well as all engaged in circulating the Scriptures, by the special attention they had given to the conversion of the high caste and the Brahmin. The conversion of a Brahmin caused more noise than the conversion of a dozen Pariahs, and the news circulated from hand to hand over the entire country, and thus the attachment to caste had been unintentionally fostered. And yet that caste was the great, almost the only obstacle to civilisation in India, and it was their duty to set it aside—to treat it with the contempt it deserved. (Hear, hear.) For God's sake do nothing which should savour of coercion or of civil disability, do nothing which should enable the most malignant to say that they were not acting in accordance with justice, but let them ignore caste, and declare that they would recognise nothing but individual merit, whether found in the proudest Brahmin or the meanest Sudra—declare that caste was of no value, and had not influence, and they might depend upon it there was not a Brahmin in India who would not soon pocket his caste, and in a few years they would hear no more about it. (Hear, hear.) Hitherto the no-caste population, numbering no less than 20,000,000, and forming the aboriginal race and the hill-tribes of the country, had been neglected by the Christian missionary, but they formed the army of Clive and of Lawrence—they obtained the dominion of the country; and, if the English nation was only true to them, they would save India, as they had won it, and keep it in peace for the advancement of religion and civilisation. (Hear, hear.) Then, as to China, they had now established a treaty which gave them free access into that empire, and recognised not only the existence of Christianity but the right to teach it. It was possible that for some time the stipulation would be only a bare principle, but the opening was made, and it was for them to avail themselves of it, and it was well worth the consideration of the Bible Society whether a special fund should not be opened for the issue of 1,000,000 Chinese Bibles for circulation in China. Attention should also be directed to the Chinese emigrants in their Australian colonies. It was calculated that there was something like 40,000 Chinese in Australia. They were an intelligent and thinking people, and, as they everywhere evinced the intention of returning to their native country, it would be well if copies of the Scriptures in Chinese could be placed in their hands, so that they might learn the great truths of Christianity. (Hear, hear.) It is the secret of our safety that, not neglecting the subordinate means of defence that God has placed at our disposal, our main hope and sole assurance lie in obedience to His will and in the performance of His service, and, when any one shall come to this country to spy out the strength or the weakness of the land, we will not, like Hezekiah, take him to see our gold and our silver and the hosts of our armies, but we will take him to the storehouses of the Bible Society; we will exhibit the treasures there lying ready for distribution, we will tell him what, by God's blessing, we have done, and what we are going to do; we will bring him to meetings such as this, and let him behold the vigour of the empire and the spiritual and intellectual sinew and muscle of Old England; and then he shall see with his eyes, and hear with his ears, and judge with his judgment, that we have given life and truth and holiness to a proverb of the day, and that we have proved beyond doubt, and beyond the possibility of contradiction, that there is a work in which "knowledge is power." (Loud applause.)

A vote of thanks having been subsequently carried by acclamation to the noble chairman, Lord Shaftesbury rose to acknowledge the compliment. He said he was entirely of opinion that there should be a very decided expression of feeling by the people of England as to the principles which ought to guide our Government in India, as to the degree to which Christianity should be offered directly to the natives, and as to the degree to which obstacles to the promulgation of the Gospel should be removed. But at the same time he must request them not to rely upon that as their main assistance, for they would never persuade the Government, nor was it right that they should persuade the Government of India itself, to take any direct action towards advancing Christianity; but they had a right to demand, by all means in their power, that the Government should remove every impediment to the spread of the Gospel; that no person should be discontinued on account of the favour he was known to give to the advancement of the Christian religion; and that, whether they were free settlers or officers of the Crown, all should be able to enjoy full liberty of conscience, full religious freedom—and religious freedom was an idle word if they were only to entertain the Truth themselves—to have a full right, without any obstruction whatsoever, to make known to all, in all times and under all circumstances, provided they did not break the public peace, or do anything contrary to good rules, their views, opinions and feelings. (Applause.) Rely upon this—India must Christianise herself, under the blessing of God, aided by efforts from this country. This must combine with India and give her every assistance they could, and, if a proper spirit was begotten in India, not the local Government there, nor the imperial Government here, either singly or collectively, would be able to wag their tongues even against the determination and progress of that mighty people. (Hear, hear.)

