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Wm. McLaurin

The Presbyterian.

A MISSIONARY AND  RELIGIOUS RECORD
OF THE

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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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No. 11, November, 1854.

VOLUME VII.

Price 2s. 6d. per annum.

THE CHURCH IN CANADA.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

CONGREGATION COLLECTIONS.

Additional from St. Andrew's Church.
Quebec, per Rev. Dr. Cook, £4 0 0
Montreal, 31st October, 1854.
A. SIMPSON, Treasurer.

FRENCH MISSION FUND.

RECEIVED SINCE LAST REPORT.

Perth, per Rev. William Bain, £6 15 0
Fergus, " Mr. A. D. Fordyce, 1 11 10
Nottawasaga, " Rev. John Campbell, 1 15 0
Galt, " " Hamilton Gibson, 1 15 0
Dundee, " " Duncan Moody, 1 0 0
Martintown, " " John McLaurin, 8 0 0
HUGH ALLAN, Treasurer.

EDUCATION FUND.

RECEIVED SINCE LAST REPORT.

Perth, per Rev. William Bain, £9 0 0
Saltfleet, " " W. Johnson, 3 0 0
Stratford and Northeasthope, W. Bell, 2 0 0
HUGH ALLAN, Treasurer.

ORDINATION AT LITCHFIELD.

The Presbytery of Bathurst met at Litchfield on Wednesday, 23rd August, for the purpose of ordaining the Revd. John Lindsay, preacher of the Gospel. Mr. Spence, of Bytown, presided as Moderator *pro tempore*.

The Revd. Peter Lindsay, of Richmond, preached an excellent sermon on the occasion from Gal. vi. 14, "God forbid that I should glory, save in the Cross of our Lord Jesus Christ." After divine

service Mr. Spence having explained to the congregation the purpose for which they had met, and having pointed out the steps already taken by the Presbytery, put to Mr. Lindsay the questions to be put, by the authority of the Church, to those who are about to be ordained to the office of the Holy Ministry, and received satisfactory answers to the same; Mr. Lindsay, having likewise expressed his assent to the Act anent the spiritual independence of the Church, was then by solemn prayer, and laying on of the hands of the Presbytery, set apart to the office of the Ministry. Mr. Spence then addressed the minister, and afterwards the Revd. Mr. Thompson, of Renfrew, delivered a most appropriate and practical address to the people.

This is an interesting settlement on the Ottawa, a locality where there is the prospect of a numerous congregation; and, Mr. Lindsay being a young man of great promise, we heartily congratulate the Congregation of Litchfield on the choice they have made of a Pastor.

PRESBYTERY OF TORONTO.

INDUCTION AT NEWMARKET.—This Presbytery held a special meeting at Newmarket on the 30th August for the induction of the Rev. John Brown to the pastoral charge of the congregation connected with the Church of Scotland, in that place. The Rev. John Barclay presided, and preached from II. Samuel xxiv. 24.—"Neither will I offer burnt-offering unto the Lord my God of that which doth cost me nothing." The remaining services were then proceeded with: and, Mr. Brown having given satisfactory answers to the

questions appointed to be put in such cases, having assented to the Act of Synod (9th Sept., 1844) anent the spiritual jurisdiction of this Church, and having declared his readiness to subscribe the formula and to contribute to the Widows' Fund, Mr. Barclay did then, in name and by authority of the Presbytery of Toronto, formally admit Mr. Brown to the pastoral charge of the congregation of Newmarket. Mr. Brown then received the right hand of fellowship from the brethren present, and his name was ordered to be added to the Roll. Suitable exhortations on their respective duties were then addressed to the minister by the Rev. John Fraser, and to the people by the Rev. William Cleland.

The members of the congregation, as they retired from the Church at the close of the proceedings, gave a most cordial welcome to their new minister.

We cannot close this hasty sketch of an event of a sort which in any case is full of interest to the minds of all who are concerned for the prosperity of the Church without adverting to the peculiar circumstances in which this settlement has taken place.

The vacancy, now happily terminated by the addition of another name to the Presbytery Roll, dates from Nov., 1842. For nearly 12 years the adherents of the Church in Newmarket and its neighbourhood have been destitute of the services of a fixed pastor, and during that time have received only such supply of sermon as could be furnished at distant intervals by the members of Presbytery. As might be expected, the once flourishing congregation

became in the course of time greatly scattered.

All along, however, there were members of this congregation whose attachment to the Church of their Fathers was not to be shaken, and who, in the untoward circumstances referred to, sympathized with the difficulties of the Presbytery in granting, while they received thankfully, the *small* amount of supply which could be afforded, anticipating, as they did, the arrival of a better state of things, in which the house, that they had erected for the worship of the Lord of Hosts, should again be, as in former days, to themselves and their families a place of regular resort to receive there the weekly lessons of the Gospel.

Twelve years form a considerable period in the history of a family or of a congregation, and amid the hope deferred of ever again having a minister of the "Auld Kirk" to break among them the Bread of Life, in this case doubtless, as well as in many similar ones throughout the Province, there were not a few sincere friends of our Scottish Zion, whose attachment was sorely tried by the many silent Sabbaths over which they had to mourn, or by the inducements held out to them to become connected with some other denomination.

To those who left not their first love—to the tried adherents of our Church in that congregation, it was doubtless a happy day on which they welcomed, as they did so heartily, their present minister, the Rev. John Brown, whose settlement among them, we earnestly pray, may be eminently conducive to their spiritual good.

The Congregation, though at present comparatively small, is yet more favourably situated than many others in respect of the *material* elements of prosperity, being already possessed of a comfortable and substantial brick church, entirely free of debt, and an excellent glebe of 40 acres of land, mostly cleared, upon which they are about to erect a manse.

Mr. Brown has been only a few months in this Country, and since his arrival has been chiefly employed as ordained missionary in the same field which he now occupies as a settled minister. He received his license, and ordination also, in Scotland, where he for some time discharged the duties of assistant in one of the parishes of the Established Church with great acceptance to the people. We cordially wish him great success and happiness in his new field of labour.

ORDINATION AT MARKHAM.—The Presbytery of Toronto met according to appointment at Markham on Tuesday, the 26th Sept., chiefly for the purpose of ordaining Mr. James Gordon to the office of the Holy Ministry, and of admitting him to the pastoral charge of the congregation of Markham. The following members of Presby-

tery were present, Rev. W. Cleland, Moderator, the Rev. Messrs. Macnaughton, Macmurchy, Barclay, Mackerras and Brown, Ministers, with Messrs. Stirling and Daniells, Elders,

The Edict of Ordination was returned as duly served by Rev. J. Barclay, who, by appointment of Presbytery, had preached at Markham on a previous Sabbath for the purpose. No objections to the life or doctrine of Mr. Gordon being made, the Moderator proceeded to the pulpit, and preached from II Timothy iii. 5. "Having a form of godliness, but denying the power thereof."

At the conclusion of Divine service the usual questions were put to, and satisfactorily answered by, Mr. Gordon, who also came under all the other obligations prescribed by the laws of the Church. He was then by solemn prayer to Almighty God, and imposition of the hands of the Presbytery, set apart to the office of the Holy Ministry, and, receiving the right hand of fellowship from the brethren present, he was admitted to the pastoral charge of the congregation of Markham, and his name was ordered to be added to the Roll.

Suitable exhortations on their respective duties were then addressed by Mr. Brown to the Minister, and by Mr. Macmurchy to the people, who, as they retired from the Church, cordially welcomed their young Minister.

Mr. Gordon received his professional education at Queen's College, and is the fourth of its Students who, within the last 18 months, have been ordained to pastoral charges within their bounds. The friends of that seat of learning may well be encouraged to increased efforts in its behalf, when they thus begin to see the fruits of the labours of its professors in the introduction of its alumni as Ministers of the Word in our vacant congregations, and as labourers thus going forth, one after another, to cultivate the spiritually waste places of the land. Earnestly do we desire to see this process going on until all the adherents of our Church, and others who may be led from conviction to join her communion, shall have in their own neighbourhood the most ample opportunity of enjoying ordinances regularly administered within her pale. At the close of the proceedings of the day it was resolved that the Presbytery do meet at Scarboro on Tuesday, the 10th Oct., for the induction of the Rev. James Bain to the pastoral charge of that congregation, and an Edict to this effect was ordered to be served in the Church at Scarboro on Sabbath, the 1st Oct.

The Presbytery then adjourned.

INDUCTION AT SCARBORO.—The Presbytery of Toronto met, pursuant to adjournment, at Scarboro on Tuesday, the 10th Oct. at 10 o'clock forenoon for the induction of

the Rev. James Bain to the pastoral charge of the congregation. The Rev. John Brown, of Newmarket, presided as Moderator.

The Presbytery having been constituted, the Edict of Induction was returned as duly served. Intimation was then given to the assembled congregation that the Presbytery were met for the purpose (as set forth in the Edict) of inducting the Rev. James Bain, and were ready to hear any objections which might be made to his life or doctrine. No objections being offered, it was resolved to proceed forthwith to the induction. The Moderator then preached from Philipians ii. 1, 2.

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind."

Divine service being concluded, Mr. Bain having given satisfactory answers to the questions usually put to Ministers before admission to pastoral charges, and the remaining preliminary steps, as appointed by the Synod, having been satisfactorily completed, the Moderator did then, after solemn prayer to Almighty God, in name and by the authority of the Presbytery of Toronto induct the Rev. James Bain to be Minister of the congregation of Scarboro in connection with the Church of Scotland, and to all the rights and privileges thereunto belonging. Mr. Bain then received the right hand of fellowship from the Moderator and the other brethren present.

The Rev. Peter Macnaughton, of Pickering, and the Rev. William Cleland, of Uxbridge, then addressed suitable exhortations to the Minister and to the people respectively; and the Clerk was instructed to add Mr. Bain's name to the Presbytery Roll.

The congregation were then dismissed, and at the door of the Church had an opportunity of giving a hearty welcome to their pastor.

Mr. Bain, between whom and the congregation of Scarboro the formation of the pastoral tie is now completed, has laboured since last year as an ordained missionary amongst the people over whom he has now been settled as a permanent Minister. Mr. Bain's reception by the Presbytery of Toronto in the month of December last was noticed in the *Presbyterian* at the time, and his admission was confirmed by the Synod at its meeting in May last. His lengthened experience as a minister of the United Presbyterian Church in Scotland, from which denomination he brought the most flattering testimonials, and the reputation he has achieved for himself as an able and acceptable minister of the Lord, warrant the most favourable expectations being cherished of his success in his present important field of labour.

INDUCTION AT WESTMINSTER.

The Presbytery of Hamilton met at Westminster for the induction of the Rev. James McEwen, A. M., on the 12th of Oct. Mr. McEwen signed in the presence of the Presbytery the Bond for the annual payment of three pounds to the Ministers' Widows' and Orphans' Fund. The congregation, having been assembled *apud acta*, were cited to state if they had any objection to the life and doctrine of Mr. McEwen, and, no compearance having been made, the Rev. Robert Burnet commenced the solemn services of the day, taking for his text 1. Cor. iii. 9. "For we are labourers together with God; ye are God's husbandry; ye are God's building." He then put to Mr. McEwen the questions appointed to be put to ministers at their ordination by Act 10, Ass. 1711, and, Mr. McEwen having returned satisfactory answers to the same, Mr. Burnet read over to him and received his assent to the Act of Synod, 1844, anent the spiritual independence of this Church. Whereupon Mr. McEwen was by solemn prayer and imposition of the hands of the Presbytery ordained to the office of the holy Ministry. He then received the right hand of fellowship from the brethren present, and was inducted to the pastoral charge of the congregation of Westminster. The Rev. William McEwen, father of the young Minister, afterwards addressed him and the Rev. Mr. Mackid addressed the people on their respective duties. Divine service being concluded, Mr. McEwen expressed his willingness to subscribe the formula when judicially called on so to do, and his name was ordered to be added to the Presbytery Roll.

Mr. McEwen, who is an alumnus of Queen's College, was licensed soon after the last meeting of Synod, and has since been engaged in missionary work in the Western part of the Presbytery of Hamilton. His settlement in Westminster, which is a few miles from London, was harmonious, and his lot has been cast among a people who have long anxiously desired and will highly appreciate the labours of a faithful Minister, and among whom there are some godly persons who will encourage and support the young Minister by their prayers, prudent counsels and zealous exertions.

QUEEN'S COLLEGE, KINGSTON.

For the Presbyterian.

WATERDOWN, FLAMBORO EAST. C. W.,

October 3rd, 1854.

The Hon. JOHN HAMILTON,

Chairman of Trustees, Queen's College,
Kingston.

DEAR SIR,

Yesterday afternoon I arrived at home from Nova Scotia after an absence of nearly six weeks. My object in at present addressing you is to render an ac-

count of my stewardship in acting upon the commission sent to me by the Trustees of the College. That commission authorised me to appeal to the friends of the Church of Scotland in the Lower Provinces on behalf of the debt incurred by the Trustees in the purchase of College buildings and grounds.

First I may mention that the circumstances in which I was placed prevented my doing nearly as much for the College as an Agent, specially delegated for this object, could have done. I had agreed to exchange pulpits with the Rev. Andrew Herdman, of Pictou, Nova Scotia, for the Sabbaths of the month of September. I was therefore bound in Christian honour and obligation to implement, as far as possible, this engagement. This consideration, as well as other reasons, prevented my visiting various localities where, I am persuaded, the appeal of the College would have been well responded-to.

With a view to try if anything could be effected in New Brunswick, I went to Pictou by way of St. John, N. B. Unhappily for my purpose the Rev. Mr. Donald, the Minister of our Church in St. John, was absent at Fredericton. The Hon. John Robertson, an excellent friend of our Church, at whose residence I called, was also from home. I wrote Mr. Donald from Pictou after my arrival there, fully submitting the claims and importance of Queen's College. I received from him a prompt and friendly reply, in which he says, "I shall show your letter to a few friends here, and, if I obtain any contributions, I shall forward them as directed. Our Presbytery also meets two weeks hence, when I shall bring the matter before them. I fear, however, that little can be done here, as we are making an effort to get such alterations made in the Fredericton College as will give confidence in sending our young men there for their education, which we hope to get effected by having connected with the College a Professor of Divinity of our own denomination. We are also endeavouring to raise a bursary-fund for the encouragement and aid of young men prosecuting their studies towards the Ministry.

With these objects on hand, and our people, hitherto, little accustomed to give for such purposes, it is my opinion that we can do little for foreign objects in the mean time. I shall, however," &c.

