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The Presbyterian.

A MISSIONARY AND RELIGIOUS RECORD



OF THE

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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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No. 4, April, 1855.

VOLUME VIII.

Price 2s. 6d. per annum.

THE CHURCH IN CANADA.

ST. ANDREW'S CHURCH PUTH.

A Donation of £18 8s., forwarded by the Rev. Wm. Bain, from the Missionary Association in connection with St. Andrew's Church, Perth, Canada West, and an Anonymous Friend.—£8 14s. of which to be applied to the Indian Mission, and £9 14s. to the Scheme for Conversion of the Jews.

FRENCH MISSION FUND.

Cornwall, per Rev. H. Urquhart, £5 0 0
HUGH ALLAN.
Treasurer.

PATRIOTIC FUND.

CONGREGATIONAL COLLECTIONS.

Seymour, per Rev. R. Neill,.....	£14	0	0
Osnabrook, per Rev. Mr. Dobie,....	11	0	0
Scarboro,.....	31	3	6
Mono,.....	2	15	0
Lachine, per Rev. Mr. Simpson,....	28	5	0
S. Georgetown, per Rev. J. M. Muir,	21	0	0
Packenham, per Rev. A. Mann,....	12	0	0
Nelson and Waterdown, per Rev.			
G. Macdonnell,.....	12	10	8
Esquering, per Rev. P. Ferguson,...	9	15	0
Others not by congregation,....	2	15	0
L'Original, per Rev. A. Bell,.....	6	5	0
Renfrew, per Rev. J. Thomson,....	12	14	4
Beauharnois, per Rev. Mr. Haig,...	14	17	6
Valcartier, per Rev. D. Shanks,....	6	0	0
Dalhousie Mills, per Mr. Cattenach,	10	15	0

H. RAMSAY, Treasurer

2nd April, 1855.

The list will be closed on Saturday, the 10th May.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

The following Contributions were omitted in March:

Congr. Coll., Bytown, ..	Rev. A. Spence, ..	£6	0	0		
" " St. Louis de	Gonzague, " J. T. Paul, ..	2	0	0		
" " St. Andrews,	Guelph, ..	"	Colin Gregor,	3	0	0
" " Cornwall, ad-	ditional, ..	"	H. Urquhart,	2	0	0
" " Beauharnois, ..	T. Haig, ..	3	0	0		
" " Ramsay, ..	J. McMorrine,	5	0	0		

JOHN GREENSHIELDS,
Treasurer *pro tem.*

QUEEN'S COLLEGE.

We have again pleasure in publishing a List of Contributions to the Special Fund of Queen's College Buildings, and trust that the collections will continue to proceed with vigour. When the subscriptions are taken up, the option is given of contributing a certain sum at once, or by four annual instalments timed to meet the accruing instalment of the purchase-money of the handsome and commodious building and grounds recently acquired at Kingston for the price of £6,000, for the purposes of the College. We are glad to notice that so large an amount has been already remitted on account of these subscriptions. That from Nova Scotia is particularly encouraging, and speaks volumes for the liberality of our brethren there. From this city, and also from Quebec, a large amount may be looked for; but, owing to the urgency of recent local efforts in the three

congregations alluded to, and also to the monetary pressure during the present winter, the taking-up of the subscriptions has been postponed till the spring or summer. As an earnest, however, of what is expected to be realised, it may be mentioned that a few individuals, connected with the two congregations in Montreal, in the course of a single forenoon's collecting, contributed the handsome sum, in all, of £200. As we have already often before urged, and as we now reiterate, Queen's College has peculiar claims upon our support. Within its walls a sound substantial education is imparted; its management is under the control of our Church, its Professors are men of ability and erudition. There is no exclusiveness or illiberality in the manner in which it is conducted. Episcopalians, Methodists, and even Roman Catholics have availed themselves of the advantages afforded by its literary classes. A medical school has now been instituted in connection with it, and Queen's College School acts as a feeder to the College, and is well attended. On general grounds, then, the College is deserving of support, but it has far higher claims on the adherents of our Church. Its original projectors, with a sound discrimination, a wise forethought and a commendable liberality, set themselves to erect a school of the prophets, convinced that such an institution was a necessity of the Church. Combining with it the means of affording a general and classical education, the University was founded under the authority of a Royal Charter, and now we can point to some

20 of its alumni filling with credit and efficiency pastoral charges throughout the Province. Every day's experience too is convincing us that the College must be maintained, and that on an efficient footing. Every day demonstrates that we must look more and more to our own youth for the supply of our ministers. The vacancies constantly occurring, the sudden removal of some, and the pressing applications for supplies to existing vacancies also force on our attention the importance and the value of Queen's College, with its Divinity Hall and Arts Classes, as a means of training up a native ministry. We are pleased to notice that the Colonial Committee had granted assistance to two students from the Lower Provinces, to enable them to attend Queen's College. We trust that, as the advantages held out are better understood, the young aspirants to the Ministry in those Provinces will avail themselves more generally of the opportunities of instruction which Queen's College affords. Even should they desire to spend a closing session in Scotland, the expenses of their study will have been materially lessened by attending Queen's College, whose sessions are ranked with those of the Scottish Universities. We commend the claims of the College to our readers, and submit for their information the deliverance of the Synod of last year with reference to the collection now making. (See page 51.)

Contributions in aid of the Building Fund.

Amount already advertised,.....	£978	17	0
Pakenham Congregation,.....	7	10	0
Waterdown, " (additional),	2	10	0
Eldon, " ".....	20	0	0
Scarborough, " (additional),	1	5	0
Niagara, " ".....	32	0	0

£1042 2 0

JAMES MACLENNAN,
Sec. Board of Trustees.

Kingston, 21st March, 1855.

(For the "Presbyterian.")

A PASTORAL OFFERING FROM THE LADIES OF GUELPH.

GUELPH, 3rd March, 1855.

MR. EDITOR,—On a hasty visit to this good town I have picked up an item of intelligence which is altogether worthy of a niche in the columns of the "Presbyterian," and will be welcomed, I feel assured, by all who delight to see true merit appreciated, especially where it is courted the shade of a modest and unobtrusive retirement.

At the commencement of a new year the Ladies of the St. Andrew's Congregation here took counsel together as to some mode in which they might express their sentiments of esteem and gratitude for the character and labours of their Pastor, the Rev. Colin Gregor. The result was that on the evening of Friday, the 26th January last, they presented him with an elegant purse, of their own handi-

work, and containing some twenty pounds, accompanied with a request that he would expend the sum at discretion, so as best to promote his own comfort and enjoyment.

Such a testimonial, while it reflects the highest honour on the pious beneficence of those mothers and daughters in Israel, is at the same time encouraging to the heart of an amiable and diligent pastor to a degree vastly beyond the intrinsic value of the gift itself. Besides, this offering of piety to the faithful servant cannot fail to be acceptable in the sight of the Great Master, who on a certain occasion pronounced those memorable words, "She hath done what she could. Verily, I say unto you, wherever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."

I am

Yours truly,

A PRESBYTER.

CONGREGATION OF RAMSAY.

To the Editor of the Presbyterian.

RAMSAY, 16th March, 1855.

SIR,—The enclosed papers have been handed me with a request to forward them to Montreal for publication in *The Presbyterian*. I feel great pleasure in doing so, not so much on account of the value of the present as that it is a token of the appreciation of the services of our worthy and esteemed pastor, and that his labours have not been in vain to some. Reciprocal feelings of this nature must be gratifying and encouraging both to pastor and people.

I am, Sir,

Yours respectfully,

D. C.

RAMSAY, 8th March, 1855.

REV. AND DEAR SIR,—A few of the adherents of your congregation present you with a cutter and buffalo robes, which you will receive by the bearer, and which please accept as a small token of respect.

I am, Rev. and Dear Sir,

Yours very truly,

J. MENZIES.

Rev. J. McMorine.

RAMSAY, 9th March, 1855.

MY DEAR SIR,—I was so much taken by surprise by the arrival of the very handsome cutter and robes mentioned in your note, that I knew not for a time what or how to answer. It was too much to present your feeble and unworthy minister with so valuable a gift. I am not conscious of having deserved anything like so strong an expression of regard. But, valuable as the gift is, it is more precious to me as an indication that the glorious Gospel has taken hold of the minds of my people than in any other light. Could I regard it as a sign that my labours were blessed to the

souls of any, my joy would be unbounded. I will fondly cherish that idea. In the meantime I beg to return you, and all to whom I am indebted for so substantial an act of kindness, my most grateful thanks and best wishes.

I am, yours sincerely,

JOHN McMORINE.

John Menzies, Esq.

OBITUARY NOTICE.

DIED at Kingston, C. W., on the 21st February, David McDonald, Student in Queen's College, aged 21 years. The deceased was the son of Mr. Hugh McDonald in the Township of Williams, C. W. He was born at New York on the 1st of August, 1834, when his parents were on their way to settle in Canada. He was prosecuting his studies at Queen's College with a view to entering the ministry in the Presbyterian Church of Canada, in connexion with the Church of Scotland. He had already completed two Sessions at College, and was in the midst of his third Session when he was seized with that illness which terminated in his death. He was a young man of good abilities, of great industry and application, of amiable disposition, and of decided and unaffected piety.

His death was a heavy blow to his parents and other relatives, whom he had left a few months ago in good health, to resume his studies at College, where he expected to take his degree of Bachelor of Arts at the close of the Session. His loss is deeply regretted by his Professors and fellow-students, to whom he had endeared himself by his many sterling good qualities, and particularly by his uniform kindness and amiability of character. His mortal remains were removed from Kingston to Williams, where they were followed to the grave by a numerous concourse of relatives and friends.

While by his removal the Church on earth is deprived of the services of one who fondly cherished the prospect of serving his Lord and Master in that honourable capacity, and who promised so fair to become an earnest and useful minister, his many friends have the consoling reflection that he died in the faith of Christ Jesus, and in the hope of a blessed resurrection. May his death exercise a salutary influence on his fellow-students, from among whom he has been taken by an inscrutable Providence, and lead them, while preparing themselves for the ministry in Christ's Church on earth, to prepare themselves for the higher services of the upper Sanctuary in Heaven. "So teach us to number our days that we may apply our hearts to wisdom."

THE REV. JOHN McLAURIN, MARTINTOWN.—We have learned with poignant regret of the sudden removal, in consequence of an attack of quinsy proving

fatal, of the late esteemed Rev. John McLaurin, of Martintown. We sympathise with his large and attached congregation in this painful and so unexpected a bereavement. As doubtless we shall be furnished with further particulars, we abstain from the comments which respect would dictate.

MEETINGS OF PROVINCIAL SYNODS.

Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, on the last Wednesday (the 30th) of May, 1855, at Montreal.

Synod of the Church of Scotland in Nova Scotia on the first Tuesday (the 3rd) of July, 1855, at Halifax.

Synod of the Church of Scotland in New Brunswick on the third Thursday (the 16th) of August, 1855, at St. Johns.

LIFE INSURANCE.

As a means of providing for the families of Ministers.

We have already on previous occasions referred to this important subject. Experience has abundantly established the benefits accruing from the system of Life Insurance, now so firmly established. It encountered at first many prejudices, but these have yielded to its manifest utility, necessity and real worth. Our intention is not, however, at present to enlarge upon the general advantages of Life Insurances, but especially to call the attention of congregations to the opportunity it affords of securing some provision to the widow and family of their ministers in case of their removal by death. Situated as ministers are, it is generally impossible for them to secure the leaving out of their narrow incomes anything for the after-support of their families. The Ministry as a class, and we speak of other bodies as well as of our own, receive far smaller stipends than can be obtained by the members of any other profession or calling in this Province: this should not be so, but still the fact is incontestable that it is so. Now it would relieve the mind of the Clergyman of much natural anxiety if he knew that by the liberality of his people a certain provision, in addition to the small sum afforded by the Widows' and Orphans' Fund, was secured for his family in the event of his being called away from the scenes of his labours by death. We are aware that in some of our congregations this is already done, and we commend the subject to the serious consideration of our people. We may revert to it on a future occasion, developing and explaining our views more fully, and illustrating them with a statement of the mode and cost of such assurances.

LADIES' MISSIONARY ASSOCIATION OF ST. ANDREW'S CHURCH, KINGSTON.

For some years a Missionary Association has been maintained at Kingston, C. W., by the exertions of the ladies of St. An-

drew's Congregation there, and through the instrumentality of its former missionaries, the Revs. Messrs. Mowat and Morrison, was successful and useful. We are glad to notice, from the ensuing statement recently issued by them, that the Association is not relaxing its exertions, but is still endeavouring to occupy a waste field of the Vineyard. We trust that a blessing from on high will attend and own these efforts, and that the ladies of Kingston may be encouraged to persevere in this good work, and be permitted to behold the bread, scattered upon the waters, found again after many days. We always look upon such Missionary efforts as a pleasing evidence of Christian vitality, and as an acknowledgement of a plain Christian duty which is incumbent upon us all.

The following brief statement, embracing Resolutions which were passed at a meeting of the Ladies of the Church convened by notice from the pulpit, is presented to the Congregation with the view of enlisting their aid in maintaining a Catechist upon Wolfe Island.

It is believed that the circumstances of the case which has called forth this effort on the part of the Church are too well known to require lengthened explanation. A large island, containing a population of several hundreds, and entirely destitute of religious ordinances, or of the means of a Christian education, presents at our own doors the interesting but melancholy spectacle of a "Mission Field." Within sight of our homes, almost within sound of our Sabbath bells, are many who are debarred from the enjoyment of those sacred privileges which we so highly prize. As a natural result, irreligion has taken deep hold of the population, Sabbath desecration prevails, and the young, entirely without religious teaching and influences, are growing up in ignorance of all Sacred Truth.

With the view of endeavouring in some measure to provide for the exigencies of the case, a meeting of Ladies was held on the 24th January in Miss Fisher's School-house, Queen Street, the Rev. Dr. Machar in the chair. The plan of maintaining a Catechist or Scripture Reader upon Wolfe Island during the summer months having met with the cordial approval of the meeting, the following Resolutions were unanimously passed for the purpose of facilitating and systematizing the efforts which might be made to provide support by holding monthly sales of needlework.

"RESOLVED, 1st.—That every lady who undertakes to attend the sales, or to supply work, will be expected to do so, otherwise it will cause trouble and disappointment."

"RESOLVED, 2nd.—That on sending work for sale—to save trouble to those selling—the name of the worker and the price of the article be plainly written on one side of the ticket, and on the other the cost of the materials, that it may be refunded, otherwise it will be considered as a donation."

"RESOLVED, 3rd.—That the sales be held on the last Monday of every month, to avoid interfering with other Societies."

"RESOLVED, 4th.—That the following Ladies form a Committee to conduct the sales, and to make all necessary arrangements, viz:—Mrs. Harper, Mrs. Ferguson, Mrs. J. A. Macpherson, Mrs. Hopkirk, Mrs. Heath, Mrs. S. Strange, Mrs. J. Fraser, Mrs. G. Mowat, Mrs. George, Mrs. Duff, Mrs. Kerr, Miss Gray, Miss Gardner, Miss Logie, Miss George."

"RESOLVED, 5th.—That those, whose duties do not permit them to aid in the undertaking in the shape of work, be requested to give it their countenance and aid in such ways as may be practicable for them, and that, seeing it is of God to prosper this work, all unite in seeking His bless-

ing both upon the labours of the Catechist, and upon the exertions of the Association for his support."