MISCELLANEOUS ITEMS:

THE foundation-stone of a new church was laid in York Place, Perth, on Wednesday for the Rev. Mr. Huie, and the party in Perth who succeeded from the Free Church.

TURKISH STUDENTS AT EDINBURGH.—The Turkish Government has dispatched a small number of young men to Edinburgh with a view of their studying medicine and graduating there, in order that they may afterwards enter, in their professional capacities the army of the Porte.

THE REV. MR. SPRIGGS.—This gentleman preached for about half-an-hour on Sabbath forenoon. His appearance was the cause of great excitement; his pale and haggard look at once indicated the extent and duration of the suffering through which he had passed. Nor was his physical weakness less than his personal appearance seemed to indicate; it was with considerable difficulty he ascended the pulpit stairs, and on reaching their summit he immediately sat down in an arm-chair apparently much fatigued, and almost unnerved at the ~~...~~ of human faces which surrounded him on every side.

ISAAC NEWTON.—The founder of the People's Line of steamboats plying between this city and Albany, Mr. Isaac Newton, died at his residence in this city on Monday evening, aged 63. Mr. N. was a son of a soldier of the Revolution, and was born in the town of Schodiack, Rensselaer county, New York, on the 10th of January, 1704. When Robert Fulton's first boat, named the Clermont in honor of Chancellor Livingston, made her trial trip in August, 1807, Mr. N. was 13 years of age, and through life retained a distinct recollection of

the ridicule, astonishment and incredulity which attended the inauguration of steam navigation. His attention thus drawn to the subject seconded his inclination and constructive talent; and over 90 vessels, consisting of Oceansteamers, steamboats, barges, sloops, &c., have been built under his supervision. He established the first line of towboats on the Hudson, and in 1835 built the steamboat Balloon, first of the splendid river craft which have won the admiration of the world. The North America, South America, Isaac Newton, New World, Hendrick Hudson, &c., followed and gave rise to the expression "floating palaces," as used to express the magnificence of our Lake and River steamers. Mr. N. commenced his career as master of a river sloop, and was entirely a self-made man. He was a practical Christian. For some 30 years he has been an active member of the Oliver Street Baptist Church, and during most of that time a Sabbath School teacher.—*N. Y. Paper.*

—It is pleasing to mention that the Church of Scotland congregations in this city are extending the beneficial influence of Sabbath School instruction by opening schools in the outskirts of the city. Two have been opened, one at Point St. Charles, the other near the Tannery tollgate. At the latter two adult classes have been formed. We hope that many congregations throughout Canada will be found engaged in sustaining mission schools in destitute neighborhoods.—*Montreal Witness.*

LATE ARABLE LANDS OF PATRONAGE.

We learn from the *Northern Daily Express* that the Town Council of Newcastle-on-Tyne have appointed the Rev. R. Anchor Thompson, author of the *Christian Theism*, to the vacant Mastership of the Virgin Mary Hospital in that town.—a situation worth from £500 to £600 per annum. Mr. Thompson's Essay, it will be remembered, carried off the first of the Burnett prizes (value £1,800) at the adjudication in the beginning of 1855; but, while the Scottish Kirk, which has but few good things at its disposal, lost no time in seeing to the adequate promotion of the second prize-taker, Mr. Tulloch, who is now Principal of St. Mary's College, St. Andrews, the English Church, with a Burnett prizeman at its head, left Mr. Anchor Thompson to toil away in the humble curacy of Binbrooke, Market Rasen, just as the palm of honour found him, some three years ago, allowing the recognition of his eminent merits to come from the corporation of a town with which he had no connexion.