I likewise addressed an epistolary communication of a similar nature to the Rev. Mr. Snodgrass, of Charlottetown, Prince Edward's Island. I have not as yet received an answer.

The Presbytery of Pictou met at New Glasgow on the 12th, and I took occasion to be present. The brethren there received me in the kindest manner, manifested a lively interest in the success of our College, listened favourably to my statements and advocacy, and recorded a very friendly Resolution in the Minutes of the Pres-

bytery in respect of Queen's College. They are, however, at present required to struggle vigorously for their own department of the field. Our Church in the County of Pictou is only recovering from that state of extreme depression in which, 10 years ago, it was left. The excellent young Ministers, who have been lately settled there, are experiencing considerable difficulties, which will, I trust, in due time by their pious perseverance be obviated. The District, ecclesiastically speaking, is a noble one. The highest praise is due to the Rev. Mr. Mc Gillvray, who for several years, with the infinitely sufficient aid and grace of our Divine Master, stood alone, the only Minister of the Church of Scotland remaining in that centre of Presbyterianism, and of our Church, in Nova Scotia. A better day, however, has now dawned for the honour of our Lord and of His cause among us there; new and beautiful churches are being built, the faithful pastors and preachers are well sustained by the spontaneous liberality of our people, and the Presbytery have sent 4 young men to the University of Glasgow to study for the Colonial Church, pledging themselves to afford them whatever assistance may be needful. The spiritual improvement and salvation of many among the flocks, the end and aim ever to be kept in view, are undoubted and animating.

But it is high time that I should come to details and figures as to the work actually accomplished in my agency. In Pictou and New Glasgow I received the following sums: viz., From

Wm. Gordon,.....	£2 10 0
Peter Crerar,.....	1 5 0
Rod'k Mc.Kenzie,.....	1 5 0
John Crerar,.....	1 10 0
James Fraser, Jr.....	1 5 0
James Crichton,.....	1 5 0
Robert Doull,.....	1 5 0
Robert Harper,.....	1 5 0
J. F. Mc Donald,.....	0 10 0
Duncan Weir,.....	0 5 0
Basil Bell,.....	1 5 0
James Fraser Downe,.....	1 5 0
Wm. Fraser,.....	0 10 0
James McDonald,.....	1 0 0
James Hislop,.....	1 0 0
A Friend,.....	1 0 0
Donald Munroe,.....	0 7 6
Congregational collection in St. Andrew's Church, Pictou.....	7 2 6

Amounting to.....25 15 0

While in Halifax on my way to Pictou, I saw the Rev. Mr. Martin and the Rev. Mr. Spratt, who together supply the pulpit of the Rev. Mr. Scott, at present absent in Scotland in consequence of the severe affliction of Mrs. Scott. I also met with Archd. Scott, Esq., an active member of Mr. Scott's session. They all cordially encouraged me to prosecute the business of the College in Halifax. Thursday, the 21st September, was appointed by the Provincial Government as a day of public thanksgiving to Almighty God for the merciful preservation experienced by Nova Scotia from the Cholera. In ac-

cordance with previous arrangements I proceeded to Halifax on the 20th, and officiated on the 21st in St. Matthew's Church, bringing the case of Queen's College before the congregation. Mr. Sprott had exchanged with me, he going to the County of Pictou in order to enable me to be in Halifax. On Sabbath, the 24th, I did duty in St. Matthew's in the morning, and in St. Andrew's in the evening, a special collection being taken up in each congregation at each of the diets of worship. I also visited in private during my stay in Halifax a number of the members and adherents of our Church there. The following is the financial result, received from the congregational collections of St. Matthew's & St. Andrew's Churches;

St. Matthew's,.....	11	9	6
St. Andrew's,.....	3	11	10½
David Allison,.....	10	0	0
James F. Avery,.....	10	0	0
William Murdoch,.....	10	0	0
John Duffus,.....	5	0	0
C. Murdoch,.....	5	0	0
Robert Noble,.....	5	0	0
John Esson,.....	5	0	0
G. & A. Mitchell,.....	8	0	0
James Mc Nab,.....	5	0	0
Alex. McLeod,.....	5	0	0
W. B. Fairbanks,.....	5	0	0
J. Strachan,.....	5	0	0
D. Falconer,.....	5	0	0
D. Murray,.....	2	10	0
Doull & Millar,.....	2	10	0
J. Williamson,.....	1	5	0
W. Sutherland,.....	1	5	0
Jas. Thomson,.....	1	0	0
James Malcom,.....	1	5	0
Robert Malcom,.....	1	10	0
John Watt,.....	1	5	0
A. & J. Mc Nab,.....	1	0	0
Archd. Scott,.....	1	5	0
Thos. Humphrey,.....	1	0	0
Thos. Hosterman,.....	1	5	0
Geo. Esson,.....	2	0	0
A. Primrose,.....	1	5	0
Saml. Gray,.....	1	0	0
The Master of the Rolls,.....	1	0	0
A. Well-wisher,.....	1	0	0
A. Sinclair,.....	1	0	0
A. Keith,.....	1	5	0
James Watt,.....	0	10	0
William Scott,.....	0	10	0
Alexr. Knight,.....	0	10	0
Wm. Grant, Jr.,.....	0	10	0
W. M. Allan,.....	0	12	6
F. Mc Lean,.....	1	5	0
Hugh Lyle,.....	1	5	0
Edward Lauzon,.....	1	5	0
Amounting to from Halifax,.....	129	18	10½
Pictou,.....	25	15	0
Total,.....	155	13	10½

Deduct from this				
Sept. 27.	Paid Bank of Nova Scotia for £52 in Canadian Notes of at 1 pr. Ct.,...	0	10	5
"	Paid Bank of British North America for a Draft of £57 10s 10d Cy. at	1	8	9
"	Paid Expenses of Rev. Mr. Sprott to and from Pictou	3	0	0
28	Paid my Expenses while collecting in Halifax.....	2	0	0
		6	19	2
Due Trustees of Queen's College.....		148	14	8½

Less Expense of Draft and loss on English Half Crowns.....	0	6	5½
	148	8	3

Drafts herein enclosed
In Bank B. N. A. £57 10s. 10d.
In Commercial Bank £90 17s. 5d. 148 8 3

I may add that the sums indicated were, almost without exception, contributed freely, generously and handsomely. They are from our own members and adherents. The impression on my mind is that we have a goodly number of "the excellent of the earth" in Nova Scotia. When they responded so readily and cheerfully to an object which they felt to be a distant one, what would they not be prepared to do, if solicited and stirred up to do things worthy of their Lord and of the Church to which they belong?

And undoubtedly the warmest thanks of the friends of our Canadian Seminary are due to the Ministers, Sessions, Members and adherents of our Church in Nova Scotia who generously sympathized with us in our efforts to promote the cause of Christianity and Academical education.

I am,
Dear Sir,
Yours most respectfully
GEORGE MACDONNELL.

Note by a Correspondent.

The Trustees of Queen's College are under no small debt of gratitude to Mr. Macdonnell for the efforts he has made in raising funds to aid them in their present exigency. When about to set off on a visit to his old friends in the Lower Provinces, it was proposed he should try and turn the friendly visit to the good of that institution in which he takes so lively an interest. The fruits of his labours show what can be done by a man of energy and zeal in any matter which he undertakes; nor will any one suppose that his excellent friend, Mr. Herdman, will have cause to accuse him of superficially performing the duties which he owed to the congregation at Pictou, while he was giving some portion of his time to the interests of Queen's College. The truth is, that a man of Mr. Macdonnell's diligence, forethought and earnestness, can keep many duties abreast, and give to each the measure of attention to which it is entitled. Many of the ministers of our own Synod have not only shown the utmost attention to the Professors who have visited them on the College business this summer, but have also subscribed liberally themselves to the cause, and spent not a little time in trying to induce their people to follow their example. These are not the ministers, it may be safely affirmed, who will be found deficient in either their pulpit or pastoral duties. Mr. Macdonnell has been known, ever since he came to the Province, as a most able and faithful minister in his congregation. It will not be supposed that his labours for the general good of the Church,—and these have not been few—or his late efforts in behalf of the College will tend to lessen his diligence in his own proper sphere, or lower the deservedly high esteem which his people entertain for him. The Trustees of Queen's College could have sent no man on the mission, which he undertook, who could have done

more in the time than has been done by him. Yet no one should estimate the good he has done by even the very handsome sum which he has collected. Mr. Macdonnell cannot hold intercourse with his fellowmen without leaving a good impression on their minds. And assuredly he has done much to awaken a more lively sympathy betwixt the branches of our Church in Canada and in the Lower Provinces, as well as to enlist the Christian regards of brethren in these Provinces in behalf of our College as a School of Sacred Learning.

TOKENS OF ESTEEM.

We have recently had frequent occasion to chronicle presentations from congregations to their Pastors, and we have now the pleasure of noticing that a few of the young men connected with the congregation of the Rev. R. Dobie, of Osnabruck, recently waited upon him and presented him with a handsome Pulpit Bible and Psalm Book, as a mark of their appreciation of his services as their Pastor. Such evidences of kindly feeling are cheering to ministers, while they are interesting to other congregations as an encouragement to do likewise.

SALTFLEET CONGREGATION.—At the Annual Congregational Meeting of St. Andrew's Church, Saltfleet, held on the evening of the 4th inst., after sermon by the Minister from Proverbs XXIX. 18. "When there is no vision the people perish," and before the peculiar business of the evening was commenced, the Pastor descended from the pulpit, and in an appropriate speech, on behalf of the ladies of the congregation, presented the Representative Elder, Mr. Charles Anderson, with a splendid copy of Brown's large Illustrated Family Bible, elegantly bound in calf, with copious Notes and Marginal References, as a small token of their high appreciation of his sterling character, unpretending worth, and invaluable services to the Redeemer's cause. Mr. Anderson made a suitable reply, thanking the ladies for their uniform kindness to him and expressing himself unworthy of such distinguished favours. "Let the elders that rule well be counted worthy of double honour."—1st Timothy 1st 17th—[Comm. to the Hamilton Spectator of Oct. 21st.]

CONGREGATION OF NIAGARA.—The congregation of St. Andrew's Church, Niagara, have presented their Pastor, the Rev. Mr. Mowat, with a very handsome carriage, which, by the way, is not the first or only substantial token of regard which the members of the Church have bestowed upon their estimable Pastor. It is pleasing to see such marks of esteem and confidence existing between Pastor and people as exist in St. Andrew's Church. The Rev. Mr. Mowat, as a Clergyman, gentleman, and scholar, deserves every respect which his congregation can show him; and it is much to their credit that they appreciate his merits so well.—Niagara Mail, Oct. 4th.

GIFTS TO PASTORS.

Never was there a louder cry, in our remembrance, than that which is now ringing throughout every part of the Protestant Church about the inadequate support given to ministers. Hard times, poor stipends are facts in their history universally admitted. Even the ministers of the the established Churches, at least those of Scotland have felt the pressure, the low price of the *fiars* having materially diminished their income. The Free Church is striving mightily to remedy the inadequate provision of the Sustentation Fund.* All the religious papers of note in the United States have taken up the matter. In Canada a shrill chirp has issued in unison from the thickets and backwoods. No one, having the hearing of his ears, disbelieves that this general lamentation is evidence of some great and general evil. We have been looking around in every quarter for a year or more to discover whether this universally admitted fact was in process of being rectified by Christian Churches and Christian men. But the cry comes as loud as ever; and we presume the evil is in no degree abated. Now and then we are informed by the gentlemen of the Press, to whom we are so largely indebted, that such a congregation in such a town has encreased the salary of the minister; yet these instances do not appear to be very numerous, while the trumpets that proclaim them are more numerous and louder far in their blast than those in the hands of the trumpeters who went round the walls of Jericho seven days—from which an inference might perhaps be drawn that the walls of Old Avarice are of much more impregnable materials than those of the ancient city that once stood near the Dead Sea. Accounts of gifts or donations to pastors, sometimes of very trivial value, are frequently reported. If these gifts are to be considered in the light of alms, it might be well for the givers to regard the rule; *When thou doest thine alms, do not sound a trumpet before thee.* If they are to be viewed as acts of justice, to make-up in some small measure the inadequate support which they give their pastor, let not the gift be dignified with the name of liberality. If they are designed to mitigate the wrong of an unpaid stipend, though

* We entirely concur in the manifest scriptural grounds of duty as stated by Dr. Buchanan. "I have never placed them," he says, "and never will consent to place them on any lower authority than that of the Word of God. It is not man but the Lord who has ordained that they who preach the Gospel should live of the Gospel; that he who is taught in the Word should communicate to him that teacheth in all good things; and that in discharging this bounden duty we ought to look, not every man on his own things, but every man also on the things of others. These are the foundations, broad, deep and sacred, on which I have always sought to place the Sustentation Fund."

confessedly inadequate to the worth and labours of the minister, the trumpeters had better cut their trumpets into shooehorns. Truly it is not a little mortifying to hear of a Christian congregation, abounding in all temporal things, taking to itself credit for having raised a subscription to relieve a minister from debt, though his affairs have been managed with the economy of Lazarus, or to bear his expenses for a month at the sea-shore to recruit his health impaired by his labours and privations. Is this the position to which men of scholarly attainments and refined feelings should be reduced? Is it compatible with the cherished sense of independence and honour? Is it not evidence, wherever it exists, of something sadly out of joint in the relation between pastor and people? And will not the consequence recoil in half a generation upon the Church and the Community which has thus tolerated or rather, we might say, inflicted the degradation? The right of the minister to liberal maintenance is not only just in itself, it is specially ordained by Divine authority; and the obligation lies on the conscience of all who revere that authority. It would be a startling question, we apprehend, to multitudes in our Canadian Churches, both of those who favour the voluntary principle, and of those who are constrained to the voluntary practice; *Have you before God practically and in the right measure discharged the duty you owe to your pastor?*

We needed not to have made these remarks in connexion with the preceding extract. The congregation, referred to in it, has been one of the most exemplary in love and liberality to their minister. Much greater gifts than the present one have been given by them in silence both on the part of the givers and the receiver; and we are persuaded that neither in the present instance have any hand in the publication. There is much to record of this church, that is pleasant. Small in numbers, it is nevertheless vigorous in unanimity. Their place of worship, built on a glebe lot of four acres, is free of debt. Their commodious manse, built on another lot of one acre, is free of debt. All their financial engagements are met with religious punctuality. The present gift indicates that matters between pastor and people are as good men would like them to be everywhere. No money donation was thought of, for competence is already provided according to the ability of the church and the moderate wishes of its worthy minister. They present him with, mark ye, not a *waggon*—that ruder vehicle belongs to corduroy roads and an earlier stage of civilization; but with a *carriage*, we will not say how soft its cushions, or how fine its panels. But we will say that, tacked to the pastor's horse, a genteel beast of excellent mettle, it will be devoted to ministerial visitations and missionary work; and that in the use of it there will not be one blamable atom of self-indulgence or vanity.