To the above it may be added, that the work has been commenced. A Student of Queen's College, having a knowledge of the Gaelic language, which will give him access to many of the Scotch settlers on the Island, has undertaken the duty of Catechist. His first effort was to open a Sabbath School, and at this not less than 50 children were in attendance on the first day.

May the blessing of God rest upon these humble endeavours in His service, and may the seed thus sown be abundantly watered. While we give of our substance or of the labour of our hands to aid in the work, let our prayers also ascend at the Throne of Grace, ever bearing in mind that God alone giveth the increase.

KINGSTON, 17th February, 1855.

"The Synod, having heard the statements of the Honorable John Hamilton and the Rev. Professor George, a deputation of the Executive Committee of the Board of Trustees of Queen's College to represent to the Synod the claims of that Institution upon our Church, record their satisfaction with the representations that have been made respecting its condition and prospects generally, and in particular with the purchase of the Summerhill Property in the City of Kingston on terms so favourable, having on it buildings for all the purposes of the College for a long time to come; and the Synod, in compliance with the request made by the deputation to assist the Trustees of the College to raise the sum of £6000, the purchase-price of the property acquired, the Synod agree to recommend to all the congregations within their bounds to exercise their largest liberality in this behalf; and the deputation having stated that, if the Synod gave their sanction, it was the intention of the Trustees to send out some of the Professors in the course of the present summer to solicit contributions to pay the purchase-price of the property acquired, the Synod agree to recommend, and hereby do recommend, to Presbyteries, as soon as these Professors shall have come within their bounds, to appoint two Clergymen and two Laymen to act with them and assist them in their object, viz: to collect, as far as may be in their power, the unpaid subscriptions, and to obtain new subscriptions; and further the Synod recommend, in the conducting of this business, that the deputation appointed, before attempting to canvass within the bounds of any congregation for subscriptions, shall previously obtain the full consent of the minister, elders and temporal managers of said congregation; and further the Synod recommend that the Trustees do publish, on their part, a full exposé of the funds, plans, and prospects of the University; and, on the part of the Synod, the Synod authorise their Moderator to publish a pastoral letter in their name, enforcing on our people the duty of sustaining and extending this Institution, founded originally by their liberality; and further, should the deputation from the College deem it expedient to proceed to the Lower Provinces in the furtherance of their object, the Moderator is authorised to write, in the name of the Synod, a fraternal letter to the ministers and congregations there, requesting their cordial co-operation and effective aid; and finally the Synod recommend to the brethren who shall be engaged in this work to use their best exertions to stir up parents, possessing the means, to confer upon their sons that higher education which Queen's College was founded to give, and to consecrate to the work of the Ministry such of them as afford favourable indications of piety and talents, that the main design of this Institution may be secured, the preparation of young men for the Ministry of our Church.

A CALL.—The Rev. G. D. Ferguson has received a very unanimously signed call from the Presbyterians of our town. He is the son of Archibald Ferguson, Esq., of Montreal, well-known as one of the first proprietors and founders of the Montreal Herald. We have seen the plans of a very handsome Presbyterian Church, which is to be erected this summer on a site in Hart Street.—*Three Rivers Inquirer*, March 31.

THE CHURCH IN THE LOWER PROVINCES.

ORDINATION OF THE REV. PETER KEAY.

On Wednesday, the 15th November, the Presbytery of Saint John, in connexion with the Established Church of Scotland, met, pursuant to adjournment, at Fredericton, with the view of ordaining to the office of the Holy Ministry the Rev. Peter Keay, who had recently arrived from Scotland, having been appointed by the Colonial Committee to labour as a Missionary in that district of the Province of New Brunswick.

The early part of the day was occupied in hearing Mr. Keay's trial discourses, and in those examinations in Literature, Philosophy, Ecclesiastical History, Theology, &c., prescribed by the Laws of the Church, in all of which Mr. Keay acquitted himself in the most satisfactory manner.

In the evening the ordination services took place in presence of a large and attentive congregation, assembled in St. Paul's Church. The Rev. Mr. Brooke, Minister of that Church, having narrated from the pulpit the steps taken by the Presbytery, and addressed to Mr. Keay the questions appointed to be put to all candidates for ordination, left the pulpit and entered a pew in front, where Mr. Keay with the members of the Presbytery were seated. Mr. Keay having knelt down, Mr. Brooke offered up the ordination prayer, in the course of which he and the other members of Presbytery laid their right hands on Mr. Keay's head, and solemnly set him apart to the office of the Holy Ministry. Prayer being concluded, the brethren present gave Mr. Keay the right hand of fellowship.

The beautiful anthem from the LI. chap. of Isaiah, "How beautiful upon the mountains are the feet of him that bringeth good tidings," &c., so appropriate and suitable to the occasion, was then most effectively sung by the choir, after which Mr. Brooke addressed the young minister on the duties and responsibilities of the sacred office to which he had now been admitted; and the whole of this very impressive and interesting service was concluded by prayer and praise.

EXTRACT FROM MR. BROOKES CHARGE.

Let me exhort you to combine prayer with diligence. Without it is all will be vain. You may wear yourself out in study, you may exhaust the body with ceaseless toil, you may preach with all the zeal of Paul, and all the eloquence of Apollon; but, if prayer is restrained, "your labours will be all in vain; you will spend your strength for nought." But earnest believing prayer will bring down a blessing upon all your exertions. The Spirit is promised in answer to prayer; and the seed sown, being watered by His heavenly influences, will take root, and spring up, and yield an abundant increase.

It is to me and many others a cause for great thankfulness that "He who is the great Shepherd of the sheep" should have put it into your heart, my dear brother, to leave home and kindred, and to come to these distant shores, to look after some portion of the flock of Christ now scattered in the wilderness, with no man to care for them. The desolate condition of many of our fellow-countrymen, natives of the British Isles, now residing in this Province, has appealed to

your Christian sympathy, and we rejoice to find that it has not appealed in vain. It was a sad change from the ample privileges, enjoyed by them in the land of their birth, to the utter destitution of them in many parts of this Colony. The lonely settler in the dense forest seldom hears the voice of a Minister of Christ. The Sabbath comes round but it brings with it few Sabbath consolations to him. "The church-going bell," with its dear and allowed associations, breaks not the stillness that reigns around these sequestered dwellings. The invitation to "go up to the house of God" is never heard, the voice of the preacher is to them an unwanted sound. We have long sent forth a loud cry across the Atlantic wave, beseeching our brethren to "come over and help us." But for many a day it seemed as if that cry was either unheard or unheeded. And we, who were stationed like solitary outposts scattered here and there over the land, being left so long unsupported, began to experience that sickness of heart that arises from hope deferred. A brighter day, I trust, has now dawned on the prospects of our Church in this Province. The arrival of no less than three fellow-workers within our bounds, in the course of a few months, we hail with pleasure as a promise of better things. And I trust the day is not far distant when our Church shall have multiplied her labourers so far as to enable her to minister the consolations of religion to all in this Province, who, in the midst of much disappointment and many trials, have so faithfully adhered to her. We welcome you with heartfelt pleasure as a helper in the work; and in admitting you among us to the full status of an ordained minister, and sending you forth to labour in the various localities where the adherents of our Church are to be found, we now most cordially bid you God-speed. I can tell you for your encouragement, as the result of an experience which, during the fifteen years that I have spent in these Provinces, has been pretty extensive, that, wherever you go, you will witness the manifestation of great earnestness to hear the Gospel, that you will meet with a kindly welcome and hospitable reception in every dwelling. The demand for your services will be great; for, had we a dozen more, we could find ample work for them all. It is an arduous duty on which you are entering, but, though it has its difficulties and its trials, you will find it has also its comforts and its consolations. For a time your labours will not be confined to any particular locality; but I have no doubt that, should you be disposed to withdraw from the field of Missionary work, and to settle down as minister of a particular congregation, you will soon find more than one place anxious to secure the benefit of your ministrations.

It is my earnest prayer on your behalf, my brother, that "you may approve yourself a workman that needeth not to be ashamed."—"an able Minister of the New Testament;" that many souls, rescued from the power of sin through your instrumentality, may be seals of your ministry, "your joy, your crown of rejoicing, in the presence of Our Lord Jesus Christ at His coming."—*Halifax Monthly Record for March.*

THE MONTREAL PRESBYTERIAN.

We beg to call the attention of our readers to the advertisement in another column respecting this very interesting periodical. The Montreal Presbyterian is the organ of our Church in Canada,

and for several years past it has been much read in the Lower Provinces, it being for a time the only publication in this part of the World devoted to the interests of the Church of Scotland. Our people are greatly indebted to it, both for its intelligence as to the proceedings of the Church, and for its excellent devotional articles, which, we trust, have been instrumental in leading many to a deeper knowledge of the truth as it is in Jesus. We hope that it will still continue to be taken. Although we are very anxious that every family belonging to the Church should take a copy of this journal, yet in the case of many the subscription is so small that this need not prevent them from continuing to read the "Presbyterian." Though our lot is cast in different Provinces, we are the members of one Church, and the more closely we are bound together and the more we know of each other the better. We look forward to the time when, as this country opens up, there will be much greater communication, between the different branches of the Scotch Church in these Colonies than at present; when, perhaps, they may form but one organization, there being provincial synods and a General Assembly for British North America.—*Halifax Monthly Record for February.*

YOUNG MEN'S EDUCATION SCHEME.

It will be seen from another page of this journal that large sums have been collected in the Presbytery of Pictou during the past two years for the purpose of assisting a number of young men in their education for the ministry. Rather than attempt a College imperfectly equipped with Professors, it was deemed advisable, in the present state of the Church, to send a few well qualified young men, natives of the Province, to the Universities of Scotland, and to render them such assistance as their circumstances might require. Accordingly 4 young men of high character and attainments were selected by the Presbytery of Pictou; and, after having been duly examined, they were recommended to proceed to the University of Glasgow. Soon after two more left for Queen's College, Canada, so that there are now six young men, natives of the County of Pictou, studying abroad for the ministry of the Church of Scotland in this province. With one exception they all speak the Gaelic language, a circumstance of great importance, as much difficulty is experienced in obtaining Clergymen from Home who have this qualification. We believe that, in the present state of the Church and of the Province, a more judicious course could not have been adopted. The question of University Education must in a few years attract a greater amount of attention and be more satisfactorily disposed of than at present. In the meantime, so long as the Church has not the means of Theological education within herself, there are great advantages connected with the Young Men's Scheme. If God spare them to return, they will be thoroughly educated. Most of them will have enjoyed the opportunities and advantages of both the Old and the New World, and, while from their birth and early education they will be identified with the people of this Province, they will be able to impart to them the benefits they have received from being brought into contact with the great currents of thought that run through the present age, and they will strengthen the hallowed bonds that bind them to the Church of their fathers. Already most favourable accounts have been received as to the progress of all of them, while some of them have very highly distinguished themselves. Our Church has thus the prospect of receiving in a few years a strong re-inforcement of well qualified ministers, natives of the Province. We require, however, immediate assistance from Home; but from the fact that the supply is constantly increasing, as well as from intimations which have been received by different ministers in the Province, we have good reason to believe that several of our most destitute localities will soon enjoy the services of fixed pastors.—*Ibid.*

THE CHURCH OF SCOTLAND.

INDIAN MISSION.

At no period of its history did the India Mission of the Church of Scotland more urgently require or more amply justify the Christian sympathy and support of a united people. Acting under no other sanction than that of Him who hath said, "Go ye, therefore, and teach all nations," it has, by its faithful and assiduous agency in the three great Presidencies of Hindustan, commended itself to all who are interested in the progress of the Redeemer's kingdom, and now only awaits an increased measure of support to occupy other stations, and to establish itself upon new ground. Some of these inviting fields of labour were noticed in the last Report of the General Assembly; and others might be added, fitted in no small degree to quicken the zeal, and to provoke the liberality of the Church. But it is enough to remember that, compared with the fearful mass of destitution in India, our efforts at best have been but the day of small things; and that not, till the Churches of Great Britain have awoke to a higher sense of the responsibility under which their country lies in the acquisition of a territory so vast and degraded, may we expect that blessing from Above under which the visions of prophecy shall be realized in all their fullness. "Lift up thine eyes round about, and see; all they gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall show forth the praises of the Lord."

To the members of our own Church in particular India cannot fail to prove the most inviting field of Christian enterprise. If it may be said of Scotland that her sons, more than others in other parts of the kingdom, have laid India under tribute to their affluence or ease, it is also a matter of congratulation that the Church of our fathers has not been behind on the great career of Christian duty. Her India Mission meets us on the threshold of all her other schemes of enlightened benevolence. It has now existed for about a quarter of a century; and manifold have been the blessings it has served to diffuse. If it were presumptuous in us to say that through her instrumentality alone the whole aspect of society has been changed,—that unholly rites, the growth of centuries, have been abolished,—that new laws and institutions have sprung up, giving token of better days and of brighter hopes,—that the iron rule of caste is undergoing a revolution that is the forerunner of its destruction,—it were not less wrong in us to disclaim the share she has been privileged to take, under the blessing of God, in this glorious work. In her crowded schools she has given proof that in the very grossest forms of idolatry there is no inseparable barrier between the heathen and us,—that no compulsion is necessary to bring them within the range of Christian instruction,—and that by no system of accommodation, and far less of compromise, may these sons of the stranger be assailed with all the appeals and appliances of the Gospel. A highway hath thus been opened, in which other Churches and missionary associations are hastening to tread; while everything concurs to cherish the expectation that the day is at hand when, through the extensive diffusion of Gospel truth, pervading all castes and classes in the community, proclaimed on the streets, and taught in the school, the superstition of India shall receive its death-blow, and myriads of immortal beings, the subjects of the same Government, shall own their allegiance to the King of kings and the Lord of lords.

No less gratifying is it to think that, with an increasing measure of usefulness Abroad, our

India Mission has now the advantage of increasing zeal and liberality at Home. While the Committee have been encouraged by a larger amount of contributions through church collections and parochial subscriptions than they were wont to receive, they have the peculiar satisfaction of reporting to the Church, that an Act was passed by the last General Assembly, giving new facilities to the enlargement and usefulness of our missionary force. At all the Presidencies authority has been given for the erection of presbyterial bodies with full powers, under certain necessary limitations, of granting license and ordination to such Europeans and natives as may duly approve themselves by their piety and qualifications, fitted to proclaim to the heathen the unsearchable riches of grace. The importance of this measure cannot be over-estimated. Already are there some in India prepared to take advantage of this measure; and the anticipation may be cherished that in the course of a few years many will offer themselves for license and ordination on the inviting field of Christian labour. Everything indeed concurs to animate and encourage us in the great work in which we are engaged. It is full of promise to every devout and benevolent mind; and now we desire to commend it to the charities and sympathies of an enlightened people, who, favoured themselves with privileges the most valuable, and advantages the most distinguishing, cannot enjoy a higher honour in the sight of angels and men than in being permitted to further by their substance and prayers the kingdom of our God and of His Christ.

PRESBYTERIAN CHAPLAINS IN THE EAST.—

The following is an extract from a letter from one of the chaplains of the Church of Scotland, dated

‘Hospital of Scutari, 2nd Feb.

“You will wonder perhaps at learning from this note that I am stationed at Scutari instead of being with our troops in the field, as I had expected to be, long before this time, when I left Edinburgh. But I am sure you will approve of the course which I have taken, when I tell you my reasons.