"The 300th anniversary of Queen Elizabeth's accession to the throne was celebrated in London by religious services. At Westminster Abbey there was a full choral service, and a sermon by the Dean of Westminster, Dr. Trench, in which the historical character of Elizabeth was sketched with great power and vividness, while at Christ Church in the City Dr. McNeile preached a sermon on the same subject before the Court of Aldermen, the Sheriffs and the other municipal magnates. At the Scotch Church in Covent Garden Dr. Cumming, with whom the movement may be said to have originated, delivered an effective sermon on the Reformation and its results; and Dr. McNeile, leaving London in the afternoon, addressed a large meeting in the Liverpool Amphitheatre in the evening of the same day."

FATHER CHINIQUY ESTABLISHES A NEW RELIGIOUS DENOMINATION AND SECEDES FROM THE CHURCH OF ROME.—Father Chiniquy seceded from the Roman Catholic Church on the 22nd of August last. In the Court House of Kankakee, Illinois, he is reported to have said "that all the ties which exist between him and the Pope and Bishops were broken. Perhaps I

will be called a Protestant, and in fact I am. You wish to know what I and my little colony will do. We will take the Bible as a guide, and we will form a sect to be called The Christian Catholic Church. No more relations with Pope or Bishops." These words are certified to by the Sheriff of the District of Kankakee and Mr. Leon Doutre, Advocate of this city.—*Montreal Gazette.*

SIR GEORGE GREY'S POLICY IN SOUTH AFRICA.—The Bishop of Cape Town addressed a public meeting at Exeter on Monday. The right rev. prelate stated that the Kaffir difficulty had now passed away, and he thought they might trace its disappearance distinctly and logically to the fact that the Government had placed at the service of Sir George Grey £4,000,000 a-year for three years for the purpose of civilising the people. The able and distinguished Governor had established a system of industrial training for the children of natives, and was carrying out an extensive system of road-making, which in a social and political point of view would be most beneficial to the country. The enlightened administration of the lands by Sir George Grey, and the practical benefit which had been conferred on the natives thereby, had made them say in effect. "The English people do not hate us, but wish to do us good." The Governor was devoting the whole of his official income to the work of civilising and Christianising the natives of Africa, and had recently brought down to his (the right reverend prelate's) house from the frontier forty sons of African chiefs to be educated.

LONDON CITY MISSION.

TO THE EDITOR OF THE NORTHERN ENSIGN.

Sir,—In the report, given in the *Northern Ensign*, of my late lecture in Wick on behalf of the 'Scottish Auxiliary to the London City Mission,' I observe one or two slight inaccuracies, which I shall be thankful if you will kindly correct in your next impression.

1st. The influence of infidel organization in London I have traced from 'Devonport' to Aberdeen, rather than from 'Devizes' to Aberdeen, as your paper states.

2nd. The number of children known to our police at large in the London streets was '20,641,' and not '26,641.'

3. I did not state that our thieves' missionary had affirmed that there were 30,000 'professional adult thieves' known in London, but he had stated his belief that there were many more than 30,000 'persons obtaining their living more or less by theft and fraud in London.'

As I am desirous of rigid accuracy in every statement I lay before the public, I trust you will advance the interests of truth by rectifying the inaccuracies above referred to.—I am, Sir, your obedient servant,

J. R. PHILLIPS,

Country Association Agent of the
London City Mission.

Aberdeen, Nov. 12, 1858.

INTERESTING RECOLLECTION OF THE LATE REV. DR. BROWN.

During his last illness the conviction took possession of his mind that the history of the loss of the Kent had still to be written. So strongly was he impressed with the details of that catastrophe—the heroic conduct of Sir Duncan McGregor in restoring and maintaining order on board, and its magnificent denouement when, sword in hand, he stood at the gunwale and ordered the ship's company to take to the boats "in order of a funeral procession, the children first, the women next, and the officers last"—that Dr. Brown resolved 'to write a

