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# The Presbyterian;

A MISSIONARY AND RELIGIOUS RECORD



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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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No. 4, April, 1852.

VOLUME V.

Price 2s. 6d. per annum.

Subscribers to THE PRESBYTERIAN, who have not remitted payment of the past year's Subscription, are respectfully and urgently requested to send the same, along with a remittance for the year 1852, THE PRESBYTERIAN being payable in advance.

### THE CHURCH IN CANADA.

#### FRENCH MISSION FUND.

The Treasurer acknowledges receipt of the following contributions since last announcement:

Mrs. Brown, per Rev. R. McGill, .....	£0 5 0
A Friend, per Mr. Baridon, .....	0 5 0
Mono. per Rev. John Barclay, .....	1 0 0
Cornwall, per Rev. Hugh Urquhart, ..	5 0 0
Fergus, per Mr. A. D. Fordyce, .....	1 10 0
Niagara, per Rev. J. B. Mowat, .....	7 0 0
Smith's Falls, per Rev. Solomon	
Mylnie, .....	3 0 0

Remittances to be addressed to the undersigned,  
HUGH ALLAN,  
Treasurer.

#### OBITUARY.

At the Manse, South Georgetown, March 10th, William Clark Muir, aged two months, son of the Rev. J. C. Muir.

At Ramsay, C. W., March 14th, Margaret Morris, only daughter of the late W. G. Wylie, Esq., aged 5 years and 2 months.

At Montreal, March 28, suddenly, Mrs. Wilkie, relict of the late Rev. Daniel Wilkie, L. L. D., of Quebec.

At Lochiel, Upper Canada, on the 15th December last, in the 79th year of her age, Mrs. Catherine Campbell, widow of the late Mr. Donald McGillivray, ruling elder of the Church of Lochiel. This worthy couple were natives of the parish of Glenelg, Inverness-shire, from which they emigrated to Canada about 59 years ago, and by persevering industry and integrity not only succeeded in their worldly circumstances, and made provision for a numerous family, but were alike distinguished for their generous hospitality, Christian benevolence, and devoted attachment to the Church of Scotland.

#### THE CHURCH OF RICHMOND, C. W.

Pursuant to notice, a meeting of members of the Presbyterian Church of Rich-

mond in connection with the Established Church of Scotland, was held in the church in Richmond on Saturday, the 21st February, 1852.

Samuel Davison, Esq., was called to the Chair, and Geo. Brown, Esq., requested to act as Secretary, when the following Resolutions were unanimously adopted.

Moved by Dr. Evans, seconded by Mr. William McFarlane.

*Resolved*, 1. That this meeting feel deeply the want of a minister to labour amongst them, and therefore deem it essentially necessary, "in order to their spiritual welfare," that immediate steps be taken to procure the same, and would cheerfully unite with and earnestly request the co-operation of their friends in "Huntly" to enable them to carry out such an important object.

Moved by Mr. Donald McRae, seconded by Mr. James Eadie.

*Resolved*, 2. That Doctor Evans be requested to communicate to the Clerk of the Presbytery the necessity of supplying this, and the church in Huntly with preaching as often as possible in the absence of a settled minister.

Moved by Mr. James Davison, seconded by Mr. Donald McFarlane.

*Resolved*, 3. That a Subscription-list be now opened for the signatures of those who may feel disposed to contribute towards the support of a minister to labour amongst us together with those belonging to our Church in Huntly.

Moved by Mr. John Brown, seconded by Mr. Alexander McRae.

*Resolved*, 4. That a copy of the subscription-list now opened be given to Mr. Samuel Davison, Mr. William McFarlane, and Doctor Evans for the purpose of obtaining the signatures of those who may not have had an opportunity of attending this meeting, the original list to be kept by Mr. George Brown, who will also receive signatures.

Moved by Mr. Peter Hervey, seconded by Mr. James Eadie, that a copy of the above Resolutions be printed in the Presbyterian.

SAMUEL DAVISON.—*Chairman.*  
GEO. BROWN.—*Secretary.*

#### THE LATE ALEXANDER DINGWALL FORDYCE, Esq., FERGUS, C. W.

Died at Belleside near Fergus, on the 23rd February, aged 66, *Alexander Dingwall Fordyce*, Esq., universally lamented; and whose loss to the Church and to the community has been felt as one of the most afflictive dispensations of Divine Providence, which has ever visited the locality, where for the last 15 years he has resided.

In the extract we have been permitted to subjoin from the discourse on the occasion of his death he is spoken of as a man, as a friend, as a Christian, and as a father; in all which relations he was esteemed and loved, and his removal correspondingly felt.

Though devotedly attached to his family, and seldom separated from them, he was called to the performance of public business as Chairman of the Quarter Sessions, and as the first Warden of the Wellington District; his services in which situations were appreciated by those associated with him; and more recently, indeed till incapacitated from mental exertion by the disorder which carried him off, as President of the Guelph and Arthur Road Company, he laboured strenuously for the public benefit.

It is however in connection with the

Church of his Fathers that we would consider him principally. As an Elder in the Church of Scotland, he had been actively employed for many years before he came to Canada; and at the settlement of the first Minister over the Presbyterian Church in Fergus on the 22nd February, 1837, he was received in the same capacity; and was much interested at all times in the well-being of the Church at large, as well as of the particular branch of it, to which he was attached. The death of the Rev. A. Gardiner in 1841, the two years' vacancy succeeding that event, and the settlement of the Rev. G. Smellie in 1843—all called his exertions for the good of the Church into lively operation: but the harmony, prevailing at the last mentioned appointment, was unhappily but of six months' duration.

In 1844, co-inciding in opinion with the majority of the Synod, who then determined on remaining in connection with the Established Church of Scotland, while the opposite course was held by his Pastor and the other Members of the Session, Mr. Fordyce felt himself called on to engage in what became a long and to him most distressing controversy, as Chairman of the Church Trustees; yet, being naturally of a sanguine disposition, inclined to look on the bright side of events, when to others they seemed almost hopeless, with untiring perseverance, and a firm conviction of the rectitude of the principles for which he was contending, and reliance on the blessing of Almighty God, he was enabled, when thus left without Minister and Session, and deprived of the co-operation of half the Trustees, to discharge, as far as he *individually* could, the duties of *all these* to the small band of adherents who had gathered round him, adding their encouraging countenance to his exertions, and who in more favourable times, when the vexatious questions were at rest, and just after he had commenced, as in the former vacancy, assembling with them on the Sabbaths for public worship, evidenced by a presentation of plate the value they attached to his labours in their behalf whether as an Office-bearer of the Church, or as a Trustee for her benefit.

After considerable delay and disappointment had been experienced in the attempt to get the ordinances of Religion again established, a Pastor was obtained for St. Andrew's Church in October, 1847, a blessing for which Mr. Fordyce was most thankful, and one which amidst doubts and difficulties he had continued from first to last to implore for the people committed for the time to *his* charge; and from the connection, thus happily formed during the concluding years of his life, he himself derived very great edification and comfort.

He possessed a cheerful temper, a sound judgement, and a kind and feeling disposi-

tion. He was not backward in tendering admonition where he saw it was needed; but, inclined to draw by the 'cords of love,' his advice was at times attended by a species of playfulness, which showed that he desired it should not prove ineffectual, and that, as far as possible, consistently he would be "all things to all men, to gain some."

In the discourse, to which we have already alluded, reference is made to his having at the last been but a short time in the furnace of affliction; and so indeed it was.

On the *first Sabbath of the year* he attended the regular services of the Church, heard his last discourse from the words, "Let me die the death of the righteous, &c.," and besides this was for the last time in his place in the Sabbath School and Bible Class. The *second Thursday of the year* saw him as usual in the evening at the weekly Prayer-meeting, where in the absence of his Pastor from bodily indisposition he led the devotional services, and read to the few assembled worshippers, as he had frequently done before, one of the Rev. C. Overton's lectures on the Pilgrim's Progress, being the passage in which is described the Pilgrim's arrival at the Delectable Mountains, introduced by the lines:—

"We are traveling home to God  
By the way the Fathers trod.  
They are happy now; and we  
Soon their happiness shall see."

and closing with the following stanza, so soon to be verified in his own experience,

"How sweet the prospect is!  
It cheers the Pilgrim's breast.  
We're journeying through the wilderness;  
But soon shall gain our rest.  
Hallelujah! we are on our way to God!—

After the following day he was confined to the house; in a few days, to bed; every thing was done that human care or skill could; but in six weeks the grave had closed over him. Though in his last illness thus comparatively easily dealt with in respect of suffering, a blessing he, as well as all around him, deeply felt and thankfully acknowledged, he had for a good many years been exposed to varied trials; some of them in his own person, some in his family; bereavements, both unexpected and most distressing; while in the Church, as we have noticed, and also in the world, his trials had abounded for a time: so that he could almost have exclaimed like the Patriarch, "All these things are against me;" but glimpses of sunshine were granted through these dark clouds; merciful alleviations accompanied almost all these trials. On his death-bed an unruffled composure sat on his countenance; looking constantly to *his Redeemer*, he was kept in perfect peace; and thus in patience did he wait till his change came.

His remains were consigned to the tomb on Friday the 27th February, attend-

ed by very many, desirous of paying this last tribute of respect to the memory of one whom they had long esteemed: and on the following Sabbath, notwithstanding the extreme severity of the weather, and with the roads almost blocked-up, a large and attentive audience assembled in St. Andrew's Church, and heard from his valued friend and Pastor, the Rev. Dr. Mair, an impressive discourse, suggested by the event from Ecclesiastes vii, 1, last clause, "*The day of death is better than the day of one's birth.*"

After pointing out *Solomon's* qualifications for arriving at a correct conclusion on the subject, and intimating that the day of one's *birth* was not intended to be thereby disparaged, he showed that the assertion of the text could not be made, if death were to be succeeded by *annihilation*; nor could it be affirmed respecting the *wicked*; and then proceeded to demonstrate the truth of the proposition, which he did most clearly, from the fact of the grand design of the Christian's birth and life having been then accomplished; the excellence of his Christian character tested and the conflicts of the Christian life for ever closed; and from his entering at death into the felicities of the Heavenly state, comprising perfect knowledge, admitting of everlasting progression, the most delightful and lofty employments, and the most exalted society; and all these interminable.

The Rev. Doctor then alluded in the following terms to the subject of the above notice.

EXTRACT from a Sermon on the Death of A. D. FORDYCE, Esq., by the REV. HUGH MAIR, D. D., preached in St. Andrew's Church, Fergus, on Sabbath, 29 February, 1852, from Eccles: vii. 1, last clause, *The day of death is better than the day of one's birth.*

We need scarcely say that the topic of our instruction this morning, and the train of thought into which it has led us, have been suggested by the recent removal from earth of a very highly esteemed, most useful, and operative member of this Church; one indeed in some measure identified with it. Few things have operated more against the interest of Religion than those indiscriminate eulogies which are pronounced from the pulpit, where the memory of the dead is often loaded with unmerited honours, and the careless and the impenitent induced to believe that the importance of Religion is grossly exaggerated; for, whatever may be the differences existing among mankind, whenever the grave closes over them, they are extolled in the language of unmeasured praise. In the present instance, however, we do think that, compared with the mass of Christian professors, the character of the deceased must be regarded as of a high order, and worthy being highly respected and honourably remembered by us all.

We shall enter into no biographical sketch, but shall merely endeavour to give you a concise, though, we are aware, very inadequate summary of the features of his character.—Suffice it only to say that, *as a man*, he was gentle, amiable, urbane, dignifiedly simple, and truly benevolent. In his conduct he was uniformly correct, highly decorous, and truly honourable. Towards the moral aristocracy of the earth he ever paid the tribute of a high regard, and desired to walk in their footsteps, enjoy their companionship, and aspire after the same grand destiny; while towards

the unregenerated, un sanctified, and unsaved he always expressed much kind and Christian condescension; and manifested a deep interest in their spiritual and everlasting well-being.

As a friend, his friendship was true, unfeigned, disinterested, unostentatious, heart-felt, and firm: and especially in his own house did his friendship, in the shape of the hospitable, assume a beautiful aspect, and appear to very great advantage. In short he combined in his private character an assemblage of excellencies, which never failed to dignify and adorn it; and which all, who knew him well, could not but esteem and admire.

As a Christian; he seemed to be fervent, holy, humble. His devotedness to God, and to the things of Eternity, specially in his later years, was strongly defined, and strikingly marked; giving, so far as short-sighted humanity could judge, decided and unmistakable evidence of his being on the Lord's side, and of his determination, through the strength of Divine Grace, to be for ever His. As a man of God, holiness seemed to be his constant aim: after its perfection he ardently aspired: and to promote its growth appeared to be his grand and untiring study. "He followed peace and holiness with all men." "His conversation was in Heaven." "Whatever things were true, honest, just, pure, lovely, and of good report," these were his, and these he cultivated and pursued. He "did justly, loved mercy, and walked humbly with his God."

We need scarcely say that on the day of the Lord, in the Sanctuary, and in the enjoyment of its Ordinances, he was very much at home, his heart in its right place, and his whole soul in its genuine, spiritual element. When the preacher prayed and wrestled with the great Angel of the Covenant, he seemed deeply to sympathize and to be all engagedness and anxiety, longing and internally crying for the descent of the enriching and soul-saving blessing. And, while the Herald of the Cross was expounding, applying, and enforcing the truths of the everlasting Gospel, he seemed all attention and interest, ever catching his eye, hanging on his lips, and apparently absorbed in his great subject: hearing attentively, humbly, with self-application, with a view to practice, and with a constant reference to the retributions of a great Eternity.

He was moreover, though well stricken in years, invariably found at the weekly prayer-meeting, however stormy or lowering the evening: ever willing, and ready to address the Throne of Grace in behalf of the Church and the world at large: And with a punctuality and a zeal equally laudable and exemplary did he attend on the recitations of the Sabbath Evening Bible Class, and, to his high credit be it said, deemed it neither disparagement nor degradation to take his place with the young and immature, even with boys and girls; and with much apparent humility, meekness and docility, hear the subject of the lesson expounded as well as applied; and thus received instruction out of that unexhausted and inexhaustible Volume, which has enlightened and saved the millions around the Heavenly Throne, and under God will yet enlighten and save millions more.

In the Sabbath School Department, connected with this Church, he felt a deep interest; ever since it originated, he felt a deep concern in its advancement; and, till over-taken and arrested by that malady which issued in death, he deemed it at once a duty and a privilege to attend on those who were but a remove from comparative infancy. He deemed it rather a pleasure than a task to instruct them in the simplest truths of God's Book, to make them acquainted with the A. B. C. of the Gospel, school them into the rudiments of a pure, sublime, celestial wisdom, point them to the Lamb of God, direct them to the Cross, as poor, helpless, perishing sinners, prompt, urge, and beseech them to give their hearts to Christ, to fix their affections upon Him as the most beautiful, delightful, and captivating object in the universe; the Rose of Sharon, the Lily of the valley, the Sun of Righteousness, the chief

among ten thousand and altogether lovely; to remember Him in the days of their youth, to walk in Wisdom's ways, and thus to acquire principles, and form habits through the strength of Divine grace, which, when developed and matured, would fortify them in the future amidst all the assaults of the Devil, the World, and the Flesh.—Thus did he labour under God to mould their souls for immortality.—

Would to God that the unenlightened and un sanctified of this place would copy the beautiful example which he has thus left behind, and thus be followers of him and of all those who through faith and patience are now inheriting the promises!

May I be permitted, for a moment, to enter into the Sanctuary of the domestic circle, and to speak of him, As a Father? And as such I may say, that he lacked not a single element in the composition of a kind, devoted father: being tender, generous, fervent, untiring, unceasing in the outgoings of his affection towards his children, ever anticipating their feelings, ever putting his own soul in the room of theirs, and thus, as far as moral identification was possible, making himself one with them. In short he rejoiced with them when they rejoiced, and wept with them when they wept. In a word, as an earthly parent, he was all that they could desire; and, if their hearts, which are now charged, if not surcharged, with sorrow, because of the sore bereavement sustained, and the great blank left, by the departure of such a father (I say) could such hearts but now respond orally, would they not speak with a moral eloquence, rarely equalled, and perhaps never surpassed. As a father, and as children, there seemed to be an unbroken felicitous reciprocity, a delightful, moral unity; which, I trust, was but the emblem, the germ of that purer, loftier relationship and companionship, which shall be developed and subsist between them in the Heavens to eternity.