HAMILTON CHURCH.—We learn from the Hamilton Spectator that the corner-stone of the new Church of St. Andrew was laid on the 13th of Sept. last. The church is being built by the congregation in Hamilton in connection with the Church of Scotland—the church formerly used by the congregation being now not sufficiently large. The new church is to be both large and handsome. The design is of the Early Decorated style of English Gothic Architecture, and the height of the tower will be 180 feet. Bells are to be placed in the tower—and sittings will be built for upwards of 1000 persons.

THE CHURCH OF SCOTLAND.

FEMALE EDUCATION IN INDIA.

BAPTISM OF SIX ORPHAN GIRLS.

It is with feelings of sincere gratitude to the God of missions, that we put on record an account of an interesting service which took place at the Scottish Orphanage, Lower Circular Road on Tuesday last, when six of the inmates of that Institution made a profession of their faith in Christ and were admitted into the membership of His Church. Most thankful do we feel at this renewed manifestation of God's blessing on the instruction imparted in the Orphanage, and most fervently do we pray that the efforts of the Ladies' Association, both in the Orphanage and day-schools, to diffuse the light and truth of Christianity amongst the females of this land, may be abundantly owned of God as a means of increasing the number of His people from amongst the heathen, and others who are in spiritual darkness.

We understand that the girls who sought and obtained a name in the visible Church, on this occasion, have, for some time past, given evidence of a work of grace in their hearts; and there is every reason to believe that they have been taught by a power and influence higher than that of man's to seek the Lord.

The service on Tuesday was peculiarly solemn. The Rev. J. W. Yule, superintendent of the mission, after singing, began with prayer. After which, the Rev. K. Henderson, of St. Andrew's Church, read a portion of the Scriptures, and called upon the candidates for baptism to give expression of their faith in Jesus, and their desire to devote themselves to His service; which being satisfactorily done, he baptized them into the holy name of the Triune-God. After the administration of the sacred rite Mr. Henderson, in an address of much tenderness and affection, counselled, encouraged, and warned the young disciples respecting their future walk and life, entreating them to keep near at all times to that Jesus whom they had on that day taken and owned to be their Lord and Redeemer.

The service was concluded by prayer and the benediction.

We were pleased to see such a good attendance of sympathizing friends at the dispensation of the ordinance; and we are sure that all must have felt that of a truth God was there.—*Calcutta Christian Advocate of April 29, 1854.—Juvenile Record of Church of Scotland.*

JEWISH MISSIONS.

GERMANY.

The Rev. G. F. Sutter at Karlsruhe, the Rev. J. C. Lehner at Darmstadt, and the Rev. Rudolph Stern at Speyer, have laboured during the past year, in their respective stations, with the same discretion, energy, and devotedness which, in former years, has elicited your warm approval.

They are unceasingly occupied in visiting Jews, not only in the towns in which they are stationed, but in all the surrounding villages and rural districts. They frequently attend the worship of the synagogues, and avail themselves of the opportunities, often given them, of addressing large assemblages of Jews at the religious meetings usually held at the close of the synagogue service. They distribute suitable tracts, and

copies of the Word of God. They take a special interest in Jewish schools and schoolmasters. They preach in the parish churches as often as occasion offers, and hold weekly meetings for prayer and exposition of the Scriptures. And they endeavour to stir up in the minds of the small number of faithful Protestant Ministers in their several districts, and of the more numerous class of pious laymen, a warm interest in the spiritual welfare of their Jewish neighbours. In almost every quarter their visits have been kindly received, and their statements of Divine truth listened to with respectful attention, and frequently with eager interest. In not a few instances they have good ground to think that a favourable impression has been made upon their Jewish hearers; while, in the case of some, there is little room to doubt that the truth of Christianity is inwardly acknowledged by them, although they are still hindered, by various considerations of a worldly and prudent nature, from its open profession. Our missionaries use extreme caution in dealing with professed inquirers; and, though various applicants for baptism have come to them, they are slow to receive them until both the extent of their knowledge and the sincerity of their conviction have been searchingly and fully tested.

EXTENSION OF OUR MISSION.

The Committee are most anxious that their efforts for the conversion of the lost sheep of the house of Israel should be more and more extended by the occupation of new fields, and the employment of additional labourers; and are specially desirous of securing for this great work the services of well-qualified probationers of our own Church. With these objects in view, they invited Mr. Sutter to spend six weeks in Scotland during the course of last winter; and sent him, along with Mr. Laseron, to our University seats for the purpose of diffusing information among the students regarding the General Assembly's Missions to the Jews, and exciting an increased measure of interest in their behalf in the minds of the aspirants to the ministry in the Church of Scotland. These visits of the two missionaries were cordially welcomed, and highly appreciated. They have been instrumental, to a very great extent, in removing prejudices that had previously been entertained against this interesting department of the missionary cause, and in stirring up an earnest zeal for the promotion of it. And, as one important result of them, the Committee are happy to state that one young man, of high character and distinguished attainments, now undergoing his probationary trials, has already been induced to offer them his services; and they have reason to believe that several others are disposed, when ready for license, to follow his example. This is a consummation greatly to be desired. For, though we have every reason to be very highly satisfied with those able and devoted men on whose agency we are at present dependent, there can be no doubt that, if natives of our own land, and preachers of our rearing, would give themselves to this good work, a much greater interest would be felt in its advancement on the part of the various congregations of our National Church.

It is the intention of the Committee, so soon as they have taken any of our own probationers into their employment, to send them, in the first instance, to Germany, to serve, as it were, an apprenticeship to the missionary work under the able and judicious superintendence of Messrs. Sutter, Lehner, and Stern; and, ultimately, to appoint them to such fixed stations, whether in Germany or Syria, or elsewhere, as may seem to afford the fairest opening for their exertions.

In the meanwhile the attention of the Committee has been directed to Paris as an eligible field for the Church of Scotland to occupy. In that city there are twenty thousand Jews, nearly all Germans; among whom it is believed that there are peculiar facilities for missionary labour, if the services of a well-qualified agent could be secured.—*Juvenile Record of Church of Scotland.*

PRESENTATION TO THE PARISH OF FOSSAWAY.—Sir Graham Montgomery of Stanhope, Bart., has presented the Rev. William Ferguson, of Blairingone Church, to the parish of Fossaway, vacant by the translation of the Rev. Mr. Cosins to Broughton.

PRESBYTERY OF BRECHIN.—This Presbytery met in the Church of Fearn on the 31st ult. for the purpose of moderating in a call in favour of Mr. George Harris, who has been appointed assistant and successor to his father, the minister of the parish. The attendance was as large as could have been expected in the midst of harvest; and after a most excellent discourse by Mr. McCulloch, of Montrose, the call was signed by nearly all the parishioners present.

COMMUNICATIONS.

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

CHRIST'S LOVE AND ITS GREATNESS.

(Continued)

Secondly.—This love is transcendent in respect of its *exalted nature*.

All the knowledge which we have of love is derived from personal experience of its motions and effects upon ourselves. We feel it stirring within us, engaging our affections, and drawing-out our hearts by a most agreeable constraint towards the object by which it is produced. But we are human creatures, possessed of passions which are easily excited, and capable of being thrown into violent agitations either of love or hatred, according to the peculiar circumstances in which we are placed. And so completely, from the very constitution of our nature, are we under the influence of these passions that it is not possible for us to form any idea of love without their assistance. But in the Divine mind there are no emotions, no passions, no fermentations either of good or evil, like those which fluctuate in the bosoms of feeble mortals. He is a pure spirit, absolutely perfect in himself, and infinitely exalted above the influence of any kind of excitement, of which we have any experience. When we speak of the love of Christ then, who is a Divine person, we speak of a thing of which, considered in itself, we have absolutely no experience; and about the properties and operations of which, as it exists and operates in his mind, we know nothing at all except that it is highly exalted above any thing that bears the name of love in our hearts, as the mighty God of Heaven, that sits upon the throne of the Universe, and regulates and controls the affairs of all worlds, transcends the feeble and the puny children of dust. We can say, indeed, that it is strong, and operative, and lasting in its nature; and that it is holy, benign and generous in its influence; because we know that these must be its attributes, if it be the love of God, for God is infinitely perfect, and consequently His love, which in very deed is just His moral self, or an assemblage of all His moral attributes

under a particular modification, and directed to particular objects, must, like Himself, be infinitely perfect. And, farther, we can say that, since Christ was God in our nature, it might operate in His holy human soul in a manner of which we may be able to form some kind of conception. But, when we turn our thoughts from these things which are the mere substrata upon which the mind rests, and endeavour to fix them upon the great original Divine principle, we find it immeasurably above and beyond our reach. It has a height and a depth, a length and a breadth, which bid defiance to the computing powers of all created intelligences. It exceeds description, beggars language, annihilates conception; and is absolutely beyond the grasp of all finite beings. Well may we adopt in reference to it the emphatic language of the Psalmist, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it!"—It is a love worthy of the Great God, and admirably calculated to produce happiness in man here, and to secure its enjoyment to eternity hereafter.

Thirdly.—The love of Christ is inconceivably great in the mode in which it has been manifested.

It is usual among men, as is well known to all, to measure the degree of an attachment by the costliness of the sacrifice which the person possessed of it is disposed to make in behalf of its object. If a man's love to any object be strong, it will dispose him to submit to the greater privations for the sake of this object: and, if it be weak and languid, the benefit resulting from it will be proportionably small and unimportant. We may take the two following Scriptural samples, illustrative of this fact. Jacob served Laban seven long years for his younger daughter, and they seemed to him but a few days on account of the great love wherewith he loved her. And so strong was the love of Jonathan to David that he could cheerfully relinquish the throne of Israel for his sake. He deemed no sacrifice too dear, no effort too great, which he could possibly make in his behalf. Nay; to demonstrate the strength of the passion in the bosoms of mere creatures, hunger and thirst have been cheerfully endured, perilous deserts and oceans have been crossed, and bloody deeds of chivalrous renown have been fearlessly performed for the sake of a beloved object, while all seemed light and easy, because it was felt to be the labour of love. All this, however, is conceivable by us. We can get a hold of it, and make it somewhat intellectually palpable, because we see it to be human, and altogether within the reach of finite comprehension. And, if our minds are at all susceptible of tender emotions, we can enter into the feelings and the views of the person who has been thus actuated, and can form to ourselves a pretty just estimate of the arduous and energy of the principle that in

spired and fired his whole soul. Now let us try the love of Christ by this standard; and we shall find that here, also, it passeth knowledge. And, if it be asked, What has He done to evince His love to the mighty multitude of His ransomed ones? we answer—What has He not done, that God in our nature could possibly accomplish? “Surely ye know the grace of our Lord Jesus Christ, who, though He was rich, yet for our sakes became poor, that we, through His poverty, might be made rich.” We know that, though His claim was good to the adoration of a Universe, He cheerfully submitted to all the otloquy of a Nazarene; that He became “a worm and no man, a reproach of men and despised of the people” that, like a felon under the lash of Justice, “He gave His back to the smiters and His cheeks to them that plucked off the hair,” while His face was reddened with shame, and foul with spitting, although He was innocent and harmless as a dove: in short, that, while the foxes were hiding themselves in the holes of the earth, and the birds of the air were nesting in safety amid the thickets of the forest, the Son of Man had not where to lay His venerable head. And what brought Him here? Why did He bow the heavens and come down? Wherefore did He lay aside His splendid and majestic robes, and take upon Him the garb of a feeble and dependent humanity? He had a Father and a Throne in Heaven, where the insolence of men could never annoy Him; He had a crown and a sceptre, of which nothing created could deprive Him; and He had millions of the Heavenly Host, whose highest ambition it was to do Him homage. Yes, verily, He had all this. But, in addition to it all, He had a heart smitten with sympathy and heaving with love for the daughters of Jerusalem. He saw from His Throne of Thrones in this distant province of His mighty Universe, a population called human, sold under sin, and rapidly hastening towards a dark, dismal, and eternal perdition, and His bowels were moved for them. And so strong, so tender, so generous, so mighty was His love that through its inspiration He was willing to encounter for their sake all the opposition which Hell and Earth could muster. So that, although this were all that He did to demonstrate His love, it would even here surpass our knowledge. For, as the finest feelings of our nature are blunted and benumbed by the hardening influence of sin, there is none of us that can tell how painful and paralysing a thing it is for an innocent mind to have its benevolent purposes thwarted and its holy sensibilities stung to the core by the malignity of sinners. But, till we can tell this, till we can number the sighs, and the tears, and the bitter regrets, which the cruel unkindness, even of His own people, wrung from the heart of the Man of Sorrows, we cannot measure the mighty amount of