narrative, which he could do free from delicacies under which the gallant writer of the only narrative worth reading laboured. Dr. B. considered the occurrence of that remarkable shipwreck full of remarkable providences—not the least striking of which was that Sir D. McGregor, believing the little likelihood there was of any surviving to tell the tale, wrote a brief notice, which, after recording in it the latitude of the disaster, he solemnly committed in a bottle to the waves. Serving afterwards in the West Indies, his servant one day picked up a strange marine object, embedded in seaweed, and carried it to his master. It was the identical bottle, entangled in sea ware, conveyed thus singularly to the hands of the man who had committed it to the deep. These circumstances interested Dr. B. in a remarkable degree, and 'The Narrative of the Loss of the Kent' is his last contribution to the Christian literature of the country. After it was finished, a friend, to whom he showed it, suggested that an elucidation of the word 'Gospel,' as used in a passage, might prove an advantage. He took his pencil, and in that small print-hand known to many wrote a definition of the term, and this definition forms the last sentence he ever wrote. We trust no time will be lost in giving the little work to the Church and the World. Its posthumous publication, under circumstances so peculiar, will certainly not detract from the interest with which it will be read.—*Scottish Press.*

Thenoble Lord (Russell) then touched upon the question of public health, and the different rates of mortality in town and country, giving some evidences to show the good effects which had followed from the adoption of sanitary measures in lessening mortality. He concluded in the following noble strains:—We are not like some philosophers of the last century, enamoured of an age of reason which will never come to pass. Nor do we share in the dreams of the philanthropists who ten years ago imagined that, if property, and capital and competition were put down by authority, the human race might sit down in happiness and contentment. Our task is more humble, but, as we conceive, more in accordance with the decrees of our Divine Creator. To mankind is allotted labour as its portion and perpetual inheritance. If any thinks that he has nothing to do but to eat, drink and be merry, in that very night as fearful a doom may fall upon him as did upon the tyrant of old. If any suppose, like the masters of the Roman empire, that the sword has done its work, and that nothing remains for them but luxurious enjoyment, that very luxury may revenge the conquered world. If any imagine that to them belongs dominion, and that they may indulge in contempt of the unlettered and ill-fed multitude, that very multitude may overwhelm them in bloody and merciless retribution. It is for us to work as truly as the man who forges the iron ear, or the woman who works at the factory loom. It is for us to endeavour to improve the laws by which community is governed. It is for us to show how education may be extended and diffused. It is for us to examine and record what has been done for the reformation and punishment of offenders. It is for us to confirm and animate the efforts which are being made to sustain the public health, and thereby preserve for this country her eminence as the home of a vigorous and independent race. It is for us to investigate the conditions of the great problem of practical economy which may often admit of eruptions but never of refutations. In so doing we shall but consult the welfare of the present and future generations; in so doing we shall follow the path traced out for us by Almighty Benevolence and Almighty Wisdom.

CHRISTMAS EVE.

A CAROL.

Behold, I bring you good tidings of great joy that shall be to all people.—Luke ii., 10.

From Heaven above the earth I come,
To bear good news to every home :
Glad tidings of great joy I bring,
Whereof I now will say and sing :

To you this night is born a child
Of Mary, chosen mother mild ;
This little child, of lowly birth,
Shall be the joy of all your earth.

'Tis Christ our God, who far on high
Hath heard your sad and bitter cry ;
Himself will your Salvation be,
Himself from sin will make you free.

He brings these blessings, long ago
I reared by God for all below ;
Henceforth His kingdom open stands
To you as to the angel bands.

These are the tokens ye shall mark,
The swaddling clothes and manger dark ;
There shall ye find the young child laid
By whom the heavens and earth were made.

Now let us all with gl. some cheer
Follow the shepherds and draw near,
To see this wondrous gift of God,
Who hath His only son bestowed.

Give heed, my heart, lift up thine eyes !
Who is it in your manger lies ?
Who is this child, so young and fair ?
The blessed Christ-child lieth there.

Welcome to earth, Thou noble guest,
Through whom e'en wicked men are blest !
Thou com'st to share our misery,
What can we render, Lord, to thee !