Thus after a very brief period of sickness has one of our best friends, and of the most devoted supporters of this Church, departed this life, to all human appearance, in the firm faith of the Gospel, and in the bright hope of a blessed and a glorious immortality, but, while his body has descended to the dust, to rest there till the morning of the resurrection dawn, and brighten on the Tomb, his Soul, the better part, we trust, has winged its flight to the Heavenly world, the region of peace unbroken and rest everlasting. He has fought a good fight, finished his course, and is now, we hope, encircled with the crown of glory, that shall be unfading as immortality and everlasting as eternity itself. Permit me, ye mourning relatives after sustaining such a shock and so great a bereavement, to tender to you the word of consolation. And what greater consolation can we offer you? what greater consolation do you need? Your father and friend, so dear and so near to you, had reached a considerable age, and has closed his labours only because his Great Master has assigned him nothing farther. Like Him, he wished to be ever engaged in doing good. His whole life, so far as I am aware, has been filled up with the useful and the dutiful for both worlds. His period of sickness was but brief. He was but a short time in the furnace, in the moral crucible: and doubtless, when taken out of it, like the gold out of the material crucible, bore the Master's perfect image: and, of course, was made meet for his everlasting use and enjoyment. He died apparently without a struggle. He has left the theatre of earth to act his part on the purer and loftier theatre of the Heavens. His body, we hope, asleep in Jesus, now reposes in yonder silent grave, while his spirit has joined the General Assembly and Church of the First-Born. Dear, mourning brethren, desire not his return to this part of the Universe where sin and death reign; but rise in your affections and by faith and hope to that Heavenly world, whither, you fondly hope, he has gone, and where, you expect through grace, and, by the merits of Christ, finally to meet and to associate with him for ever. Think

(if among the ransomed of the Lord) of the sublimity of his employments, the vastness of his felicity, and the unutterable dignity and grandeur of his associates; and prepare to meet him, arrayed in spotless robes, with the palm of victory in his hand, and the crown of glory on his head; and, occupants of the same Heaven, to surround the same lofty Throne, participate in the same unmingled joys, adore the same glorified Lamb, and celebrate the same undying, and everlasting song.—You have sustained a great loss: and the tear of sorrow is not forbidden to flow; but, murmur not against the will of a Sovereign God, and sorrow not even as others who have no hope; but, believing that Jesus died and rose again, you may rest assured, that all, who sleep in Jesus, will God bring with Him.—Let not, then, your hearts be troubled:—God is your refuge; Christ, your friend; and Heaven, your Home.

To the Elders of this Church, the partners of his official duty, what shall we say? Is not his death a solemn warning to you, a solemn warning to myself?—Have we not laboured in the same field? Have we not been overseers of the same flock? Shall we not meet, as part of our charge, the same souls at the last, great assize, the great day of God Almighty; and render our account to the same Great Lord? How unutterably and awfully solemn will that account be; and how constantly should we bear it on our hearts and our spirits, that the day is rapidly nearing and is just at hand, in which our work will be done, and our account sealed, against the day of an eternal retribution. Let every professor of the Gospel in this congregation be excited by this solemn dispensation of Sovereign Providence to prepare for his own departure, his own dissolution. One of your brethren, to whom under God you were highly indebted, has finished his warfare, and closed for ever his labours among you. He will never visit your domiciles, or counsel you in private any more. He will never again stand over the Sacramental Table, and distribute to you the holy symbols of Christ's broken body and shed blood. He has gone to minister in a higher Sanctuary, even the Heavenly; where these symbols are utterly uncalled-for and never needed, and where the once crucified, but now exalted and enthroned Saviour is for ever unveiled to the gazing view of the numberless host of adoring Saints.—You will see him no more at our praying-meetings, nor join with him in confessing your sins, and imploring God's mercy and grace. No! His remains are already committed to the silent tomb in the hope of a joyful and triumphant resurrection. May you long remember his example, and cherish the virtues which adorned his character, and shone forth in his life. "Help, Lord," should you cry, "for the godly man ceaseth, and the faithful fail, from among men." Ardently beseech Him, with whom is the residue of the Spirit, that He would shed down His influence upon us, and raise up some in this region of moral desolation, who shall bear the Ark of the Lord, when our Fathers are fallen asleep.

But, ere we close, we must say a word to impenitent sinners; who, though hastening to the Bar of Judgement, are yet most manifestly unprepared to die.—You feel a respect for the memory of this man of God, whose Funeral Sermon has convoked so many within these sacred walls. You are assured that he took a deep interest in your highest welfare: and often sent-up his prayers to Heaven in your behalf. You are willing to mingle your sorrows with his children and friends left behind: and to drop tears over his grave, and at the remembrance of his worth. But, why not follow his example? Why not lead his life? Can you die with safety without this? Can you enter into the rest promised to the righteous? Know you not, unbelieving and impenitent hearts will for ever disqualify you for the kingdom of God? If death find you in this state, it will find you under the curse, and, as the minister of God's justice, cut you off in your sins.—Dismal, tragical end! Where Jesus and His departed Saints are gone, you can never come.

And, if you do not go to Heaven, where, O! where must you go? You must go to the very opposite region of the Universe, that region called Hell, where wickedness shall be everlastingly progressive and never be consummated, where is the blackness of darkness, the weeping, wailing and gnashing of teeth, the mysterious worm that ever gnaws and never dies, and the fire, whose flames are at once quenchless and endless.

In conclusion, *let us all*, in the light of the dispensation of Providence, which has led us to this morning's reflections, remember, and be impressed with the solemn fact, that *our* change is just at hand. We are all, alas! too much disposed, to believe the serpent's delusive declaration to our first mother. "Ye shall not surely die." We do not theoretically give credence to it; but we do, certainly too frequently, practically exemplify it, that is, we seem to act as if we did believe it. Though we do not imagine we shall never die, though we are certain all must ere-long die, yet we are ever disposed to view it in the distance; and it seems to accomplish the design of the Wicked one just as well, if he can prevent us from thinking death may come *soon*, as if he could persuade us he will *never* come. But let us not be deceived. We know not in what hour the Son of man cometh! We are all the while exposed to many and varied accidents. The machinery of our bodies is exquisitely delicate, and we cannot tell whether a slow, wasting disease, or a raging fever producing delirium, or an apoplexy shall terminate our lives; or, whether the whirlwind, the lightning, or the earthquake may not be commissioned to despatch us. There is only one way of coming into the world, but ten thousand ways of going out of it. The arrows of death are flying swiftly and thickly around us: and God only knows when some of these arrows may pierce us and lay us low in the dust. Now the door of mercy is open to you, the offers of salvation are freely made, the golden sceptre is held out, you are urged by all possible considerations to believe and repent, and flee forthwith from the wrath to come. When death, arrayed in his terrors, comes and arrests you, and renders you pulseless, what then shall become of you, if unconverted, and unchanged. Your doom is irrevocably fixed, and your portion is everlasting woe.

But on the other hand, if you are among the ransomed of God, all will be well with you for ever and ever. You see then that there is no possible alternative. If you are godly, your portion will be felicity unmingled: if you are godless, it will be woe unmingled. If you ascend to the Heavens, you will enjoy a peace undisturbed, and a calm unruffled to eternity: if you go down to Hell, you must become the victim of a wrath whose fires shall be interminable and unquenchable. Oh! then remember that, whether you sustain an exceeding weight of glory, or an overwhelming weight of wrath, it will and it must be for ever. The joy is an everlasting joy, and the woe, an everlasting woe. The kingdom is an everlasting kingdom, and the fire, an everlasting fire. A boundless eternity of happiness or misery, an eternal *day* in the Heavens; or an everlasting *night* in Hell, awaits us all. Oh! my brethren, be persuaded to think on these things! And again suffer me to exhort you to follow *them*, who through faith and patience are now inheriting the promises, looking unto Jesus, the Author and Finisher of Faith; and thus shall you *with them* be raised at the last day incorruptible, immortal, mighty, glorious, spiritual, blissful: and sing in strains loud, rapturous, and triumphant, "Death is swallowed up in Victory" Oh! Death, where is thy sting? O! grave, where is thy victory?" Amen and Amen.

We have been requested to insert the following Address, and have pleasure in giving it place, although we have been obliged to omit one or two paragraphs in consequence of its length. We believe that the Association last year employed one of the advanced students in missionary work.

We cordially wish its members success; and trust that their Society may prosper, and encourage and develop the missionary spirit amongst the students of Queen's College.

The fulness of the Address precludes the necessity of more extended remarks. The earnest appeal to personal piety, with which it concludes, did not, we trust, fall on barren ground; and we hope to see, as advancing years glide away, a goodly band of earnestly pious and devoted ministers labouring in the waste places of our Zion and owning Queen's College as their *Alma Mater*.

#### QUEEN'S COLLEGE MISSIONARY ASSOCIATION.

##### ANNIVERSARY ADDRESS.

BY WM. JOHNSON, A. B.

GENTLEMEN, On assuming the high position in this Association to which you have been pleased to raise me, I beg to return you my sincere thanks for the honour conferred on me, assuring you that I deeply feel the weighty responsibilities under which I come, and the many important duties which devolve upon me.

Your Association has just left the fostering hand of one who has always had its interests dear to him, who has exerted energies of no ordinary kind in organizing it and in bringing it up to its present respectable standing, and who, I doubt not, will long continue to be its friend, wherever his lot be cast in the wide extent of Canada.

When we take a retrospective view of the past, we have cause for both sorrow and joy, sorrow for the sad changes which have taken place amongst us, joy for the blessings conferred on us by our Heavenly Father. We have reason to believe that our operations during the past year have been abundantly successful. By our exertions the Gospel has been proclaimed in some of the destitute localities in this Province, and the "good news" has been brought to the backwoodsman's hamlet and to the poor man's door. This is cheering, and should stimulate us to still farther exertions in the Good Cause.

I need scarcely allude to the changes which have taken place in this Institution, as they are familiar to you all. Several of our most active and useful members have ceased to take a part in it, they have fulfilled their day, and have gone forth to other spheres of more extended usefulness; and I am sure I speak the sentiments of all when I say they carry with them our best wishes and our sincere prayers for their welfare. And another\* (need I mention his name?) who not long since sat where you now sit, who participated in all your hopes and fears and fondest aspirations; but he is not here now, his Heavenly Father has called him, I trust, to join the innumerable throng who "circle His Throne rejoicing." Such is the way with this fleeting world. Annually we shall lose some of our best members; but I use too strong an expression, we shall not lose them. Such as shall go out into the world, though no longer face to face with us here, will, no doubt, aid us in every possible way in their power, and will kindly remember us at the Throne of Grace. I pass lightly over these instructive lessons, I dwell not on the flight of time, I descant not on the vicissitudes of human affairs and the uncertainty of all sublunary things. Such themes, however instructive and salutary the lessons they impart, and however suitable under our circumstances, are foreign to our present purpose. I pass on to a more pleasing feature in the changes which take place here. We are continually adding new recruits to our

\*Mr. Donald Watson, a student of great promise, who died August 15th, 1851, aged 22.

numbers, our forces are augmenting, our resources accumulating, and our means of usefulness proportionably enlarging. We have had for some time past the honour and the privilege of holding correspondence with sister associations in Britain, and of interchanging intelligence equally acceptable to both.

I have alluded to the importance of this Association, and may perhaps be forgiven for dwelling a little upon it. It nestles beneath the wing of a high-toned and widely influential University. It is under the auspices of one of the largest bodies of Orthodox Christians in this country, a body daily rising into greater importance, whose members and adherents are spread over a wide surface from Goderich to the promontory of Gaspé and from the Lakes to the barren wastes of the North. I have said that the Presbyterians are numerous, less numerous, I am sorry to add, than they would have been from the spiritual destitution which so lamentably prevails over large sections, and especially in the new settlements. By the term *spiritual destitution* I mean a want of godliness generally, and especially a want of Gospel Ordinances and public Ministrations. Many, very many there are who cannot say with the sweet singer of Israel, "I went with them to the House of God with voice of joy and praise"; and this destitution, you are probably aware, has not of late been much remedied by the Church of Scotland. It is true that a few Clergymen are finding their way out here, but they are only a few. This country is too occidental, it wants to be watered with sacred streams, and to be dressed in an Oriental garb, it wants its Ganges, and its idols, and its halo of bewitching scenery, ere it shall attract the attention of many foreign Missionaries. But far be ingratitude from us. If we have not a sufficiency of ourselves we have their sympathies, their best wishes, their prayers; and it only remains for us to look to ourselves for that aid which we cannot elsewhere obtain.

These are but a few of the considerations which give to this Association its importance. There are other considerations which bear less directly on the people of this Province, but which ultimately will bear on them with irresistible force. I see before me those, some of whom a few years hence may perhaps fill many of the highest posts in this country, civil and ecclesiastical. I see them here active and zealous members of a *Religious Association*, all anxious to promote its best interests, all rivals only in the most laudable endeavours in its behalf. Yes, gentlemen, you are now calling into active exercise the best of principles, the most refined of sentiments, which shall yet tell on your own lives, on your social circles, on your communities, on your country. By exercising your benevolence in this manner, and by cherishing kindly feelings towards one another, you are paving the way for a wider field of usefulness. You are planting in your own bosoms those germs which may decide your temporal happiness, which shall determine your future destinies; and can I harbour the thought that after having taken sweet counsel so often together, after having been so strenuous in your exertions, after having tasted a little of the pure pleasure of doing good and of being engaged in a holy cause, I say, can I harbour the thought that you will, on retiring from these Classic shades, forget or be indifferent to this Institution to which you are now so devoted? No, I cannot let such a thought exist. I feel that you cannot go forth from this Academy of pleasurable toil and fondest associations regardless of what claimed so much of your attention. Something whispers to me that neither great prosperity nor multiplicity of duties shall wholly obliterate from your minds those pleasing impressions, those holy habits which you have received in this place, that you will delight to come forth on all befitting occasions and give unequivocal proofs of your attachment to this association.

It is a pleasing exercise of mind to dart the

imagination forward a few years before the march of time, and to picture to ourselves what this great country shall then be. Any child can predict that she shall yet be a great nation. Mark her vast internal resources. Observe her geographical position. Look at her magnificent lakes and giant rivers, which shall at no distant day groan beneath the keels of the world's commerce. See! her fertile plains and hills and vales are being stript of their primeval forests and are being turned into smiling cornfields and pleasant gardens. Where once the wild beasts prowled, shall flourish the future Manchesters and Sheffields and Lowells. Where once the line woodsman dwelt, and the red man built his wigwam, shall be the home of an enlightened, a free and a happy people. What then shall be the name of an Institution in Canada, whose Missionaries shall traverse the Continent from Labrador to Alaska, and evangelize mid the pampas of South America, and on the banks of the Coppermine? May it not be the Students' Missionary Association of the University of Queen's College? Yes, it may. It may by the blessing of God be enabled, not only to spread the blessings of Christianity throughout our beloved land, but also to carry them to "distant barbarous shores." It may yet be the means of emancipating thousands and tens of thousands from the thralldom of the sin of man, and the "man of sin." It was originated under far better auspices than were kindred Institutions across the Atlantic, which are now distinguished all over the world. It has the favour and the aid of the wise and the good around it, and it has the best exertions of those within it, and shall it not have the light of His countenance whose mandate is, "Go ye into all the world and preach the Gospel to every creature."

\* \* \* \* \*

But there are higher motives and higher responsibilities than any I have yet mentioned. Our youth, our prospects of a lengthened life of usefulness, our many tender ties which bind us to earth, all serve to divert our attention from the importance of *present duty*. But duty always speaks in the imperative mood, and is not to be tampered with. Let us ever remember that we shall soon grow old, that the elixir of immortal youth has not been shed upon our heads, that, like all preceding generations, we shall eventually vanish from life's brief stage, that the curtain of death shall close the scene, and that, although that sable curtain shall hide us from mortal view, behind it we shall live forever, happy in the smiles of our approving God, or unutterably miserable in the regions of despair. May we not ask ourselves now, in what light shall we at that solemn period regard our poor exertions in the Missionary cause? Shall not our indifference arm death with new stings? And with what calm delight shall we call to mind such little deeds done in God's service? We shall then think all our efforts too little, too meagre.

But, gentlemen, I have detained you too long, and shall very soon bring my remarks to a close. I would say, let us not relax our endeavours, but enlarge and intensify them. Many are the ingredients mixed up in the cup of success. I notice but one or two of them. You all remember the old Grecian fable of Scilurus and his eighty sons and his bundle of rods. His was a happy illustration of a great principle, a principle which has always, humanly speaking, been the moving spring of the success of all human efforts. *Union is strength, Disunion is weakness*. This is a fact instinctively known even to the inferior animals, a fact well understood from the first ages of the world down to the present day. In the senate, in the field, in ecclesiastical affairs and in the spiritual bearings of Christianity, it holds equally good. The Apostles of Christ knew it and valued it, and deprecated nothing more than disunions and divisions among Christians. But I apprehend nothing like a disunion of hearts and hands among you. I entertain opinions of you the very reverse. I feel assured that you will be

persevering and untiring in your exertions and will carry triumphantly forward the standards of your Association.