His love. This, however, is not all. He encountered death to demonstrate His love, and such a death as was never endured by any but Himself. He was arrested by a dark, mysterious, cold-blooded, money-calculating, avarice-stricken, and hell-inspired and hell-impelled Traitor, called Judas; and hurried to a trial in solemn mockery of everything righteous. He was doomed to death by an extorted sentence, which he who pronounced it knew to be unrighteous; and He was hung upon a cross between two culprits, as if He Himself had been the vilest of the three, and unworthy either of Heaven or of Earth. While He was thus suffering the slow, the painful, the shameful and the cursed death of a malefactor, He looked for one to pity Him, He looked for a comforter, but He found none. The Roman soldiers, with adamantine souls, rudely insulted Him, and the children of Judah laughed Him to scorn. How much more powerful than men are the legions of Hell, or how much more skilful than men in tormenting the innocent, we know not. But of one thing we are certain; that upon this most eventful occasion their energies were all exerted to fill His soul with unutterable woe. For this was the very hour and power of darkness, then all Hell was agitated, roused to fury, and called into action; then millions of infernal spirits beset the Saviour and His cross to overwhelm His spirit, and, if possible, to mar and defeat the whole of His undertaking. And, if Hell ever proclaimed anything like a vacancy, it was at that awfully interesting and ever-memorable period in the history of the Universe of God. And to all this the great Messiah submitted, like a lamb to the slaughter. Nor do we hear a single word of complaint, that escaped his lips, till His Father's heavy hand was lifted up, and inflicted on His yielding soul the final stroke of avenging Justice, when He cried out in all the bitterness of anguish, “My God! My God! why hast Thou forsaken Me?” He cried out under the pressure of suffering, for He was alive to its every pang. But He did not change His mind, nor shrink from the terrible conflict, but traveled through the whole in the greatness of His strength, and yielded up His soul at last by a deliberate act of choice. Now, what was it that moved Him to endure all this? Why did He consent to be baptized with so bloody a baptism? or how could He set His heart to the combat with so formidable and fell an adversary? Did the Justice of God require it? The Justice of God required no such thing, except in His vicarious capacity. It had claims upon the whole family of man, which, but for Him, would have sunk them to the pit of a dark, and terrible and endless perdition. But it had none upon Him. Its sentence is, or at least the sentence of the law, which is but a transcript of the justice of God, is, “The soul that sinneth, it shall die.” But His soul nev-

er sinned, for He had done no violence, neither was any deceit in His mouth. He was holy, harmless, undefiled, and separate from sinners, He had no sin, and could have none, except what was charged upon Him, or, to speak in the language of moral arithmetic, reckoned to His account, as the substitute of a mighty multitude of human sinners. Why then did He become such a spectacle of woe? And here, upon the slightest reflection, the weakest Christians would whisper to themselves, “It was because He loved us, that He gave Himself for us.” Yes! He loved you, and gave Himself for you; and this is the solution of the great theological problem, the solution of the whole matter. The law got hold of Him, just because His heart took hold of us; and, had He not loved us, and loved us with a love that, like Himself, is higher than Heaven, and deeper than Hell, a love at once fathomless and summitless, His sufferings and death would never have been heard of. When the Kind of Terrors, armed with the curse of the Law, assailed Him on the dark and mysterious mount of Calvary, when He maintained a conflict with this frightful foe, till the earth that supported Him was shaken to its centre, till the rocks were rent, the graves laid open, the visible heavens clothed with mourning, and the sun enveloped in darkness, Hell, the lowest, convulsed and horrified, and Heaven, the highest, transported and enraptured, it was attachment to His own people that was the cause of it all. And, when at last His heart gave way and sunk within Him, He made His very soul an offering for us.

“He sunk beneath our heavy woes to raise us to a Throne.
There's not a gift His hand bestows but cost His heart a groan.”

“Herein, verily, is love, not that we loved God, but that He loved us, and gave His Son to be a propitiation for our sins.” But in this we cannot but see that His love is a deep and impenetrable mystery. It is just as far beyond our comprehension as the agonies of His death are beyond our capacity of endurance. For, as there is no suffering which can once be compared with what He endured for the sake of His people, so every other proof of love which the world has ever witnessed sinks into insignificance, and dwindles away into a sort of nothingness before that bright, and glorious, and sublime display of it, which is exhibited to the wondering universe upon the cross of Christ.

(To be continued.)

DISABLED MINISTERS AND THEIR FAMILIES.

The undersigned, Committee of the Trustees of the General Assembly of the Presbyterian Church, on the disbursement of the fund for the relief of our poor brethren, as above designated, take leave to remind the churches that it is now reduced

to a few hundred dollars, and that the claims upon it are increasing yearly. Let it not be forgotten in the annual collections. It is a noble charity, and should be carefully and liberally sustained.

To prevent imposition and loss, it is deemed necessary that applications be made *through Presbyteries*, with some reliable account of the circumstances of the applicant, and specific directions as to the name and post-office of persons to whom remittances are to be made. Receipts are expected postpaid. Address, George H. Van Gelder, Treasurer of the General Assembly, Philadelphia.

J. H. JONES,
WILLIAM NEILL, } Committee.
JOEL JONES,—

The preceding extract, taken from an American paper, is well fitted to awaken serious reflection in the clamorous multitude of this Province, who, setting at defiance all the principles of social justice, wish to deprive our ministers of the provision which the law had secured to them, and to leave them to be maintained by a voluntary and precarious charity. While they are able to labour in their ministerial work, it is admitted on all hands they never receive more than their daily bread, and, when they are *disabled*, "they and their families" are thrown upon a "noble charity," of which the treasury may be "reduced to a few hundred dollars!" What wonder that thoughtful men are growing more and more afraid lest a learned and regular ministry should perish from the Church!—The harvest is abundant: alas! the labourers are few; and yet every where many of them are unemployed because no church hath "*hired*" them; and, if they are not idle, they are, from necessity, devoting much of their time and talents to secular pursuits. This is the inevitable result of that rampant political voluntarism which seems to have risen into ascendancy among us. It repudiates all state endowments to Churches; and it will do scarce any thing itself to support them. What will the end be?

FAST DAY THOUGHTS ABOUT THE TURKISH WAR.

We are assembled this day in union and sympathy with our fellow Christians in Britain before the Lord our God in the Sanctuary. Christian nations are wont, when any great crisis is impending, to come before the Supreme Ruler of nations in humiliation and prayer; *in humiliation*, because even the best among the nations have many sins to confess, many shortcomings to mourn over, many evils to deplore, and it is right and most becoming that all the people should array themselves in sackcloth and with true penitence of heart acknowledge their sins and iniquities in the presence of God; *in prayer*, because we need pardon and the protec-

tion of *the Highest*. In a nation's multitude there will always be many careless and many prayerless ones, who refuse to confess their sins, and whom no conjuncture, however alarming, will lead to pray. But in our native land, pervaded with a pure Christianity, a countless number will this day come up to the Sanctuary with unfeigned penitence and humility to confess our sins before Jehovah, the King of Kings, to supplicate mercy at His Throne: that God may be pleased to turn away His anger from us, and restore to us once more the blessings of peace.

For war in its immediate effects must always be regarded as a punitive visitation. It is painful to the nation that is in the right as it respects the *casus belli*. For the nation that has right on its side is not always victorious; and, even when victorious, how often does it retire from the contest weary and exhausted, its treasures emptied, its debts increased, with some of its best blood shed on the field, and many a widow and orphan mourning for the fallen. Victory, bravely contended for, and hardly won in a righteous cause, may yet be appareled in weeds of woe, which the nation may not put off during the existing generation. The mighty empire to which we belong still staggers under the burden which the hard-won victories of the last war cost her.

Yet such is the unhappy condition of our sinful world that even war, with all its hazards and calamities, may become the absolute duty of a nation, and the call to enter upon it may be the manifest vocation of God. Who doubts that it is the duty of a nation to defend its rights, to repel an invader? Who doubts that it is the duty of a nation to fulfil the obligations it has entered into with its allies—to check the aggressive ambition which only force can restrain?—The duty may call for terrible sacrifices. But, whatever they be they ought to be made.

Whenever the Rulers of a nation of enlightened, religious freemen are constrained to declare war, they should be furnished with reasons to demonstrate that it had become an inevitable necessity, the only or the best alternative. The day set apart for humiliation and prayer on account of impending war is a fit occasion for setting forth those reasons. A religious man cannot offer up a sincere prayer for success in battle to the arms of his country until he be fully persuaded that his country is in the right. He may err in his judgement; the reasons assigned by those in power may not really be the true reasons; there may be one set of reasons on the surface of public diplomacy revealed to him, and there may be another set of reasons lying in the depths of farsighted or ambitious policy, hid in the bosom of kings and cabinets, which he cannot know: the convictions of a religious subject can grow only out of what is revealed to him. If he be in any

way misled, the guilt lies with the parties who mislead him. But he will stand acquitted before God when his judgement is carefully formed from what is submitted to him, or what lies within his reach: his convictions and his prayers will be *sincere at least*, if they be *not wise*. Let us consider the grounds on which Britain has taken part with the Ottoman Empire against the aggressions of Russia. The true understanding of the question may give fervency to a Christian's prayers for success to his country's arms.

It is a matter of history that the established policy of Russia has been to extend her territory by every means and in every direction. Her covetous eye has long been set on Constantinople, and for a long time she has deemed it as certainly her own as if it were within her clutches. The influence of her intrigues has long been felt in the conterminous provinces on the Danube, which have now little more than a nominal subjection to the Sultan, their ancient sovereign. The Czar, who claims to be the head of the Greek Church,—the established Church in Russia,—has for a considerable time past assumed the protectorate of the Christians within the Turkish Empire. There is no evidence whatever that they have sought his protection; that the Christians in the Turkish Empire desire either political or ecclesiastical relations with Russia. It is quite certain that the Roman Catholics in Turkey do not wish for such relations with Russia, for they suffer all manner of intolerance within that Kingdom. It is quite certain that the numerous Protestant reformed Churches now in Turkey do not desire any such relations with Russia, for Russian dominion would speedily extinguish *them* in the bud. It is quite certain that the Mahomedans do not wish that the Czar should come into the throne of the Sultan, for that would be an end to their own dominion. What then is the legitimate conclusion from all these certainties? Is it not *this*, that the pretended protectorate of the Russian autocrat is not wanted in Turkey by any party; that it is an assumption of power, which he has no right to make over an independent Kingdom; and that, were it submitted to, there would be a virtual and very soon an actual surrender of every thing into the hands of the aggressor.—That it is the intention of the aggressor to push matters to this issue by force of arms is now demonstrated. Having failed to accomplish it by intrigue and diplomacy, he has launched out on the other alternative at the risk of a war of which no one can foresee to what extent it may involve the other nations of Europe, nor how long it may be before it end.—If it should end in favour of Russia, and in the annexation of Constantinople and some of the fairest of its provinces to the Russian dominion, it will be admitted on all hands that this overgrown despotism would become still

more dangerous by such an acquisition; that the ameliorations that have been set agoing in Turkey would be impeded: that its civilization and evangelization would be indefinitely postponed. The dominion of the Czar would be no improvement on the dominion of the Sultan; the corrupted faith of the one would be a poor and doubtful substitute for the Antichristian creed of the other; and Turkey would remain, as it had long been—previous to recent changes—an opposing barrier to the free intercourse and civilization of Europe. To prevent such evils of enormous magnitude Britain is extending her powerful arm. May we not be persuaded that her interference is just and right; that her policy, even though it involves the horrors of war, is a thing on which an enlightened and Christian man may fervently invoke success from Him who is the Supreme Governor among the nations? Success includes the expulsion of the invader, the defeat of his armies, the curtailment of his power to repeat similar wrongs.

Let us look now at that kingdom over which Britain is extending her shield. For what purpose? To perpetuate the despotism of the Koran? To perpetuate a faith that is in perfect antagonism with her own? To support upon the throne the remnant of a race that for centuries died Asia—and Africa—and a considerable part of Europe with Christian blood;—and that tried with relentless perseverance to trample the cross in the dust within the entire sweep of its scimitars? Is it to perpetuate the ascendancy of the Koran, which can tolerate no rival, or to keep in power the Osmanlis who, bound by its laws, never cease to persecute until their scimitars are broken? No; our Christian land in this day can never protect an enfeebled and prostrate nation for purposes like these. If Britain protect, it is from the love of justice, not from the love of the Koran? If for a time she extend her potent aegis over a despot, it is not because she wishes to perpetuate despotism. Her power and her policy will never be wielded *against* justice and truth and freedom. If we look on the present condition of Turkey in Europe, we shall find the benignant influence of both.—It is the main source of these ameliorations which now permit the sympathies of Christian men to flow more freely towards that enfeebled and expiring Kingdom.

That we may judge aright of the religious condition of European Turkey, let us look at the religious statistics. First then in the Danubian Principalities, Moldavia and Wallachia, there is a population of 4,000,000, all of the Greek Church, with the exception of 60,000 Hungarian Catholics. In their domestic affairs they are nearly independent of the Porte, paying only a small annual tribute. Servia, with a population of nearly 1,000,000, mostly

Christians of the Greek Communion, is equally independent of the Porte; supremacy and a small tribute is all that remains to him. In the other provinces of the Empire there are dispersed 5 millions of Christians, and 3½ millions of Turks—and here chiefly the antagonism of the two creeds come into play. But this antagonism *within a few months* has been set at rest, so far as the edict of the Sultan, and a change of the law in favour of the Christians, can do it. By this edict Christians are raised to a civil equality with the Mussulmen. They are now made eligible to all offices in the State and in the Army; their testimony is admitted in Courts of Justice; they may inherit directly and in their own name any kind of real estate; the poll-tax, an ignominious brand affixed to the Christian's name, is abrogated; death is no more the penalty of a change of faith; in the eye of the law there is now no difference between the Christian and the Mussulman. The exclusive, distinctive peculiarity of Islamism is now done away. The Ottoman power, therefore, in all its essential characteristics is extinct. In Europe there is now no such thing as a Mahomedan power. Turkey, as now politically reformed, does not differ from a Christian Government; it is better indeed than most Popish governments; it tolerates and protects all sects; persecutes none.—But to whom are we indebted for these ameliorations? Not to the Grand Turk—he has been constrained by circumstances. Not to the Koran—it gives no countenance to toleration. Not to any change in the nature of the true followers of Mahomed; they are as fiercely intolerant as they ever were. The ameliorations have grown out of the rising ascendancy of the Christian population, and the wise counsels of the British ambassadors to the Porte to grant concessions which were not only right in themselves, but which could not much longer be delayed without entailing disastrous consequences. All these concessions to the Christian population were made from necessity—made in direct opposition to the intolerant dogmas of the Koran, and the course which Mussulmen without exception have followed wherever they had the power. The dominion of the false prophet in Europe is extinct; in the meaning of the prophet, “he shall be broken without hands.” The same eternal Providence that inspired the prediction of the seer hath guided events to its consummation.