“When I came out here, I found that never, from the opening of this hospital, had any Presbyterian clergyman been stationed here, although hundreds of our brave countrymen had been languishing on beds of sickness, and dying. This, I felt, was not as it should be; for, although the English chaplains might do their duty as faithfully by them as by others, I felt assured that it would be a far greater comfort to our poor fellows, and would even make a deeper impression upon their minds, if they were dealt with by one of their own Scotch ministers—one who could understand their feelings—to whom their tongue was not strange—and so, accordingly, having no one to say to me yea or nay, I determined to remain where, to the best of my judgement, the calls of duty were the loudest and most urgent. And experience has proved that I was not mistaken in my supposition.

“It has been very affecting, the hearty welcome which I have, in general, received from our suffering countrymen, and the unbounded gratitude which they have expressed for my ministrations. More than once has it been said to me, ‘Ah, Sir, I am quite contented now; I have got every thing that I want when I have got one of our own ministers to come and speak to me, and pray with me.’ It is, indeed, very encouraging to meet with men who give such testimony of confidence and affection, as I feel that this, humanly speaking, is calculated to carry home such counsels and admonitions as I may give with tenfold force to the hearts of those whom I visit.

“There is one thing which weighs more and more upon me every day in my ministrations, and that is the deep necessity of having another chaplain sent out from the Church of Scotland to labour amongst the sick in and around Scutari. As far as I can learn, there are at present in the several

hospitals here—seven of them—no less than seven thousand men. Of these a very considerable proportion are Scotchmen and Presbyterians. I need not say how utterly impossible it is for me to attend to all, or even a very large proportion of these, scattered as they are over miles of corridor and in hospitals at considerable distances from each other. In the largest hospital alone there are, I am assured, three miles and a half of beds, and I am satisfied that it is no exaggeration; and it does seem very hard (and our brave soldiers, I know, feel it so) that our noble countrymen, who have ever been the first to roll back the tide of battle, should be so far overlooked that here, in a strange land, worn down by sickness and wounds received in their country's cause, they cannot have a minister of their own Church—one whose services they so much prize—to advise, to instruct and to comfort them. Should you think of sending out any nice, simple religious books for the use of our poor fellows here, or anything, in fact, that might conduce to their comfort or edification, I need scarcely say how gladly I shall do my best to second your endeavours.”

The Rev. Mr. Feignon and several additional chaplains have probably arrived since the above was written. We may add that any such contributions as the reverend gentleman refers to will be received by the Rev. Dr. Muir, 13, Saxe Coburg Place, Edinburgh.

—*Edinburgh Post.*

CHARGE

DELIVERED BY THE REV. ARCHIBALD DUCHANAN AT THE ORDINATION OF THE REV. HUGH DRENNAN, RECENTLY APPOINTED ONE OF THE CHAPLAINS TO THE BRITISH FORCES IN THE EAST: PRESBYTERY OF EDINBURGH, 22nd, November, 1854.

MR. DRENNAN.—It now devolves upon me to address to you a few words of exhortation. Allow me to say, before doing so, that I am deeply sensible of my inability to realize to you the vast importance and responsibility of the office to which you have been set apart. Would that it had been the part of some one of the fathers of this presbytery to address you this day! In common with all who know and love the Truth—in common with all who wish for peace and progress in civilization—we unite in deploring the cause of your mission to the East. War is undoubtedly the greatest of earthly calamities—the most appalling and terrific of judgements. You, my dear brother, will be an eye-witness of its frightful consequences. It will be your part to minister to its immediate sufferers—the diseased, the wounded and the dying—perhaps to visit the field of battle in the prosecution of your peaceful calling, and to behold commingled in mangled masses friend and foe—rider and horse—their hatred and their vengeance quenched—their wounds speaking with open-mouths the vanity of man, whose breath is in his nostrils. “It must needs be that offences come,” both among individuals and nations. The Divine Author of Christianity has Himself assured us, that He “Came not to send peace, but a sword.” How literally has the prediction been fulfilled in the history of Europe! How woefully have wicked princes, at various eras in her annals, perverted the Truth, and made zeal for the glory of God the pretence for oppression and carnage! The present struggle in the East is regarded by the wise and the good of this country as just and necessary on the part of the Allies;—just, because undertaken for the defence of the weak and the oppressed,—necessary, to prevent the despotic ruler of a territory, already enormous, from becoming master of the liberties of the whole world.

You go forth, my dear brother, to the scene of strife as a soldier of the Cross. Your Captain is the Captain of salvation. Your Divine Leader is wise in council and strong in battle; and the weapons of your warfare, worn and wielded in

His strength, will give you the victory. Your sword is the bloodless sword of the Spirit, which is the Word of God, and its edge is keen and double. Your helmet is the helmet of salvation; your breastplate the righteousness of Christ; your shield the shield of faith. Thus equipped, you will, we doubt not, be a blessing to the brave men to whom you are sent, and whose spiritual state you are to care for. You are to preach to them "Jesus Christ and Him crucified." It is this doctrine which is best fitted to lay hold of and lead captive the wayward affections of the human heart--to subdue rebellious passions--to eradicate impure propensities, and to prepare for Heaven the outcast and the lost. Be it yours, then, to declare the whole counsel of God, to reprove the careless, to encourage the timid, to check the presumptuous, to establish the doubting, to comfort and console the wounded and the dying, and to build up saints in their most holy faith.

The faithful discharge of these duties you will find to be arduous in the extreme. The special service to which you are appointed calls for the highest degree of self-denial. Yours is a voluntary exile from many things loved by the educated mind. The sacrifice of these things, and exposure to toil, privation, and danger, you have doubtless well considered, and determined to encounter unflinchingly for the sake of your suffering countrymen abroad. Be animated amid weariness, and weakness, and discouragement, by that courage which springs from faith in Christ, that courage which enabled an apostle to say: "And now I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus." This spirit is nobler and more sublime than that which, stimulated by popular applause, impels a man to brave the cannon's mouth; and, if by your ministrations, and by the influences of the Holy Ghost, this indomitable spirit be breathed into the minds of the soldiers in the East, they will transcend the heroic deeds they have already done. They will intrepidly dare every danger, and press forward to victory where death is most threatening. If the fear of God be an abiding affection in the heart, it will undoubtedly expel the fear of man. But let us not forget that there is a Divine Providence overruling and settling all the vicissitudes of the present struggle. Let us not forget that "there is no king saved by the multitude of his host; and that a mighty man is not delivered by much strength." How forcibly are we thus taught to recognize the hand of God in every event! We may not be able to foresee His intentions, but we may securely rely on their beneficence; we may confidently trust in His power to cause all things to work together for good to them that love Him, to them who are called according to His purpose. The despot who seems to sway the destinies of empire is completely under the power of Him who can either stay or prolong the carnage of war; and, while, clothed in imperial authority, he sends forth those myrmidons whose march may be traced by the dilapidation of cities and the devastation of fields, he is actually doing God's will, and is as much God's servant as the hurricane which He let loose to purify the atmosphere, or as the pestilence which He sends forth to teach the nations wisdom. Let us, therefore, bow ourselves under the mighty hand of God, confessing our sins and shortcomings as individuals and as a nation; beseeching Him to quench the rage of the violent, to silence the clangour of the trumpet, and to sheath for ever the ruthless sword; and peace shall yet be restored, and that speedily, to bless the nations--the earth shall yield an ample increase, prosperity shall shine upon us like a sun, and God Himself shall throw over us the shield of His protection.

It will be your duty, my dear brother, not

only to minister to the diseased and wounded in the hospitals but to publicly preach the Word of Truth, to press home to your hearers the conviction of guilt and unworthiness, and to set forth the Saviour's willingness and ability to save to the very uttermost, to be instant in season and out of season, reproving, rebuking, exhorting with all long-suffering and doctrine, that you may save both yourself and those who hear you. Much of your success in this work will depend upon your own felt experience of the power of Religion. This alone can inspire you with patience, perseverance, and zeal in your arduous calling, this alone can give true warmth to your ministrations, and kindle a corresponding glow of love to Christ in the breasts of your auditory. Permit me also to remind you that the issues of all affairs are in the hands of God, and that your exertions in the ministry, however energetic and untiring, will be fruitless without the enriching and gladdening influences of this Holy Spirit. Live, therefore, in dependence upon the promised blessing of God, which alone can crown your ministry with success. Be cheered amid the toils and anxieties of your work, by the promise that Divine grace will be sufficient for you, and Divine strength perfected in your weakness. In the performance of your sacred duties rely not on your own sufficiency, but on the sufficiency of Christ. Be thou faithful unto death, and Christ shall give thee a crown of life.

Go forth, then, brother, and prepare for the scene of strife. At a time when the loud cry of war is heard from the Baltic to the Bosphorus, it well becomes you too to go forth as a warrior. Your weapons indeed are not carnal. You are clad in the armour of God. While your countrymen and their brave Allies emulate the one the other in their attempts to spoil the tyrant of his power, and give liberty to the oppressed, let it be your part, as the messenger of salvation, to proclaim peace on earth and goodwill to the children of men. Let it be your part to aid by your prayers, and by the whole of your ministerial functions, what every devout Christian longs and prays for--the jubilee time when men shall "beat their swords into plowshares, and their spears into pruning-hooks; when nation shall not rise against nation; neither shall they learn war any more."

Finally, my dear brother, fare thee well. Our prayers will accompany you to the scene of warfare. In the closet and in the sanctuary, throughout the length and breadth of the land, prayers will ascend unceasingly to Heaven for your success in your patriotic Christian mission. Go, then, in the strength of omnipotent guardianship; and may the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you! Amen.

PROVINCIAL FAST ON THE 18TH APRIL.

P. S.—We learn from the ensuing telegraphic announcement, extracted from the Montreal papers of the 3rd April, that the Provincial Executive have very properly proclaimed a general fast on account of the war. We trust that it will be generally observed:

"The Official Gazette Extra of to-day (April 2nd.) contains an announcement of the appointment, by the Government, of the 18th day of April as a day of fasting and humiliation for the success of Her Majesty's arms in the Crimea."

In Britain the 21st of March was observed as a public day of solemn fast, humiliation and prayer.

The progress of the war has indeed been a rebuke to Britain. Her long prosperity had imbued her politicians with the spirit of materialism; but when disasters and trials assailed her, the mind of her people reverts to the undertone of a moral religious feeling, which pervades the nation, and the noble spectacle is presented of a mighty nation, as a nation, humbling itself in the sight of their Maker, and invoking His aid. The removal of the Car was a startling event; occurring as it did, it was a striking lesson on the impotency of mere human might. We trust the Canadian day of fasting will be generally observed, and we should suggest that on that day the collections should be appropriated to the Patriotic Fund, throughout all our Congregations, including those that have already contributed as well as those that have not. We are glad to notice such liberal collections as the Treasurer of our Church is enabled to announce towards this important object, and trust they have been and will be general.

COMMUNICATIONS.

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

CORRESPONDENCE.

FROM A WESTERN CORRESPONDENT.

The circumstances of our Church at present may be regarded as analogous to those of a family that had by some calamity been deprived of their honestly acquired heritage. Such a family, having been well instructed in Christian principle, and in some measure trained to active exertions, we would not expect to be ruined or even permanently injured by the adversity that in Providence had been allowed to come upon them. On the contrary we might rather anticipate that the trial would render them more energetic and, ultimately, not less prosperous than before the hand of the spoiler had come upon them.

In like manner, it may be hoped, will our Branch of the Church of Christ rally and advance notwithstanding the assault she has sustained in the secularization of the 'Reserves.' Surely we shall not content ourselves with mourning their loss, it will be our wisdom rather to deal with the facts of the case than to be occupied with unavailing regrets.

What was done at the late meeting of Synod respecting 'commutation,' I am not aware. That it is for the honour of every minister, and the interest of our body, that all the 'incumbents' should commute, will be generally admitted by the candid and Christian observer. And I hope that, if the reasons that lead to such a conclusion are properly urged, very few indeed of the 'present incumbents' will be found to refuse acquiescence. For any sacrifice that may be required the servant of Jesus Christ will be abundantly compensated in the good accomplished, even should it so happen that his flock fail to supply, as they could, the things that are lacking.

What solemnly calls for prayerful and practical attention is, *the taking of steps to provide for future ministers.* Ought not each Presbytery to strive to do something even before the next regular meeting of Synod? Could not every one of our Presbyteries send a pressing application to the Colonial Committee for at least one missionary? And might not the Presbytery guarantee that at least £100 currency of the salary of such missionary should be raised from within its bounds? The Committee have within the last two or three years sent out a goodly number of young ministers to the Lower Provinces, while a considerable addition to these is expected, each of them being certified of £150 stg. annually for three years. We cannot doubt that the Committee would be equally willing to send men to Canada,

and we have no sufficient ground to suppose that young and zealous licentiates of the Parent Church would not as readily direct their steps to this Province as to Nova Scotia, New Brunswick, Prince Edward's Island, or Newfoundland.

The *minimum* stipend, which a Presbytery should require in settling a minister over a pastoral charge, demands attention. Undoubtedly this should not be less than £100 yearly. Nor, I am persuaded, will our people be at all unwilling to accede to this, if the necessity of it be properly laid before them. I may here express my impression that not a single congregation of our Church in the Lower Provinces can be named, who have ever proposed to pay less to their minister than the sum now specified. And, when no more than this is promised, it is always expected that it will be supplemented by a grant from the Colonial Committee of our Church. I am aware of no instance where the Committee have declined affording assistance, and I believe that none exists. When it is borne in mind on the one hand that the population of those Provinces are less wealthy than are our Canadian, and on the other that money goes farther, it will be apparent that such liberality reflects honour upon our friends and brethren below. May we not confidently expect that our congregations in Canada will not fail to be equally liberal, if the right appeal be made to them? Let it then be resolved that £100 *per annum* is the *minimum* stipend of any future minister from his new charge.

Nor is this enough; it must be increased from some source. We should determine that each faithful pastor shall realise £150 a-year with manse and glebe. The latter might be provided in the manner in which many have been during the last two years. The additional £50 might be derived from a Synod Fund for the purpose. The Divine blessing upon Christian wisdom and energy would supply such a fund. Means similar to those now used by the Synod, in aid of the widows and orphans of our deceased warriors, might be employed. Of course, whatever the plan, it must be adopted as a Scheme of the Church ere it can go into operation. In all probability a fund of this nature, under the supervision of the Synod, and judiciously administered, would be cordially aided by the Colonial Committee. While every congregation in need would be eligible to apply for assistance from it, every praiseworthy congregation would draw upon it as little as possible. Such a method as this seems preferable in our circumstances to a common Sustentation Fund, which, as the recent experience of the Free Church in Scotland shows, is apt in its management to give serious dissatisfaction.

Another most important topic is, the obtaining of suitable young men to study for the ministry at our College. Nothing

is clearer than this, that a proper provision for the maintenance of faithful ministers will tend to encourage pious youths and their parents to this dedication. A Pastoral Address from the ensuing Synod might press this subject upon our godly families; and in Presbyterian visitations, which, it is hoped, will be generally complied with, in accordance with the expressed mind of the Synod, prominence should be given by the visitors, in their addresses, to the solemn obligation and high honor resting upon some of the disciples of Christ, to give themselves to their Lord in the work of the Gospel ministry, while to all it might emphatically be said in the words of the Master,—“The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest.”

February 21, 1855.

A GLANCE AT THE TIMES.

(For the "Presbyterian.")