But, ere I close, there is another and a more important element of success which I would impress upon your memories; and, in doing so, I identify myself with you as I have done throughout the greater part of this Address. After we have done all we can do, we shall leave much undone if we go not frequently to the Great Fountain-head and fill our vessels with the waters of Salvation. I remember that one of the great ends this Association had in view in its formation was to prepare its members for the Missionary life, not only to send forth Missionaries, but, if I may use the expression, to *make them*. I would feel guilty of a great dereliction of duty, were I to let this opportunity pass without expressing my decided sentiments on a subject which is acknowledged by all right-thinking persons to be of paramount importance. That subject is *personal piety*. Of what avail will be our missionary zeal to us if we ourselves are boldly driving down the broad way to destruction? We call the Godless Theological Student a living libel on his profession, and justly; but is not every ungodly person, whom I now address, nearly as great a libel? Is there any excuse for the one more than the other? Has not the light reflected from these classic walls shone with equal brilliancy upon you all? Have not the great truths of our common Christianity been repeatedly inculcated upon you all? Does not the Spirit of the Most High God testify with your spirits in many a suggestive thought that all is not right? Yes, most assuredly you cannot without crimination of the deepest dye "neglect so great salvation." To such of you as have chosen the learned, secular professions, I would say, Do not think Religion beyond your sphere, do not deem it unworthy of your concern, do not be mistaken. Your interest in it is just as great as that of others. You have your soul's salvation to work out, you have your election to make sure. You have hell to shun and Heaven to win. To such of you as are struggling with a view to the Holy Ministry I say nothing. If you are other than pious, you have mistaken your profession, and cannot expect the blessing of God on your endeavours. You are incurring the heaviest load of guilt possible for fallen man, and shall with the unjust stewards of Holy Writ be beaten with many stripes. I trust, however, that this is the case of very few of the members of this Association; but allow me to say, that much of your temporal, and all of your eternal, happiness shall hinge upon this one thing, your *personal piety*. Let it then be your chief concern to cultivate it, to approach frequently and humbly and earnestly to the Throne of Grace, and to bear in your petitions to your Heavenly Father this Institution and all its interests: so shall you do your duty, receive the approving smile of Heaven, and finally hear a voice of sweetest accents saying unto you, "Well done, good and faithful servants, enter into the joy of your Lord."

## CHURCH OF SCOTLAND.

### ENDOWMENT SCHEME.

Through an inadvertence of the printer the following passage in the Address of the Duke of Argyll at the City Hall, Glasgow, was omitted in our report of it in our last issue.

Now, gentlemen, with regard to that, I think it an exceedingly useful thing to teach the young the natural effects of drinking; but I apprehend that this is not altogether neglected in the schools. I apprehend that the effects of intoxication have been over and over again inculcated by the clergy and laity of this country. I would ask, What would be the reply if you were to go to the greatest victims of intoxication, and inquire from them whether they did not know that the habit of drinking whisky was injurious both to their

bodies and souls? They will at once tell you that they were perfectly aware of the fact. It is not a knowledge of the consequences of drinking whisky that we require to impress upon the minds of the young. I would ask whether, viewing it as a matter of common sense, it is more visionary or theoretical to believe that those persons would be prevented from falling into habits of intoxication by being taught what they know already, than to hope for good effects by impressing on their minds the duty of the Law of God? (Cheers.) I will not longer detain this great meeting with any further arguments on what is, I think, the shallow and presumptuous philosophy which would tend to separate those mysterious laws that connect our moral and physical condition. I do not wish to speak against those gentlemen in any way; that has in my opinion often an injurious effect, and is, I believe, to a large extent wholly untrue. I do not venture to bring the charge, that has been somewhat rashly made against them, of their being infidels. I take them on their own ground, and I object to their shallow and false philosophy, a philosophy founded on what they call the laws of nature. I object to it and to them, that they are grossly blind to some of the most obvious laws of that human nature of which they pretend to speak. (Cheers.) There are two laws they either forget, or of which they are completely ignorant. There is one law, and a most important one, which has come under the observation of all of us thousands of times in our own experience; and it is, that one principle, which touches the affections of the heart, is worth a hundred lectures which touch only the faculties of the intellect. (Cheers.) And there is another law, which is equally important—that you cannot possibly get at these affections of the human heart by attempting to spell out of the laws of nature those inferences, correct as they may be, which satisfy the Red Indian when he concludes the existence of a Great Spirit from everything he sees around him. You cannot get at the affections of the human heart unless by a distinct and practical teaching of that revelation of the nature and will of God which is given to us in the faith and doctrines of Christianity. (Cheers.)

THE CHURCH ENDOWMENT MEETING AT GLASGOW.—At the meeting in the City Hall at Glasgow on Thursday evening (which we reported in our last), the Duke of Argyll, in acknowledging a vote of thanks, took occasion to make an explanation with regard to some of the sentiments he had expressed in his opening speech.—He said he was anxious to do all in his power to promote the object of the meeting, and it was one which, he thought, would be promoted by the Established Church of Scotland. He had continued to be a member of that Church, and he now, once for all, would make the statement; he had continued to be a member of the Church of Scotland, notwithstanding the opinions he expressed in 1840 and 1843, and which opinions he could neither modify nor retract, because he believed that that Church enjoyed every practical freedom which can enable her to pursue the work of evangelising the people. (Applause.) Under these circumstances he had not felt it to be his duty to express his opinion by secession from her ranks. He held that the freedom of the Church of Scotland was amply sufficient to enable her to go on in her great work, and that one tith of that freedom had not been employed, as it might, in extending the Gospel to the community. His Grace then alluded to what he had said as to the Voluntary principle at the beginning of his previous address, and, for fear it might give rise to a misunderstanding, explained that, when he talked of the Voluntary principle, he did not mean to make an attack upon the Voluntaries, but to press upon them the importance of the Endowment Scheme, and to point out that it was to be a Voluntary endowment. His Grace then alluded to the organisation which was requisite to carry out the Scheme, and concluded by saying that it would greatly increase the efficiency of the Church, if the elders were chosen

from those who had the disposition and the will to devote a large portion of their time to the spiritual wants and necessities of the poor.—*Edinburgh Advertiser, January 13.*

### JEWISH MISSION.

#### APPOINTMENT OF AN ADDITIONAL MISSIONARY.

In the last number of the *Missionary Record* we intimated the intention of the Committee to extend their operations in the South of Germany by the establishment of a Mission in the city of Spire. We mentioned that the great desideratum of a well qualified and devoted labourer was already in the fair way of being secured.

We have much pleasure in now announcing the appointment of the Rev. Rudolph Stern as the Church of Scotland's Missionary to the Jews in the important and interesting province of Rhenish Bavaria.

Mr. Stern was brought under the notice of the Convener while sojourning in the Duchy of Baden in the course of a recent visit to the Continent. The most satisfactory testimony was borne to his eminent qualifications as a missionary to the Jews, as well as to the soundness of his views of Evangelical Truth, his faithfulness and zeal in the exercise of the pastoral office, and the excellence of his personal character and conduct. At that time, however, Mr. Stern did not feel so fully persuaded in his own mind of his call and fitness to engage in the Missionary work as he would wish to be before quitting that sphere in which he had hitherto laboured in his Master's service. The proceedings of the recent Missionary Meetings at Mannheim, the representations of one of our devoted missionaries, the assent of all his own relatives and connexions, even of those of whom, according to human calculation, he had least of all expected it, and some other circumstances, which need not be here detailed, led him very seriously and prayerfully to reconsider his decision. And the result was that in the end of September he expressed his willingness, should the Committee agree to his appointment, to resign his present parochial charge, and to place his services at their disposal, for the benefit of the lost sheep of the house of Israel.

The long letter addressed to the Rev. G. F. Sutter, in which his final resolution was conveyed, produced of itself a most favourable impression at once of his talents, sound Christian principles, and ardent zeal for the advancement of the Redeemer's kingdom. And the testimonials subsequently received, in answer to the further inquiries of the Committee, from Professor Ullmann of Heidelberg, the Rev. K. Zimmermann of Karlsruhe, the Rev. Charles Peter of Schallbach, the Rev. Dr. Barth of Calw, and other competent parties, including our own Missionaries, were such as entirely to satisfy the Committee, not only that they might confidently avail themselves of his offered services, but that they had cause of much thankfulness to Divine Providence for placing so well qualified a labourer within their reach.

Mr. Stern is the son of Professor Stern, Director of the Normal Seminary at Karlsruhe for the training of Protestant and Jewish schoolmasters. He may be said to belong to a family of Missionaries, two brothers and one sister having previously devoted themselves to the work of diffusing the Gospel among the Heathen. After having gone through the usual course of classical, philosophical, and theological studies at the universities of Erlangen, Tübingen, and Heidelberg, he passed with much approbation his theological trials, and was in 1845 received by ordination into the Ministry of the "United Evangelical Church," which is the proper designation of the Church of Baden and several other German States, in which the Calvinists and Lutherans have joined together. From 1845 to 1848 he laboured as curate in two different parishes under the direction of older ministers. From 1848 till now he has had a parish of his own, the parish of Beuerthal near Heidelberg. At the time when

the Committee were so fortunate as to secure his services, he had just received the offer of promotion to a more important charge. He is now about 28 years of age. About a year ago he was married to an amiable and pious lady, of a respectable family, at Durlach near Karlsruhe.

We subjoin for the satisfaction of our readers a few extracts from his testimonials, obtained by the Committee through the intervention of Mr. Sutter.

Dr. C. Ullmann, professor of theology at Heidelberg, speaks of him as "an able and faithful young minister, of sound and decided Christian principles, thoroughly well educated both in Theology and in other branches of science, peculiarly engaging and benignant in his personal character, and distinguished by a conduct in full accordance with his faith and calling."

The Rev. K. Zimmermann, one of the city ministers of Karlsruhe, states, that "the Rev. R. Stern has hitherto proved himself to be a heartily believing and lively Christian both in doctrine and practice; that by the gifts and faculties which the Lord has given him, as well as by the scientific accomplishments which he has acquired, he has ably and most efficiently discharged the duties of a minister of the Gospel; and that by his character and conduct he has been an honour to the Church of Baden."

The following is the testimony of the Rev. Charles Peter, the able and devoted pastor of two parishes near Basle:—

The Rev. R. Stern has from his childhood been nourished with the pure milk of the Gospel by his father, the Rev. William Stern, Director of the Protestant Normal Seminary in Karlsruhe, a man whom the Lord has used for twenty years, and is still using, as a richly and extensively blessed instrument for the building-up of His kingdom, whether among Christians, Heathens, or Israelites, and likewise as a champion and sufferer for His holy name's sake in our own country. The family to which he belongs is quite a Missionary family, having already given two sons and one daughter, now gone to her rest, to the service of the Gospel among the Heathens. To the advantage of growing up in such a household the Lord has added the further favour of endowing him, not only with a sharp natural understanding, but also with the spiritual gifts of a decided and confessing faith, a humble fear of God, an ardent love to the name of Jesus, and an earnest zeal for the ministerial work. Accordingly in the parishes where he has already laboured he has proved himself to be a most powerful and awakening preacher. His whole natural and spiritual endowments, equally mild and serious disposition, zeal, soberness, practical wisdom, firm faith in the sure Word of prophecy, great love to Israel, and the ability he has hitherto shown as a labourer in the Lord's Vineyard,—all these I conceive to have been the preparatory means by which the God of Israel was forming this worthy servant for useful labour among the people of His covenant.

The following is the testimony of our Missionary in Baden, the Rev. G. F. Sutter:—

Among the circle of my clerical acquaintances I know no one better qualified for the office of a Jewish missionary than Mr. R. Stern. He is a man of genuine piety, delightful Christian character, of humble carriage, amiable disposition, sober and circumspect in all his ways. He possesses that pliability and elasticity of mind so necessary in a missionary in order not to quench the smoking flax, but to become all things to all men. He is quick in perception, not easily deceived by appearances, but ready in passing a sound judgement of men and of circumstances. At the same time he is not narrow-minded, nor of overstrained zeal, but of liberal feelings, and without compromise of principle ready to deal candidly and charitably with other men. He is of a manly, imposing figure, and of a prepossessing and engaging deportment. His talents are of a very superior order, and have been highly cultivated. His mind is well stored with knowl-

edge, not only in that which is more peculiarly his own department, but also in other branches of information and research. His theology is sound and deep-going, based not on human speculation, but on the sure Word of the Living God. In the discharge of his ministerial duties he has ever exhibited much zeal and diligence, and his labours have been blessed with acceptable fruit. His sermons are easy, fluent, and unlaboured, potent with healthy life, fertile with original thought, and happy in pointed and comprehensive application. His powers of conversation also are considerable, and he knows how to wield them at once with readiness and sound discretion. I have only to add that my words concerning him are well weighed, for I am fully aware of the responsibility attaching to them.

To these testimonials we subjoin the following highly satisfactory extract from a letter addressed to the Convener by the well-known Dr. Barth of Calw near Stuttgart:—

I rejoice to hear that the Rev. R. Stern has resolved to devote himself as a missionary to the Jews, and that your Committee have the prospect of engaging him as their labourer among that people in Bavaria beyond the Rhine. I cannot help congratulating you on such a prospect, for I have known Mr. Stern for many years, and I can assure you he is in every respect just what you want, a man whom to have in their service any Society or Church should feel honoured. I feel constrained to tell you this, as an old friend of Israel, taking a lively interest in everything done for this people of God, and as one who heartily wishes that your good work may increase more and more in number and in blessing.

On receiving these testimonials the Acting Committee could have no hesitation in thankfully availing themselves of Mr. Stern's offered services. And, being desirous of stationing a missionary among the numerous and long neglected Jews in Rhenish Bavaria, they have appointed him to occupy that field of labour. As a minister of the Established Protestant Church in Germany, he will be the more readily welcomed and countenanced by the small band of Evangelical clergymen in the Palatinate, not a few of whom were his own friends at the University. And we trust that, not only by his own direct exertions, but by stirring up a zeal for the good of Israel in the parish ministers and Christian people of the province in which he is stationed, he may by the blessing of God be instrumental in bringing back many of the scattered sheep into the fold of Christ. We confidently hope that he will carry with him to his future labours the sympathy and the prayers of the faithful members of the Church of Scotland.—*Abridged from the H. and F. Missionary Record for January.*

### HESSÉ DARMSTADT.

The Readers of our *Record* must be familiar with the name of Mr. Rosenstein, a young Jew of respectable station and of estimable character, who has for many months been receiving instruction from our missionary in this province, preparatory to his public and solemn reception into the Christian Church. From time to time Mr. Lehner has transmitted the most satisfactory reports of the progress made by this intelligent and interesting person. And we are happy to find in his last monthly communication the following account of his baptism. We are sure that all the friends of Israel in our Church will thankfully acknowledge the Divine goodness to our devoted missionary on this interesting occasion, while they heartily implore in behalf of this, his first convert, the strengthening and sanctifying influences of the Grace of Heaven, to keep him steadfast and immovable in the faith, and to further his growth both in knowledge and in holiness:—

*Extract Letter—Rev. J. C. Lehner to the Convener.*

BAPTISM OF MR. ROSENSTEIN—ENTREATIES OF RELATIVES.

*Darmstadt, 26th November, 1851.*—In my last letter I mentioned to you that it was our intention

to have Mr. Rosenstein baptised during the course of this month; and I have now the pleasure to communicate to you that this event has taken place at Seheim on the 16th instant. When you visited me here, I mentioned to you that the Consistory of Darmstadt would not recognise my baptism certificates as legal, until I produced such formal documents under the seal of the Church of Scotland, or her Committee, as should warrant my being registered in the list of regular clergy. Accordingly, as baptismal certificates are necessary here on many occasions, I requested the Rev. Mr. Huth to administer the ordinance for me; to which he gladly consented. The day before Mr. R. and myself went out together to Mr. Huth in order to give him an opportunity to examine and judge how far the former was fit to be received within the pale of the Christian Church; and after full examination he told me that he was perfectly satisfied and pleased with his Christian character and demeanour, that he saw no cause to doubt that a work of God's Spirit had taken place in him, and that he recognised in him one who was cordially striving to be a true follower of the Lord Jesus. Rosenstein was deeply impressed with the importance of the step he was going to take, and spent much of his time in prayer and communion with the Lord. The ordinance took place in Mr. H's church in the afternoon. After he had openly avowed his faith in Christ as his Saviour, and promised to remain faithful to Him through all the changes of life, he was baptised by Mr. H. in the name of the Holy Trinity, upon which I publicly addressed him, and then the congregation at large. At the close of the service, Dr. Geiteles, also a proselyte from Judaism, and myself, who stood as witness, partook with him of the Lord's Supper. Throughout the whole solemnities Mr. Rosenstein was deeply affected; and he told me afterwards that he never in his life felt so overpowered by his feelings. When all was over, he fell upon my neck weeping and kissing me, and said he could not tell how grateful he was that I had been made the instrument of leading him to the Truth, and to his Redeemer. It was not made known beforehand that the baptism should take place; yet we found the church crowded by persons who seemed to take much interest in the transaction; and I trust it was not without a salutary effect on many of them. The Jews at Seheim, however, most of whom I knew, and who had always treated me with marked kindness, became bitterly enraged about it, and were not slow to circulate various calumnious reports, contradictory in themselves, and only showing what spirit they were of.

Mr. R. had one very severe trial to bear. A few days ago he received a most affecting letter from his nearest relations, in which they entreated him, by all that was dear and holy to him, not to take so ruinous a step, and to bring such reproach upon his family as he would do by forsaking that holy religion to which their fathers had sworn at Sinai faithful obedience in the name of all their descendants. His mother's spirit was represented as rising from the grave in judgement against him; his sister, to whom he feels much attachment, as in a state of mind bordering on despair; and on the part of all his friends everything was promised that could be conducive to his temporal or spiritual welfare in the event of his continuing to adhere to Judaism; whereas, in the case of his noncompliance, they threatened that his whole family would entirely and for ever disown him. All this, however, could not shake his mind with regard to the Truth he had embraced, though it evidently was a great trial to his natural affection towards those he loved so well.