But we must pause yet a little ere we can speak of this consummation. An obstacle stands yet in the way, not to be removed at once, at least by an edict of the Sultan. *Two-thirds*, it is said, or even *three-fourths* of the land are held in *mortmain* by the Mosques, or by pious and charitable institutions, either for their own use, or as trustees for the real owners. This three-fourths of the land, therefore,

may be regarded to a large extent as the endowment of the moslem faith, secured in perpetuity to that faith, and incapable of being alienated or changed in its tenure. To change the tenure of three-fourths of the lands of the country, to transfer them from the Mosques to the multitude on any condition, would be a revolution indeed. The secularization of the Clergy Reserves in Canada, or even the revenues of the Church of England, would be nothing to it. Yet, until this be done, what hope can there be of tranquillity? What hope of emancipation from the evils of a system so pernicious? Islamism has already lost the sword. It will be powerful still, if it retain the *land*. But of this too there is some hope of abrogation, although based on the established usages of the country and the law of the Koran. This change must follow in the suite of other changes, and the first step is already taken. Formerly none but a *Turk*, that is a Mussulman, could buy, or sell, or hold property in land. Now that right, along with other equal rights, is extended to the *rayahs* or Christians. And ere long they will be in possession of a fair proportion of the soil: for nearly all the trading enterprise and the monied wealth are in the hands of the Greeks, that is the Christians. Already, by various legal subterfuges, they hold large mortgages on the properties of the Mosques—and now they may acquire property in their own name without limit. Moslemism, no longer either in law or in fact the dominant religion, will sink into rapid decline. Without a priesthood to sustain, its present possessions will be left without defenders, and the mercantile, money-making Greeks will at no distant period become the landed proprietors. Representative institutions will follow in the march of freedom, and will, by and by, tread on the grave of the ancient despotism. Education, already extended, will become universal and more efficient, and will bear onward the tide of civilization. The shadows of these coming events are rising up distinctly before the eye of the sagacious observer, and a better era than the orient has yet seen may be traced in the future of the New Greek Empire, whatever its name and form may be.*

* After the massacre of Chios the Turks had thrown themselves out of the pale of civilization. Expulsion of Europe was the natural and legitimate consequence of their flagrant violation of its usages of war. Had this been done in 1822—had the congress of Verona acceded to the prayers of the Greeks, and restored the Christian Empire of the East under the guarantee of the Allied Powers—what an ocean of blood would have been dried up, what boundless misery prevented, what prospects of felicity to the human race opened! The fairest portion of Europe would have been restored to the rule of religion, liberty and civilization, and a barrier erected by European freedom against Asiatic despotism in the regions where it was first successfully combated. All see the necessity of this barrier, that of the Ottoman Empire against the encroachments of Russia, and that, if it is destroyed, the

We may come now to consider THE ACTUAL STATE OF THE GREEK CHURCH.—until lately the only form of Christianity tolerated in European Turkey; and the bearing of the present current of events upon it, as the chief representative of the Christian faith in that land.

The Greek Church, or the Church of the Eastern Empire, as the Roman is that of the Western, has departed nearly as far from the pure Christian faith as the Roman, though less numerous, less organized, and less powerful. The Patriarch of Constantinople is its spiritual head, and in some respects its political head too, exercising a very ample civil jurisdiction, subordinate of course to the Sultan. The Bishoprics are filled by intrigue, and rarely by men distinguished either for learning or piety. The ordinary priests stand still lower on the scale of ministerial qualification. All the services of the Greek Church are performed, as in that of Rome, according to a stereotyped ritual, heavily encumbered with unscriptural ceremonies by which the heavenly form of Christianity is obscured and defaced. Though the Bible is not prohibited, the service-book has jostled it out of its place, and the human stands in the place of the divine. The priests do not preach the Gospel or any thing else; few of them are qualified; it is not expected of them. What has been the result? The Christian religion has lost all its power and vitality. It is a thing of form—a name—a corpse, not only dead but mutilated. It needs reformation and a new life as much as Popery.

And that reformation is not only begun, it has widely extended within the last thirty years. Missionaries from America have been and still are the chief instruments in this reformation. For a long time they

independence of every European State is endangered by the extension of the Muscovite power. from the Baltic to the Mediterranean; yet all are sensible of its weakness, and feel that it is one which is daily becoming more feeble, and must in the progress of time be swept away. The present difficulty is entirely of our own creation. It might have been obviated, and a firm bulwark erected in the East, against which all the surges of Muscovite ambition would have beat in vain. Had the dictates of humanity, justice and policy been listened to in 1822, and a Christian monarchy been erected in European Turkey under the guarantee of Austria, France and England, the whole difficulties of the Eastern question would have been obviated, and European independence would have found an additional security in the very quarter where it is now most seriously menaced. Instead of the living being allied to the dead, they would have been linked to the living; and a barrier against Eastern conquest erected on the shores of the Hellespont not with the worn-out materials of Mahomedan despotism, but with the rising energy of Christian civilization." Allison.

Let us know,
Our indiscretion sometimes serves us well,
When our deep plots do fall, and that should teach us,
There's a divinity that shapes our ends,
Rough-hew them how we will.

laboured to accomplish it *within* the Church. But since free toleration has been given to Christian worship, they have organized the reformed into separate communities; and these are now to be found in all the principal cities and towns under the pastoral care of a native, reformed educated ministry. With the force and living energy of Truth they are assailing the corruptions and inefficiency of the Greek Church. It is giving way. One high authority in the British parliament has given this testimony. The Greek Church, though somewhat less corrupt, is more vulnerable than the Roman. It is not entrenched within a pretended infallibility. It does not systematically exclude the Bible. It is not defended to the same extent by compactly organized clerical orders. Its outward framework can be reformed without being destroyed. Its patriarchs, and its episcopacy, and its priests, were they more fully leavened with sacred truth, might be employed to fulfil all the functions of the Christian ministry. If the paralyzing power of Russia be repelled—if the influence of pure evangelism prevail—one might cherish the cheering hope that the Greek Church in Turkey would be reformed and purified without much convulsion; and infused with new vigour—not only political but spiritual, she might soon consign the bones of Islamism to their grave in Mecca beneath the coffin of Mahommed. Turkey, as a Mahomedan power, will then be both dead and buried, in conformity with its prophetic doom. Constantinople, as the centre of a resuscitated Christian power, may have a career before it in the Millennium of Christianity, more bright, more permanent, and happier far than the first epoch of its history. Our wishes in such a prospect become hopes, and our hopes are converted into fervent prayers. Lord Jesus, let Thy Kingdom come.

Thus far we have limited our view to the bearing of emergent events on the religious condition of Turkey. We have not yielded to the fear—we have not even supposed the possibility that the intrigues or the arms of Russia will succeed, or that she will be permitted to crush Turkey, and extend her territory to the Bosphorus. The Czar may be right in his conjecture that the sick man is dying; and yet he may neither be allowed to despatch the victim, nor to carry off the spoil; on the contrary, one may foresee that the persistence of Russia in her present course may be the means of stirring up anew commotions in some of the Kingdoms of Europe highly favourable to constitutional freedom and pure Christianity, to the progress and well-being of mankind. The reformed Christianity of Hungary—who would not wish it free? The spoiled, down-trodden liberties of Poland—who would not wish them restored, and all the more that the Bible has a guiding influence there. That vacillating Austrian,

who would not wish for him a constitutional crown, if only he had strength to carry it; if not, then let it be handed to another just as he got it. That Tuscan Duke, so greatly afraid of God's Word—who would not wish that some fearless missionary might be sent to him to enforce its lessons. That corpulent, palsy-breathing ecclesiastic, who, claiming infallibility, prohibits the Scriptures as a dangerous book—who would not wish for him again a safe flight to Gaeta, or anywhere else, if only his pernicious trafficking in the souls of men were put an end to for ever, and the whole Church were brought back in submission to its only Lord? Should the present conflict be prolonged—should the European nations be rolled into the vortex of war—should religion, or what passes under the name, become an element in the fearful strife—might we not hope that the atmosphere would be purified by the hurricane, and that, under the clear and peaceful sky that might succeed, truth and righteousness would have a long and prosperous reign among men? The future, whatever it may be, lies under the eye of the Supreme Ruler; and he that believeth will not make haste.

In conclusion then, and in connexion with the preceding events and possibilities, give your attention for a moment to the position which our own country occupies on that distant, cloud-covered arena, towards which some of the most powerful nations of Europe are gathering. This is not a place for boasting of the mightiness of her preparations in fleets and armies, of the skill of her commanders, and the discipline and bravery of her troops. All these will be required for the conflict to which she is summoned, and to secure the victory for which we fondly hope and fervently pray. But on this day when we meet in humiliation, with the Christian assemblies of the Empire, to implore the favour and benediction of Heaven, is it not most meet that we should set forth to our own minds the grounds on which we judge of the justice of our cause? To be assured that our country is guided by honour and integrity; that she is making enormous sacrifices only from necessity, and to prevent still more enormous evils; to be assured that in the course she is pursuing we do not violate the high principles of Christian morality, or dishonour that venerated name,—are not these assurances that every reflecting man would like to have to sustain him in a struggle that will require all the succours of reason and religion? War is the only recourse of an injured nation, when the injurer will not listen to reason, justice, conscience—the voice of humanity. War is an appeal, the most awful one that man can make, not so much to human strength as to the retributive justice of God. That appeal our Rulers, in the wisdom given to them, have now persuaded our country to make. The decision lies with

Him to whom vengeance belongeth. Be it ours this day and always to invoke His favour and protection in humility and holy fear; and by unforeseen combinations our country may soon be permitted to retire with honour and success from a field on which only the necessities of duty and humanity constrained her to enter. Employing the language of a writer profoundly skilled in the merits of this question, we conclude:—"Whatever may be the artifices of diplomacy, or the vicissitudes of war, it is certain that henceforth Europe has bound herself to an active interference in the affairs of the Turkish Empire, until they are placed upon more secure and lasting foundations. The duties of this undesirable position may be onerous and embarrassing, but it is too late to recede from them, and every step we have already taken binds us more closely to fulfil them. From the moment that the territorial integrity of the Turkish Empire could only be defended by the support of foreign Powers, *its independence was at an end*, for independence which rests on foreign succour is a contradiction in terms; and in exactly the same proportion in which we contribute to uphold Turkish authority, we are bound to direct that authority to humane and liberal objects. What the reconstruction of the Eastern Empire by Russia would be, may be inferred from the condition of her own dominions, and from the extraordinary acts of falsehood and violence which have marked her conduct in this transaction. May we rather aspire, in common with the most enlightened states of Western Europe, to effect the regeneration of the Ottoman Empire, or by whatever name the Empire of the East may be called, on no principle of selfish advantage; and may it not be a hopeless or impracticable task gradually to restore those magnificent territories to civil freedom and to Christian laws."

MISSIONARY AND RELIGIOUS INTELLIGENCE.

CHINESE EVANGELISATION SOCIETY.

The Fourth Annual Meeting of this Society was held at the Music Hall, Stone St., which was well filled on the occasion, the Earl of Cavan occupying the Chair.

A hymn having been sung, the Revd. Owen Clark offered up prayer.

The Chairman said he thought the present meeting, and those which were to follow it, formed a beautiful sequel to the solemn observances of the Fast-day, and he earnestly hoped that God would follow them with His choicest blessings. Among the many institutions, whose meetings were about to be held, the Chinese Evangelisation Society had a peculiar claim upon the Christian public. China occupied about a third of the Globe; yet till within a few years little or nothing had been done towards spreading the Gospel in that empire. The

Edinburgh Review, Jan., 1854, p. 156.

present remarkable movement going on in China gave the Society an interest and importance which it might otherwise not possess. Formerly Missionaries were precluded from entering the empire; but at present the door was opened, and the Christians of England were imperatively called-upon to enter the field, and promulgate the Gospel of Christ to the millions of Chinese who, but for their exertions, might remain in a state of darkness and degradation. The Society was thoroughly unsectarian in its character, and the agency it employed was the best calculated to achieve the results at which it aimed. The medical element which the Society had recognised and acted upon was in the highest degree useful, and was indeed similar to that which the Lord Himself adopted when He was on Earth. Considering the importance of the Society's work, its income, instead of being only £2,000, ought to be at least £20,000, every shilling of which would be required to carry-out the plans which the institution has in view. The great want, however, as was the case with all other Societies, was that of Missionary agents to go into the dark corners of the Earth. This want could only be met by Christians "praying the Lord of the harvest that He would send forth labourers into His harvest." But for the remissness of Christians in this respect he believed there would be an abundance of labourers for the work; and this fact, he hoped, would stimulate them to be more and more earnest in their appeals to the Throne of Grace for the Divine blessing on their operations in foreign lands. (Applause.)

Mr. Bird, the Secretary, then read the Report. It commenced with an acknowledgement of gratitude to God for the success of the past year. Since the last annual meeting, 3 new Missionaries had been engaged, 2 of whom had already left England for the scene of their intended labours, and the third (Mr. Parker) would sail in a few days for Shanghai. In addition to European agents 6 *colporteurs*, selected by Mr. Lobshaid, were employed in distributing the Scriptures and tracts; and in many places they had been kindly received. The Society had also assisted the Rev. I. J. Roberts to prosecute his labours. He had received an invitation from the rebel Chief to preach the Gospel to his soldiers; but after two attempts to reach the camp he was obliged to desist. In his last report he stated that he had distributed 6,920 copies of the Scriptures and religious tracts. Before the end of the year the Society hoped to be able to print the entire Scriptures in Chinese (Gutzlaff's version). Instructions to that effect had been sent out to China; and, in the mean time, 10,000 copies of the Psalms were to be printed. The funds received during the past year exhibited a remarkable increase, amounting to £1,796 9s. 7d., or upwards of £1,000 more than the sum received in the previous year. The expenditure amounted to £1,727 6s. 1½d.; and the balance in hand, to £333 6s. 1½d.

The Hon. and Rev. BAPTIST NOEL moved:—

"That, as the Society is evangelical and unsectarian in its basis, and as both harmony and unanimity have hitherto prevailed in the Board of Management, and no practical difficulty has been experienced from the combination of various denominations in carrying-out its plans, this meeting cordially

recommends the Society to the confidence of the friends of Missions."