The opening weeks of 1855, with their social festivities and merry reunions, have passed away, leaving us to the more sober routine and serious duties of the year. January and February have already been numbered with the past. March is even now on the wing, while every day that passes over our heads is unfolding new pages in the history of the World, most pregnant with interest, not only to our own, but to all future generations. It may not therefore be unprofitable to take a cursory glance at the thrilling occurrences of which all the periodicals and newspapers that reach us are full.

As has been the case for several months past, the war is still the all-absorbing topic, the Crimea still the centre-point to which all eyes are directed. But the gleeful tones and confident words which were some time ago so frequently heard in streets and cafes, on the public platform and at the social hearth, are now but seldom encountered. Discouragement and despondency have taken their place, and anxious—gloomily anxious—is the gaze that is now turned towards the spot where the British soldiers are engaged in a fearful struggle with foes far more terrible than attacking legions of Muscovites. We hear but little now of the grand storming and triumphant capture so confidently expected; indeed the ultimate fate of Sebastopol itself is almost forgotten in the intense and sorrowful interest excited by the “horrible and heart-rending” details which every new mail brings to our shores. Inexpressibly affecting are the tidings which reach us on all sides from our suffering army; tidings of noble spirits fainting and discouraged under the pressure of privations and sufferings that well might make the strongest heart give way; of brave men, who at Alma and Inkerman rallied around their country's standard, and

bore it victorious from the bloody battle-field, now wrestling in the grasp of a fatal disease, and dying a lingering death in their damp tents, destitute of those commonest comforts with which the deathbeds of our most degraded felons are supplied. Well may we

“Call them blest
If the good sword in its own stormy hour
Hath done it: work upon them, ere disease
Had chilled their fiery blood.”

Happy—thrice happy—they who lie at rest on the now silent battle-field, cut off in the warm glow of hopeful energy and expectant triumph, before disease and want had come to freeze their life-blood, and paralyze their limbs. And it is the most harrowing circumstance of all, that this misery has arisen, not from necessity but from the most culpable mismanagement and negligence. Shipload after shipload of comforts has been sent out, as with one heart, by a grateful and eager nation, yet nothing is heard of their arrival, while those for whom they were destined are pining for want of the commonest necessaries of life. And still, as by some strange infatuation, this state of affairs remains unchanged. How long it will continue to do so is known alone to Him in whose hands are all things. In the mean time we must look on and see our army,—England's fondly cherished pride and hope,—melting away, not conquered by hostile squadrons, not cut down by Russian bayonets in the hard fought field, but laid low by the invisible shafts of the silent destroyers, famine, cold, pestilence. It seems strange and mysterious that Britain, favoured Britain, the land of Sabbaths and of prayer, the centre of all the religious light which at present illumines the World, should be thus severely chastised, while infidel and Catholic France has suffered lightly in comparison, and the barbarian power, against whom this war has been seemingly so righteously directed, still remains unhumiliated. Strange, but mysterious no longer when we open the pages of Inspiration, and see God's chosen people humbled and brought into captivity by the worshippers of Baal and Jupiter and Mars. It has always been the case that the objects of God's tenderest care have been brought under His paternal chastisements, that they might see and repent of the sins that were secretly corroding their fairest fruits. And Britain has many sins, national as well as individual, to be repented of. She has an account to render of privileges greater than any country ever before enjoyed, of light more clear and abundant than has been vouchsafed to any other land; and, alas! in how many instances has she sinned against that light, and abused those privileges. Can we wonder, then, at the judgements which have overtaken her, sent so unequivocally by the hand of a justly offended God? And her present humiliations will prove the greatest of her blessings, should they lead her

to an earnest and humble repentance, a thorough clearing-away of every stumbling-block and rock of offence, till, through the length and breadth of her land, she is "Holy to the Lord" and a "Light to lighten the Gentiles."

It is cheering to turn awhile from the mournful scenes on the Crimea, to glance at the generous and whole-souled energy with which a nation has determined that the helpless ones left to her care by those who have fallen in defending her rights, shall not suffer, at least in temporal matters, by the loss of their natural protectors. Nobly indeed has the appeal of the destitute widow and orphan been responded to by every British heart, the humblest as well as the most exalted, and the sums, that have poured in on all sides to the treasury of the justly named "Patriotic" Fund, well attest a nation's gratitude and liberality. Nor have her colonies stood coldly aloof, and Canada, in this instance at least, has shown herself a true child of Great Britain. Not only have her Government, her City Corporations, her Churches and her public bodies given in large collective donations, but individual contribution has been prompt and universal. Rich and poor, learned and illiterate, have alike brought in their freewill offerings, and placed them at the service of their country. It is gratifying to witness such unmistakable evidences that the flame of patriotism still burns so brightly in our flourishing Province, so often accused of disaffection and disloyalty.

A glance at the times would be incomplete without some reference to the monstrous excrescence which has suddenly sprung up, like some fungus-growth, to a place among the established corruptions and absurdities of the Church of Rome. I allude to the doctrine of the Immaculate Conception. This new dogma, which received the formal sanction of the Pope and his Cardinals on the 8th of last December, maintains, as one of the indispensable articles of Roman Catholic belief, the doctrine,—contrary to all the declarations of Scripture—that Mary, the human mother of our Lord and Saviour Jesus Christ, was born into the world, free from all taint of that original corruption which Adam's transgression entailed upon all mankind, thus placing her in sinless holiness on a level with her Divine Son Himself. The cry "How long, O Lord, how long," rises to our lips, while we wonder at the lengths to which human error and infatuation are allowed to go. Yet we cannot doubt that they are but the instruments in the hands of Him without whom even a "sparrow doth not fall to the ground," and, however dark and mysterious it may now seem, we are sure that this, like every other event, will be overruled for good. Already we hear of its exciting dissatisfaction and dissension among the more enlightened portion of the Church of Rome. Would that it

might be the stroke which should separate from her corrupt communion God's chosen ones, who still linger under her tottering shelter. Would that, like the Bull of Boniface VIII, it might be the drop too much, the signal for another Luther to arise and light in Continental Europe the flame of a reformation, more brilliant and universal than that which in the fourteenth century made the Papal throne totter to its foundations.

Before concluding this paper, matters of a more local but not less interesting nature claim a share of our attention. During the past month the anniversary meetings of the different religious associations have been held in some of our most considerable cities, and large and interested audiences have listened to the reports which were read, and the speeches which were delivered. We have heard much of the distribution of Bibles and Tracts in the "waste places" of our land, of the laborious, but in many cases successful, work of city missions, of endeavours for Sabbath reformation, and a more enlarged degree of Sabbath instruction for our youth, and of earnest and persevering efforts to check the march of error and superstition, and draw souls from darkness unto light. And, while we must still mournfully acknowledge the amount of spiritual destitution and darkness which still prevails, we must not forget to offer up our thanks for the good that is being done. And all honour to those who are the self-denying instruments in God's hands of its accomplishment, to those voluntary labourers who cheerfully sacrifice their precious hours of leisure to the wearisome duties of the Committee room and the Secretary's desk, as well as to the paid agents and missionaries who go about humbly and unobtrusively sowing the good seed, which is some time to spring up into an abundant harvest. Go on, we would say, in your labour of love, and, though fame may never enrol your names on her emblazoned lists, and a heedless world take no note of your doings, ye will not be without your reward from "your Father who seeth in secret."

And a parting word to those readers of the "Presbyterian" who may have taken part as spectators in these anniversary meetings, and have listened to the record of humble and earnest labour. Let not the eloquence of the speakers, who have addressed you from the platform, be to you only "as a very lovely song of one that hath a pleasant voice, and can play well on an instrument," but let it stir you up to take individually *your* part in the work, to see first that your own souls are right with God, and then to obey the Divine command to impart to others the light you have received. Opportunities innumerable are around you, look for them and use them. If you have admired the self-sacrificing labours of others, if you have applauded the noble sentiments you have heard uttered, these things will but rise up

against you in judgement, unless you apply them to yourselves, and obey the words of our Blessed Saviour, "Go and do likewise."

I.

MISSIONARY AND RELIGIOUS INTELLIGENCE.

THE REV. W. BURNS ON CHINA.

On Friday afternoon last the Rev. W. Burns at the request of a number of friends, members of different denominations, addressed a meeting in the Merchants' Hall on the subject of China. On the platform we observed the Rev. Dr. Lorimer, the Rev. Dr. Brown, the Rev. Dr. James Paterson, the Rev. Mr. Mitchell, the Rev. H. McGill, the Rev. George Blyth, W. P. Paton, Esq., John Henderson, Esq. of Park, Andrew Wingate, Esq., John Turner, Esq., J. D. Bryce, Esq., W. Keddie, Esq., &c. On the motion of Mr. Wingate, Mr. Paton was called to the chair.

At the desire of the chairman Mr. Mitchell opened the meeting with prayer.

The CHAIRMAN then introduced Mr. Burns, and explained that it had been arranged that the meeting should be as much as possible of a colloquial character, that those who felt an interest in the condition of China might be at liberty to put questions to Mr. Burns on topics which had special interest for them.

Mr. BURNS said he had not come here to-day to attempt to make any speech, which he was not accustomed to do except in the way of explaining the Scriptures, but to give what information he could to those who desired it; and perhaps the most profitable way of employing the time of the meeting would be that some one should give him a hint of what kind of information they wished from him. He had come to this country at present, not for the purpose of giving information about China—for he felt that it was a higher duty to be seeking to give something of the knowledge of the Divine truth to those among whom he was labouring—but he was obliged to come Home with a brother missionary, whose health of body and mind had given way, though he was glad to say that under medical care in London he was recovering. He would be glad now to answer any questions which might be proposed.

Dr. Lorimer suggested that the meeting might perhaps be desirous in the first place to learn something about the present condition of the evangelical missions in China.

Mr. Burns remarked that he had some delicacy in speaking to this point, because he could only give details about missionary operations which had come under his own observation, and might omit to describe others equally deserving of attention. With this proviso he would state what had come specially under his notice. He had himself been at three stations. The first of these was Hong Kong, where, as it was an English settlement, there were several missionary institutions. There were the London Missionary Society's Missions, the American Mission Institution, and, more lately, a mission connected with the Church of England. The operations of the London Missionary Society were carried on by means of an educational institution in which, he believed, they boarded as well as taught about forty youths, and which had also, he thought, a school for girls. They carried on the preaching of the Gospel also very constantly among the Chinese, and in that work the foreign labourers were aided by a native who was, perhaps, the best instructed native convert whom they had. The American mission was connected with the American Baptist Church, and was also making good progress. There were likewise in Hong Kong a number of German missionaries who made that place their headquarters, though their labours were chiefly devoted

to the mainland opposite. Considerable progress had been made at their stations on the mainland. He believed that at one of these stations fifty adults had been received into the Church, and at another there were about a hundred, young and old, connected with them. Till very lately there was also in Hong Kong a medical missionary, but he had been removed to Amoy, and his place had not yet been filled. In Canton, outside the walls—for foreigners were, till of late, not admitted within the walls—there were a number of missionaries almost entirely connected with the American missions; the only exception was that of a medical missionary connected with the London Missionary Society, who had extensive premises, and had been the means of bringing many under the preaching of the Gospel, for some times he would have as many as two or three hundred patients in one day. The chief preacher there was Leang-a-fa, the first convert under Dr. Milne, the second missionary sent to China. This native convert had continued to make a good profession of Christianity for above forty years. The Gospel was preached by him with great vigour, though he could not say of it any more than of the preaching of most of the missionaries, that it was preached with much success. He had co-operated with Leang-a-fa in his missionary work for more than a year, and had been greatly delighted with his addresses to the people. Tracts printed and circulated by him were the means of sowing the first seeds of Divine truth in the mind of the man who was attracting so much attention as the leader of the revolution. Copies of these printed tracts, consisting partly of extracts from Scripture, and partly of Scripture essays, were distributed largely at Canton at one of the literary examinations which bring young scholars in thousands from great distances. These tracts, before their circulation was stopped by the Chinese authorities, came into the hands of the young man who was at the head of the revolution, and to these must his first acquaintance with Divine truth be traced. This man in 1846, in consequence of the impression the truth had made on his mind, came down to Canton, hearing that there was a foreigner preaching Christianity, viz., Mr. Roberts, an American Baptist Missionary, with whom he (Mr. Burns) had had much intercourse, and had co-operated in preaching the Gospel. Taeping-wang remained with Mr. Roberts about two months, and it was from this American missionary that all the knowledge of Christianity derived from direct intercourse with foreigners had been obtained. The missionary work in Canton was one of great difficulty, the population there being particularly hostile to foreigners. However these difficulties were gradually decreasing, and, while till of late it was found almost impossible to rent houses there, suitable for missionary purposes, it had been found much easier latterly. Besides the American missionaries who had occupied that field for a number of years, and Dr. Hobson, the medical missionary, there were also more lately at Canton three missionaries connected with the Wesleyan body. He had himself lived for about sixteen months in Canton, co-operating almost daily with the native agents and with Mr. Roberts after his return from America. Mr. Roberts had a great power of collecting the people; they had daily crowded assemblies, and at these meetings he had frequently seen the audience considerably impressed, though during these sixteen months the number of cases of conversion was very small. He co-operated also with Leang-a-fa in connection with the London Missionary Society. Canton was an important place for missionary labour.—It would, no doubt, prove one of the most influential places in the empire when the minds of the people were arrested; and the natives of Canton were of that character that, when they became decided, much might be hoped from their labours. Leang-a-fa was himself an instance of this. He had also been engaged in visits to the mainland opposite Hong Kong. In these excursions they were often exposed to robbery, and once were robbed of all they had,

but that was not owing to any hostility to the missionaries, for the natives themselves when travelling were exposed to the same risks. In many cases they were received very willingly by the people.

Dr. Lorimer again asked if Mr. Burns could state what was generally the state of mind of the Chinese in a religious sense. Were they in earnest, even according to their own superstition, or were they rather in a state of indifference and scepticism in regard to it?

Mr. Burns—The Chinese strike every one as remarkably wanting in anything like seriousness, and I think it probable that this is just as it was a thousand years ago. Sometimes, in speaking of the most serious things—telling, for instance, of some fearful calamity—they will do it with a smile on their face. They were a singular people in that respect, though it might be found after all that it arose from no want of humane feelings. But what struck one in regard to their religious superstition was the childishness of the service itself in which they engaged, and the light way in which it was gone about. It was not accompanied by that species of fanaticism common with the Buddhists in India. There were occasional exceptions to this rule—as, for instance, when they ran through burning charcoal, as some of them occasionally did: but even then they were pretty cautious not to hurt themselves much. Again, it was said sometimes of certain persons that they were possessed by the spirit of some particular idol. Some of these persons were really under some kind of frenzy, and cut themselves with knives when in that state. Others were just in frenzy in proportion to the amount of money they got for the work, and seemed to measure the extent of injury they should inflict upon themselves by what they got for it. These exhibitions were one way in which the fear of the idol was maintained among the people—for their worship was altogether a worship of fear, given for the purpose of avoiding the displeasure of certain beings who, they feared, might injure them.

Mr. Brown inquired how converts to Christianity were treated by the heathen Chinese?