I would only add, that Mr. Rosenstein was born on the 18th March, 1820, at Gronau in Hanover, where his father with two brothers and two sisters are still residing.—*Abridged from the H. and F. Mission Record for January.*

#### PRESBYTERY OF PAISLEY.

ABBAY CHURCH.—The usual monthly meeting of this Presbytery was held on Wednesday, the

4th February, the Rev. Dr. Lockhart, Moderator. The Moderator, after attesting the nature of the communication that had passed between the Presbytery and Dr. McLeod of Morven, intimated that, the Rev. Doctor having declined accepting the presentation to the first charge of the Abbey Parish, it now devolved on the Presbytery to make the appointment. Mr. Turriff, on the part of a portion of the congregation of the Abbey Church, presented a memorial in favour of the appointment of the Rev. Mr. Brewster to the vacant charge. The memorial was signed by 350 communicants and 500 sitters. Mr. Lorimer, the Town Chamberlain, presented a counter-memorial from a section of the same congregation, praying that the Presbytery would give them a leet from which to select, excluding the members of the Paisley Presbytery. The memorial was signed by about 100 heritors and others. Mr. Kirk proposed that a committee should be appointed with instructions to examine into the whole circumstances with a view of arriving at the best method of securing the services of an efficient minister in the Abbey Church. Mr. Aird thought the best way would be to allow the petitions to lie on the Table till that day fortnight, and that the Presbytery delay till then taking any steps whatever in the matter. He moved accordingly. Mr. Brewster seconded the motion. After some conversation the motion of Mr. Kirk was put against that of Mr. Aird, when the latter was carried by a majority of 12 to 2. The Presbytery then adjourned.

The Presbytery of Paisley met on Wednesday, 8th February, for the purpose of reconsidering the case of the vacancy in the first charge of the Abbey Parish, Rev. Dr. Lockhart, Moderator. The Court having been constituted, the Clerk read the minutes in reference to the vacancy, from which it appeared that at last meeting a petition had been presented to the Presbytery, signed by 918 members and sitters in the Abbey Church, praying for the translation of Mr. Brewster from the second to the first charge; and also another, signed by 107 parishioners, praying the Presbytery to give a leet of ministers, from whom one might be chosen, but to exclude from that leet all members of the Paisley Presbytery.

The Rev. Mr. MACKELLAR reviewed at considerable length the previous position of the case. The right of patronage, he said, had now devolved on the Presbytery, and, whatever might be individual feelings, necessity demanded its exercise on their part. The course of procedure on the part of the Presbytery was assuredly embarrassed by the presence of the two petitions. The question naturally arose, What were they to say regarding them, and what were they to do? The answer simply was, We decline to grant or accede to the prayer of either of them. Looking to those represented by the first petition, it seemed to him they had placed themselves in an anomalous position. Their simple prayer was that Mr. Brewster might be appointed to the first charge. There were two occasions in which a Christian congregation might be rightly found occupying such a position as the petitioners; the one was when they solicited the formation of the pastoral tie between them and an individual; the other, when they begged for the retention of a minister whose services were sought for by another parish. In the case before them the pastoral tie was already formed. He therefore could not acquiesce in a movement interfering with a matter in which the congregation had neither right nor interest. If the sole object was to improve Mr. Brewster's temporal interests, that could not be the sole or principal ground for the decision of the Presbytery. Without affectation he desired the temporal interests of Mr. Brewster and of all the ministers to be promoted; but in the discharge of their duty they must look to other considerations. They could not grant the second petition asking a leet, for that would protract the vacancy. If they were to think of one among themselves, they might select several worthy of promotion, and entitled to aspire to the first charge of the Abbey. But, if that were resolved upon, they might be influenced by their personal likings, and they might arrive

at no agreement; it therefore became them to exercise self-denial, and not to propose a member of Presbytery. Without going any further into the argument he begged to make the following motion: "That, without further inquiries regarding the weight due to either of the petitions presented at last meeting, the Presbytery resolve that the Rev. Andrew Wilson, minister of Falkland, in the Presbytery of Cupar, is a fit and proper person to fill the first charge of the Abbey parish of Paisley now vacant, and that Mr. Wilson be presented accordingly; and that the Moderator and Clerk be authorised to sign a presentation in due form on behalf of the Presbytery in Mr. Wilson's favour, and transmit the same to him without delay." He had no personal acquaintance with the Rev. gentleman, whose name he had just mentioned; but he had heard him speak in public where an ordinary speaker did not usually succeed in arresting attention, and he had been deeply impressed with the evident sincerity and earnestness which appeared in his language and manner. He had also received from others the most favourable testimony of Mr. Wilson as being an acceptable preacher, a zealous parish minister, and quite competent to stand with any man in the Church of Scotland. He was convinced that Mr. Wilson, as much as lay in him, would live peaceably with all men, and co-operate with the Christian Ministry in promoting every commendable scheme.

Mr. RENNISON seconded the motion.

Mr. GRAHAM of Lochwinnoch coincided with all the eulogiums which had been passed on Mr. Wilson, who, he believed, would be a blessing to any parish; but his great difficulty remained in connection with the numerous signed petition in favour of Mr. Brewster. He, therefore, moved as an amendment, "That, having duly considered the two petitions presented at last meeting, the Presbytery accede to the prayer of the first, and appoint Mr. Brewster to the vacant charge." Should they act as proposed by Mr. Makellar, they would set a bad example to the Crown and Town Councils, and outrage the feelings of the people.

The MODERATOR then asked if any one seconded Mr. Graham's amendment? No response was made to this; and after a considerable silence

Mr. BREWSTER said, that he had expected a gentleman to do so; but in his absence he must stand forward himself, and he did so the less unwillingly, that he knew he was there not to promote his own interest alone, but that of his congregation. It was not for him to compare himself with any who had been proposed for the first charge; he never imagined that there were not many in the Church superior to the humble individual before them. But he looked for the preferment as a reward for his long services; and he thought the Presbytery might have done a generous and magnanimous act, and got rid of any little prejudices against him, worldly-minded and troublesome man as he might be deemed. Was he indeed worldly-minded? Let them look at his whole course of public life, and they would see that he had always disregarded his own interests. Was it for personal interest that he took a prominent part in the Anti-slavery movement, and threw-up a legacy, because it came from a slaveholder? Was it worldly in him to advocate the repeal of the Corn Laws, thereby cutting down his stipend to one-half? Was he a total abstainer for self-interests? Or what did he gain by advocating the cause of the poor to the great offence of the wealthy heritors? By his maintenance of the Truth he had risked his place in the Church. He cared as little as any man about the living. They might do with it what they pleased; but they were not to throw calumnies upon him. He seconded the amendment of Mr. Graham, because it would gratify his numerous and attached people who had come forward, not after hearing a sermon or two, but after an experience of upwards of 30 years, and declared their satisfaction with his fidelity and conduct in every respect. To the best of his ability he had done his duty to all classes of men in the parish, fearing none; and never was seduced to sacrifice duty to interest.

His friend on his left, it seemed, had heard nothing but evil about him, his troublesomeness, his worldly-mindedness, and so forth. He might enter largely into details as to the good he had done, little credit as he had got by it. He might remind them of the cholera mob, when he stood between the people and the military, and prevented bloodshed; of the time of distress, when the Government stores were refused, and when, after speaking three hours, he prevented outrage. It was not wonderful that his libelers did not present him to a living. He would conclude by reiterating that he had the best right to the preferment. Why should not a younger man be content with the second charge, and take his regular succession? It was proper for him, whose character had been trampled on, to speak out. He had been much abused, and must have been doing some good; when the high and powerful were against him, he must have given satisfaction to the poor.

A good deal of unseemly and irrelevant discussion followed, which was ended by the Moderator putting the two motions to the vote, when there appeared for the original motion, 12; for the amendment, 2 (the mover and seconder), one elder declining to vote.

Mr. Graham and Mr. Brewster dissented, and protested for leave to complain to the Synod. Their right to do so was denied; and it was moved and agreed to without a vote, that such dissents and complaints are in the circumstances incompetent, and that the Presbytery refuse to receive them. Mr. Brewster dissented.

The Presbytery agreed to meet on Wednesday to receive Mr. Wilson's answer, and take such steps as may be necessary.

THE Rev. Mr. Wilson has accepted of the presentation to the first charge of the High Church, Paisley.

#### OBITUARY.

Died at Collace Manse, on the 27th December, the Rev. JOHN ROGERS, minister of Collace, in the 88th year of his age, and 55th of his ministry.

At Spring Valley, Morningside, on the 2d January, JANE, daughter of the late Rev. William Ritchie, Minister of Athelstaneford.

At 22 Howard Place, on the 2d January, Mrs. DIANA SHANK, widow of the Rev. Dr. Cook. St. Andrews.

At Dyce Manse, on the 5th February, the Rev. Thos. Mckenzie.

At the Manse of Kilchennan, on the 11th February, the Rev. John McLennan, Minister of that parish.

At the Manse of Kilmichael-Glassary, Ayrshire, on the 14th February, the Rev. DUGALD CAMPBELL of Auchinellan, Minister of Kilmichael-Glassary.

At St. Helier, Jersey, on the 15th February, WILLIAM, second son of the late Rev. John Stirling, D. D., Minister of Craigie, Ayrshire.

At Midsands Villa, Ayr, on the 17th February, the Rev. ALEX. CUTHILL, Minister of the second charge, Ayr.

At King's College, Old Aberdeen, on the 2d March in the 73d year of his age, Dr. DUNCAN MEARNS, Professor of Divinity, and one of her Majesty's Chaplains for Scotland. He was ordained Minister of Tarves in the year 1799, from which charge he was, in the year 1815, translated to the Theological Chair.

On the 2d March at 86, Skene Square, Aberdeen, W. WILLIAM BRANDS, late of Turriff, at the advanced age of 97 years. Mr. Brands was an elder in the Church of Scotland for the parish of Turriff upwards of 72 years, having been ordained about the year 1779.

THE LATE Rev. CHARLES DOWNIE, OF CONTIN.—Died at Contin Manse on the 11th January the Rev. Charles Downie in the 48th year of his age, and 26th of his ministry. In the death of Mr. Downie society has lost one of its most respected ornaments; and the Church one of its most zealous and faithful ministers. Affectionately tender in his family, susceptible of the strongest attachments, compassionate to the unfortunate,

and ever exerting himself to promote the welfare of those around him, few men have possessed more warmly or more extensively the affections of his friends. He united in the highest degree strong practical sense and wisdom with sterling rectitude of principle and undeviating consistency of conduct. In the pulpit he was distinguished by enlarged and comprehensive views of Scripture truths, as well as for the strict evangelical purity of his doctrine; and no one ever possessed in a higher degree the art of enforcing precepts in a manner at once simple, striking, and impressive. In the Church Courts he uniformly commanded the respect of his opponents, and the confidence of his friends, by the weight of his personal character, by the manly fairness of his deportment, and the opinion entertained of the soundness and solidity of his judgement. While friends (and they are many) venerate his memory on account of his private worth, his claims on the public regard are of no ordinary kind. He lived an exemplary member of the Church of Christ; and of the congregation, over which he presided for twenty years, he ever proved a kind, devoted, and affectionate pastor.—*Correspondent.*

#### PRESENTATIONS, &c. &c.

MODERATORSHIP OF THE GENERAL ASSEMBLY.—It gives us much pleasure to be able on excellent authority to state that the Rev. Dr Lewis W. Forbes, of Boharm, will be proposed as Moderator of the next General Assembly of the Church of Scotland. Dr Forbes is not more widely known than he is highly esteemed as a faithful and popular minister of the Church, and his numerous friends will agree with us that from his high standing, ability, and zeal, he is well entitled to the honour which it is proposed to confer upon him.—*Aberdeen Journal, January 1.*

PRESENTATION.—The Earl of Aberdeen has been pleased (on the resignation of Mr John Davidson, Ellon) to issue a presentation in favour of Mr J. Wilson, schoolmaster of Cairney, to the new *quoad sacra* church and parish of Savocho, in the Presbytery of Deer, of which his Lordship is the patron.

PRESBYTERY OF BRECHIN.—The Presbytery of Brechin met at Stracathro on Wednesday last, when Mr Robert Grant was ordained to the office of the ministry, and admitted to the church and parish of Stracathro. After the business was concluded, that a member of Presbytery and a number of the parishioners were entertained at dinner by Sir James and Lady Campbell at Stracathro House.

Lord Gray has been pleased to present the Rev. B. Maclean, minister of Kinfauns, to the united parishes of Liff and Benvie, vacant by the death of the late Rev. Dr. Addison.

The Queen has been pleased to present the Rev. John Reid to the church and parish of Monikie, in the Presbytery of Dundee, and county of Forfar, vacant by the transportation of the Rev. Thomas Mackie, late minister thereof, to the church and parish of Erskine. Also the Rev. Hugh Morton Jack to the church and parish of Girthon, in the Presbytery and Stewartry of Kirkeudbright, vacant by the transportation of the Rev. George Murray, late minister thereof, to the church and parish of Balmaclellan.

PRESBYTERY OF ST. ANDREWS.—The Presbytery held its ordinary meeting at St. Andrews on the 4th inst. There was laid on the Table a presentation by the Principal and Masters of the United College, St. Andrews, in favour of Mr. Alexander M'Laren, Rector of the Dundee Schools, to be minister of the church and parish of Kemback, now vacant. The presentation, with the relative documents, having been read, was unanimously sustained.

MUSSELBURGH.—The members of North Esk Church have presented their esteemed pastor, the Rev. Mr. Nelson, with a handsome pulpit gown and cassock, and a set of table-spoons, as a tribute of respect for his unwearied exertions to promote their temporal and spiritual welfare.

NEW STREET CHAPEL, CANONGATE.—On the evening of Sabbath last an impressive sermon was preached in this church by the Rev. Mr. Gray, of Lady Yester's, when a collection, which amounted to upwards of £12, was made for the funds of the church. This is one of the numerous places of worship under the fostering care of the Home Mission Committee. It is in a prosperous state under the ministrations of the Rev. Mr. Scrymgeour, who has officiated since December, 1850.—*Edinburgh Advertiser.*

THE REPEAL OF UNIVERSITY TESTS.—We understand that at a meeting of the Legislative Committee of the General Assembly, appointed to watch over the progress of measures in Parliament affecting the interests of the Church, held in Edinburgh, it was unanimously resolved to recommend to all the Presbyteries and Synods to petition Parliament against the passing of the Lord Advocate's Bill for the abolition of University Tests in Scotland.

THE LOW MEETING HOUSE, BERWICK.—Divine service was performed in this chapel on Sabbath week by the Rev. Mr. Millar, and we understand that the Rev. Mr. Christison, of Foulden was appointed to officiate last Sabbath, and the Rev. Mr. Edgar of Hutton, the Sabbath following. We also understand that the Trustees have made an application for supply to the Presbytery of Chirnside, so as to secure the regular performance of Divine worship, upon the model of the Established Church of Scotland, until a permanent minister is elected, for which measures are to be taken with as little delay as possible.—*Kelso Mail.*

ST. BERNARD'S CHURCH.—On Friday a meeting of the Presbytery of Edinburgh was held in St. Bernard's Church for the purpose of moderating in a call to the Rev. David Brown of Liverpool, to be minister of the parish of St. Bernard's, vacant by the translation of the Rev. Mr. Cæsar to Tranent. The Rev. Mr. Smith, Moderator of the Presbytery, preached and presided on the occasion. The Rev. gentleman declared his acceptance of the call, and the whole proceedings were most harmonious. It is satisfactory to know that this settlement will be of the greatest benefit to this newly formed parish, both from the ability and energy of the presentee, and from the unanimity with which the appointment has been received.

LADY GLENORCHY'S CHURCH, EDINBURGH.—On Friday the report of J. M. Melville on the titles of Roxburgh Place Chapel was laid before the First Division of the Court of Session, and approved of; and the Court authorised deeds of conveyance of that chapel to be executed at the sight of Mr. Melville by the Trustees for the Home Mission Scheme of the Church of Scotland in favour of the Trustees of Lady Glenorchy's Church, and to be delivered to the latter on payment of the sum of £1100. By this arrangement the Home Mission Committee will be enabled to open the Chapel in Roxburgh Place, Edinburgh, as a substitute for the *quoad sacra* chapel of Lady Glenorchy, which was purchased some years ago by the North British Railway Company to enable them to bring their line into the valley of the North Loch.

GREENSIDE CHURCH, EDINBURGH.—The tower of this building has just been completed. Notwithstanding the objections urged by some as to the style and situation of the church and tower, the structure has now an appearance of completeness, if not of elegance, which it did not before possess. It also now forms a conspicuous and attractive feature among the few architectural decorations of that district of the town. The tower rises one hundred feet above the threshold of the church. The gateway was formerly only thirty feet high, exposing above it a rough, unfinished gable; the addition to the building, therefore, is seventy feet. The tower is twenty feet square, and the castellated terrace above is in all eighty-five feet high, while from the corners of the parapet wall rise four plain octagonal turrets fifteen feet high. Within the tower

a bell, ten cwt. in weight, will be suspended in a few days. The completion of the church will cost altogether £800 or £900, towards which £200 was voted by the Town Council, the remainder of the funds being chiefly supplied by the congregation.

**LECTURES ON POPERY IN GLASGOW.**—On Thursday evening, the Rev. Hugh Stowell of Manchester delivered a lecture in the City Hall, Glasgow, on the subject of the Romish Priesthood. There was a large and attentive audience present on the occasion. The Rev. Professor Hill occupied the Chair; and at the conclusion of the proceedings a cordial vote of thanks was given to the lecturer.