The events, he said, now passing in China were calling the attention of all persons to that country. Not long ago it was inaccessible to Protestant effort, and many prayers were put-up that its despotic rulers would permit Christians to land upon its shores, and endeavour to evangelise its people. But they dreaded intercourse with Europeans, and did all they could to exclude them. Attempts were then made to establish Missions for the benefit of Chinese emigrants, of whom there were about 700,000 in neighbouring countries. The London Missionary Society began the work, and had Missionaries at Singapore, along the coast of Malacca and at Java, where they had access to the Chinese who through poverty or other circumstances had left their own country. Thus the language was learned, a dictionary compiled and the translation of the Scriptures effected. Meanwhile political events were transpiring which very much changed the aspect of the country. Englishmen for the sake of amassing great wealth forced upon the people the abominable opium-trade, by which means they poisoned, demoralised and murdered the people by tens of thousands. After the drug had been prohibited by law, it would in all probability not have been cultivated unless the trade had been forced upon the Chinese by Englishmen. He knew no trade more detestable than that, except the trade which other Europeans, calling themselves Christians, had carried on along the coast of Africa, where they bought men and women, flesh and muscle and mind, and sold in return guns and implements of warfare to take more slaves. Yet out of that very trade beneficial results were produced. The Chinese Government could not defend their coasts from smuggling, and they lighted on the noble expedient of making the innocent suffer for the guilty; they seized British merchants and the representative of Her Majesty, put them in prison and declared that, if they did not take care that all the opium was given up, they should be starved to death. The English representative was obliged to guarantee the delivering up of the opium, and a million and a half of money was paid to the opium-traders in order to comply with the contract. Our Government, justly considering this breach of the law of nations as a *casus belli*, demanded from China the repayment of the money; and the war which ensued in consequence of that demand led to the opening of 5 consular cities, and the cession of an important island to the British Crown. The Government, however, culpably omitted to stipulate, as they might have done, for the protection of Missionaries in China, that liberty being subsequently obtained by a French Ambassador, a Roman Catholic and an American representative. The result was that little churches were formed at Hong-Kong, Shanghai, Amoy, Canton and Macao, and it was hoped that some of the Christians, thus assembled, would find their way into the interior of the country, and carry the Gospel with them. By this time Gutzlaff had completed his translation of the Scriptures. At this very period, Englishmen and Americans being entirely ignorant of the matter, there arose in the province of Quang-si, the most remote province, 2,000 miles from Peking, a Chief who stirred up the mountaineers to insurrection against the Tartar Government. The insurgents gather-

ed force; they were everywhere iconoclasts, breaking down all images wherever they went. The result of the insurrection was pretty well known, and there seemed but little doubt of Pekin falling into the hands of the new Chief. But, whatever might be the result of the coming struggle, which he believed would be the decisive one, all the Empire south of Yellow River, larger than France, England and Germany, was lost to the Tartar dynasty for ever. There was nothing, then, to hinder British Christians from acting at once on China. The insurgents recognized the Bible as a Divine book, worshiped one God, called themselves followers of Jesus Christ, and were exceedingly moral in their conduct. They had already published 4 books of the Bible, which were distributed in the camp and throughout the Empire. It would then be a culpable disregard of the Divine will to leave such a people and such a movement overlooked. The present Society was making the experiment of a Missionary enterprise, conducted by Christians of different denominations; and it was a most interesting experiment, especially to those who desired as much Christian union as possible. Such a union in China was of the highest importance, for the inhabitants of the country were disposed to intolerance; and, but for the exhibition of the greatest degree of toleration among Christians, they might, even with their new creed, retain much of their bigotry and exclusiveness. It might be said that the experiment would possibly fail; it was for English Christians to say that it should not fail. If they thoroughly examined and approved the principle, and then loudly proclaimed it, it would find its echo in the consciences of all who loved the Saviour, and would gain as much ground as its advocates ever predicted or desired. (Applause.)

The Rev. Wm. ARTHUR seconded the Motion. He dwelt on the importance of the exhibition of Christian union among the Missionaries of different denominations in foreign lands. He believed that more good would be done by such an exhibition than by the Missionaries occupying entirely different districts, and never interfering with each other's labours. Nothing, therefore, could be more admirable than a Society constituted like the present, sending out now an Episcopalian, now a Baptist, and now a Methodist, any man and every man who would go and preach Christ to the heathen. A Mission to China was of the highest importance. Some remnants of heathenism were still clinging to those who there professed Christianity; and, if the Church of Rome exerted much influence on the country, she would, as of old, confirm rather than repress whatever tendencies to heathenism she might find in the people. To the Protestantism of England, therefore, the Society appealed for aid to carry—on the glorious enterprise, and he believed that it would not appeal in vain. (Applause.)

The Rev. Dr. HAMILTON next addressed the meeting. He said that the great obstacle to evangelisation in China had always appeared to him to be the singularly stagnant condition in which the Chinese mind had remained for so many ages. The people seemed utterly imperturbable. Some mesmerising process had apparently come over them; they were like Solons asleep, scholars in a trance, somnabulist sages, men moving in a mystery. Recent events, how-

ever, had shown how a lethargic people might be aroused, and a whole population put into an attitude of readiness for receiving new doctrines and a new religion. Many indications had already been afforded of the great power and talent possessed by the Chinese; giving bright hopes that, when the long hybernation, in which they had lain, was over and past, they would exhibit a moral and intellectual strength, of which few had believed them capable. As an instance of this, he mentioned that our educational institute had been established at Hong-Kong, and that out of the first 6 pupils, taken at random, of 4 a distinct account could at present be given. One of them was an interpreter at Washington for the Government of the United States; another was an enterprising man, having pushed his fortune at the gold diggings, and by recent exertions secured the extension to Chinese diggers of rights of which they had long been deprived; another was a student in Edinburgh University, who had obtained prizes for Latin, Greek, and Botany; and a fourth was in a college in the United States, and had actually obtained a prize for English composition, having beaten all the English-speaking competitors. (Applause.) He commended the Society to the suffrages and the prayers of Christians and especially of all well-wishers to China.—*London Patriot.*

LONDON CITY MISSION.

It has often been said that London contains the best and the worst of everything. We have a striking illustration of this when we contemplate the deep degradation of its wretched masses, and the earnest energy that is at work to raise them from their dungeon-darkness to the daylight of a Gospel hope. It is in the doings of the London City Mission, as they are reported to the annual meeting that assembles, with eager interest, in the great metropolis in May, that we see this picture realized. The Report of the past year shows how busy sin and Satan still are in that mighty city; but it gladdens us by proving that the soldiers of Christ are manfully and successfully fighting against these adversaries. Let us listen to some of the statements made in the Report. It opens with the statement,—

"That, notwithstanding the great increase in the number of the Society's agents, not more than one-half of the poor of London had as yet been brought within the sphere of its operations; that many of the most deplorable and debased districts were still unvisited by any missionary, and that there were many families who were as ignorant of Christ and His salvation as the pagans; that one-seventh of the poor of London still professed the superstition of Popery; that not more than six out of every hundred attend public worship of any kind; that one family in six were without a Bible; and that the shops open for trade on the Lord's day were as numerous as those which were closed. Of the number of adults dying," the Report stated that "more than one-fourth received no other Christian visitation than that of the Mission. The number of visits made by the Society's missionaries during the year was 1,439,313, being 199,000 more than in the previous year. 122,772 visits had been paid to the sick and dying, portions of the Scriptures had been read 432,407 times. The number of families assigned to the care of each missionary was 500,—each family, on the average, numbering four persons. There were about 650,000 persons under the regular and systematic instruction of the missionaries, a number much larger than was under the regular public instruction of all the Clergymen and Ministers in the metropolis, in the churches and chapels at any Sunday service; and the 650,000 who were visited and instructed by the missionaries were almost whol-

ly a distinct class from any that were found in the churches and chapels on an ordinary Sunday." It is stated that "23,035 family meetings for prayer, and the exposition of God's Word, had been held by the missionaries during the year, and the persons who attended them were generally such as would not, in the first instance, be brought to the House of God. The attendance at these services varied from fifteen to a hundred. The Society had distributed in the course of the year 1,931,705 religious tracts, which, together with a library of entertaining books, supplied by the Religious Tract Society, had greatly aided the missionaries in their labour, and had done much in counteracting the pernicious influence of the cheap infidel and other irreligious and immoral publications." There had also been distributed during the year "6728 copies of the Holy Scriptures; 8853 children had been sent to ragged and other schools, through the intervention of the missionaries. 182 shops had been closed on the Sabbath; 569 drunkards had been reclaimed; and 307 families had been induced to commence the practice of family prayer. Many thousands of persons had given real evidence of conversion in their reformed lives; 676 of these had been admitted to the Lord's Table; 158 persons, who had departed from God, had been restored to church membership. An extensive system of visitation had been carried on in the workhouses, and amongst the military and the sailors in the east of London. Many of the soldiers who had gone out to the war had been supplied with religious books and tracts; and, in all, 13,268 of those publications had been distributed by the missionaries amongst the soldiers and sailors going abroad. Religious books, in their own language, had been distributed largely amongst the Chinese in London. Everywhere almost the missionaries were esteemed by the poor, and treated with respect even by the thieves in St. Giles."

How should the thought of all the ignorance and wickedness of these poor inmates of the lanes and alleys of London excite our gratitude for all the mercies, both temporal and spiritual, of our lot! But let us receive the warning to take heed lest, while many are, by the means of these humble earnest Bible readers, brought from the east and west, and north and south of the vast metropolis, and made to sit down as the children of God in glory, any of us who think ourselves the children of the kingdom should, when weighed in the balance, be found wanting, and so be thrust out,—lest when the storms of calamity, and disease, and death begin to beat upon our house, it should be found to be built only on a sandy foundation, and so should fall; and great should be the fall of it!

MAY ANNIVERSARIES.

(Correspondence of the *Toronto Globe*.)

LONDON, May 5th, 1854.

The May meetings have now fairly set in upon us. Since I last wrote, some 18 or 20 of these Anniversaries connected with the various Institutions, religious and benevolent, have been held in our midst. The Church Missionary Society had but a small meeting; hundreds of the seats in Exeter Hall were empty on the occasion. There was some good speaking, however, and the income of the year was reported as £125,000.—The British and Foreign Bible Society presented a splendid contrast in point of numbers as well as in most other respects; not an inch of room was unoccupied a full hour before the commencement of the meeting, and the crowd continued to its close. The receipts were £220,000. The Rev. J. A. James, and the Rev. T. Milne, lately from China, made by far the best speeches, all of which more or less turned upon the question of the Chinese Testament Fund. Mr. Milne seems to be very sanguine of the success of the "rebellion," and anticipates the happiest results in behalf of civilization and Christianity, should the insurgent chief be able to seat himself upon the Tartar's throne. The details of the Report showed that the receipts of the year ending March 31, 1854,

have far surpassed those of any former one, irrespective of the sums raised for special objects. The total receipts from the ordinary sources of income have amounted to £125,665 18s. 10d., being £16,505 8s. 2d. more than in the preceding year, and £8,225 9s. 7d. more than in any previous year. The receipts applicable to the general purposes of the Society have amounted to £59,656 8s. 8d., including £35,875 5s. 8d. from auxiliary Societies. The amount received for Bibles and Testaments is £66,009 10s. 2d., being an increase £11,436 11s. on this item alone. To the above items must be added the sum of £66,507 7s. 9d. subscribed to the Jubilee Fund, making a grand total of £222,659 5s. 10d. The issues for the year are as follow, From the depot at Home, £1,015,963; from the depots Abroad 351,565; total, 1,367,528 copies—being an increase of 198,734 over those of the last year. The total issues now amount to 27,938,631 copies. The expenditure of the year amounted to £119,257, 15s. 1d., being an increase on the total nett payments of £23,760 12s. 7d. The Society is under engagements to the extent of £87,279 13s. 11d.

The London City Mission also had a crowded meeting as usual. The Society, which employs above 300 Agents, is rapidly rising in the public esteem. Its increase for the last year reached the handsome sum of £27,483 14s. 9d., being an increase of £10,003 9s. 11d. on the income of the previous year. The number of visits by the Missionaries during the present year was 199,000 more than last year, and the whole number was 1,439,380. The committee recommended the holding of open-air meetings, which former experience had proved most successful. During the year the Society had distributed 1,931,705 tracts, which had produced beneficial effects. The distribution of them had kept many persons from the public houses, and made them know something at least of the Scriptures. Besides these a very great number of copies of the Scriptures had been distributed. The committee had by the missionaries reclaimed during the year 376, being an increase of 67 over the past year; and many persons had besides been induced to read and to attend to the voice of the Gospel. The Society had distributed many tracts to the soldiers and sailors who went to the East. The Society had sent two missionaries to Turkey to promote the religious improvement of our soldiers in the East.

The Protestant Alliance held its third annual meeting yesterday. Mr. Robert Seymour, the acute author of "Mornings among the Jesuits," made an excellent speech in illustration of the base and demoralizing practices of the Church and Priests of Rome. The Earl of Shaftesbury was also very effective, and Sir Culling Eardley not less so. The Alliance has been very active during the last year in the circulation of Protestant Literature, and the formation of local and foreign auxiliaries. On the subject of finance, the committee reported that subscriptions amounting to £521 had been promised towards the expenses of the travelling Secretary; that an adequate fund had been raised for the future maintenance of Francesco and Rosa Madiari; and that there had been a diminution in the receipts for the general fund of the Alliance, which amounted this year to about £700, and that there was a balance against the Society of about £200.

The Christian Instruction Society is also doing a most important work at a very trifling expense,—its operations being conducted chiefly by unpaid agencies. It has put into circulation during the year nearly 100,000 tracts; obtained for the Sabbath Schools 1,121 children; persuaded 570 persons to attend religious worship on the Sabbath day; administered relief to the distressed in 1,530 cases; some 40,000 families visited by 1,500 persons, and a large number of popular lectures delivered in various parts of the metropolis.

The Naval and Military Bible Society attracted an unusual number of people to its meeting this year, everything Naval and Military being the fashion just now. The Report stated that the British and Foreign Bible Society had offered the Committee pocket Testaments, that every soldier and sailor willing to receive them might be pre-

sented with a copy. The offer was thankfully accepted. Accordingly 30 vessels of the Black Sea fleet had been supplied with 4,230 Testaments; of the Baltic fleet 40 vessels had been furnished with 7,522 Testaments; 6,882 Testaments had been supplied to the non-commissioned officers and privates of 16 regiments. Many regiments had left before any steps could be taken for their supply, but these would receive the attention of the foreign agents of the British and Foreign Bible Society. Every facility had been given by the Lords of the Admiralty and the Chaplain-General to the forces; and the books to the Black Sea fleet were conveyed free of charge by the Peninsular and Oriental Steam Navigation Company. During the year 13,440 copies of the Scriptures had been put on board 82 of Her Majesty's ships and vessels of war; 8,530 copies had been supplied to the troops embarking for foreign service in the East, and 4,836 copies to the militia—making a total to the Naval and Military forces, including the Marines, of 26,974 copies. The receipts for the year amounted to £2,346 17s. 11d.