Ah, Lord, who hast created all,
How hast Thou made Thee weak and small,
That Thou must choose Thy infant bed
Where ass and ox but lately fed !

Were earth a thousand times as fair,
Beset with gold and jewels rare,
She yet were far too poor to be
A narrow cradle, Lord, for Thee.

For velvets soft and silken stuff
Thou hast but hay and straw so rough,
Whereon Thou, King, so rich and great,
As 'twere Thy heaven, art throned in state.

Thus hath it pleased Thee to make plain
The truth to us poor fools and vain,
That this world's honor, wealth and might
Are naught and worthless in Thy sight.

Ah, dearest Jesus, Holy Child,
Make Thee a bed, soft, undefiled
Within my heart, that it may be
A quiet chamber kept for Thee.

My heart for very joy doth leap,
My lips no more can silence keep ;
I, too, must sing with joyful tongue
That sweetest ancient cradle song—

Glory to God in highest Heaven,
Who unto man His Son hath given !
While angels sing with pious mirth
A glad New Year to all the earth.

LEWIS.

Written for his little son Hans, 1540.

MY COMFORT.

When sorrow bends
Over my heart, obscuring the bright sun
Of gladness, and God sends
Heavy afflictions, one by one,
I think of One who, all alone,
Bore suffering here without a groan :
And I am comforted.

Death passes by,
And bears away from me in his cold arm
Some flowers to the sky,
Far from the reach of pain and harm.
I know that without spot or stain
In that bright land we'll meet again :
And I am comforted.

There reigneth here
Sorrow and fear, darkness and doubt and sin ;
And sometimes, when I fear
That to God's kingdom I'll ne'er enter in,
I lay my head on Jesus' breast,
And there my weary soul finds rest :
And I am comforted. A. L. HATBLY.

THE JEWS.—At this peculiar crisis it may not be uninteresting to publish that the Jewish nation, dispersed in almost every part of the globe, without forming anywhere an independent nation, amounts to 4,658,000 individuals, not comprising 30,000 Samaritans, and 12,000 Ishmaelites, which would make a total of 4,690,000 persons. The total number of Jews in Europe is 2,451,179, making the 110th part of the whole population of Europe at last census.

SUBSCRIPTIONS RECEIVED SINCE OUR LAST ISSUE.

J. Nicol, Quebec	1856-7,	0	5	0
W. Hamilton, Quebec	"	0	5	0
W. M. Bowman, Montreal	1858,	0	5	0
J. Madill, Pickering	1858-9,	0	5	0
Rev. D. Morrison, Brockville	1859,	0	2	6
Wm. Beattie, Lyn	"	0	2	6
Arch'd Cowie, Kingston	"	0	2	6
Rev. S. Paterson, Hemmingford	"	0	2	6
A. Matthews, Montreal	1859,	0	2	6
T. Steele, Shipton	'59-60,	0	5	0
R. Dalzell, Kitley	"	0	5	0
James Bowes, Pakenham	'58-59,	0	5	0
Thomas Bowes, Pakenham	"	0	5	0
Dr. Fowler, Pakenham	"	0	2	6
M. McKenzie, Williams	1859,	0	2	6
J. Levie, "	"	0	2	6
A. McMurphy, Nottawasaga	1857,	0	2	6
Andrew Jardine, "	1858,	0	2	6
W. Gourlie, Pickering	1859,	0	2	6
Rev. J. Tawse, King	1858,	0	5	0
W. Tenline, "	"	0	2	6
W. Brydon, "	"	0	2	6
Alex. Potter, "	"	0	2	6
John Ferguson, "	"	0	2	6
Thos. Ferguson, "	"	0	2	6
Duncan McKenzie, London	1859,	0	2	6
Duncan Forbes, "	"	0	2	6
James Cowan, "	"	0	2	6
John Fair, "	"	0	2	6
Andrew Cleghorn, "	"	0	2	6
Hugh Wright, "	"	0	2	6
William Hancock, "	"	0	2	6
Rev. F. Nicol, "	"	0	2	6
James Dunbar, "	"	0	2	6
William Chalmers, "	"	0	2	6
John McKenzie, "	"	0	2	6
Archibald Carmichael, "	"	0	2	6
J. Smith, Montreal	1857-8,	0	5	0
A. Innes, "	"	0	5	0
J. McMartin, "	1859,	0	2	6
A. Rough, "	"	0	2	6
E. Dempster, "	"	0	2	6
G. D. Watson, Montreal	"	0	2	6
J. R. Esdaile, "	"	0	2	6