**NIGHT ASYLUM FOR THE HOUSELESS.**—The Rev. Andrew K. H. Boyd, Newton-upon-Ayr, preached the Annual Sermon in aid of the funds of this charity in St. Andrew's Church, Edinburgh, on Sabbath evening, when the Rev. gentleman delivered an eloquent discourse, taking these words for his text, "I have learned from experience, &c." The church was crowded in every part, and we understand that the collection amounted to about £20.

**UNIVERSITY MISSIONARY ASSOCIATION.**—On Wednesday a remarkably eloquent sermon was preached in St. George's Church, Edinburgh, by the Rev. W. Caird of Errol. The Rev. gentleman chose for his text the words, "Old things are passed away; behold, all things are become new." The church was crowded in every part by a deeply interested and attentive audience. At the conclusion of the service a collection of upwards of £37 was made in aid of the Funds of the Edinburgh University Missionary Association, whose claims were advocated by Mr. Caird in a peculiarly able, eloquent, and impressive manner.

**THE LECTURES ON POPERY.**—The seventh of this valuable series of lectures by ministers of the Presbytery of Edinburgh was delivered in St. George's Church on Sabbath evening by the Rev. Mr. Fowler of Ratho. The subject of lecture was "The Scripture Doctrine of Justification as perverted by the Church of Rome." The Rev. gentleman took as his text Rom. iii. 24th to 29th v., and, having with great eloquence and power established the Protestant doctrine of justification, he proceeded to refute by a masterly and comprehensive argument the heresies of the Church of Rome as embodied in the Council of Trent. The lecture was throughout listened to with marked attention, and evidently produced a deep impression. The Church was unusually crowded, great numbers having been unable to obtain admission.

**TEIND COURT—PARISH OF KIRKHOPE.**—The amount of the stipend to this newly erected parish, to which the Rev. John Sharpe Gibson was lately presented by the Crown, came on before the Teind Court on Wednesday. It will be recollected that Kirkhope formerly formed part of the parish of Yarrow, and was erected into a separate parish chiefly through the exertions of his Grace the Duke of Buccleuch. The teinds belong to the Crown, and form part of the endowments of the Deans of the Chapel Royal, who draw a large amount of revenue from this source. Mr. Gibson suggested that his stipend should be fixed at sixteen chalders; but this was opposed by the Crown, who would only consent to fourteen. After counsel had been heard for the minister and the Crown, the Lord Justice-Clerk said this was an important charge, and he did not think that the demand of the minister was too high. The other Judges concurred with his Lordship, and the Court fixed Mr. Gibson's stipend at sixteen chalders, one-half meal and one-half barley.

We understand that the Rev. Peter M'Laren, assistant to the Rev. Mr. Stevenson, Dalry, Ayrshire, has been unanimously elected to the National Scotch Church, Tweedmouth, out of a numerous list of candidates.

**THE REV. DR. CUMMING.**—This distinguished clergyman preached eloquent discourses in two

of our city churches on Sabbath to crowded audiences. On both occasions the collection was for educational purposes; and we understand that in St. Enoch's in the forenoon it amounted to £82, and in St. John's in the evening to £84.—*Glasgow Herald.*

**THE CATHEDRAL, GLASGOW; REMOVAL OF THE GALLERIES.**—It will be observed from an official announcement in this day's paper that the Commissioners of Woods and Forests have ordered the removal of the present galleries in our venerable Cathedral. We need scarcely inform our readers that these erections formed no part of the original structure of the Cathedral; and they have such an effect in marring the fine proportions of the building that the authorities have more than once expressed a desire for their removal. The taking away of the galleries, however, is not now any longer a matter of opinion; for it is found that they are not only pushing out the side-walls, and thereby endangering the Cathedral, but they have become insecure of themselves, and must be removed from a regard to the safety of the congregation. When once away, however, we trust that these unsightly erections will not be replaced. We are informed that the floor of the choir, which is used as the present place of worship, is capable of being reseat in the Presbyterian manner; and, by the removal of the gallery stairs and other fixings, almost as much sitting room will be afforded to the congregation as it has hitherto possessed, while by the change an unbroken view will be obtained from west to east of the fine aisles and splendid colonnade.—

**EMBLEMATIC NAMES.**—Among the parish ministers in the Church of Scotland at present we find the following emblematic names: 9 Youngs, an Elder, an Auld, a Fyfe, 6 Bells, a Barr, 2 Orrs, a Chrystal, a Bracks, a Black, 6 Browns, 6 Grays, 10 Reids, 5 Whytes, and a Dunn; a Booth, a Bower, a Broomfield, 2 Hills, a Greenhill, a Dale, a Moore, 5 Parks, a Craig, 2 Burns, a Burnside, 3 Woods, a Blackwood, an Underwood, a Kirkwood, and a Kirke; a King, 2 Clerks, 5 Cooks, 4 Brewsters, 3 Gardeners, 6 Taylors, a Webster, a Glover, a Cooper, 3 Wrights, a Massan, a Cutler, 2 Turners, and 21 Smiths; 2 Falconers, 2 Fishers, a Fowler, and 2 Hunters; a Cannan, and 2 Speirs; a Swan, a Cock, 2 Craiks, a Robin, a Sangster, and 4 Martins; a Herdman, with a Hogg, a Kidd, and 2 Lambs; a Leitch, and a Tod, Fairweather, and Rainy, a Moon, with 2 Raes, and 2 Somers, 2 Flemings, 7 Scots, 4 Welshes, a French, an Ireland, 4 Irvines, a Leith, a Mearns, a Moffatt, 2 Paisleys, and 2 Stirlings; a Glegg, a Sharpe, one Smart, one Strong, one Hardy, a Grieve, 2 Hopes, and a Jolly; one Playfair, a Duguid, and a Proudfoot; a Home, 15 Grants, and a Freeland; 5 Roses, and a Lillie; a Hay, a Honey, a Horne, a Bain, a pair of Batons, a Baird, and a Bust; a Wight and a Spark; 4 Littles, a Lang, 3 Lows, 2 Myles, and one Mair; 8 Laws, a Landlaw, a Monifaw, a Whitelaw, a Wordie, a Story, and 2 Lees; a Begg, a Robb, a Steele, and a Seller; a Touch, a Trill, a Waddell, 10 Walkers, and 4 Cruikshanks.

**THE REV. DR. NAPIER AND THE OLD COLLEGE KIRK.**—We think it our duty to call attention to the liberal and laudable announcement which was lately made by the Rev. Dr. Napier, of Blackfriars Church, to the effect that an evening service would be given in this church for the benefit of all and sundry who might choose to attend, and more especially for the sake of those who are not provided with Sunday apparel, and therefore, it is much to be feared, are not in the habit of going to church at all. We say without hesitation that Dr. Napier gives an excellent sermon, as all, who are accustomed to attend on his ministrations, can bear witness; but somehow for many years the church has been very poorly attended, and was so in the time of Dr. Napier's predecessor, and long previous to the secession of the Free Church. We can only account for this from the nature of the locality in which the church is placed, and from the old-fashioned and uninviting character of the structure itself. It is not so handsome or modernized and attractive in its

appearance as some of the pretty gew-gaws of the Free Church, and indeed it cannot be compared in this architectural view of the matter to the other Established Churches of the city. A person may sit in it, however, quite comfortably; and no one who goes will be disappointed in the sermon when the parish minister officiates. This we can say in perfect sincerity, and all, who have opportunities of judging, will not be slow to agree with us.

We therefore strongly urge upon the poorer classes, and more especially on those who may have abstained hitherto from going to church in consequence of not possessing a very satisfactory wardrobe, to take immediate advantage of Dr. Napier's highly liberal invitation, which, we hesitate not to say, is given in the true spirit of Christian charity. The church has room and to spare, and the worthy minister very naturally and properly wishes to see the pews occupied by those who have most need of his excellent pastoral instructions. The invitation to all to come, whether provided with Sunday attire or not, is therefore not limited to the evening. At any and every time, forenoon or afternoon, the Gospel will be freely preached to as many as choose to enter to avail themselves of his ministrations. He wishes to render his church effectually, what the Church of Scotland has always been, or ought always to be, really the poor man's church; and we think it would ill become us not to call the public attention to his earnest announcement and free invitation to that effect. We hope therefore that our readers, who may peruse this, will not fail to give the fact as much publicity as they can, more especially among that class for whose benefit chiefly it is intended. *Reformer's Gazette.*

**PRESBYTERY OF CUPAR.**—The ordinary meeting of this Reverend Court was held on Tuesday, February 1, Rev. Mr. Reid (Kettle), Moderator. On the motion of Mr. Lawson of Creich, seconded by Dr. Anderson of Newburgh, it was agreed to insert on the minutes an expression of regret at the recent sudden death of Mr. Cook of Ceres, and of the high estimation in which he was held by the Presbytery and his parishioners. A presentation by the Earl of Glasgow, the patron of the parish of Ceres, in favour of the Rev. J. C. Brown, assistant minister at Kilwinning, was laid on the Table, and read by the Clerk, as was also the presentee's letter of acceptance, with his license, Presbyterial certificate, and other relative documents. The presentation was sustained, and the Presbytery agreed to meet on Thursday, 11th March, at noon, for the purpose of moderating in the call, Mr. Scott, Dairsie, to preach and preside on the occasion. Mr. Hogarth, banker, as Secretary of the Committee appointed at the public meeting held at Cupar on behalf of the Endowment Scheme, briefly addressed the Presbytery in regard to the present position of the Scheme. It was agreed strongly to recommend the Scheme to the support of the parishes within the Presbytery.

**PRESBYTERY OF DUNDEE.**—At a meeting of this Rev. body on Wednesday last, Mr. Smith, one of the managers of Chapelshade Church, laid on the Table a call to the Rev. Mr. McKenzie, probationer, unanimously agreed to at a recent meeting of the congregation; and also a letter of acceptance by Mr. McKenzie. Mr. Honey said that he had recently been in a district in Aberdeenshire, where Mr. McKenzie had been resident for several years, and all that he had heard concerning him was in the highest degree favourable. He moved that the Presbytery agree to the prayer, and proceed as early as possible to the settlement of Mr. McKenzie in Chapelshade. This was agreed to. At a subsequent stage of the business Mr. Irvine gave notice of the following motion for next meeting: "That, as it was threatened to sell the Parish Church of Gorbals, Glasgow, in consequence of a debt accumulated upon it from a feu-duty, which liability had been concealed from the Presbytery of Glasgow, the Kirk-session of Dundee be requested to ascertain the state of affairs in regard to the place of worship of the Cross Church congregation, which

subject had been allowed to lie in abeyance for the last few years."

**PRESBYTERY OF SELKIRK.**—This Presbytery met in the Parish Church of Kirkhope (Ettrick-bridge) on Tuesday for the induction of the Rev. John S. Gibson, as the first minister of the recently erected parish. The services of the day having been conducted in an able and impressive manner by the Rev. Mr. Allardyce of Bowden, and Mr. Gibson having received a cordial welcome from the numerous congregation that filled the church, it was moved by Mr. Phin, seconded by Mr. Murray, and unanimously agreed to, "That the Presbytery, having this day had the satisfaction of inducting a parochial minister into the district formerly attached to the Chapel of Ettrick-bridge, and recently erected into a parish, cannot but remember that the people of Ladhope, within their own bounds, as well as the inhabitants of many other districts in Scotland, are as yet destitute of the privileges which the parishioners of Kirkhope now enjoy; and, considering that the Church has a great Scheme for supplying the wants of these localities, which is conducted with remarkable energy, ability, and success by Dr. Robertson, and that nothing like a general movement in its behalf has hitherto been made within the limits of the Presbytery, earnestly recommend to the people of their parishes to contribute liberally in support of this important Christian enterprise, and appoint a Committee with instructions to take such steps as may be likely to promote that end."

**PRESBYTERY OF GLASGOW.**—This Presbytery held an ordinary meeting on Wednesday, Dr. Runciman, Moderator. Principal Macfarlane stated that two applications were ready to be made to the Presbytery for disjunction and erection into separate parishes. The first was Springburn, at present forming part of his (Dr. M.'s) own parish, St. Mungo's. That station seemed now to be in a very prosperous condition, nearly two hundred seats were let and occupied, and the congregation were on the increase. A plan for a school had been agreed upon, and there was every prospect of a building being soon erected. The proposal to disjoin the parish had the concurrence of the heritors of the parish of Glasgow in the vicinity of Springburn; and for himself, as minister of St. Mungo's parish, he was desirous of giving the proposal every encouragement, countenance, and support. Mr. Arthur, minister at Springburn, appeared and requested the appointment of a Committee to inspect the bounds proposed to be erected into a parish. He stated that the expense of disjunction could be met, that the congregation was respectable and increasing, and their Sabbath-school in a very flourishing condition. The Presbytery appointed a Committee, in terms of the request, to confer with the Church Building Society, to inspect and report. Mr. Stewart, minister of St. Mark's congregation, Glasgow, then presented a petition to a similar effect as the request made in the case of Springburn; and it was agreed to remit that application to the same Committee to consider and report.

**THE MADRAS CHURCH OF SCOTLAND ASSOCIATION.**—The vigour and efficiency which the Church of Scotland is showing in the Colonies is highly satisfactory. An influential and important meeting took place at Madras on the 18th of November last for the purpose of forming an Association, in connection with the Church, to encourage and promote undertakings of Christian usefulness. On the motion of the Hon. Daniel Elliot, Dr. Robert Davidson was called to the Chair. The Association was organized and formed accordingly. What it aims at was laid before the meeting in the following Resolution: "That it shall be the object of the Association to encourage and promote such undertakings of Christian usefulness as may be deemed suitable to themselves, and accordant with the general purposes for which it is designed, especially such as the following: First, General objects connected with the Church, including, 1st, Relief of the indigent poor; 2nd, Education of poor children; 3rd, Church expenses not otherwise provided for;

4th, Formation of a Book Depository for the sale and distribution of Bibles, Psalm Books, Confession of Faith, Catechisms, and other works connected with the Church of Scotland, and not generally procurable in this country; 5th, Increase of Church Library, already commenced; 6th, Expenses connected with the new burial-ground. Second, The support of the native congregation already formed in connection with the Church, of native catechists connected therewith, and the English congregation; and the support and extension of the Schools connected with the Church of Scotland in this Presidency, whether for Native East Indians or Europeans. Third, The extension, when practicable and where they may be required, of the Ordinances of Religion in connection with the Church of Scotland among our countrymen and others in the provinces." Heartily do we join in the belief that the Church of Scotland, far from being lukewarm and feeble in the Colonies, as her enemies give out, was never more alive with active zeal than she is at present. —*Dumfries Herald.*

## EXTRACT.

**NOTES ON DR. CUMMING'S LECTURES.**—The intense excitement which pervaded London in 1859, when Dr. Wiseman was created by the Pope Archbishop of Westminster, produced one permanent good effect by calling Dr. Cumming into the field. The talent for public lecturing, which this reverend and highly accomplished gentleman has more especially exhibited since that period, might have remained comparatively dormant, had not the spark been struck forth by his coming into direct collision with the Popish Cardinal. Dr. Cumming's name has long been distinguished in London, has long been known in that great metropolis as an honour to the National Church of Scotland, to which he belongs; but the Papal Aggression, as it is called, has given him a new kind of celebrity, and seems to have called forth all his high talent, and all the commanding energies of his mind in such a manner as to yield him an exclusive title to be viewed as the great champion of Protestantism in the present day. It is difficult to say precisely at what Father Gavazzi aims or under what particular banner he is enlisted. Besides labouring under the disadvantage of lecturing in what may be termed, with reference to his hearers in this country, an unknown tongue, he labours also for an undefined object, some reformation in the Church of Rome indeed, but of what nature, or to what extent, is not precisely explained. Father Gavazzi's lectures might suit a Roman Catholic audience, or the subjects of a Roman Catholic state, but they appear to us comparatively little adapted for an English or Scotch audience of Protestants. There is still some mystery about Father Gavazzi and the object and precise drift of his repeated lectures, with the way in which the money is disposed of, that seems to demand explanation. The whole affair has too much the appearance of a simple pecuniary speculation.

With the Rev. Dr. Cumming, on the contrary, there is no mystery. The character, in which he comes before us, is plainly avowed; the object, which he has in view in lecturing, is explicitly stated. He comes before us as a minister of the Church of Scotland, to advocate thoroughly Protestant principles in opposition to Popery.

It is something to the honour of the Church of Scotland that, while the Papal Aggression was chiefly directed against the English Church, the former is that which has furnished the most distinguished antagonists to this insidious movement. In Dr. Cumming's rival Wiseman has met with more than his match, with one who has tracked him through all his sinuosities, exposed his sophisms, convicted him of positive falsehood, and held him up to contempt in his true colours. When the bull or proclamation was issued by the Pope for erecting in London a great cathedral for the Roman Catholic worship in full continental fashion, it was Dr. Cumming who proposed that this

should only be permitted on condition of the Pope allowing the erection of a similar Protestant place of worship in Rome, a perfectly fair proposal, but which, we believe, has issued in the Pope abandoning the idea which led to it. Nothing could be more natural or just than the claim of toleration for toleration; but Popery shrinks with terror from such an equitable test. It at once exposed in the clearest possible light the infamous fraud on which the Papal Aggression was founded, the pretended right to entire liberty of conscience and freedom of religious worship, which Cardinal Wiseman with unparalleled impudence demanded so clamorously in England while, at the very same moment the liberty, thus haughtily claimed, was utterly denied and repudiated in Roman Catholic countries, and more especially in Rome itself, the capital and centre of the Roman Catholic faith.