Mr. Burns had known instances of persons becoming Christians who did not experience any special opposition. In such cases that was attributable greatly to indifference; they looked upon converts to Christianity very much as if they were entering upon some particular trade, and in that view of the matter thought there was no harm in these persons looking after their temporal advantage. In Amoy, where a number of people were congregated together for the sake of trade, and where families were not much connected together, they generally took no more notice of conversions to Christianity than people in Glasgow took of the doings of their neighbours. Indeed he did not think generally that the fact of becoming a Christian was regarded by the Chinese as a bad thing. But, where the population were more closely associated together, and where the community belong mostly to one sept or clan, the opposition was greater. In Pechuia, for example, where the Gospel this year was taking remarkable hold, there was decided opposition. Every one who had a house or shop was expected to give so much for every idolatrous service, and the people would threaten to cast them out of the place if they did not conform to the hereditary custom. He himself, as a householder in Pechuia, was insisted upon to give his part, which, of course, he refused to do. Threats and every species of coercion were employed to compel a convert in that place to pay his share towards the support of the idolatrous temple, but he was providentially delivered from the penalty of expulsion with which he was threatened. During last year some of these converts showed a degree of steadfastness in their adherence to the Gospel which he had never seen before.

The Chairman asked what were the prospects of usefulness for the missionaries whom this country was at present sending out, and in what way the circulation of the Scriptures could be brought about? Further, he would like that Mr. Burns

would give some details of his own proceedings as a missionary.

Mr. Burns reminded the meeting that there were five large cities in China opened up by treaty to foreigners, viz., Canton, Amoy, Foo-Choo, Ningpo, and Shanghai. These were very large places, and the number of missionaries there might be greatly multiplied, and yet each of them have plenty to do. Canton was supposed to have about a million of inhabitants, and, though ten missionaries were there at present, "what were they among so many?" In Amoy, when the whole of the missionaries were present, there would be eight or nine to a population of 150,000. At these stations, then, there was room and need for an addition to the missionary band; but it was difficult to give an answer in regard to the other openings. Being himself disencumbered as a missionary, he had found it possible to go along with native agents to places in the neighbourhood of Hong Kong and Amoy; but yet he could not say that there were in the mainland such openings that one might calculate upon being received among the people, and allowed to rent a house for residence among them. If missionaries were prepared to set out upon the work, leaving it to God to open up their way, they might go with the prospect of doing some good; but, if they asked leave to rent a house, he believed it would not be given. However, he had never himself been actually turned back when he went into the interior, and had generally no difficulty in finding temporary accommodation. His party, consisting of four, was lodged for about little more than sixpence a night, and in the neighbourhood of Amoy it was only in one instance that he paid anything for lodging. They lodged in one house for eleven days, were never asked anything for lodging, and never thought of offering it. He believed that, if foreign missionaries were accompanied by native agents, they might go much further into the interior than had yet been done by the missionaries, although he would not say that this was a thing which they might calculate upon doing very easily. German missionaries had been robbed in going from place to place. With regard to the revolution, it just seemed, so far as they could yet see, that they had not been able to get into connexion with the opening for Christianity which that revolution seemed to be making in the country. It seemed as if the barriers were being broken down, but that they could not yet get through them. In the existing state of warfare it was very difficult for missionaries to get near, much less to remain for any time among them. He could not say, however, that they had shown decided unwillingness to have missionaries among them, and he hoped the time might be near when they would be accessible. But he would say regarding the revolution, as an opening for Christianity, and regarding the possibility of circulating the Scriptures, that these objects were yet chiefly a subject of prayer to God. The door was not yet actually open for the circulation of the Bible and the preaching of the missionaries. Mr. Roberts left Canton to go to Nankin, but by the latest accounts he had not yet succeeded in accomplishing his purpose. These matters should be chiefly regarded as a subject for prayer to God that He would open the door. He believed that in the present state of things, if missionaries seemingly connected with foreign Governments were going among them, they would not be welcomed. If missionaries, however, could go among them so as to show that they were not coming as agents of foreign Governments, he would hope that, on the ground of their love of the Bible, they would not be unwilling to permit their stay among them. There was great expectation last year that soon there would be a very great door opened for the spread of the Scriptures; but it had not yet been actually opened, so far as he had been able to learn. This, however, should not discourage any one. God had been showing what He could do, but had, it would seem, left the matter half-way, in order, perhaps, to bring His people to the help of the Lord and to prayer. Among the insurgents,

with a considerable knowledge of Divine truth, there was mixed up a great degree of error; and it would appear as if the fanatical part of it was coming more prominently forward, and that Divine truth was more in abeyance: but, till they could be come at, the real amount of truth and error would hardly be known.

Dr. Lorimer inquired how far the Scriptures were published and circulated by the Chinese themselves?

Mr. Burns said that almost all that was known about this was, that a French steamer this year went to Nankin, and brought back copies of the Scriptures which had been printed in that city. He did not recollect what number of the books of the Bible they had, but such as they had were printed entire and in successive order. They also brought back a copy of the Gospel of St. Matthew which had been printed entire from a copy they had got from the missionaries. The copy they were printing was Medhurst and Gutzlaff's version. The extent to which these Scriptures circulated could hardly be known as yet.—In answer to a question from Mr. Blyth, Mr. Burns added that the new translation of the Scriptures had superseded Gutzlaff's version at Amoy, but at Hong Kong Gutzlaff's versions, though susceptible of correction, appeared to be at least as intelligible as the new translation, being nearer to the spoken dialect.

The Chairman put the question whether the revolution had a religious basis, or whether it was a political movement with a view to political power?

Mr. Burns said that his conviction was that it was on the part of the insurrectionists a real and sincere religious movement. That there was mixed up with this a great deal of political motive, there was no doubt; but in their profession of attachment to what they considered the Truth he thought they were sincere. And he did not see what interest they would have in professing the religion to which they adhered, for it was contrary to everything that would be likely to give them the ascendancy. In China there was a party called the Triad Society, whose object was to restore the Ming, or last native dynasty. This society had no religious basis, and for many years had just been a secret society for robbery and plunder. Lately many of these Triad societies were extended, and began to raise a rebellion on their own footing; professing, however, to fall in with the revolutionists under Taching-wang. This was done at Amoy, of which they had possession for about six months, and at Shanghai which had been for more than a year in the hands of the Triad Society. They applied to be recognised by the revolutionists, but the reply was—"No, we will have nothing to do with you, you do not hold our principles. If you are to be of our party, you must put away opium, and believe in Jesus. If they were merely influenced by political motives, they would hardly reject the aid of a powerful confederation as the Triad Society.

Dr. Lorimer.—Has our friend Mr. Burns any information about the Roman Catholic missions, and whether they have anything to do with the revolution?

Mr. Burns, up to the present time, had not met with any fact which would lead him to connect the revolution with Romanism, but on the contrary he knew it was generally believed—though doubted afterwards—that some Roman Catholics had been put to death at Nankin as idolaters. He believed it was chiefly in consequence of this that the French steamer went to Nankin. He believed they had opposed Popery, and at any rate he knew of no fact that could show any connection between these movements and the teaching of Popery. Indeed it would appear that the only source to which their religious knowledge could be clearly traced was the Scripture instruction which the leader of the movement got in 1835, and the teaching he got subsequently from Mr. Roberts. It was also generally supposed that a number of the members of Gutzlaff's union became connected with the movement. That could not be conclusively

proved; but one thing was certain, that a person was seen among them at Nankin who had been taught by the Baptist missionaries at Hong Kong. In the neighbourhood of Amoy there were one or two Roman Catholic villages, but they made little progress. There was a Roman Catholic mission in Amoy, and they had there got some to join them.—In answer to a question on the subject of infanticide, Mr. Burns replied that that crime was fearfully prevalent, and that the poorer people especially seldom brought up more than one female child.

Mr. McGill.—To what degree is native agency efficient?

Mr. Burns.—At all the stations there are a few who can be trusted as really sincere men. He had traveled with them, lodged with them, ate with them, and had pleasant fellowship with them as Christian friends, and they were acquainted not only with the Scriptures but with the work of grace in their own hearts. He did not think that native agents should be left to labour alone, but, while the missionaries could do what they could not, the native agent, on the other hand, could do what the missionaries could not. With regard to the use of opium, upon which he had been asked to speak, his sad impression had often been that, unless Christianity came in with power, it almost seemed as if the people must perish before it. This was his own impression from seeing its effects among the people. The use of opium was fearfully prevalent, and the country was becoming more and more impoverished in consequence. The practice prevailed chiefly among the wealthy and learned, and, when it had gone on a certain length, they became useless as members of the community. When the rich became poor, the poor had no wages, and in certain places where he had been the country was sinking fast under this fearful curse.—In answer to another question Mr. Burns explained with reference to the supposed rivals to Tea-ping-wang, that the term translated into our language "king" was merely equivalent to "prince." There were subordinate to Tea-ping-wang, the king of the east, west, north, and south, and the eastern king appeared lately to have become more prominent in the councils of Tea-ping-wang, and to have some intention of putting him in leading strings. But he knew of none who could properly be called a rival to Tea-ping-wang.

On the motion of Dr. Brown a very hearty vote of thanks was given to Mr. Burns and to the Chairman.

The meeting was then dismissed with the benediction by Mr. Blyth.—*Scottish Guardian*.

THE FREE CHURCH SUSTENTATION FUND.

Sir H. MONCREIFF said that the results of the collections for the Sustentation Fund in this Presbytery were such as afforded ground for anticipating that by Whitsunday next there would be an increase of £2000 in the sum raised within their bounds. Over the whole Church the result of the new movement up to 15th January had been an increase of above £1000.

Dr. HANNA then brought forward the overture of which he had given notice, namely, "It is overtured by the Presbytery of Edinburgh to the General Assembly of the Free Church, that it take into its immediate and most serious consideration the whole subject of the Sustentation Fund, its original design and constitution, the principles on which its management and distribution ought to be conducted, and the opinions set forth by the venerated founder in his latest publications on the subject, with the view of appointing hereafter on its acting committee a preponderating majority of elders, and of adopting, without interfering with existing arrangements, some simple and self-acting rule of distribution; and, further, that the Assembly shall take such measures as to its wisdom shall seem best for the purpose of securing that both as to the management and distribution of the fund no great or important change shall hereafter be introduced without the mind of the Church in regard to its propriety having been fully ascertained."

Dr. Hanna commenced a speech of two hours' duration by remarking that the supporters of the motion did not mean it as any personal reflection or attack on the promoters of the present Sustentation Fund movement, as they had had it in view before any of the recent personal discussions began. He proceeded to quote largely from Dr. Chalmers to show that the primary design of the Sustentation Fund was to provide for the outed ministers a fixed annual stipend, and that its secondary object was the extension of the Church. The original design of the Fund was, however, soon lost sight of, and the equal dividend fund was used as a means of extension. The Church went on adding to the numbers of her ministers, and putting each man, whatever might be the circumstances of his congregation, on the same level, thus making the amount of the fund regulate the payment to be made to ministers, instead of making the amount of the Fund regulate the number she should add to her ministers. It was possible, and it was, he thought, the duty of the Church to retrace her steps in this direction. They had at present 28 ministers whose congregational associations yielded less than £25 a year, and they had 136 which yielded from £25 to £50. They had thus 164 ministers whose congregations gave less than £50. The 28 congregations giving less than £25, gave at an average of £18. They gave to the fund £504, and they got out of it £3136. Then, supposing they took 68 out of the 136 congregations, the average of their returns being £37, and who thus gave to the fund £2516, and received from it £3644, and supposing they extinguished these 96 congregations, not immediately, but slowly, and not interfering with existing rights, and dealing only with vacancies as they occurred, and supposing they reduced their 696 ministers to 630, they would save £8780 less (£3020), or £5760 to the fund, and would give to each minister a stipend of £142, supposing the aggregate sum available for the equal dividend to be the same as it was last year. But it might be said this was too large an abridgement. Supposing, then, they only abridged 28 congregations below and 28 above £20, the equal dividend could be raised to £135. Dr. Hanna proceeded to review the recent legislation of the Sustentation Committee, and showed how the rating scheme had failed to operate, and that the effect of it had been that it was a premium on idleness and a penalty to diligence. Two things, he thought, would be necessary to remedy the present state of matters—first a check, and then a stimulus. There were 164 congregations giving less than £50. Of these, 36 perhaps might be expected to rise to £50, if that were fixed as the minimum, and the rest would remain to be gradually extinguished. By this course they might obtain an equal dividend of £162. Another check might be had by fixing the maximum grant at £50. Were these two steps adopted, they might see the Church so extended in the course of a generation as to have about 700 ministers, with salaries as fixed and certain as the ministers of the Established Church had. As to providing a stimulus, the nature of that was a subject on which there would, probably, be great difference of opinion, and it could only be agreed upon after mature deliberation. He would not, at present, describe what he thought that stimulus might be, but by the operation alone of the check he had proposed all the evils of the present system might be cured. Dr. Hanna proceeded to discuss the other points of the overture, as to leaving the general management of the Fund to laymen in accordance with the views of Dr. Chalmers; and as to taking from the committee its legislative power, which he (Dr. Hanna) thought should only be exercised by the Assembly.

Dr. TWEEDIE seconded the motion.

The Presbytery adjourned shortly after four o'clock till the evening.

IRISH CHURCH MISSIONS.

With reference to the meeting of the Irish Church Missionary Society, advertised in our paper of to-day, we adopt the following pertinent obser-

variations from a contemporary (the *Perthshire Constitutional*):—

"It can hardly be unknown to any of our readers, that for many years back there has been going on in Ireland a great work of Reformation. Protestant missionaries have been most indefatigable in breaking ground among the Irish Catholics. All over the surface of Ireland, schools, orphanages, mission stations and churches, testify to the industry and the success of the missionaries of the United Church of England and Ireland. There is now before us, as we write, a map of Ireland, where the stations of the Society are marked, and nearly two-thirds of the whole island is literally divided into districts, which are permeated by Protestant agents. The Society supports forty-four mission stations. There are connected with it, and working with it, a complete staff of 1023 persons (more than all the parish ministers in Scotland.) In five years it has expended a sum of £84,684. The Irish Society has counted its converts by thousands. In the diocese of Tuam and Killaloe alone—the Bishop of which is the well and widely known Lord Plunket—there were in three years, 6234 converts and 10,088 children (formerly Popish) attending the Scriptural schools. These statistics, surprising as they are, are vouched for by the venerable Prelate himself in a speech in Dublin in April, 1853. And, if these were the conversions from Popery during the three years in one diocese, what number shall we reckon for nearly five years over the whole Island? That these figures are not the concoction of partial Protestants—that there is no exaggeration whatever in them—is abundantly proved. The Popish newspapers in Ireland have set their seal to the magnitude of the work. Their language on the subject is quite unmeasured. The *Dublin Evening Post* says (November 11, 1851)—"We learn from unquestionable Catholic authority that the success of proselytizers in almost every part of the country, and, we are told, in the metropolis, is beyond all that the worst misgivings could have dreamt of." The *Nation* newspaper (well known as perhaps the most bigoted pro-Romanist paper in Ireland) says—"Ireland is ceasing to be a Roman Catholic nation. The Roman Catholic Church in Ireland will need a defence association of guardian angels to save it from extinction." (November 1853.) A well known priest, called Fitzgerald, declares in a speech, "our nation and our Church are perishing. The *Nation* newspaper again (November 27, 1852) says—"Since the plantation of Ulster a more serious inroad upon the Catholicity of this country has not been made. In Dublin this work is going on to an extent that nobody is aware of." These are surely sufficient testimonies to this work of Reformation. It can no longer be disputed by any one that the Popish people of Ireland are becoming fast a Protestant people. And, if our memory is not greatly at fault, the late Census reveals the fact, that over the whole extent of Ireland there are nearly as many Protestants as Papists.