J. Robinson, "	1858,	0	2	6
D. J. McDonald, "	"	0	2	6
C. Esplin, "	1859,	0	2	6
D. McKay, Pickering	.....	0	2	6
W. Dow, Whitby	.....	0	2	6
D. McLennan, Williamstown	.....	0	2	6
A. McLennan, Kempville	.....	0	2	6
J. Dodds, Smith's Falls	58-9-60,	0	7	6
B. Johnson, Cornwall	1859,	0	2	6
Rev. P. McVicar, Martintown	"	0	2	6
A. Munro, "	"	0	2	6
D. McLennan, "	"	0	2	6
A. Scott, "	"	0	2	6
P. Conroy, "	"	0	2	6
A. Robertson, "	"	0	2	6
H. Robertson, "	"	0	2	6
A. Grant, "	"	0	2	6
P. McDermid, "	"	0	2	6
James Urquhart, "	"	0	2	6
F. Ross, "	"	0	2	6
W. Hamilton, "	55-6-7-8,	0	10	0
A. Foulds, "	1859,	0	2	6
Major McDonald, Montreal	.....	0	2	6
Wm. Bie, Morpeth	.....	0	2	6
A. D. Fordyce, Fergus, on ac.	"	2	10	0
Rev. J. Gordon, Markham	.....	0	5	0
Wm. Macklim, "	.....	0	2	6
J. Canning, "	.....	0	2	6
Andrew McCright, "	.....	0	2	6
William Gakin, "	.....	0	2	6
Samuel Gakin, "	.....	0	2	6
Dan. McLean, "	.....	0	2	6
William Mitchell, "	.....	0	2	6
John Pool, "	1857-8,	0	5	0
James Daniels, "	1856,	0	2	6
Rev. J. Brown, Newmarket	1859,	0	2	6
Archibald Fyfe, "	"	0	2	6
Geo. Farquhar, Queensville	.....	0	2	6
James Greig, "	"	0	2	6
J. Brydone, Durham	55-6-7,	0	7	6
Rev. J. Anderson, "	1859,	0	2	6

JUST PUBLISHED,

SONGS OF PRAISE, a selection of Hymns for Sabbath Schools and Families, prepared by the Montreal Sabbath School Association of the Presbyterian Church of Canada in connection with the Church of Scotland. Price, 2d. per single copy, or 1s. 6d. per dozen, which includes postage to any part of Canada.

ALSO,

A SCHEME OF LESSONS for 1859, based upon the Edinburgh Teachers' Notes, prepared by the same Association for the use of Sabbath Schools. Price, 1d. per copy, or 10d. per dozen, which includes postage to any part of Canada.

JOHN LOVELL,
Montreal, Jan., 1859. Publisher.

CHEAP FAMILY NEWSPAPER.

THE "MONTREAL WITNESS," a Family and Commercial Paper of Eight Pages, is published TWICE-A-WEEK, for Two DOLLARS per annum,—payable strictly in advance. A WEEKLY EDITION is published on the following terms:—4 Copies, addressed separately, for Six DOLLARS per annum. 20 Copies, to one address, TWENTY DOLLARS per annum. All communications to be addressed, post-paid, to

JOHN DOUGALL,
Witness Office,
Montreal.
December, 1858.

THE PRESBYTERIAN

Is printed for the proprietors by John Lovell, St. Nicholas Street, Montreal.

All letters must be addressed, pre-paid, to the Editors of The Presbyterian, Montreal.