We are sure that Dr. Cumming's lectures have even more than realised the most sanguine anticipations of those who were prepared to expect much from them. He has shown in most striking colours not only the corruptions and abominations over the masses, how it appeals to the heart by every avenue of the senses, how it employs all agencies, agencies the most diverse, and apparently the most inconsistent, to work towards one great end, the aggrandizement of the priesthood. He has unmasked its exclusive claims to antiquity by showing that the Protestant creed is really much older than that subscribed to by Roman Catholics. He has unmasked its exclusive claim to unity by showing that its unity is merely a surface uniformity produced by the absence of independent belief, and the constraint and ignorance in which the people are held. He has shown also that even its pretended unity, in that sense in which it is claimed, is a mere fiction, and that there are various divisions and differences in the Church of Rome itself.

We think his lecture on Tuesday evening was even superior in point of attractive interest to his first lecture. It abounded in variety of incident, and apt and beautiful illustration. We think there was much truth in his remark, that, when a Church begins to concentrate its attention on mere external forms and splendid architectural decorations, on tall spires, beautiful painting, &c.,—this affords a strong symptom that the inner glory is fading, and that there is a consciousness of weakness in some essential element. When we look around us, we think we see something of this kind beginning to put itself forth in a Church which professes to be very different from Popery, but which, notwithstanding, may be almost unconsciously influenced by a similar spirit, and may tend to a similar object, aggrandisement of the priesthood.

Worthy of special notice were Dr. Cumming's concluding remarks on Tuesday evening. His glowing appeal to Protestants of all Evangelical denominations, to sink their respective differences so far as to allow of their combined movement against Popery, was most particularly called for. Witness the pitiful display which was lately made at Stirling, when not only Dr. Beith, a clergyman, and Dr. Muschet, a layman, of the Free Church, but several United Presbyterian ministers, met to petition against Maynooth, and ended by fighting against each other. The only point, on which they all agreed, was in declaring that they could not and would not co-operate with ministers of the Established Church in speaking or petitioning against the endowment of Popery! This one point of agreement and one common aversion brought them together; but, lo! it turned out (so narrow were their prejudices and ideas) that they could not even co-operate with one another; and the movement, which commenced against Popery, and was mixed with a furious display of bigotry against the Established Church, ended in a fierce attack against the Free Church, as represented in the person and sentiments of Dr. Beith, an attack in which even the Free Church chairman and elder, Dr. Muschet, joined, and was, of course, the most violent and virulent of the set!

How truly wretched and pitiful was such a

display as this in the presence of a great common enemy! The Roman Catholics themselves could not be more fanatical or exclusive. We rejoice to see that the Established Church, of which Dr. Cumming is so bright an ornament, evinces a very different spirit, and that it can afford to cooperate with any respectable denomination of Christians in such a sacred cause.—*Reformer's Gazette, Glasgow.*

## REVIEW.

A TRIBUTE OF RESPECT TO THE MEMORY OF A GOOD MAN: *A Sermon preached in St. Andrew's Church, Montreal, on the occasion of the death of Hugh Brodie, Esq., (late one of the Elders of that Church,) by Alexander Mathieson, D.D.*

Our design is neither to criticise nor commend this excellent discourse, but to add our "tribute of respect to the memory of the good man," whose loss gave occasion to its delivery in the congregation of which he was a member, and a useful and much respected office-bearer. He was a long tried one; yet it can hardly be said that this added much to the confidence reposed in him, or drew towards him much increase of regard. A short acquaintance with Mr. Brodie served to show that the lines of excellence in his character had been early and deeply traced, and that, to whatever tests he might be subjected, little of new would be brought out, and the sterling value of all the old fully established. As far as human testimony may give a warrant for the designation, those who respect his memory are amply justified in speaking of him as a Good Man. None who knew him will dispute the propriety of the title. Such is the witness which a long, and, as far as man can judge, a well spent life has obtained for his memory on earth among all who knew him; and they were many. As his title to a good name among his brethren was never disputed during his life, and he must have had many intimations that he enjoyed such a reputation, he could not but be aware that it would be established in the mouth of many witnesses at his death; but he knew also that the honour, which would be thus done to his name at his departure from amongst us, however honest and sincere, or even just and well deserved, was not to be taken as a sure prelude to a far higher testimony, to be given or withheld by a more impartial Judge, when he should leave his body to his mourning friends to be laid in the dust, and his spirit should return to God who gave it.

From words he now and then let fall, it was evident that for some years the thought was becoming habitually present to his mind that the time of his departure was at hand, when his great account would have to be given-in, and that neither the testimony of his own conscience, if he could have obtained it, nor that of all his brethren, would avail to justify him in the sight of God. As men were often saying of him, "Well done," and he knew they were, it suggested to him—and, though he

was reserved in the expression of his religious convictions, perhaps to a fault, yet it escaped from him in words which, from the mouth of one more free of speech on such subjects, might have signified little—that, however grateful this testimony from his brethren might be, he knew well it amounted to no guarantee that he would hear from the mouth of his Judge and Saviour: "Well done, good and faithful servant, enter into the joy of thy Lord."

Mr. Brodie came to this country many years ago, when quite a young man, and, though his character was thus matured in a very different sphere of Christian benevolence, and amid very different influences, yet, singular as it may seem, to find his prototype as he appeared but the other day in his old age here in Canada, we must go back to the parish patriarchs of Scotland thirty years ago. His religion, both in its inward workings and outward manifestations, was more in unison with that of these men of the olden time than the spirit of the present day. We do not notice this as an excellence, but neither can we stigmatize it as a defect. He presented too faithful an image of those spiritual fathers, or, to use the designation by which they were correctly known, the *Good Men*, whom we were taught to reverence in our youth, to permit of any fault-finding on our part.

Those, who knew Mr. Brodie most intimately, know that in him the faith of a Christian was both firm and effectual, the source of a humble trust for himself in the Redeemer's righteousness, and of active benevolence towards his fellow-men.

Though far from indifferent to the spread of the Gospel throughout the world, yet he did not enter much into the Missionary spirit of the day. We have no doubt he contributed of his substance to aid the various religious and benevolent societies that have sprung-up and done so much good in our generation, but should suppose he did not take any very active part in their affairs; for, though very sociable in his disposition, he was by no means gregarious in his modes of doing good. He was very helpful to many in many ways, and commended many to the help of others; but we doubt if ever the thought of forming an association for any purpose whatever ever crossed his mind. In these things he resembled the *Good Men*, with whose memory his image so naturally associates itself that we can only think of him as one of the venerable band.

A Missionary movement was only commencing in the Church in their day; they had not learned to look for a field of well-doing beyond the corner of the Vineyard in which their lot had been cast; but other movements were shaking the moral, religious, and social system under which they had been brought up, and producing changes in sentiments and conduct which were not good; and the *Good Men* of those times were, as we well remember,

much more conservative than progressive in their religious aspirations. Much of this was to be seen in Mr. Brodie; but what shall we say, did he not always keep his hands full with such good deeds as he believed himself best able to render to his brethren? and did he not do all these in the name of a Christian? Were we to say that by his life and conversation he adorned the doctrine of his God and Saviour, we would be saying what he would himself have shrunk from hearing; but, were we to say that the credit of any thing he did was due to himself, or to any goodness in himself, and not to the grace of God and his profiting in the doctrine of Christ, we should be doing great wrong to the principles on which he acted through life, and the hope in which he trusted to pass safely through the valley of the shadow of death.

To the religion of the Bible the world owes any good that was done in it by Mr. Brodie; and, having endeavoured to walk in uprightness according to its precepts, it has happened to him according to that which is written among its wise and true sayings, "The memory of the just is blessed."

The removal of Mr. Brodie from this life was, perhaps, felt as much or even more as a loss not to be repaired throughout the congregation of the writer of this notice as in that of which he was a member, for many of them could from personal experience testify to the truth of the tribute paid to his memory in very eloquent terms by the *Montreal Witness*. It has already appeared in our pages; but we quote again the following sentence: "Mr. Brodie was emphatically the friend of his fellow-men; ever ready to assist with his counsel, his personal labour, and in deserving cases with his purse. He especially took particular pleasure in giving information and counsel to his countrymen newly arrived, for whom his house was ever open; and many in various parts of Canada can look back to their visit to Mr. Brodie, as one of the first and most profitable they paid on Canadian soil."

We now make way for the testimony of his Pastor, who had the best opportunities for knowing his worth as a man, and piety as a Christian. We give the conclusion of Dr. Mathieson's sermon in full, as it is impossible to separate the general exhortation from those passages which relate to Mr. Brodie without spoiling the effect of the whole:—

My beloved Flock! whom it is my desire to present unto the Lord holy and unblamable and unprovable in His sight, let me earnestly urge you to cultivate the Christian virtues implied in the words of the text, enforced, as they are, upon your practice by the will of God, and silently commended to your attention, as they have long been, by a bright, living Exemplar, recently removed from you. I have no doubt, from the nature of our preceding remarks, you have concluded—and you have concluded justly—that they had a specific reference to the character of that venerable, and truly Good Man, so long a zealous and respected Office-bearer of this Congregation,

whom it hath pleased God to remove from this sinful and suffering state—we humbly trust—into the bliss of Heaven. It is not my practice, as you are aware, my Brethren! to advert on every occasion from the pulpit to the decease of our friends, and fellow-worshippers, unless in very general terms, and that only at the close of the year, when reviewing the incidents that have distinguished its course, and that affect us as a Christian Society. The few exceptions to this, for various reasons, necessary rule, will be found in those striking occurrences, that have presented the graceful and matured piety of some young member of the Church in the most impressive forms before us; or, when the long tried and faithful services of some aged "Man of God", widely distinguished, and generally beloved for his public benefactions and personal worth, exhibit lessons of Christian virtue, pressed home upon our hearts and our consciences with no ordinary persuasive power. My friends! such a lesson God is now giving us either in love or in anger. Let us receive it in meekness and fear. Bowing in holy resignation to His will, let us learn righteousness, and strive to convert that, which, humanly speaking, we must all acknowledge to be a heavy blow, into a means of higher spiritual life and comfort.

However reluctant I feel to pass beyond the usual track of exhortation on this occasion,—however conscious I am that I can but very imperfectly delineate the true character of the lamented Dead, and but inadequately express that sympathy with the bereaved family, which your own intense feelings would dictate,—however willingly I would leave you in solemn silence to pay the tribute of a tear to the memory of the Departed,—I feel it to be a duty which I owe to myself;—I feel it to be a duty which I owe to you to call your attention for a moment to the loss which this community, and the Church of Christ, has sustained (in so far as we are permitted to judge) by an event which we all deplore.—I feel it to be a duty, which, as a Minister of Christ, I owe to this congregation, to bid you recal (while they are yet fresh on your minds) those Christian virtues and graces which so eminently distinguished our departed friend, and to beseech you to be followers of him, even as he was of Christ Jesus. I will not in this place claim your respect to his memory on account of the many excellent social qualities, that made him universally loved and respected. I do not hold him out as a spotless example of Christian excellence. There were specks and blemishes in his character, as in that of all other men. But no one was more deeply sensible of his imperfections and failings than he was of his; and, while he humbly acknowledged the corruptions of his heart, and his frequent estrangements from God, he aimed at higher things, and by the grace given to him he was—when compared with the mass of what is commonly called the "Christian world"—"as a light shining in a dark place." There were in his conduct many external manifestations of the inner power of a living faith; yet no one was less sensible of his good qualities than he was himself, while he honestly and sincerely acknowledged that, whatever virtues adorned his character, it was to the grace of God that he owed them.

But, without pronouncing any eulogium on departed worth, I feel I would not be in my duty, did I not avail myself of the solemn impressions left upon your minds by the recent affecting removal of this Good Man from amongst us, to give decision to your piety, and a fresh impulse to your actions,—did I not press home upon your consciences the necessity of being actuated by the same high Christian principles,—did I not press home upon your hearts his holy and uniformly consistent conduct as a pattern for you to imitate,—did I not bid you behold in this mournful occurrence the end on earth of all men, and entreat you, as rational and immortal creatures, not to expend all the energies of your imperishable nature on the perishable objects of this world,—did I not beseech you to remember that you were made for eternity, made to love and serve God, and enjoy

His favour for evermore—and warn you, that, if you frustrate this great end of your being, you will entail a calamity on yourselves, which no language can describe, and will fling away an immortal crown, for the loss of which no earthly happiness can compensate.

He, whose absence this day we lament, had been from its organization (now nearly half a century ago) an upright and consistent member of this Church, and for more than half that period a respectable Office-bearer. In looking back to the events of the last few days, and recalling to mind the venerable appearance, the unostentatious piety, and genuine worth of that truly good man, it is natural for us to feel and to express our regret for the loss we have all sustained by the removal of so exemplary a follower of Christ, and so valuable a member of society.

As a community, we have much cause to mourn: for at a humble distance he followed the steps of his Heavenly Master, who went about doing good. Nothing gave him greater pleasure than in being employed in benefiting others. This was the distinguishing characteristic of his mind. During the latter years of his life more of his time and labour was expended in this way than in his own affairs. There are many who will acknowledge with thankfulness, it has been chiefly to his prudent advice and helping hand, that they owe, under God, their earthly success and prosperity; and they are not a few, who will ascribe to his pious counsels their commencement or continuance in their Christian course. In the sphere in which he moved, perhaps, there has not been a man in this Province the instrument of so much good to his fellow-men; for, though he was a man without guile, humble, earnest, sincere, of comprehensive benevolence, and wide generosity, yet his deep-toned piety, his keen sagacity, and discriminating prudence, taught him to guide his affairs with discretion.

As a congregation, we have much cause to mourn; for few took a deeper interest in the welfare of the church, or more earnestly desired to see it prosper both in its temporal and spiritual affairs. At the same time we have much reason to thank God, that he hath spared to us so long one, who, both by his influence and example, contributed in no small degree to its advancement. Of that useful and morally influential class of men, the Elders of the Church of Scotland, although not without his deficiencies, he was most exemplary in the performance of the duties of his office. Were I to express my sense of personal obligation to him, language would fail me. His counsels were the counsels of sincere friendship, sanctified by the most delicate sensibility and warmth of Christian affection. His encouragement in the hour of trial was the animating support of unbending rectitude, and the deep sympathies of a generous heart. Although, like the Apostles, an unlearned and unpolished man, he was a man of much information, and true politeness. Never shall I forget the shrinking delicacy with which he would remind me of any duty I had omitted, or suggest any measure which, he conceived, would tend to the advancement of the Church of the Redeemer: and the sincere delight he felt when he beheld the grace of God displayed in any of the professed followers of Jesus. In so far as respects human agency, I may truly say, my right arm was shorn of its strength on the day, that "God took him."

He was a pious man; but his piety was not the noisy piety of vain profession. It was the piety of the heart, all-pervading, mingling with, and sanctifying the pursuits of life. It was the animating principle of his conduct through his life long,—habitual, practical, cheerful. He was no Ascetic. He was a shrewd, observing, cautious man. There was an air of innocent pleasantness in his discourse, a joyousness in his actions, a hale, sound vigour in his piety. He was a hater of hypocrisy, a contemner of ostentation, but a sincere lover of all good men. While he took a lively interest in every institution fitted to advance the religious interests of his fellow-men, it was not of that bustling sort, which is all

in all with some men. To judge of the influence of Religion on his character, you required to know him, to see him at the family altar, or within the House of God, to witness the uniform tenor of his conduct. How earnest, how devout, how regular was he, as a worshipper of God! He "walked in all the commandments and ordinances of the Lord blameless."

Firmly attached to the Church of his Fathers, he was distinguished for a candour, and simplicity of mind, that led him to respect the opinions of all who differed from him. While he perceived and appreciated the high advantages which that Church possessed, as an efficient and a long honoured instrument for publishing the Gospel of Salvation, he did not claim for it exclusive merit. His soul was grieved with "the cruel mockings," and false reproaches of her enemies; but he maintained her cause by meek and patient endurance more than by the vehemence of controversy.

He was benevolent, and his benevolence was kind and discreet. God was pleased to prolong his days to a good old age, and to bestow upon him in every stage of his pilgrimage many comforts and blessings. These gifts he received with thankfulness, and enjoyed with a grateful heart. But he did not regard them as the chief tokens of the Divine favour, nor did he seek after them as his chief good. In him were happily combined the feelings and sympathies of humanity with the holy affections and desires of the spiritual-minded Christian.

By prudent industry and a frugal economy, with the blessing of God, he acquired a competency of the good things of this life; but these, as a wise steward, he managed for the good of others, as well as of those for whom, by the ties of nature, he was bound to provide. His house was the home of the stranger. To the deserving poor his hand was ever open. To those who required assistance his help was extended. Even the unthankful and improvident shared in his sympathy and generosity. He was, in the emphatic language of the text, a Good Man, amiable, kind, beneficent, diligent in the work given him to do as a dweller on the earth, and as an expectant of Heaven. But he ever looked beyond the means to Him who blessed them, looked to God, the "treasure of the soul and source of lasting joy."