The Country Towns Mission was established 17 years ago with a view to the imparting of "Scriptural Instruction in unsectarian principles at the houses of the poor." Its operations for the past year are thus reported: 240,358 visits have been paid for this purpose, and the Scriptures read 181,283 times, and 39,324 of the visits paid to the sick and dying; and out of 1,677 individuals who had died 577 of them were visited for religious purposes by the missionaries only. 6,355 meetings have been held for the exposition of Scripture and prayer, with an average attendance of from 20 to 50; 1188 persons have become attendants at stated places of worship; 140 have become communicants, and 407 instances are given as hopeful conversions; 683 children have been sent to Day and 1181 to Sunday Schools. The income of the Society has been £5,662 15s. 8d., or an increase of £1011 4s. 11d. beyond that of the previous year.

The Sunday School Union held its meeting last night at Exeter Hall. Two full hours before the time for commencing every seat was occupied, and many hundreds were afterwards crammed in and forced to occupy very singular and uncomfortable places. The chief speaker—a man of much originality and power—the Rev. W. Haycroft, of Bristol, (Baptist), occupied himself mainly in the most unwarrantable abuse of Mr. Charles Dickens and Mr. Thackeray, whose writings he pronounced to have been written with a view to bring contempt upon Christianity—especial reference was made to the character of Mrs. Jelleby—which he pronounced a foul calumny upon the philanthropic ladies of England. This Union has been raising some £5,000 to erect premises for the better carrying-on of its objects. Its ordinary benevolent income is about £4,000 a year.

At the meeting of the Metropolitan Training Institution it was stated that 34 new students had been added as Queen's scholars, and 3 had received exhibitions of £10 from the Church of England Education Society. At the annual examination in December last 39 students had offered themselves as candidates for certificates of merit, of whom 21 had been successful. The receipts for the year had been £4,271 18s. 6d., which, with the previous balance of £624 16s. 11d., made a sum of £4,896 15s. 8d.

One of the most interesting of all the meetings held during the week partook of a valedictory character, and was occasioned by the retirement of the Rev. Dr. Leifchild, now in his 74th year. In the evening a public dinner on the most sumptuous scale was given to the most venerable Doctor at the Freemasons' Tavern. A testimonial has been subscribed for him to the amount of nearly £3,000. Perhaps the New York Observer will copy this paragraph; for I lately noticed an elaborate statement in its columns that Dr. Leifchild was dead and buried.

As might be supposed, the war has supplied a very fertile topic for many of the speakers at the present meetings. There has not been a single occasion, I believe, on which it has not been introduced in some shape or other; and hardly a

word has been uttered against it either on political or religious grounds.

RESULTS OF THE RELIGIOUS ANNI-VERSARIES, 1854.

In a separate sheet the "Christian Times" furnishes a tabulated statement of the income, expenditure, &c., of ninety-three religious and benevolent Societies for the past year. The summary is as follows:—

	Income.			Expenditure.		
	£	s.	d.	£	s.	d.
Bible Societies (4).....	230,615	16	2	126,979	4	0
Missions to the Heathen, Jews, Continent, and Colonies (12)	544,006	13	6	520,077	6	4
Irish Missions (3).....	42,147	5	0	42,495	12	4
Home Missions and Societies for building churches and chapels (18)	158,694	6	11	154,714	9	1
Educational Societies (14)	78,512	7	3	66,181	0	9
Benevolent Societies (30)	135,327	10	6	141,865	0	1
Miscellaneous (12).....	67,340	18	7	65,123	12	2
	£1,256,644	17	11	£1,117,436	4	9

The Bible Society has issued 1,367,528 copies of the Scriptures during the year, and 27,938,631 since its formation. The Church Missionary Society employs 176 English and foreign clergymen, and 1,661 native catechists; they have 17,124 communicants. The Wesleyan Missionary Society has 507 missionaries, 703 other paid agents, 8,779 unpaid agents, and 110,228 Church members. The London Missionary Society has 167 missionaries, and 600 native agents; and the Baptist Society employs 42 missionaries, 120 native preachers, and has 4,956 members.

The London City Mission employs 327 missionaries, who have paid 1,439,318 visits to the poor of London during the year; and the Ragged-school Union has 129 schools, with 280 paid teachers; 13,000 children in Sabbath-schools, 9,000 in week-day schools, and 6,440 at evening-schools.

PITCAIRN'S ISLAND.

We have had the opportunity of hearing, through the most direct channel, that the Box which some kind Christian friends in Scotland, interested in the islanders on Pitcairn, sent out to them some time ago, has arrived in safety. Everything in it was in good order, and much valued by the people. It is pleasing to know, that the Box supplied Bibles and Prayer Books in numbers more than sufficient to secure one for every person now on the island.

The poor people were much pleased with the telescopes, which, up to the time of our informant's departure, were the best they had. The spectacles, also, were of much use to the old people. The sewing materials, writing and school implements, were very acceptable. And more than one copy of the *Pilgrim's Progress* were seen, and evidently proved how popular the beautiful allegory of John Bunyan was among the reading portion of the people.

We again beg the prayers of all the children of God among our readers on behalf of the church on Pitcairn's Island.

The recent ordination and arrival among them, as their Minister, of Mr. Nobbs, formerly their teacher, begins a new era, and is quite an important crisis in the history of the community there. Let us pray that it may please God to pour His grace upon their minister. May God replenish

him so with the truth of the Divine doctrine, and adorn him with innocency of life, that, both by word and good example, he may faithfully serve the Lord in his office, to the glory of the name of God, and the edification of the people committed to him as his flock!—*Juvenile Record of Church of Scotland.*

CHINA.

The earnest Christian offers up to God the daily prayer, "Thy Kingdom come"; and, deeply impressed with the conviction that the coming of the Kingdom will bring glory to God in the highest, peace on earth and good-will to man, he looks around with solicitude and hope for every sign which may indicate that the day of our redemption is drawing nigh. On many portions of the missionary field signs of the coming day are discoverable. Dimly they are seen—in some cases doubtfully; yet ultimate success is certain, because "the Kingdoms belong unto Christ, who is the Governor among the nations; and He shall see of the travail of His soul and shall be satisfied." For some time past those who wait for the coming of His Kingdom have had their attention earnestly deserted to the vast empire of China. The subjoined letter of the Bishop of Victoria, than whom we can have no better authority, will bepersused with mingled emotions of satisfaction and fear. Much, very much, has evidently been accomplished, and within a very short time. But it is painfully evident that the true type of Christianity has not yet been apprehended by these politico-religious revolutionists. What wonder! They have taken their ideas of Christianity from "THE BOOK," and they have wrongly interpreted the Book, or rather the portions of it that have been put into their hands, according to their previous habits of perverted thought. The idolater, in the earliest stage of his converted life, has not understood the divine standard of our common faith as the enlightened Christian does. It is needless to debate the question which has been started by a London Journal, "Whether Bibles without Teachers can make Christians," because the method of making Christians ordained by God includes both agencies, and there can be little hope of the orthodoxy of the Chinese until they are presented with a true reflexion of it from Christian minds. Their language, their habits of thinking, the whole frame-work of their society must undergo a radical transformation, before they can receive the Kingdom of God even in the pureness of the letter. This transformation, however, is manifestly in progress. And, if the Churches of evangelical Christendom, if the missionary associations of Britain and America, shall be awakened to a right sense of their duty, and send among the teeming millions of this wonderful people missionaries who shall be qualified to train native missionaries to preach the unsearchable riches of Christ, we may see the rising-up of a better order of things in China,

and within a much shorter time than was required among nations now deemed the most enlightened in the Christian world. Why should we wonder that Christianity has not been received in its purity and grandeur by minds so recently recovered from the debasements of idolatry? Why should we despair because the political leader is trying to convert a revolution, in the main religious, into an auxiliary to his ambitious projects? Is it not extravagant to look for the full purifying influence of the Gospel from men who have not yet fully received it, engaged too in all the turmoil of a revolutionary contest? Let us gratefully hail the dawn: though it be darkened with clouds, it is the harbinger of day.

From the London Record, Sept. 21st.

PRESENT PHASE OF THE INSURRECTION. CHARACTER OF THE INSURGENT LEADERS. MISCHIEVOUS EFFECT OF THE OPIUM TRAFFIC IN DETERRING FROM INTERCOURSE WITH EUROPEANS.—URGENT NEED OF MISSIONARIES TO ENTER THE INSURGENT CAMPS, ETC. ETC.

We have much satisfaction in publishing the following extracts of a letter from the Bishop of Victoria. Truly the call on the Christian Church to aim at controlling the religious movement in this vast empire is loud and urgent:—

The recent visit of the United States' Commissioner to Nankin, and the view obtained of the more recent developments of the Tae-ping movement, will have furnished topics for various and, it may be, apposite comments and criticisms to the public press. I have not failed to notice the unfair and prejudiced views propagated from the first by a portion of the press in reference to the Insurgent leaders; and I am anxious that my friends in England should know that there is at least one individual in China who does not see ground for despondency in the recent tidings from Nankin. They are just of the kind for which I have been myself prepared. No impatience and no unreasonableness must be shown in expecting a body of men like the insurgent leaders, surrounded by difficulty, and pursuing their course through unexampled disadvantages, in the absence of foreign teachers, to rise at once above the associations and habits of their former heathenism ere they have fully emerged into the light of the Gospel. There is cause for anxiety, but not for despair; there are grounds for ardently longing and praying for an opening by which Protestant missionaries may be enabled to visit and instruct these imperfectly enlightened men. But, because our former surmises respecting the probable existence of two classes of men among the leaders are now confirmed, and we at length learn that one of the princes, Yang, the Eastern King, (to whose suspicious proceedings both Dr. Medhurst and myself called public attention by name some months ago) has been assuming titles, which, if he had known more of Christianity, would stamp him at once as a blasphemous pretender—I think it both premature and unjust on this account to visit the whole movement and its chief leader, Tae-ping-wang, with one sweeping condemnation, and to pronounce it a mere masterpiece of Satanic device. Ten years have elapsed since

my first arrival in China; and, when I contrast the present prospects with things as they then were, I can hardly give adequate expression to the hopefulness which appears to me to preponderate over every other aspect which this movement bears.

Is it nothing that the deadly moral and intellectual slumbers of five-and-twenty centuries have been broken in upon; that the stagnant mind of Confucianism is at length aroused; and that a voice, and that, too, a voice from a claimant of the Imperial throne, has gone through the length and breadth of the land, proclaiming the unity and exalted attributes of the God of patriarchal tradition, the mission and atonement of the Son, and the sanctifying power of the Holy Ghost? Is it nothing that Buddhist idolatry is being subverted, and the broken images from the idol temples float as useless lumber and drifting wreck upon the waters of the Yangtze-keang? Is it nothing that opium, the curse of China, is banished from the camp, and the use of its pernicious fumes interdicted on pain of death to the people? Is it nothing that lust, intemperance and gambling have been banished from the soldiery, and the Insurgent army presents the novel spectacle of an orderly and religious multitude? Is it nothing that the Sabbath is observed, and that the "Ten Commandments" are proclaimed as the rule of daily life? Is it nothing that forms of daily prayer, such as even more matured Christians might consistently employ, are memorized and repeated by every individual in the congregated host? Is it nothing that the outlines of Christianity, shorn from all the appendages of Romish Mariolatry and Saint worship, have been presented to the view of the whole nation? And, lastly, is it nothing (and of all these facts there is ample proof) that the Holy Scriptures are in the course of publication; and that the Word of God, without note or comment, in the language of the people, and completed at least as far as the Book of Joshua in the Old Testament, and with at least the Gospel of St. Matthew in the New, is given forth to the nation with the Imperial seal and imprimatur of Tae-ping-wang himself, as the revelation of God to mankind? The presence of such a vital and vitalizing element of Truth as the free circulation of the Holy Scriptures will assuredly, in answer to the prayers now ascending before the Throne of God from His people in the far East and the distant West, neutralize, correct and purify all those points which, in their present abnormal condition, without pastors or well-qualified teachers, may be erroneous in the views or censurable in the practice of the chief of the Tae-ping dynasty.

But it seems as if some persons through an excessive fear and caution could not take a large and comprehensive view of this mingled and extraordinary spectacle. I suppose there are very few persons who would be willing to encourage the thought for a moment that the Christian patriots, or reformers, or rebels, or whatever name they may be called by, are a body of spiritually-minded disciples of the Cross in the strong sense which would attach to those terms in the mind of a British Christian. But I do think we have full reason for believing the more prominent actors in this movement to have been actuated—at the commencement at least—by religious sincerity and a thorough reception of Christianity as far as their imperfect means of instruction have enabled

them to deduce the main truths of the Gospel for themselves. I will briefly reply to some of the more ostensible points of objection which have been suggested against the more favourable view of their character and aims.

I. It is said that the Insurgent leaders are a body of *ambitious deceivers and hypocritical adventurers*, using Christianity as a mere road to empire, and the means of self-advancement. The only answer that can be made to so vague an assertion is by placing the following alternative before every impartial judge, by which it will appear that we cannot escape from the admission of a wide-spread profession of Christianity among the insurgents. EITHER the chiefs themselves, as a body, must be actuated by sincerity in making a profession of Christianity so prominent a feature in their course—an admission of no slight value in their favour, when we remember the national prejudice against everything which savours of a foreign origin; or there must have been such a genial sincerity of Christian profession among the multitude as rendered it not only safe but politic in the leaders, though themselves insincere, to take advantage of this popular belief in favour of Christianity, and to proclaim themselves as the reformers of the national religion. I leave it to objectors to choose between these two theories. For myself, I think it admits of no reasonable doubt that the leaders (and especially Hung-sew-teeuen, the chief or titular Tae-ping-wang) were men in earnest sincerity believing in Christianity, seeking to conform their lives to its precepts, and led by the course of events, and in the absence of Christian counsellors habituated to the higher maxims of Western Christian countries, to strike out a peculiar path for themselves; and, first as refugees from the persecuting mandarins, and afterwards as flushed with incipient victory, to propose to themselves the novel and difficult work of emancipators of their country from a foreign Tartar yoke, and the subverters of the idolatry and superstitions of Buddh.

II. But I can conceive a person, who has hitherto taken the more hopeful view, being greatly shocked and scandalized by the recent tidings from Nankin respecting the assumption by Yang, the Eastern King, of the title *Shing-shin-fung*—the “Holy Spiritual Wind,” the terms employed by Dr. Morrison for the “Holy Ghost.” This fact shows the extreme importance of missionaries visiting the Insurgent body as early as possible, and leads us to regret that the various past efforts of individual missionaries to penetrate through the Imperialist blockading-flotilla off Chin-keang-foo should have been unsuccessful. But this is only one of the natural effects of the long and continued absence of foreign teachers, and also (it may be suggested with all due respect) of the imperfect character of former translations of the Holy Scriptures. Respecting this fact I notice:—

1. There is a fair presumption that Tea-ping-wang himself is either ignorant of or opposed to this assumption of his subordinate Yang. In the Doxology to the Trinity, in which this recent interpolation has been made of Yang's name as the “Holy Spiritual Wind,” there is also an ascription of praise to the other subordinate princes or kings, but *Tae-ping-wang's own name is omitted in the enumeration of praise*. And yet he was alive in Nankin, and probably unaware of the

freak of his subordinate, who may be an occasion of trouble to Tae-ping-wang himself, as well as to foreign missionaries.