Was there ever a more successful mission conducted so quietly as the present? And, if it continue with unabated success, the present generation may yet see the whole Popish Church swept from the face of Ireland—may yet see her own children rising against her, as one who has darkened their minds by ignorance, and made their religion a loathsome superstition. The folly and the profanity of the late decree at Rome, concerning the Immaculate Conception of the Virgin Mary's is apparently the remedy which his Holiness the Pope and his coadjutors are applying to the disease of reformation; but we greatly mistake if this monstrous decree will not put an insuperable difficulty before many of their own supporters, and be a stepping-stone to many to rise out of their superstition. All success, we say, to the Irish Church Missions—all blessing be on its noble head, Mr Dallas. We shall look with much interest to its continued labours. We have only to add in earnest hope that the meeting to be held to-day will be attended and sup-

ported in a manner worthy of so noble an enterprise.

PRESBYTERIAN CONFERENCE.

At a conference consisting of a Committee of the Synod of the English Presbyterian Church, and of delegates from the United Presbyterian Presbyteries of Carlisle, Lancashire, London and Newcastle-upon-Tyne, held in St. Andrew's Presbyterian Church, Oxford Road, Manchester, on Wednesday the 16th inst., the Rev. James Hamilton D.D., of London, and the Rev. James Pringle, of Newcastle, officiating, the former at the morning and the latter at the evening meeting as chairmen, and the Revs. Wm. Trail, M.A., and R. S. Scott, M.A., of Manchester, as conjoint Secretaries, the following resolutions were unanimously adopted:

1st. On the motion of the Rev. Robert Redpath, M. A. of London, seconded by the Rev. John Weir, of London, it was resolved, "That this Conference, recognizing the obligation resting on all the friends of the Redeemer to cultivate the spirit of brotherly love, is further impressed with the duty which devolves on all denominations, substantially the same in doctrine and discipline, to unite in one Church organization for the promotion of the great work committed to them by their Head and Lord."

2d. On the motion of the Rev. Dr. McKerrow, seconded by Robert Barbour, Esq., "That, after full and explicit conversation on various points of difference, this Conference rejoices in the large and substantial union which exists between the two bodies represented in the Conference, and in the prospect which is thus afforded of an eventual union without any surrender of principle."

3d. On the motion of the Rev. Dr. Paterson, of Sunderland, seconded by the Rev. Dr. Crichton, of Liverpool, "That, with a view to exhibit the existing harmony as well as to expedite the desired issue, the Conference would affectionately suggest to ministers and congregations of the two Churches the desirableness of cultivating meanwhile fraternal intercourse in the way of ministerial exchanges and such other good offices as may bring the two bodies more frequently and more closely together."

4th. On the motion of the Rev. Peter Carruthers, of Longtown, seconded by Alexander Gillespie Esq., of London, "That the following members of the Conference be requested to follow up the consideration of the whole case, and to communicate before the 1st of April next to the two Chairmen of the Conference any information or suggestions which they may think conducive to the attainment of the desired union, viz., the Rev. Drs Hamilton, McKerrow and Paterson, the Rev. Messrs Pringle, Redpath and Trail, John Collingwood Bruce, Esq. LL. D., and Robert Barbour, John Geekie and Alexander Gillespie, Esqs."

5th. On the motion of the Rev. Dr. Hamilton, seconded by the Rev. R. S. Drummond, M. A., of Carlisle. "That the Conference cannot part without recording the delightful fellowship which the members have enjoyed with one another, gratefully acknowledging the good hand of their God upon them, and the grace of His Spirit in the vouchsafement of so much candour, forbearance and brotherly love, which they would devoutly hail as a happy earnest for the farther progress of the present movement."—From the *Manchester Daily Times*, Friday, January 12.

ROMANIST MISSIONS.

The Lyons Propaganda has widely extended its organization, and draws support from many countries of Europe. France, Spain, Portugal, Italy, Switzerland, parts of Germany, Prussia, Belgium, the British Isles, Greece, the Ionian Isles, Malta, are all enumerated as helping by a greater or less amount of contribution the aggregate of its pecuniary resources. In fact its chief maintenance is in Europe. Out of an income, for the year 1852, of 3,925,149*l.*, (£157,406*l.*) no less

than 3,698,000*l.*, in round numbers, (£147,800) are stated to be derived from European countries, leaving for the rest of the World the small balance of 236,000*l.*, (£9,440*l.*) It may be well to place the kingdoms of Europe in their order of contribution. France stands first on the list. She gives to this object nearly a million of francs more than all the other European kingdoms taken together. Her contribution for 1853 ranges so high as 2,317,065*l.*, (£92,682*l.*) exclusive of 47,083*l.* from French colonies. The remaining contributors are thus placed:—

Italy	- - -	f.4,924=	£25,737
Prussia	- - -	2,99,998	8,400

The British Isles in the following proportions—

England	-	f.41,396	} f.185,961=	£7,439
Scotland	-	4,134		
Ireland	-	143,431		

Belgium	- - - -	150,629
Holland	- - - -	64,753
Switzerland	- - - -	47,092
Germany	- - - -	24,525
Portugal	- - - -	22,139
Malta	- - - -	14,345
Spain	- - - -	9,520
Turkey	- - - -	3,263
Northern countries	- - - -	2,191
Greece	- - - -	1,540
Ionian Isles	- - - -	350

This schedule tells much. One cheering point we hasten to indicate. Compared with 1839, the receipts from England have increased but little.

In 1839 they stood at	133,649
In 1853	41,396

In Scotland, also, the advance has been slow,—

In 1839, - - - - -	f.1,067
In 1853, - - - - -	4,134

In Ireland it is far otherwise—

In 1839, - - - - -	f.58,553
In 1853, - - - - -	143,431

In fact Ireland stands fifth on the list in the amount of its contributions, being exceeded only by France, Italy, Prussia and Belgium.

In France the increase has been thus—

1839, - - - - -	f.1,238,803
1853, - - - - -	2,317,065

Italy—

1839, - - - - -	f.266,381
1853, - - - - -	644,924

Prussia—

1839, - - - - -	f.25,167
1853, - - - - -	209,998

Belgium—

1839, - - - - -	f.100,664
1853, - - - - -	150,629

On the other hand Germany, including Bavaria, stands in the schedule of 1839 at no less a sum than 115,259*l.*; but in 1853 at only 24,525*l.* We believe that this is to be accounted for by the fact that Austria has her own peculiar missionary action.

From extra-European countries the largest amounts received are as follow:—

British North America	f.72,551=	£2,902
French Colonies	- - -	47,083
United States	- - -	41,211
South America	- - -	40,088
Mexico	- - -	21,178
English Colonies	- - -	7,782

We are quite aware that the total of the sums above enumerated is far below that collected by the Protestant missionary societies of England alone, and much more so when we add the incomes of the various societies in America and on the Continent. But it is superior in amount to the income of any one of them, and has been attained in a much shorter period. Take, for instance, the Church Missionary Society. It was commenced in 1799. Twenty-four years onward bring us to 1823, the year following that in which the Lyons institution was founded. The income of the Church Missionary Society was then £34,913. In 1839 it had increased to £71,306; but the adverse organization had by

that time overtaken and outstripped it,—is income for that year amounting to £80,000. The next year the Church Missionary Society was a little in advance, having an income of £103,912, and the other of nearly £100,000. But last year a disparity had accrued in favour of the Romanist institution, the Church Missionary Society receiving £123,915, and that of Lyons £157,405, the former society having taken fifty-four years to reach the lesser amount, and the latter only thirty to attain the greater. In fact, when we remember that the motives suggested by the Romanist institution to elicit pecuniary support are such as tell with peculiar force on the unregenerated mind and how large a proportion of that material lies at its disposal, it would be shortsightedness to blind ourselves to the probability that its income will rise continuously and rapidly.—*Church Missionary Intelligencer.*

EDINBURGH BIBLE SOCIETY.—Yesterday a meeting of the Edinburgh Bible Society was held in the Queen Street Hall, the Right Hon. Lord Panmure presiding. A very large and most respectable assemblage was in attendance. The meeting was opened with prayer by the Rev. Dr. McCrie. The chairman, in an interesting speech gave a sketch of the history of the Bible Society since its origin. Addresses were afterwards delivered by the Rev. Mr. Burns, missionary from China, Dr. Nesbet, Dr. Guthrie, and other gentlemen. One sentiment of Dr. G. elicited cordial applause. He said that a few years back the jubilee of the institution had been celebrated in St. Paul's Cathedral, London, and it might be that the centenary would be celebrated in St. Peter's Cathedral at Rome.—*Post.*

NOTICES OF BOOKS.

The Disciple whom Jesus Loved; being Chapters from the History of John the Evangelist, with a Preliminary Sketch. By James Macfarlane, D.D., Duddingstone, Edinburgh: Paton and Ritchie, Hanover Street.

This is a work of no ordinary interest and merit. It is a walk of theology in which the rev. gentleman, whose name it bears, is peculiarly fitted to excel; and, as his "Late Secession" has now reached a third edition, it is to be expected that his present publication will yet stand in a much higher position. We are not acquainted with any similar work in the language in which so full a portraiture is given of the Apostle John, so minute and graphic a delineation of his character and detailed representation of his history. Nor is it a mere naked exhibition of these. They are described with every variety of devout and interesting illustration. The luxuriant fancy of the Rev. Doctor secures that every subject which he touches becomes at once fragrant with the flowers and radiant with the tints of rhetorical embellishment. But beneath this blaze of figurative diction there lurk a weight of sentiment, a richness of exposition, and a fervour of piety which at once arrest the attention of the reader, and carry all his sympathies along with them. The author has made the very most of his subject, and has opened to us views, connected with incidents in the Evangelist's history, which would never have suggested themselves to ordinary readers. Who, for instance, would have thought of attaching any importance to the circumstance of John standing by the Cross at the time of the crucifixion? In the work before us it is made the groundwork of one of its best and ablest chapters, and is turned into a most convincing argument of the beloved disciple's entire and unreserved devotedness to the cause and interests of his dying Master.

"No. Others may stand afar off, but no he. Others may be almost ready to throw up their profession of the Messiahship now that Jesus is about to expire in ignominy on the tree; but no: the disciple whom Jesus loved. Others may gaze with

unmixed dismay on the tumultuous throng heaving under the pressure of satanic rage, but not that follower of the lowly Saviour who had once leant on his Master's bosom. His place is by the Cross, environed though it was by all the malice of earth and hell. Neither the frown of the Pharisee, nor the cries of an infuriated people, nor the terrors of an impending tragedy, have arrested his footsteps, or quelled his zeal. There he is, firm, and calm and unchanging. Every thought of what is appalling in earthly anticipation has vanished from his mind; and, even when that death was approaching, in which, to all human appearance, the cause of the Redeemer was to receive its final and fatal blow—even in that day of doubt and alarm, when hell was stirred in all its borders to suspend the faith and to quench the hopes of an infant Church, did John press through the crowd, and take his place by the side of Jesus, thereby displaying a love which no terror could prevent or impair."

What more useful to a Christian mind than to contemplate a character like that of this great Apostle, in which the sterner attributes of Christian worth are mellowed and softened by the tenderness of a refined and graceful sensibility? The indomitable vigour of a holy resolution is finely blended in his mind with a warmth of passion and devotedness of friendship, which rendered him susceptible to every kindly and amiable impulse. It was the same man, who braved all the terrors of persecuting violence at the Cross, who sweetly leant on the Saviour's bosom at the Paschal supper, and accepted the legacy of his widowed mother when deprived of her last and dearest stay. It is obvious that this noble elevation of generous sentiment was the leading feature of the character before us, and how could this be better brought out than in the following eloquent passage of the author?—

"In other men we may recognize the ocean but too often ruffled by the storm—here we gaze on the placid lake, reflecting the heavens from its bosom. In other men we may meet the torrent rushing on in its impetuous course—here we welcome the stream gliding on in its serenity till it mingles with the waters of the sea. In other men we may hail the rock breaking in its ruggedness from the plain—here we welcome the verdant spot that smiles beneath the homely scene on which the eye of the wayfarer most pleasantly rests. In John, it would seem, Christ was more peculiarly at home. He found in him the breathings of a milder nature, and of a gentler charity. Gentleness and tenderness, sensibility to the sufferings of others, and indifference to His own,—these constituted the most prominent features in the Lamb of God; and they were so far reflected in him who was permitted to lean on His bosom on earth, as he is mingling now in the higher and holier fellowship of the skies."

We cordially recommend this volume to the notice of our readers. It is the production of a mind of a very high order, and will greatly extend the reputation of its author. Every sentiment is clothed in the most graceful diction, but beneath this drapery of outward decoration there is a depth and solidity of thought which evinces the presence of a strong and masculine intellect. The Church, of which Dr Macfarlane is so great an ornament, and so valuable a minister, may well be congratulated on the production of a work of such surpassing merit. We hope to meet him again in the same walk of theology. We should like much to see him analysing with the same delicate hand the character and history of Peter and Paul; and, above all, Judas. How would he delineate the dark and hypocritical spirit of the traitor, and expose it to that severity and vehemence of censure which its baseness merits!—*Edinburgh Post.*

EXPULSION OF "THE BRITISH MISSION" FROM POLAND.—The English missionaries to the Jews in binding establishments, library, and chapel have been appropriated by the government, and are offered for sale.

THE DUTY AND PRIVILEGE OF BUILDING THE CHRISTIAN TEMPLE. A Sermon by the Rev. Jas. Robertson, D. D., Professor of Divinity and Ecclesiastical History, Edinburgh, preached in the Church of Old Deer on Sabbath, 10th September, 1854, and published at the request of the Kirk-Session. Edinburgh: Paton & Ritchie.

In this Sermon Professor Robertson takes a view of Christian enterprise as now in operation or in prospect for the purpose of "building up the Church" in the best and broadest field of her usefulness. The time is appropriate when efforts are being made in all directions for the advancement of sound religion and Christian education. The Professor executes his task admirably,—all is sound, earnest, unctuous,—goes well home to the heart, and leaves an impression there. We may take this opportunity of remarking how perfectly successful some preachers are in impressing their hearers without having recourse to what is called ornament. Critical taste acknowledges a power stronger than that of the rhetorician, though it cannot define it,—the secret lies in earnestness; so that we often see, as in the case of Professor Robertson, the honesty of the preacher at once accepted, his earnestness felt, and his persuasiveness submitted to without any of that doubt which, after the first impression, makes a reprisal against the captivating efforts of rhetoric. This sermon is accordingly remarkable for breadth of views, great fecundity in describing and exhausting them, correct judgement, and intense earnestness. We do not know if out of the peculiar field of rhetorical eloquence more could be said for any sermon.

THE GREAT JOURNEY. By the Author of 'The Faithful Promiser,' &c. Third Edition: Edinburgh: Paton and Ritchie.

This book is the Pilgrim's Progress rendered easy for the young. We do not know what John Bunyan would say to see his large allegory, which, as Johnson said, walks on all its four feet without halt or limp, reduced to this simple example, but we at least are pleased. We only wonder the idea has not been sooner caught, for the old book is a dead letter to the young. We do not consider it an easy matter to produce a complete little book out of a larger, retaining the story so far without pressure and complexity, as is done here. The third edition in these times marks the book, and we have no hesitation in recommending it as one of the most likely small works of the day to captivate and instruct the young.

POETRY.