We forbear to draw aside the sacred veil that conceals from public gaze the sanctities of domestic life. A stranger cannot enter into the joys, nor fathom the sorrows of a Christian family, when "the Lord taketh away their Master from their head." In the day of bereavement "the heart knoweth its own bitterness", and there are consolations experienced by them, which the world can neither know nor appreciate. But, without incurring the charge of officiousness, or "intruding into those things which we have not seen," we may remark, that the peculiar excellencies of the character of the deceased were most fully displayed within the domestic circle. A devout recognition of God in every blessing, and a calm and tranquil happiness in their enjoyment, distinguished the long period of his conjugation, a period undisturbed by family bereavement, and hardly marred by family affliction. Tender and affectionate in all the relations of life, and with a growing solicitude for their spiritual interests, his decease cannot but be felt by them as a heavy blow. We give them our sympathy, we give them our prayers. We bless God for the support vouchsafed to the aged Companion of his long pilgrimage "in this, the day of her visitation," and for the calm peace with which she looks forward in humble hope of soon rejoicing him in the Assembly of the Saints on high. We pray that an abiding sense of the presence and favour of God may cheer the residue of her earthly pilgrimage, and bless her through all eternity.—And we also pray that grace may be given to the other members of the household to imitate the example of their revered parent, distinguished, as it was, in his public intercourse by sincere piety, social kindness, and moral worth; and in private life by uniform

tenderness without weak indulgence; by rigid discipline without capricious severity. They have received much, and much will be required of them. In all their future conduct may they honour his memory by imitating his example, and being all, doing all, that he would have had them to be, and to do.

The suddenness of the dispensation, that called him from the cares and duties of this world, would have been appalling, had he not left with us the evidence, that he was, through the merits of the Redeemer, "made meet for the inheritance of the saints in light." His faith was strong. He had long looked forward to the time of his departure hence with calm and humble hope of acceptance in Christ. He had not his work to begin, when the "King of Terrors" presented himself for the last conflict. With the abatements and interruptions from which no man on earth is free, preparation was with him the business of every day; and, when the hour of his departure drew on, he was ready. He knew Him, in whom he had believed; and he closed his eyes in peace, having, as we hope to believe, seen the salvation of his God.

Thus another of the old stock of citizens has gone forth from us; men, who were trained in the rules of a rigid morality, and whose religious feelings were deep and devout,—men, whose like (I fear) we will not soon see again. Their contemporary survivors are now like the leaves on the trees in Autumn, when the first wintry wind bath swept through the forest. They are few and feeble, and hang to life as on a dried stalk, ready to be swept away by the next passing breeze. To them the summons, that hath called him away, addresses an emphatic note of preparation. To us all it imparts the most impressive lessons. It teaches us to cultivate the virtues of them, whose memories we revere, that, like them, we may "fulfil our course," and be had in remembrance as Good Men.

He has gone forth from us; soon, we must all follow him; how soon, we know not. Let us be prepared. How short has been the time since we beheld him, full of years, but full of intellectual and physical strength, moving in the midst of us with all the generous sympathies of the Christian, with the dignity, the moral calmness, and peace, of a man who "feared God from his youth and served Him!" How short has been the time since we met with him within these walls! Three sabbaths ago he filled his accustomed place, a humble, an earnest, a devout worshipper of his God. Deeply did he feel the solemn import of the question then propounded,—“What is your life.” Seriously did he then express his sentiments on the vanity of human life, and in a way that seemed almost anticipative of the sad event, that so shortly afterwards occurred. Since that time—short as it has been—his spirit has left its earthly tenement, and mingled with kindred elements in eternity; and we have consigned his body to the grave; but not without the "well grounded hope," that that body, whatsoever may be the forms it shall assume in the process of dissolution, and however insensible it is now to our sympathy, shall hear the voice of the Son of Man, shall rise from its bed of dust, and, fashioned like unto Christ's glorious body, shall be made susceptible of the joy of gratitude which springs from the consciousness of the Redeemer's love and having been washed in His blood.

My Brethren! endeavour to feel that you are dying creatures, that you may appreciate aright the important privileges you enjoy, and value, as you ought, the time afforded you to work out your salvation. Let the lesson now given you be deeply engraven on your memories. Let not the relics of your much loved friend depart from your sight without being admonished of your duty and your destiny. You have all a most important work to perform, and a short time given you to accomplish it. The night of death will soon come upon you, when no man can work. Other enemies may be bribed by riches, or moved by flattery, or mollified by tears, but Death is inexorable. His eye pities not—his hand spares not. Remember that you must encounter him,—that

you must all fall beneath his arm. What time he will assail you, you know not. It may be unwarned, and in a moment. Be upon your watch-tower. Let no day pass-by without some act of preparation being done for your departure hence. I speak to you all. I speak to you as dying creatures. I speak to you as creatures for whom is reserved an Eternity of weal or of woe. I speak to you as creatures who have yet an opportunity of securing an interest in the Redeemer's righteousness,—to whom are given the Gospel of Christ and the promise of His Spirit. Despise not your privileges. How long they may be yours you cannot tell. It is folly to delay making application for pardon. It is true wisdom to prepare for death by sincere repentance, and faith in the Lord Jesus Christ. Repentance and faith are the only principles of a holy life. That blessed Saviour, who was manifested to take away sin, is now exalted to give repentance, and the remission of sins, to all who come unto Him. O! it is the Glory of the Gospel, that salvation is from God alone—that it is His work, and His only—that no part of it is left to frail man to accomplish—that it is God's work, and therefore perfect! It is the glory of the Gospel that the messengers of Heaven are sent forth to proclaim its fullness and freeness, and in the name of God to offer its rich promises and inspiring hopes unto all men. Ah! feeble would they be, could they only offer the consolation of human affection; but they are commissioned, in the name of God, to speak of mercy and peace through Christ to every penitent sinner,—to tell them of the infinite love of God in Christ,—and that His power may savingly operate on the cold, polluted heart of the very chief of sinners. But, though all things are possible with God—though in the very last moments of mortal life and in the very hardest heart He may be experienced as a "just God and Saviour," O! who would until that hour defer preparation, and scorn the offers of His love! These offers are now made unto you, Brethren! They may never be made to you again. The work of salvation, it is true, is God's work; but He works by means, and the means he employs are your willing, subdued, penitent, believing hearts. If you refuse to give Him your hearts, if you disobey His laws, profane His ordinances, and neglect His worship, you have no reason to expect that He will incline His ear to the voice of your supplication, when you cry to Him from the bed of death.

Brethren! let me beseech you to commence in time that Christian culture, which, with the co-operation of Divine providence, will develop the nobler principles of your nature, and earnestly implore the sanctifying grace of the Holy Spirit to make them shine in the beauty of holiness. Let the business of preparation be an every day business. Let the Spirit of the Gospel pervade and hallow all your secular duties. Remember you are pilgrims on the earth; seek your Home in Heaven. It is the hope of immortality that can alone support the soul amidst the bereavements of life. Let this blessed hope now cheer your hearts. While you mourn for departed worth, give evidence of your sincerity by being followers of him, even as he was of Christ Jesus. You will soon be called to follow him into the grave. Fear not. Jesus hath gone before you. It is dark and dreary, but it conducts His people to light and life and immortality.

Go forward in the path of duty, and soon you will rejoice those Good Men who have preceded you, who were "full of the Holy Ghost and of faith," in the Assembly of the blessed, and in the presence of your Lord. O God, give them Thy grace to enable them thus to act now—give them Thy redeeming mercy, that they may be of the Assembly of the Saints in the Sanctuary Above.—Amen.

MISCELLANEOUS.

CENSUS OF QUEBEC.—From the late Census Returns we gather the following statistics relative to the Upper Town of Quebec:—

Natives of England.....	440
“ “ Scotland.....	233
“ “ Ireland.....	1,139
“ “ Canada, French descent.....	1,961
“ “ “ English descent.....	1,727
“ “ Other countries.....	223

Total population.....5,723

Church of England.....	1,344
“ “ Scotland.....	125
“ “ Rome.....	3,242
“ “ Free Church.....	32

Total population.....4,743

The remaining numbers (980) are divided between Presbyterians, Methodists, Jews, Unitarians, &c.

Rev. Dr. Philippe Wolff, a favourite pupil of the celebrated Dr. Merle D'Aubigné, who has been labouring for some years among the French population of New Orleans, having been invited to Canada by the French Canadian Missionary Society, with which he was formerly connected, in order to occupy the Montreal station, arrived here with his lady last week.

A movement is on foot to raise \$150,000 for the endowment of an institution, to be called "Westminster College." The school is to be located at Genesee, Livingston County, and to be chiefly under the direction and patronage of the Presbyterian Churches of Western New York.

We learn from the *New York Spectator* that Mr. Goldschmidt, now the husband of Jenny Lind, who was a Jew by birth, has recently embraced the Christian religion, to which, it is said, he had been long inclined. He received the ordinance of Christian baptism from the Rev. Dr. Wainwright, an Episcopalian clergyman of New York.

NUNNERIES.—The Glasgow petition against nunneries has been signed by upwards of 50,000 of the male inhabitants of that city.

IMPORTANT CONVERSIONS FROM POPERY.—On Sunday last at St. Paul's, Bermondsey, of which the Rev. Dr. Armstrong is the incumbent, no less than twenty-seven persons renounced the errors of the Romish Church.

MADAGASCAR.—A late arrival from Madagascar reports the death of its contumacious queen after the defeat and degradation of the flower of her army in a contest with a belligerent chief in November last. This queen was a bitter enemy of the Christians, and her persecutions of the native converts would have been unendurable had it not been for the influence of her son in mitigating their severity.

THE DUKE OF WELLINGTON.—“The gallant Duke lately met a young clergyman, who, being aware of his Grace's former residence in the East, and his familiarity with the ignorance and obstinacy of the Hindoos in support of their false religion, gravely proposed the following question;—“Does not your Grace think it almost useless and extravagant to preach the Gospel to the Hindoos?” The Duke immediately rejoined, “Look, Sir, to your marching orders, Preach the Gospel to every creature.” (Mark, xvi. 15).

THE FAITHFUL PASTOR.—An anecdote was told me by a well known Irish character, Thaddeus Conolly, who used to spend much of his time in wandering through Ireland and instructing the lower classes in their native language. “I went,” said he, “one Sunday into a church, to which a new incumbent had been lately appointed. The congregation did not exceed half a dozen, but the preacher delivered himself with as much energy and affection as if he were addressing a crowded audience. After service I expressed to the clergyman my surprise that he should hold forth so fervently to such a small number.” “Were there but one,” said the rector, “my anxiety for his improvement would make me equally energetic.” The following year Conolly went into the same church, the congregation was multiplied twenty-fold; a third year they found the church full.”—*Dr. Gilly.*

**BE KIND TO THE OLD.**—Be kind to those who are in the autumn of life, for thou knowest not what sufferings they may have endured, or how much it may still be their portion to bear. Are they querulous or unreasonable? Allow not thine anger to kindle against them; rebuke them not, for doubtless many and severe have been the crosses and trials of earlier years; and perchance their dispositions, while in the spring-time of life, were more gentle and flexible than thine own. Do they require aid of thee? Then render it cheerfully, and forget not that the time may come when thou mayest desire the same assistance from others, that now thou renderest unto them. Do all that is needful for the old, and do it with alacrity, and think it not hard if much is required at thine hand, lest, when age has set its seal on thy brow, and filled thy limbs with trembling, others may wait upon thee unwillingly, and feel relieved when the coffin-lid has covered thy face forever.

**A SHEPHERD CHURCH IN THE PYRENEES.**—There are, particularly in the South of France, many Protestant communities, which have been for a longer or shorter time without spiritual pastors or guides. To remedy this evil, they are from time to time visited by the pastors who reside in other places. The privileges so seldom within their reach are highly prized; whereas they are too often slighted where they are constantly possessed. In one of these apostolical journeys, about ten years ago, the Pastor Chabrand, of Toulouse, with another faithful minister, in visiting the Department of the Upper Pyrenees, reached the high ridge of mountains, so called, which separate France from Spain by a three-fold coin. Beyond the first range of hills he was surprised to find a Christian church or congregation, hitherto unknown, consisting of shepherds and their families, who, on account of their abode in this elevated spot, have little intercourse with those who inhabit the plain, and have remained without any settled pastor ever since the revocation of the Edict of Nantes; by which edict full security was promised to the Protestants of France under King Henry IV., but it was revoked by his grandson, Louis XIV., in 1685.

Among the cabins of this people is seen a simple place of worship, which they have raised with their own hands from the stones of their rocks. Every family possesses two copies of the Word of God, and they are well acquainted with its contents, many of them having stored large portions in their memories, as well as laid them up in their hearts. Even the youngest have some idea of the history of the Reformation, which has been handed down among them from father to son; nor are they strangers to the dates of the most remarkable events connected with it. There is a venerable man, with silvery hair, the oldest of the Shepherds, whom they call their Elder; and every evening, when they have driven home their flocks, he meets them in the church, and reads to them some chapters from the Holy Bible. They receive the pure Word of God with all simplicity, without troubling themselves as to the various sects and parties into which Christians are divided: and to them the Reformation has been a change never to be lost sight of, a coming-back to the pure Word of God, and an entire subjection to the same. Good-will and true-heartedness are seen in all their ways. The persecutions, which they formerly suffered, and which deprived them of their pastors, have left no trace of bitterness in their minds. Before Pastor Chabrand departed, they took him to a solitary place among their mountains, and said, "Here it was that our fathers met their pastor for the last time, when persecutions removed him from them. Here in the midst of their families and flocks, he prayed that the Lord would shelter His Word and His Church in these mountains." His prayer was heard, for the Good Shepherd has not suffered them to want. (Psalm xxiii. 1. See also Psalm xxxi. 21, and James v. 16). "The effectual fervent prayer of a righteous man availeth much." Long and constant use had almost worn out the copies of the Bible which these

poor shepherds had preserved. They asked Pastor Chabrand to help them to procure others, but knew not that it would be in his power. He, however, on his return immediately wrote to the Geneva Bible Society, and obtained a hundred Bibles, which he sent to the village in question, where they were thankfully received.—[*German Magazine*].

**UNIVERSITY OF EDINBURGH.**—The matriculation of students in Arts, Law, and Medicine, closed last Saturday, and we are happy to state that the books show an increase of about 40 students over last year, the total number this year being 1297, not including those enrolled under the Faculty of Theology. The attendance at the Medical Faculty is 424, being an increase of 17 on last year; the Literary classes number 628, being an increase of 7; and the Law students are 245, or 14 more than last year. It is a matter of sympathy and regret that four of the Professors should have been unable this session to undertake their duties, namely, Professor Jameson, whose class is under the care of Professor Trail; Professor Wilson, whose place is supplied by Principal Lee; Professor Dunbar [whose death we have since had occasion to record, *Ed. Pr.*] who has secured the services of Mr. Kirkpatrick from Oxford; and Professor Low. From the experience and acquisitions of Professor Trail as a naturalist, as well as the fact of his having once before conducted the class, we may safely conclude that the reputation of this Chair will not suffer in his hands. Principal Lee, notwithstanding his advanced years, has exerted himself with great success in the Chair which he temporarily fills, and has fully upheld his high name as an eminent scholar. Mr. Kirkpatrick only commenced his duties on Wednesday; but from this reputation as a Greek scholar no doubt is entertained of his success. The different classes in all the departments of study are full; and in the Anatomical class, which may be taken as an index of the new entries of Medical Students, there are at present under Professor Goodsir upwards of 300 gentlemen, forming, perhaps, the largest anatomical class in Europe. *Edinburgh Advertiser*.

**CHRISTIANITY AS ESSENTIAL TO HUMAN HAPPINESS.**—Mr. Alison, the historian, delivered a lecture at the Freemason's Tavern, London, on this subject on Monday. He suggested that, where the Christian Religion had spread, the people had replenished and subjected the earth in proportion. He exhibited the effects of the unfettered liberty of pure Religion in the corresponding liberty of the subject in modern, as compared with the slavery in ancient, heathenish kingdoms. He made manifest its influence in its effects on modern warfare, the sparing of the conquered in lieu of murdering man, woman, and child, or chaining them in slavery, as in the days of ancient conquerors, prior to the light of the Gospel. Mr. Alison dwelt particularly upon the reign of terror in the great Revolution in France. He showed how by this fearful vindication of the majesty of Deity the doctrines of Voltaire were dashed down with signal defeat by the withdrawal of Divine grace and protection from France. In the peopling of America and the colonization of new countries Mr. Alison pointed out the effect of the Christian Religion; the energy and freedom of Europeans, invigorated thereby, in lieu of having the supineness of heathen society. He reminded us that the discoveries of Columbus, of the compass, of printing, were contemporary with the Reformation, as if the shackles of superstition were to be shaken from us before we were allowed to people the vast Western Hemisphere. Finally Mr. Alison demonstrated that Christianity was rapidly on its march, and that all things tended to the great consummation in the East and in the West; this he did by exhibiting Russia as a military nation subjecting by degrees the Eastern regions of the world, and so uprooting Heathenism; whilst at the same time the more tranquil nations of Western Europe poured their shoals of industrious emigrants into America and Australia, where nations had not to be conquered, and where Christianity could be more readily extended. In the migration to California might be seen the

progress of the mysterious dispensations of God. By degrees the hand of Christianity would encircle the whole earth, and those nations, bound still in Eastern slavery, would be further influenced, enlightened and made free.