2. The published account of an American visitor on board the *Susqueanha* states, that at Nankin the uniform testimony of the people was that no religious worship was paid to Tae-ping-wang, much less to his subordinate Yang; that “the Heavenly Father,” and Jesus, “the Heavenly Elder Brother,” were alone worshipped; and that the people were unable to give any explanation, and seemed themselves to have no perception of the meaning of this new title.

3. The most important point, however, in their favour is that the terms *Shing-ling*—the “Holy Spirit or Intelligence,” applied by some of the early Protestant translators, and found also in the Insurgent books in the same application, as *Shing-shin-fung*, to the third Person of the Trinity—are a title not uncommonly applied in Chinese writings to Chinese monarchs. I have seen the terms *Shing-ling* (Holy Spirit or Intelligence) in two instances so applied to the Chinese Emperor in Government proclamations. Wishing to satisfy myself on this point, I wrote to the Rev. Dr. Legge, of the London Missionary Society, in Hong-kong a few days since on this subject, and in reply he states:—“*Shing-ling* is a phrase very commonly applied to deceased emperors in the sense of ‘sacred efficacy,’ ‘sacred intelligence.’ I have seen it applied also to a living emperor, and will endeavour to lay my hand on some passages where it is so. My teacher says—‘It may be applied to a living sovereign, flattering him.’”

May not some explanation, therefore, be found for this absurd assumption in the ignorant ambition of a less favourable specimen of the Insurgents, and not in any blasphemous irreverence?

III. The symptoms of *hauteur and reserve* which have been remarked in their demeanour towards the British, French and American Plenipotentiaries during their successive visits to Nankin, and the *claims of universal supremacy* said to be then made by the high officers of Tae-ping-wang's Court, are capable of receiving many explanations short of a determination to persevere in the unfriendly and exclusive policy of the Manchow Tartars. We must not expect the Chinese, even in their best estate, to be at once exempt from the conceit and ignorance which have always prevailed in China respecting foreign nations. The Emperor of China has always been called *Teen-tze*, “the Son of Heaven,” and his flatterers have always held high language respecting the *divine right of kings* and the Emperor of China being delegated and favoured by Heaven to rule the empire. If such absurd claims are made again by Chinese emperors, such claims must be reprov'd and resisted; but it must be borne in mind that the Insurgent leaders are ignorant of foreign geography, and are in possession, apparently, of only the *religious books of foreigners*. A kindly indulgence is the more dignified course to be pursued by the powerful rulers of the West towards a race yet in the infancy of geographical knowledge. As long as such titles and pretensions exist on paper, only little weight needs be attached to them. I do not know in what respect the Tae-ping leaders have disappointed expectations on this point, not having heard yet the offensive terms in which such preposterous claims of supremacy are made; but, probably, in some of the

titles of Western monarchs (at least so say some of the Chinese youths who have been educated in Europe) there may be found terms which to a Christian Chinese appear at first sight equally as strange as most of the complimentary titles of Chinese monarchs.

In respect to their unwillingness to treat with foreign ambassadors, the reply made to the Rev. Dr. Taylor a year ago must be borne in mind, viz., that they were now too much engrossed in the struggle for empire to attend to these matters, and that the “foreign brethren” had better defer their visits till the contest was over. But there are three other reasons which sufficiently account for this unwillingness:—

1. Foreign plenipotentiaries have been seen exchanging salutes and compliments with the Imperialist Admiral; and an uncertainty prevails in the Insurgents' minds regarding the ultimate proceedings of foreign nations in the struggle.

2. *Opium is interdicted* under pain of death to the Insurgent army; but they behold the flags of foreign Christian nations employed in protecting opium-smuggling vessels. How can the fact of such direct *connexion with the opium-traffic* operate otherwise than as a prejudice against foreign nations generally?

3. The leaders, too, being from the neighbourhood of Canton, doubtless know the immediate occasion of the late war between China and Britain; and the misfortunes of Commissioner Lin operate as a warning to deter them from incurring the possibility of any misunderstanding with the foreign abettors of the opium-traffic.

While the Anglo-Indian Government raises three millions sterling of annual revenue from opium, principally, if not entirely, sent to China, to be smuggled into the country in violation of the Imperial tariff, let it not be supposed that the Insurgent leaders have not reasons for wishing to avoid the present risk of any diplomatic altercation with foreign Powers. Their unwillingness is doubtless a source of inconvenience and of disappointment to us, and of positive loss to themselves; but there is at present no help for it, while there is much also in our past dealings with China which accounts for and justifies such shyness and reserve at the outset. Under able European administrators, pursuing a just and enlightened policy in their diplomatic intercourse with the Chinese *de facto* Government, which to all appearance must e

the government of Tae-pi

the present difficulty may be expected to be of no long continuance. In their idea of foreign nations the Chinese have ever been in an infantine state of mind, and we must not expect all at once that they will grow up into a full appreciation of international rights and the laws which regulate the intercourse between the various friendly Powers of Christendom.

The chief ground of anxiety which I perceive is the danger lest a man of Yang's activity and unscrupulous ambition should hereafter supplant Tea-ping-wang in his control of the movement. There are confessedly elements of danger, causes for anxiety, and a loud call to earnest prayer, in everything which we hear of the perilous circumstances in which this body of partially enlightened men are placed. Let me not be misunderstood on this point. I am no advocate of hero-worship, nor do I point to Tae-ping-wang as other than one who seems wonderfully raised up by Providence for a peculiar and mighty work the downfall of

idolatry in China. We have reason to believe that he set forth on his undertaking sincere in his belief in Christianity, and ardently pursuing the work of religious proselytism. He may yet disappoint us in the higher objects of the movement. He may fall a victim before the lust of empire, or of vain-glory, or of any other of the various forms of temptation with which, we may be assured, he will be assailed by him who invariably sows tares among the wheat. But, even if worse counsels prevail and the gold become dim, and fanaticism, ambition, and hypocrisy corrupt and mar the work, blasting the buds of early promise and crushing the more hopeful elements of good; yet I doubt not even in this, to my mind, unlikely result, there will be enough to survive, which will be the beginning of a glorious era in Chinese history. The prestige of Buddhism will have passed away; myriads of copies of the Word of God will have been circulated through the land; and a general knowledge of the more prominent truths of Christianity will have pervaded the length and breadth of the empire too widely diffused for us to fear the power of any general persecution to arrest the progress of the Truth. Feeling deeply these considerations, looking to the million of New Testaments to be distributed by British Christians in this land, and convinced that our issue almost immediately of our own Liturgy will also contribute its blessed portion of wholesome influence, I will not despond at present appearances, nor despair of the Christian commonwealth, the extension of the kingdom of our Lord and Saviour Jesus Christ.

Postscript,--July 22, 1854.--Since the above was written I regret to state that additional intelligence has reached us from Shanghai of the increasingly unfavourable aspect of matters at Nankin. Yang-sew-tsing, the Eastern King, is giving forth new and most blasphemous accounts of personal revelations from the Deity, and, unless something occur to remove him from the scene, his influence may lead to the most deplorable results. He appears to be aiming at the supreme control; and the chief of the insurrection, Hung-sew-tsuen, seems either unable to restrain him, or has his attention diverted from the religious to the military and political part of the movement. The British steamers, the *Styx* and the *Rattler*, were unable to obtain interviews with the chiefs; and there is at present little hope of foreign missionaries gaining access to a body of men who stand in need of such an influence to guide and control them in their present spiritual dangers. It is difficult to account for the diminished friendliness towards foreigners now perceptible at Nankin; unless it be the recklessness with which British and American sailors have served as volunteers in fighting for the Imperialists off Chin-keang-foo, and their dread of a collision with foreigners on the opium question. The Insurgents evinced a far more friendly spirit during the visit of the *Hermes* in May, 1853.

It is a melancholy and disappointing spectacle to witness a body of men, possessing so much that was hopeful among them, gradually deteriorating through the want of intercourse with missionaries. A year and a quarter has elapsed since the religious element in the revolution was first authenticated. We must not be too severe in judging men so disadvantageously circumstanced; but it is impossible to exculpate Yang, the Eastern King, from blasphemous assumptions, and not to entertain the fear that the original chief

of the insurrection is letting the reins of supreme power slip from his hands. While placing the worst possible view thus prominently forward, I cannot but repeat my confident hope that with the publication of the *Chinese Scriptures still carried on at Nankin* God will overrule even this to the spread of His own Gospel in China; and, though we would desire to see the course of His own Word free from these hindrances, yet it is our duty to commit the result in prayer to Him, and to say "Not our will, but Thine, O Lord, be done."

[We have received a letter from the Rev. W. Welton, missionary of the Church Missionary Society at Foo-Choo-Foo, which strongly corroborates the views of the Bishop, as set forth in the foregoing, on the evils of the opium-trade. We hope to see a revival of the movement against that iniquitous traffic.—Ed.]

UNION AMONG PRESBYTERIANS.

In a previous number of the "Messenger" we called attention to the efforts that are being made in different quarters to promote union between the various sections of evangelical Presbyterians. We are sure that to such efforts every sincere Christian, every Presbyterian, will heartily bid God speed. It is humbling to think that, among all the evangelical denominations in Christendom, Presbyterians are broken-up into a greater number of sections than almost any other; and these sections are often practically more estranged from each other than they are from other denominations differing widely from them in doctrine and discipline. We have sometimes thought that in such cases "the likings of the unlike" were somewhat unaccountable. Here in England in our own Church fraternal feelings have been manifested, pulpits have been exchanged with Independents, Wesleyans, and Baptists, while with other Presbyterians were remain as far aloof as if, instead of being one in doctrine and discipline, we were separated by a gulf as wide as that which exists between us and Popery or Socinianism.

Our object in returning to this subject is not to show in what way or on what terms a union can be effected, or if it can safely be effected at all, but more especially to acquaint our readers with what is being said and done in this matter by Presbyterians in different parts of the World.

In January last we find that the established Presbytery of Melbourne had the subject brought before them by the Rev. L. Hetherington, when the following Resolutions were adopted:—

"1. That this Presbytery, deploring the existing divisions in the Presbyterian community of the colony, and recognising the benefits which the restoration of union in that community would confer, and their own obligations to seek it by all competent means, do resolve to take measures to promote so desirable an object.

"2. That with this view a Committee be appointed to ascertain, by correspondence and conference with the other Presbyterian bodies in the colony, how far they on their part are disposed for union, and on what terms they would agree to it. The said Committee to report to the Presbytery at its next Meeting."

In support of these Resolutions Mr. H. dwelt at length on the desirableness of the proposed union, and, in proof of its practicability, read a letter from the Attorney-General, to whom, on behalf of the Presbytery, he had appealed for counsel on the several legal points involved, and also referred to interviews he had had with ministers of the other Presbyterian bodies.

The Synod of the Free Church was held at Melbourne, a few days later than the above, in a Report of which we find that Dr. Cairns submitted a document from a Committee of the Presbytery of Melbourne, in connexion with the Established Church of Scotland, requesting the Free Church to appoint a Committee to confer with them in reference to union; when, after due deliberation, they resolved to appoint a Committee

for that purpose, and report to next Meeting of Synod.

At a subsequent diet we are informed that the Synod proceeded to take up a communication from the United Presbyterian Synod, on the subject of union with the Free Church, which being read, the different members expressed their sense of the great importance of the subject, and the desirableness of the object aimed at; and it was resolved that the Moderator should be instructed to express to the Synod of the United Presbyterian Church the great importance which they attach to the union of the Presbyterian body in this colony; and to request information, especially with reference to their standards and course of education for the ministry; and to forward a copy of the Acts of the Synod.—*Eng, Presbyt.*

☞ We beg to notify that Messrs. A. H. Armour & Co., Toronto, will supply the "Edinburgh Christian Magazine" for 1854, at 6s. 3d. per annum. We have frequently selected extracts from this periodical for the columns of the *Presbyterian*, and embrace this opportunity of warmly recommending it to our readers.

SUBSCRIPTIONS RECEIVED SINCE OUR LAST PUBLICATION.

James Lang, Chateauguay,	1854,	0	2	6
John Anderson, Kingston,	1854,	0	2	6
F. A. Harper, do	1854,	0	2	6
Wm. Ireland, do	1854,	0	2	6
Mrs. H. McDonald, do	1854,	0	2	6
Major Logie, do	1854,	0	2	6
Allan McPherson, do	1854,	0	2	6
Rev. Wm. Johnson, Saltfleet,	1855,	0	2	6
Peter Reid, do	1855,	0	2	6
Hugh Borthwick, Kingston,	1853-4,	0	5	0
N. P. Stromberg, Belfast, P. E. I.	1854-5,	0	5	0
Rev. John Macmurchy, Eldon,	1854,	1	15	0
Malcolm Malloy, Kingston,	1853-4	0	5	0
Miss Wilson, Toronto,	1854,	0	2	6
Hugh McNeil, do.	1851-2,	0	5	0
James Paterson, Streetsville	1850-1	0	10	0
2-3-		0	10	0
S. W. Rogerson, Toronto,	1854,	0	2	6
Andrew Jamieson, Vaughan,	1854,	0	2	6

University of Queen's College, KINGSTON, C. W.

MEDICAL DEPARTMENT.

Session 1854-'55.

THE LECTURES will commence on the FIRST MONDAY IN NOVEMBER.

Clinical Medicine and Surgery:

JAMES SAMPSON, M. D.

Anatomy and Physiology:

JOHN STEWART, L. R. C. S., Edin.

Principles and Practice of Surgery:

JOHN R. DICKSON, M. D.

Theory and Practice of Medicine:

HORATIO YATES, M. D.

Midwifery and Diseases of Women and Children:

WILLIAM HAYWARD, M. R. C. S. L.

Materia Medica and Pharmacy:

DR. HARVEY.

Practical Anatomy:

DR. STEWART.

The Lectures on Chemistry will be delivered in common with the Course of Natural Philosophy, in the other Department of the University by Professor Williamson.

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