THE LAST COMPOSITION OF JAMES MONTGOMERY. Among the hymns for the Sheffield Sunday School Union, sung on Whit-Monday, June 5, 1854, is the following, recently composed for the occasion by JAMES MONTGOMERY, and probably his last poetical composition:—

"Welcome, welcome, glorious day!
When the children, year by year,
All in Whitsuntide array,
On their festival appear;
Not with sound of trump and drum,
Nor death-weapons in their hands;
Though with banners spread they come,
Humble, peaceful, happy bands!
With the Gospel message shod,
Fearless faith their sevenfold shield,
And their sword the Word of God,
Who shall foil them in the field?
While a holy war they wage
Through strange perils and alarms,
Satan's malice, wiles and rage,
And the world in Satan's arms.
Prince Immanuel at their head,
These, where'er they face a foe,
By their teacher-captains led,
Conquering and to conquer go;

Still a self-renewing race,
As the elder rise in life,
Young recruits supply their place,
To maintain the endless strife.

For, till Time his roll has sealed,
And the dead in Christ arise,
(Heaven, and earth, and hell revealed
Unto all created eyes.)
Soldiers, valiant for the Truth,
Shall this holy war prolong;
Men and angels, age and youth,
Sing the Church triumphant's song.

Learn we now that wondrous strain
In our schools, our homes, our hearts,
'Worthy is the Lamb once slain!'
In all languages, all parts:
Then the countless chorus swell,
Round His Throne with glad accord
Never more to say, 'Farewell!'
But, 'For ever with the Lord!' †

• Ephes. vi 10-18. | † I Thess. 1 iv. 7.

ADDRESS TO THE ARCTIC REGIONS,

In which the remains of Sir John Franklin and his crew (as it is supposed) have lately been discovered.

Ye pathless dreary wastes, where no enlivening zephyrs blow,
Land of the towering iceberg, and of never melted snow;
Land where thunders seldom roar, and fierce lightnings seldom glare,
Land where no forests grow, no warbler's song e'er fills thy air.

Spring with her fairy train ne'er visits thee, nor passes o'er,
To deck with lovely flowers thy half-sun-lit ungenial shore;
Land of the "Northern Lights," cold blows the wind o'er thy domains,
No summer sweetly smiles on thee,—eternal winter reigns.
Warm was the heart and bold, that formed the thought so noble, grand,
The thought that made brave Franklin leave his home, his native land,
To search thy shores, to find a passage through thy icy seas,
To face thy biting frosts, the chillings of thy northern breeze.

Years have rolled on with lightning's speed, and to the book of time
Have added deeds of heavenly birth, and deeds of horrid crime,
Since from Britannia's dear-loved shore, with joy exulting, sailed
That manly crew, whose fearless hearts at dangers never quailed.

Hope, Heaven's gift, long cheered us on, and oft was breathed the prayer,
"That God would shield them from all harm by His protecting care."
All that kind friends could do was done, but, ah! 'twas all in vain;
Hope now is gone, they ne'er shall see their native land again.

Oh! who with truth their fate can tell, or paint their dire distress,
Their bitter cries for help, their looks of abject wretchedness;
These none on earth can know, for in thy icy grasp they lie,
Far from Britannia's heath-clad hills, beneath thy frozen sky.

No more on earth with joy they'll meet their wives and kindred dear,
Who now in mourning go, and often shed the bitter tear;

No more shall prattling babes with kisses cause their lips to burn,
For to their homes and England's shore they never can return.

Hark! from the red Aurora's flash I hear, they yet may meet
In happier realms, to part no more, before God's mercy-seat;
There sorrows ever cease, for all is peace and joy Above,
Where Saints forever sing the wonders of Redeeming Love. A. M.
Scarboro, C. W.

BE EARNEST.

Time is earnest,
Passing by:
Death is earnest,
Drawing nigh,
Sinner! wilt thou trifling be?
Time and Death appeal to thee.

Life is earnest:
When 'tis o'er,
Thou returnest
Never more.
Soon to meet Eternity,
Wilt thou never serious be?

Hell is earnest:
Solemnly
Float its voices
Down to thee.
O thou mortal, art thou gay,
Sporting through thine earthly day?

Hell is earnest:
Fiercely roll
Burning billows
Near thy soul.
Woe for thee! if thou abide
Unredeemed, unsanctified.

God is earnest:
Kneel and pray
Ere thy season
Pass away—
Ere He set His judgement-throne,
Vengeance ready, mercy gone.

Christ is earnest,
Bids thee "come!"
Paid thy spirit's
Priceless sum.
Wilt thou spurn thy Saviour's love
Pleading with thee from Above?

TRANSLATION OF A GERMAN HYMN.

BY DESSLER.

"In Thy presence is fulness of joy."—Psalm xvi. 11.
O Lord, how happy is the time
When in Thy love I rest,—
When from my weariness I climb
Ev'n to Thy tender breast!
The night of sorrow endeth there;
Thy rays outshine the sun;
And in Thy pardon and Thy care
The heaven of heaven is won.

Let the world call itself my foe,
Or let the world allure;
I care not for the world—I go
To this tried Friend and sure:
And, when life's fiercest storms are sent
Upon life's wildest sea,
My little bark is confident,
Because it holds by Thee.

When the law threatens endless death
Upon the dreadful hill,*
Straightway from its consuming breath
My soul hastes higher still:

She hastes to Jesus, wounded, slain,
And finds in Him her home,
Whence she shall not go forth again,
And where no death can come.

I do not fear the wilderness
Where Thou hast been before;
Nay, rather will I daily press
After Thee, near Thee, more:
Thou art my strength—on Thee I lean;
My heart Thou makest sing;
And to Thy heavenly pastures green
Thy chosen flock wilt bring.

And, if the gate that opens there
Be closed to other men,
It is not closed to those who share
The heart of Jesus then.
That is not losing much of life
Which is not losing Thee,—
Who art as present in the strife
As in the victory!

Wherefore, how happy is the time
When in Thy love I rest,—
When from my weariness I climb
Ev'n to Thy tender breast!
The night of sorrow endeth there;
The rays outshine the sun;
And in Thy pardon and Thy care
The heaven of heaven is won!

* Exod. xx., Gal. iii. 10.

E. G.

NOTHING IS LOST

Nothing is lost; the drop of dew,
Which trembles on the leaf or flower,
Is but exhaled to fall anew
In summer's thunder-shower,
Perchance to shine within the bow
That fronts the sun at fall of day;
Perchance to sparkle in the flow
Of fountains far away.

Naught is lost, for e'en the tiniest seed,
By wild birds borne, or breezes blown,
Finds something suited to its need
Where'er 'tis sown and grown;
Perchance finds sustenance and soil
In some remote and desert place,
Or 'mid the crowded homes of toil
Sheds usefulness and grace.

The touching tones of minstrel art,
The breathings of the mournful lute,
Which we have heard with listening heart,
Are not extinct when mute;
The language of some household song,
The perfume of some cherished flower,
Though gone from outward sense, belong
To memory's after-hour.

So with our words, or harsh or kind,
Uttered, they are not all forgot,
They leave their influence on the mind,
Pass on, but perish not.
As the words are spoken so they fall
Upon the spirit spoken to,
Scorch it like drops of burning gall,
Or soothe like honey-dew.

So with our deeds, for good or ill
They have a power, scarce understood;
Then let us use our better will
To make them rife with good;
Like circles on a lake they go,
Ring within ring, and never stay:
Oh! that our deeds were fashioned so
That they might bless alway.

UNIVERSITY DEGREES OF D.D.—The Senatus Academicus of the University of Edinburgh on 6th January, 1855, conferred the degree of D.D. on the Rev. John Lillie, New York, and the Rev. John Forrest, A.M., minister of the Presbyterian Church, Charleston, South Carolina.

CHAPTERS ON CHURCHES.

The ensuing notice of the Greek Church, and of the various sects in the Roman Empire, with an account of their religious tenets, and the degree of toleration extended to them by the Sultan, cannot fail, in the present juncture, to interest our readers. The present struggle is a momentous one, and Providence seems to be chastising Britain, but in a cause so manifestly, to all human ken, that of justice and truth as is that of Britain, we cannot doubt but that God in His own good time will defend the right. The position of Turkey, the assumed "dying man" of the Czar, is very interesting. The Crescent is waning, but old prejudices are yielding, and the false faith of Mahomet succumbing to what statesmen may call the force of circumstances, but which Christians cannot but regard as events in which "the Finger of God" is plainly manifest.

From the Northern Standard.

I.—THE GREEK CHURCH

The Greek and Roman Churches differ principally on the Popedom. It is an old rivalry between Constantinople and Rome. The patriarchs of the two cities, who were considered the principal rulers of the Christian Church, were "engaged," says Moheim, "in perpetual disputes about the extent and limits of their respective jurisdictions, and seemed both to aspire at supreme authority in ecclesiastical matters." The Bishop of Constantinople not only claimed an unrivalled sovereignty over the Eastern Churches but also maintained that his Church was, in point of dignity, no way inferior to that of Rome. The Roman pontiffs beheld with impatience these lordly pretensions, and warmly asserted the pre-eminence of their Church, and its undoubted superiority over that of Constantinople. Gregory the Great distinguished himself in this violent contest; and the following event furnished him with an opportunity of exerting his zeal. In the year 588 John, Bishop of Constantinople, surmised the Father on account of his extraordinary abstinence and austerity, assembled by his own authority a Council at Constantinople to inquire into an accusation brought against Peier, Patriarch of Antioch, and upon this occasion assumed the title of œcumenical or universal bishop. Gregory resisted this claim; but in A. D. 606 he afterward himself assumed it and became "the Antichrist." In tenets and ceremonies, with some trifling differences, they generally agree. The Greek Church advocates the use of the Scriptures, but she lays as much stress on tradition; she abounds in works of supererogation, self-righteousness, and indulgences, though she disavows these in her system; she enjoins confession, confers absolution, enforces penances and supports monastic institutions. Her liturgies, which amount to sixty-seven, the chief of which are those of St. Chrysostom in ordinary use, and of St. Basil, and of James of Jerusalem, and of Mark's of Alexandria,—deny transubstantiation; but still they practically attest her belief in the thing itself. She offers prayers for the repose of the dead,—she allows the adoration of pictures,—she offers prayers to the Virgin and the saints,—she believes in miracles,—preserves relics,—and attaches untold efficacy to the act of signing with the cross; and all these prove how true is the prophetic description of the Eastern Churches in the Revelation.

The denial of the Pope's supremacy in the sixth century originated the Greek schism. The denial of this to the present hour is the great barrier in the way of a reunion between the Greek and Latin Churches. In 1848 Pius IX made a Papal aggression on the Greek Church, but the reply of the Greek Patriarchs was still more

anti-papal than the reply of even the English bishops to Dr. Wiseman in 1850. Count Joseph de Maistre in his work, "The Pope, considered in his relations with the Church, Temporal Sovereignty, Separated Churches, and the cause of Civilization," urges strongly in 1817 (when his treatise was first published and which has been again republished in 1850.) *the propriety of a reunion between the Greek and Latin Churches.* This is a part of the Papal policy at the present moment. *The Univers, the Tablet and other Romish periodicals openly preach the necessity of this reunion; for without it they foresee great evils to the Latin Church in the event of the Czar planting his tabernacles in Palestine on the glorious holy mountain.* But, so long as the Greek Church maintains the denial of the Pope's supremacy, the chance of a union between the Greek Churches of Turkey and Russia and the Papal Church is very slight indeed. This is one hopeful feature in the Greek Church; but it is the main hopeful feature. On this basis the Western Protestants agree with the Greek Church on the question of the Pope's supremacy, but on other points they as much differ. The Puseyites are anxious to discover a ground of union between the Church of England and the Greek Church, nor needs this be difficult, for Puseyism and Popery, and the tenets and ceremonies of the Greek Church are nearly the same. The letter of sympathy of the four Archbishops of England and Ireland, addressed to Bishop Gobat, the true evangelical Bishop of Jerusalem, shows clearly that the Puseyite condemnation of Bishop Gobat is not shared in by the Protestant section of the Church of England, and that condemnation altogether proceeded on the ground of Puseyism and the Greek Church being the same. The Tractarians of England and Scotland are the modern representatives of the Church of form of the fourth and fifth centuries. Ceremonies began then to be too much prized in the Church, and these ceremonial exaggerations led to the exaltation of the priest above the people, and paved the way in the sixth century for the Papal supremacy. But the Greek schism, which then broke off from Rome, continues still the same Church of form, and in that point of view the Tractarians and the Greek Church are one. Let the Puseyites, therefore, leave the Protestant Church of England. Let them go with Mr. Palmer to the Greek Patriarch. They are substantially of the faith of the Greek Church. That Church is their home. The Patriarch of Constantinople is their father—not the Church of England, nor the Protestant Arch-bishop of Canterbury.

While the Protestant Churches of England and Scotland agree with the Greek Church on the main ground of separation from the Pope of Rome, let us now see more particularly in what they differ; also in what tenets and ceremonies the Greek Church and the Puseyites agree. We shall specify some of the Greek tenets, and the reader's memory will show him the harmony of these with the Tractarian school. The Greeks style themselves "the One Holy Catholic and Apostolic Church;" so do the Papists and Puseyites claim to be "that One Apostolic Church." The Greek Church opens a door to intolerance of every kind; she boastfully contrasts herself with the Church of Rome in not being a persecuting Church. Yet in Russia in the Russo-Greek Church pains and penalties, and fire, and sword and exilate the visitations entailed on contumacious heretics. The spirit of free inquiry is taken away; and in Platon's Summary of Christian Divinity translated by Pinkerton, we are told the Bible is not freely read nor circulated. Platon says, that in "consequence of the mysteries contained in the Scriptures all cannot so easily exercise themselves in reading the Holy Scriptures;"—and A. D., 1672, the Greek Church, at the Council of Bethlehem, decided that "all Scripture is not to be read by the untrained," and the reason assigned for its "indiscriminate perusal, is like giving strong meat to children." Constant appeal is made to the Fathers, and the decisions of Councils are held binding as traditory rules.

In their liturgies they speak of "obeying the evangelical traditions," and that by "fasting and prayer they obtain the mercy of God." Their theory of justification may be orthodox, but the Greek ritual is manifestly the reverse, for Platon says, "that superstition is not less destructive which leads men proudly to place dependence on their own works; for, though we ought by all means to do good works, yet at the same time we are to place our hope of salvation on the mercy of the Saviour." The Confessional is maintained. The priest's absolution is, "God forgive thee; and concerning the crimes which thou hast told to me have not a single care, but depart in peace." On sacramental efficacy they speak of the "holy sacrament of sin-forgiving baptism." To the godly the Council of Bethlehem says, "The sacraments procure remission of sins and eternal life."