**SHORTER CATECHISM FOR THE FIRST TIME TRANSLATED INTO HEBREW.**—The *Friend of Israel* for February notices a translation of the Shorter Catechism into Hebrew:—"In this instance we have the rare phenomenon of translator and printer being the same person. My Young (Foreign Bookseller and Printer, Edinburgh) is an earnest, diligent, self-taught scholar, and a good, accurate, successful printer. In the present case he has earned the honour of being the first who has rendered this excellent summary of Truth into the language of Abraham. . . . It may be prejudice on our part, but we prefer it far to the similar books of the German Reformers, even those of Luther, or those known by the name of the Catechisms of Heidelberg and Geneva. The Shorter Catechism may be found in Latin well translated, but now it stands in Hebrew. May it do the children of Israel what it has done to the youth of Scotland!"

**JUBILEE—GERMAN LUTHERAN CHURCH.**—On Sabbath morning the Jubilee of the establishment of the German Lutheran Church in London was celebrated at the church in the precinct of the Savoy, the first German Mission in London having been established there fifty years ago by the present minister, the Rev. Dr. Steinkopff. The building on the occasion was very beautifully ornamented with laurels, evergreens, &c. The congregation was very numerous, and amongst other distinguished persons were the Duchess of Orleans, the Prussian Minister, &c. The sermon was preached by the Rev. Dr. Steinkopff; after which the congregation was addressed on the state of the Church by the Revs. Dr. Cappell, Dr. Tiarks, Dr. Wallbaum, Dr. Kuper, and Dr. Schaul, the Ministers of the principal German churches in London. During the service several Leides, composed expressly for the occasion, were sung by the choir.

**THE LATE REV. CHRISTOPHER ANDERSON.**—We have to announce the death of this most estimable gentleman, who was for forty-four years pastor of the Baptist Church meeting in Charlotte Chapel, Rose Street. His death took place on Wednesday last. Mr. Anderson was educated in this city, and early determined to devote himself to Missionary labour. With this end in view he went to Bristol, and studied in the Baptist College there. His medical advisers, however, determined that his constitution was unfit for the climate of India. Accordingly he returned to his native city and found missionary work nearer home. Mr. Anderson in 1828 published an elaborate work on the "Native Irish." This work contains a history of native Irish literature, and of the various attempts, made at different times, to teach the Irish in their own tongue. It contains, also, a careful survey of the districts in which Irish is spoken, and the extent to which it prevails, together with plans and suggestions for the establishment of native schools and teachers. This is still the standard-book on the subject, and is constantly referred to by those who are engaged in the native Irish mission. Two years previously, in 1826, he had published his work "On the Genius and Design of the Domestic Constitution," through which he became widely known in America, and which obtained, we believe, some circulation in the Continent. But his great work is the "Annals of the English Bible," first published in 1845. This work contains the result of many years of research, and is a perfect storehouse of facts and documents on the history of the great bulwark of British Protestantism and British Christianity, the *English Bible*.—*Edinburgh Advertiser*.

**DEATHS OF MISSIONARIES.**—Among Missionaries lately removed by death is the Rev. Dr. Philip, of South Africa. He had been thirty years superintendent of the London Missionary Society's Missions in South Africa. Dr. Philip was a Scotchman, a man of great vigour and mental in-

dependence, and a warm friend to the coloured race in South Africa. Two years ago he retired from Cape-town, and took his residence at Kankey Institution in the interior, where, surrounded by his affectionate family, his laborious, useful, and honoured life was brought to a close on the 27th of August last, and he entered upon the rest that remaineth for the people of God.

We extract the following account of the closing scene from a letter written by his son, also a missionary:—

"He continued, up to a few days before his death, to feel the liveliest interest in the affairs of our Missions. He regularly heard reading from various authors every evening, and, although he was frequently overcome by drowsiness, at other times he made remarks indicating that his attention had been roused and fixed on the subject.

"During the whole time of his residence in Hankey he was only once able to make his appearance among the worshipers in the Lord's House, and that once he was carried in his wheelchair to partake of the emblems of our Lord's death. I trust I shall never forget the Sabbath evenings I generally spent in reading to him. Often it was a portion of Scripture, at other times a sermon of Robert Hall's, or John Howe's, or of Jay's; and he was often roused to discourse most eloquently on the topics treated. I conversed with him also respecting my own duties, and received from his suggestions many texts and leading ideas for my sermons.

"To the last, although enfeebled, his soul maintained that high moral tone for which it was always distinguished.

"He died, as became his life and labours, on a Missionary station in the midst of the people whose burden he had borne, and whose cause he had gained; and by their his corruptible remains were borne to their last resting-place. The coffin on its bier was placed in the shadow of the Mission-house, in which he had resided; and the people gathered around it were addressed by Mr. Christie. After singing and prayer eight young men raised the bier to their shoulders, and the corners of the pall were borne by six elder men. The coffin was preceded by Mr. Metelerkamp, a worthy son of an old friend and deacon of my father, himself now an elder of the Dutch Reformed Church; and after him were the officers and deacons of the place, with the two lads who had waited on my father during his stay here immediately in front of the coffin. After the coffin came the relatives, the students, and others, and the body of the people followed the hearse in column four deep, followed by the school-children. The procession took its way in this order down to the garden, in a corner of which, alongside the precious dust of my mother, brother, and nephew, his body was to be laid. There, at the grave under the shade of the weeping willows and other trees, we were again addressed by Mr. Metelerkamp from the words in Heb. xiii. 7,— "Remember them that have the rule over you." The address was most suitable and excellent.

"Had he died in Cape-town, I do not doubt that his funeral would have been most numerously attended by the inhabitants on account of the general esteem in which he was held; for there, at least, he has outlived the malice he at one time experienced; but the natives, who have the deepest debt of gratitude to him, would in that case have had to stand aside or follow from afar. As it was, he died among them, and I am more gratified that they bore him to his resting-place than for any other testimony which might have been borne to his virtues.

There is another death, which strikes more solemnly than that of Dr. Philip, who had served his generation, and departed in the midst of the infirmities of age, that of the Rev. Joseph John Freeman. He was a missionary in Madagascar, and latterly Home Secretary of the London Missionary Society. The genuine character of the work of God in Madagascar had been tested by about fifteen years of severe and ruthless persecution. And now he, who was with others their spiritual father, has gone to join the spirits

of those honoured martyrs and confessors, Rasalama, and Rafaravavy, and others, who, we may hope, now stand with palms of victory before the Throne.

He was born in Thames Street, London, 7th October, 1794; became a pastor in Chelmsford in 1816; in 1827 he went as a missionary to Madagascar, where he laboured with great success for nine years, till he was driven thence by persecution. It was a great honour to be instrumental in planting such a Church. Latterly he became Secretary to the London Missionary Society, and recently he made a long tour in Africa, of which he published an account.—*Abridged from the H. and F. Missionary Record for January.*

**AMERICAN MISSIONS.**—A brief summary of the statements made in our notices of the several Missionary Societies of this country may be desirable. The enterprise of Foreign Missions began, as we have seen, in 1810 with the formation of the American Board. Whatever had been done previous to that period was confined to our own continent, and that on a comparatively small scale. Within the forty years, that have elapsed, there have been organized in this country sixteen distinct Societies or Boards of Foreign Missions, exclusive of such as have ceased to exist, or have been merged into the Associations included in this number.

The order of their formation is as follows. The American Board was formed in 1820; the Baptist Missionary Union in 1814; the Methodist Episcopal Missionary Society in 1819; the Free Will Baptist Foreign Missionary Society in 1833; the Protestant Episcopal Board of Foreign Missions in 1835; the Reformed Presbyterian Board in 1836; the Presbyterian Board and the Lutheran Foreign Missionary Society in 1837; the Baptist Free Mission Society in 1843; the Baptist and Methodist Societies at the South in 1845; and the American Missionary Associations in 1846. Of the remaining Societies we have not obtained the date of formation.

The Missions sustained by these various bodies are *eighty-three* in number, and are located in China, Siam, Burmah, India, Ceylon, Persia, Syria, Turkey, Greece, West and South Africa, the Sandwich Islands, the West Indies, and South America, and among the North American tribes of Indians. The number of ordained Missionaries, labouring in these fields, is *three hundred and fifty-five*. The number of assistant labourers, so far as given in the reports, is *seven hundred and twenty-six*; it is probably as large as *seven hundred and fifty*. This would make the whole number of missionaries, ordained and lay, employed in foreign lands by the American churches, about *eleven hundred*.

The published statements of the number of churches and communicants, connected with these Missions, are not complete. So far as reported, there are about three hundred and twenty churches, and about forty-five thousand communicants, in the missions of the American Societies. The Mission Schools contain in all upward of thirty thousand scholars.

The total amount of receipts for foreign missions during the year 1849-50, in the United States, was about six hundred and three thousand dollars. Of this sum the portion, contributed by Presbyterian and Congregational churches alone, amounted to more than two-thirds; the receipts of the American Board, Presbyterian and Associate Reformed Boards, and Missionary Association, being about four hundred and two thousand dollars.

From the dates of the origin of these Societies it will be observed, that but few of them have yet attained to the age of maturity. Only three have existed, in their present shape, for more than twenty years. And of the more recent of them, the greater number have but very lately begun to turn their attention to the foreign field at all. It is to be noticed also that, while the larger Societies have become in some degree stationary as to the amount of their income and the number of their labourers, the smaller bodies give every promise of rapid development. So

that it may reasonably be expected that another quarter of a century will witness a great increase of Missionary effort in our churches, notwithstanding the fears occasioned by the apparent stagnation in some quarters.—*N. Y. Observer.*

The Mission Committee (in Canada) reported to the Synod in June last, that they had expended £322 17s. 7d. in supplementing the stipends of twelve congregations, "being an average of £26, 18s. 1½d. to each, while the lowest sum granted to any congregation has been £10, and the highest £55."—*Abridged from the Missionary Record of the United Presbyterian Church.*

**DESTRUCTION BY FIRE OF THE AMAZON WEST INDIA STEAM PACKET, AND THE SUPPOSED DEATH OF MR. AND MRS. WINTON.**—It is with feelings of the deepest sorrow that we have to refer to one of the most frightful disasters that has ever occurred on the Ocean, by which there is reason to fear that the Rev. David Winton and his wife have, along with upwards of one hundred fellow-creatures, been hurried into the eternal world. The Rev. David Winton, who is a native of Greenock, and who for several years taught a school in connection with the congregation of the Rev. Dr. King, Glasgow, was in 1847 accepted by the Mission Board as a missionary for Jamaica, and, along with the late Rev. John Scott, sailed for the island on the 5th of November. He was ordained at Stirling in the parish of Westmoreland, where he met with severe bereavements, being twice made a widower. These afflictions, together with repeated attacks of fever, exhausted his strength, and made it necessary for him to return to this country for the restoration of his health. This he did last spring; and, during the time that he has been at home, he has been actively employed in preaching the Gospel, and in advocating the claims of the Jamaica mission. His health being completely restored, he married in November last Miss Webster, a native of Dundee, who had been for some time resident in Edinburgh, and who was a member of the Rev. James Robertson's congregation, Newington, a pious and amiable young lady, who had long cherished a desire to serve the Lord in the Mission field. Mr. Winton was anxious to return to Jamaica, and intended to go by a ship that was expected to sail from Glasgow about the beginning of December; but this vessel was wrecked on the passage home from Jamaica. This circumstance deserves notice, as it was the cause of his being on board the Amazon. No suitable sailing-vessel could be had; and in this state of things he asked and obtained liberty to go by the mail-packet, which was to sail from Southampton on the 2d of January. He secured a double berth in the fore-cabin of the Amazon, a splendid new steam-ship, that was to start on her first voyage. This vessel left Southampton amidst the congratulations and the hopes of numerous friends, on Friday, the 2d January, at 3 o'clock, P.M., with a crew of 110, an officer in charge of the mail, and 50 passengers.\*

The names of the fifty-seven persons that have been saved have been published, and those of Mr. and Mrs. Winton are not among them. There is a bare possibility that one or both may be in some of the boats to which we have adverted; and it shall be to many in this country, as well as in Jamaica, an unspeakable source of gratitude to God, should it prove so; but we are constrained to state that, from their position in the ship, we have little hope that this will be the case. Their berth was in the fore-cabin, near where the fire broke out, and the probability is, that, if they escaped being suffocated or burnt in their berths, they would run to the boats that were first launched, and that sunk amid the heaving billows.\* The scene, which we have thus sketched, is not only terrible in itself, but it has made desolate many a home, and filled with grief many a heart. The time of the night, the people roused from sleep at sea by the cry of fire, the roaring wind, the dashing waves, the devouring flames, eating

\* Since the above was in types, we understand that Mrs. M'Lennan, one of the saved, who has reached Edinburgh, states that she saw Mr. and Mrs. Winton in the mail-boat that was swamped.

rapidly away the doomed vessel, and the ship all the while rushing on through the troubled sea, with the shrieks, cries, and exclamations of the despairing passengers, form a scene that has never been surpassed. It fills with terror the imagination, at the same time that it agonises the heart. One hundred and four human beings, out of the hundred and sixty-one that were on board, are yet unaccounted for.

The removal of Mr. Winton, who was in the vigour of youth, and whose past trials had fitted him for a tropical climate, is another severe blow to the afflicted and bereaved Jamaica mission. But we dare not complain. He and his wife were in the path of duty. They were going to the work of the Lord in a place where their labours were much needed. The Lord permitted that awful occurrence to happen, and saw meet to make it the means of terminating the earthly career of His servants. He was present on that dreadful night to comfort and to claim His own; and from that blazing ship the way to the celestial mansions was as open and as direct as it is from the still bed-chamber. But, ah! the lesson, which the event reads to us, is solemn and impressive. Above all other cries we hear the Voice which says, "Be ye also ready, for, in such an hour as ye think not, the Son of man cometh." Never did we see Mr. Winton in such health and spirits as he was when we parted with him only a few days before; and we can scarcely realise the thought that he and his young wife are sleeping at the bottom of the Ocean, and that we shall not see them again till the sea shall be commanded to give up its dead. Such an event shows us the great care which the Lord has hitherto taken of our missionaries in their goings backwards and forwards on the stormy deep. But assuredly it calls for deep humiliation and prayer before God, and it should prompt in the bosoms of all, interested in the Jamaica mission, the inquiry, "Lord, wherefore dost Thou contend with us?" We earnestly invite all, who shall read this account, whilst they sympathise with and pray for all whom this conflagration has bereaved and saddened, specially to implore God to take pity on the Jamaica churches, to aid and comfort His servants who are there striving to teach the people, and to whom this event will indeed send heavy tidings, and to raise up right-hearted and devoted men, who shall offer themselves to supply the destitute congregations in that interesting and important island.—*Abridged from the Missionary Record of the United Presbyterian Church.*

### ORIGINAL POETRY.

#### MARTYRDOM OF POLYCARP.

This venerable martyr, supposed to be the angel of the church of Smyrna mentioned in the Revelation, was a disciple of the Apostle John, 74 years bishop of Smyrna, and suffered at an extraordinarily advanced age, A. D., 167. Being judged by the proconsul, who condemned him, to reproach Christ and live, he made the ever memorable and apostolic reply. "Eighty and six years have I served Him, and He hath never wronged me; and how can I blaspheme my King, who hath saved me?" After he had been bound to the stake, and the pile had been kindled, it is said that "the flame, forming the appearance of an arch as the sail of a vessel filled with wind, was as a wall of fire round about the body of the martyr which was in the midst, not as burning flesh, but as gold or silver refined in the furnace." Seeing the flames ineffectual to destroy him, the enraged heathen ordered the confector,\* a kind of execu-

\* Originally an officer in the Roman games, whose business was to despatch any beast that was dangerous. *Ed. Presb.*

tioner, to approach and plunge his sword into the martyr's body. For other interesting particulars see Milner's Church History.

While all around him stood dismayed,  
Fearless the martyr saint surveyed  
The stake, the chain, the fire;  
His firm resolve no threats could break,  
No tortures his strong courage shake,  
He knew his Lord would not forsake,  
Nor feared the tyrant's ire.

"Now four-score years and six" he said,  
"My Sovereign Lord have I obeyed;  
Him shall I now deny?  
His promises have all been true,  
His tender mercies ever new,  
My Lord will still sustain me through;  
I tremble not to die."

The judge was filled with fiendish rage;  
And, heedless of his tottering age,  
They to the stake him bind;  
The curling flames around him rise,  
He upward lifts his prayerful eyes,  
His thoughts are all of paradise,  
Where Jesus he will find.

But, lo! a miracle of power,  
The flames, so eager to devour,  
Were from their prey restrained;  
A circling wall of liquid fire  
Around him rose still higher and higher,  
While, safe from its destroying ire,  
Uninjured he remained.

With frenzied rage the heathen saw;  
God's people gazed with pious awe,  
And silently adored;  
Till the confector's ruthless spear  
Released that spirit, now so near  
Its final resting-place, to appear  
In glory with the Lord.

How heavenly, how divine, that faith  
Which even in the pangs of death  
Its victims can sustain!  
That bliss, O how ineffable,  
Where only saints and angels dwell,  
Whose hope the martyr's breast can swell  
With triumphs mid his pain!  
Kingston, February 23, 1852.

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