St Basil's liturgy speaks of them as an "acceptable defence" at the terrible tribunal of Christ." The Greek-Armenian ritual says, "Grant that this bread and this cup may be the means of remission of sin to those who taste." The Council of Bethlehem, in 1672, says that "after the consecration of the bread the bread is changed, transubstantiated, transmuted, transformed into the very true body and blood of our Lord." In St. Chrysostom's liturgy, in general use, it speaks of "this unbloody sacrifice." St Basil's liturgy says, "Bless, sanctify, consecrate, change the bread and wine, that this bread may become the body, and that which is mingled in this cup the precious blood." The Greeks elevate the host with the words "holy things for holy persons." Each element is separately raised before distribution, while the people look on with bended "knee." On the notion of purgatory the Greeks in Turkey, but particularly the Greek Church in Russia, hold very decided views. In theory they deny it, and condemn all notion of "expiatory torment in another world." But in their liturgies they nevertheless "pray for the repose of the dead." The Greeks agree with the Papists, however, as to Mary's perpetual virginity as well as her freedom from original sin; and it is one part of the Jesuits' policy of modern Rome to get this idea now established as another addition to their creed, in the hope of better reconciling the Greek and the Latin Churches. They use prayers and intercession to Mary and all the saints. They have constant recourse to her for aid. "Hail, Lady-protectress, and guardian salvation of our souls, mother of God, our advocate—the port, the wall, the ladder, the bulwark! have compassion on this sick person, for he fleeth unto thee alone." This is very like the prayer of Pope Pius IX on his return from Gaeta to Rome. "He trusted," he said, "alone in Mary." Image worship, or the worship of demonology, of saints and angels and pictures of these, and of the Divine Father, and of Christ and the Virgin, is the common practice of the Russo-Greek Church. The Greeks reject entirely the doctrines of predestination, and final perseverance of the saints and particularly the procession of the Holy Ghost from the Father and the Son. The controversy about the "filioque" proves that they are heterodox as to the Trinity. Our creed is—"The Holy Ghost proceeding from the Father and the Son;" their creed is—"proceeding from the Father only." In the Czar's dominions preaching sermons is prohibited. The Divine service is performed in the Slavonic, which is understood by few of the people, whose spoken language is the Russ. In the vestments of the ecclesiastics there is a general correspondence to those of the Romish priests; and in their instruments of music and appeals to the senses, and gorgeous ceremonials on festival days, they are very similar to those of Rome. Dr. King, on the rites and ceremonies of the Greek Church in Russia, gives an account of the benediction of the water, a ceremony of exceeding pomp observed on the Epiphany in commemoration of our Lord's baptism. In the cup they add warm water to it, expressive of "the fervour of the saints." They have 226 days of abstinence

in the year. Relics are held in great estimation; the Virgin's zindie is preserved in two pieces, while John the Baptist has bequeathed a head to each of the rival Churches--his Greek one being found at the monastery of St Dionysius, while the Latin treasure the other in the Cathedral of Genoa. Of miracles, the most noted in the Eastern Church is the annual fire said to descend from Heaven in the Chapel of the Holy Sepulchre at Easter-tide. But even this the people in the East are now beginning to see as a trick.

Of the sects in the Roman empire, and the toleration extended to them by the Sultan, we shall now say a few words.

In 1453 the Greek Patriarch was the only civil head for Christians of whatever rite at Constantinople. But since then all who were not of the Greek rite have gradually withdrawn from his patriarchal jurisdiction. The Christian sects in the Ottoman empire are the following:—Greeks, Greek-Catholic, Armenian, Armenian-Evangelist (the most hopeful of them all), Nestorians, Nestorian-Catholic or Chaldean, Syrian, Syrian-Catholic, Latin, Croatian, Maronite, Copt, and Abyssinian. Of the first Churches recognised by the Porte there are the Greek and Armenian Churches. They have their agent at Constantinople. The Nestorians and Koords have as yet none. In like manner the Armenian and Syrian Churches in Syria have their civil affairs managed by the Armenian Patriarch. The Croatian Churches in Turkey in Europe are Roman Catholics inclusive of Bosnians, Albanians, and Bulgarians; and to all these, within the last twenty years, has the Porte granted recognised agents to conduct their civil affairs. Lord Cowley in 1847 obtained a vizierial letter from the Porte, confirming, facilitating, and securing the privileges of Protestants in their civil and ecclesiastical affairs, and placing them under the direct protection of the British embassy. The American missionaries, who are more numerous there than the British missionaries, thanked the present Lord Stratford for this substantial relief from persecution, and for this liberty of conscience. And so lately as 24th October, 1850, a firman in favour of Protestants was granted, which is to the following effect:—"Whereas the Christian subjects of my empire, who are Protestants, suffer under some difficulties and inconveniences, owing to their not having yet been placed under a separate and special jurisdiction, and to the natural inability of the Patriarch and chief of the sect which they have abandoned to administer their affairs, and whereas, conformably to the royal solicitude, it is against my royal pleasure that any of them should be exposed to trouble, it is my royal will that for the Protestants, now forming a separate communion, measures be taken for ensuring the proper administration of their affairs, and for enabling them to live in peace and security." When will the Pope of Rome, or the Czar, the Pope of the Greco-Russian Church, grant similar toleration to Protestants in their dominions? Accordingly after this an agent for the Protestants was appointed, chosen by themselves, and attached to the department of the Minister of Police. He keeps an account of births, deaths and marriages, grants passports, and transacts at the Porte or elsewhere, by memorials and otherwise, sealed with his seal, all the business connected with Protestants in the Turkish empire.

So much for Turkish toleration in matters ecclesiastical and pertaining to the conscience. In these respects it is greatly in advance of St. Petersburg and Rome.

In civil matters it is equally free. The tariff settled between Great Britain and Turkey, October 31, 1850, is of a most liberal kind to our commerce and navigation. It is to continue till 1855, March 13, and under it British merchants and British interests will secure favour which they would never enjoy, did the Czar command the Dardanelles and the Bosphorus.

Politically, commercially, ecclesiastically, therefore, it is the policy of Britain to aid the Turk; and, while his days are numbered in Europe, it is more imperatively the interest of Britain, looking to her Indian possessions, to see

that, on the removal of the Turk, Russia at least shall not permanently be tolerated to occupy the Sultan's throne. For a time he may do so; but, if Britain saw it to be her duty to pull down in the Peninsula and at Waterloo the French Emperor, much more will it be her duty, not only to herself, but to humanity and to God, to dispute every step of the Czar's approach, and to watch his every movement, till at length she becomes the centre of a world-wide alliance, eventually to overthrow the power of the North at the close of the struggle. "The bells of time are ringing changes fast; Grant, Lord, that each fresh peal may usher in An era of advancement,—that each change Prove an effectual, lasting, happy gain."

We have said there are hopeful symptoms in the Greek Church for the Christianity of the future. Let us now mention some of the religious tenets of the Evangelical Armenian Church in Turkey. The American missionaries are the best informed on the subject. A translation of the Armenian Confession of Faith appeared in the Armenian report of the American Board of Commissioners for Foreign Missions for 1846. Here is the Græco-Evangelical Armenian Confession of Faith; it is purely evangelical, and is, as we have said, a good symptom of hope in the Greek Church for the future:—

THE IMMACULATE CONCEPTION, AND ITS ANTECEDENTS.

The Rev. Dr. Cumming writes as follows to a morning contemporary:—

SEN—"Quem Deus vult perdere prius dementat." This is true of ecclesiastics as well as of ordinary men. "Mary," writes *The Univers*, "has been conceived Immaculate—it is the faith of the Church; whoever denies it is a heretic! Mary is a Christ commenced! Mary was conceived Immaculate in order to give a blood sufficiently pure to cleanse the world."

The Romish hierarchy seems bent on exhausting the resources of fanaticism, imposture and blasphemy. The dogma they have discovered is bad enough, but the language in which they proclaim the new discovery is really shocking.

This last addition to her articles of faith is her worst. The Papacy has often canonised dirty, lazy and ascetic monks, not unfrequently drawing on Pandemonium for contributions to Paradise, but it was reserved for Pio Nono and our own "Metropolitan of Westminster," and others to deify a Christian woman on the 8th day of December, 1854.

The Council of Trent refused to pronounce a decision on the subject. According to the appendix of the Paris edition of 1823, there were numbers of preachers belonging to different orders, who asserted that what Pio Nono has determined as an article of faith was absolute heresy. Pope VII., A. D. 1661, forbade any one to call that heresy which Pio Nono has expressly and judicially declared to be so, one infallible thus contradicting another infallible. From that time to this it has been the growing effort of the Priests of the Church of Rome to nurse and propagate Mariolatry among their flocks, till they were ripe for a decision which crowns the Apostacy of Rome. To show that this last decree is simply the consolidation of the scattered opinions of one class of divines expressed during the last 300 years, and still more plainly during the last 30, it may be useful to select a few choice specimens from divines of that school.

John Gerson, the Chancellor of Paris, says, "Our Lord reserved the kingdom of justice for Himself, and that of mercy He yielded to Mary." Bernardine de Busto says, "Even if thou hast committed all possible sins, go with confidence to this most glorious lady." Peter Damian says, "God would not become man without the consent of Mary." Cardinal Hugo says, "Mary is the great peacemaker who attains the reconciliation of enemies with God, salvation for those who are lost, and pardon for sinners." St. Bernardine says, "In order to become mother of God, the blessed Virgin had to be raised to a sort of equal-

ity with the Divine Persons by an almost infinity of graces." St. Thomas of Villanova says, "There is something infinite in being the mother of Him who is infinite."

But the most remarkable step in this assemblage of antecedents to the decree of the Immaculate Conception was the republication of the notorious "Psalter" of St. Bonaventure. This eminent Cardinal was sainted, among other excellencies, for his "Mariolatry." His "Psalter" was long laid aside, and left quietly in the Vatican edition of his works, but in 1836 excerpts from it appeared in an Italian work called "Tributo Quotidiano," consisting of devotions to the Blessed Virgin, chiefly taken from Bonaventure's "Psalter." Since that year about 16 successive editions, now before the writer, have appeared in Belgium, France, and Italy. The last is dated Paris, 1852. In order that England might also be prepared for the decree of Pio Nono, one of the earliest acts of Cardinal Wiseman, after his accession to his see, was to authorise and approve an edition of "The Glories of Mary" by his beloved Saint Alphonso de Liguori, and "cordially recommend it to the faithful," in which the "Psalter" of Bonaventure is quoted in full at least 30 times, and thus archiepiscopally applauded. This is, perhaps, the last drop added to the cup, the crowning antecedent to the act of idolatry of which Pio Nono has been guilty. To judge of the amount and nature of worship thereby given to a creature, it is only necessary to select an extract or two, premising that every Psalm of David is withdrawn from God, to whom it was originally sung, and addressed to the Virgin Mary. The 95th Psalm in our Bible is thus given in St. Bonaventure's "Psalter" as approved by Dr. Wiseman:—"O, come, let us sing unto our Lady; let us heartily rejoice in the Virgin that brings us salvation," &c. The 51st Psalm is dealt with in the same way:—"After thy loving kindness, O Lady, have mercy upon me, and according to thy compassions cleanse me from all my sins, for I will confess all my sins to thee." In Psalm 110 we read, "The Lord said unto my Lady, 'Sit thou on my right hand till I make thine enemies my footstool.'"

After this perversion of Divine Scripture to facilitate the Pope's decree of Dec. 8, 1854, we find, in the edition of the "Psalter" of 1852, the *Te Deum* and the Litany both addressed to Mary: "We praise thee, O Mary; we acknowledge thee to be the Virgin. All the earth doth worship thee, the Spouse of the Eternal. To thee all creatures continually do cry 'Holy, Holy, Holy, Mary, Mother of God, Mother and Virgin'; the glorious company of the Apostles praise thee as Mother of their Creator," &c.

In the Litany we read, "Be merciful to us and spare us, O Lady: From the wrath and indignation of God deliver us, O Lady. In the ordeal of the day of judgment, and from the torments of the damned, deliver us, O Lady," &c.

It will be thus seen that the recent decree of Pio Nono is but the crowning act of a determinate course. It is a terrible maturity--bitter fruit--an apple of Sodom and Gomorrah.

This brief historic statement shows that the Apostacy of the Church of Rome, doubted by some, can no longer be denied. It may also induce such reflecting minds in her communion, but not imbued with her deadly errors, to come out and join the increasing bands in France, England and Ireland, whose separation indicates the decline and fall of Rome; and surely it must convince the disciples of recent seceders from the Protestant Church, that, if there be defects where they are—and no visible Church is perfect—there are brands and marks of Apostacy so deep, and now so indelible in the Romish Church, that nothing but ignorance or fanaticism can leave a Protestant Church, and enter her communion. No member of the Church of Rome can take offence at so authentic a statement. It is not Protestant mis-representation, but faithful extracts from documents of the very highest authority. If a Roman Catholic be ashamed of it, it is a matter of thankfulness. If any glory in it, he cannot find fault with a faithful reflection of

what he believes. Mr. Lucas tell us in the *Tablet* of December 16, 1854: "The blear-eyed and the blind advocates of error are naturally ill at ease in presence of those dazzling splendours. But very lately the Protestantism of England, foaming and disheveled like a drunken sibyl, stammered and mumbled malicious prophecies about the fall of the Church and the Papacy. Now, however, those who have eyes to see can see, and it seems pretty plain after all that the sorceress derived her inspirations as well as her fury from the *Father of Lies*." After those not very gentle or charitable epithets it cannot be unfair to reveal "the dazzling splendours" that have made "ill at ease the blear-eyed and blind advocates of error."

The worst I wish my Roman Catholic fellow-countrymen, to the gallantry of many of whom we are deeply indebted, is emancipation into the principles and liberty of that religion which Mr. Lucas calls "a drunken sibyl," but which we believe and can prove to be the inspiration and force and peace of the best men in our world, and the foundation of their noblest and surest hopes for another.

I am, Sir, your obedient servant,

JOHN CUMMING.

December 26, 1854.

THE SABBATH IN PARIS.

There are in Paris ten Protestant places of worship, namely, three Reformed, and two Lutheran, connected with the state, with eleven ministers belonging to the former, and four to the latter; two churches and four ministers belonging to the Union of Evangelical Churches; and two or three places, one of them the chapel of the English ambassador, in which the services are conducted in English. How many persons are present in all these places of worship on any one Sabbath? We had no means of obtaining accurate information on this point, but believe that four thousand would be a high estimate. *Four thousand* out of a population of 1,200,000. Alas! for Paris and for France, so long as this state of things continues. Before the Revolution of 1788 Paris possessed one hundred and sixty Roman Catholic places of worship; according to Malte Brun (edition of 1842,) there are now only forty-one, but a considerable number must have since been added. The Parisians are not a Church-going people—the great majority being neither Roman Catholics nor Protestants, neither churchmen nor dissenters, but absenters. The vast majority of shops of all kinds are open on Sabbath masons, plasterers, house-wrights, and black-smiths are busy at their occupations, so that trade and business seem to be conducted very much as on the other days of the week. The cafés and restaurants are all open, and along the Boulevards thousands may be seen sitting in the open air around the doors of these houses, sipping coffee, drinking wine, and smoking cigars, like bees when they hang in clusters around the entrance to their hives. The Emperor has caused it to be intimated that all labour shall be suspended on Sabbath, in the offices and works which are directly under the control of the Government; and that while he will not compel any one, it is his earnest desire that the shops should be shut, and a similar course everywhere adopted. Mr. Cochrane, an Englishman, has been labouring in the same good cause, and endeavouring to induce merchants and shopkeepers to come to a mutual agreement, to close their places of business; and, as appears, from him in a recent number of the "Times," not without some measure of success.

P.S. Died at Martintown on the morning of the 22nd instant, after a short but severe illness, the Rev. John McLaurin, in the 42nd year of his age, and the 18th year of his Ministry, deeply and universally lamented by all who knew him.

It is with unfeigned regret that we this day announce the decease of the Rev. John McLaurin, late Minister of Martintown. Mr. McLaurin was cut off in the prime of his days, and in the midst of the vigorous discharge of his sacred office. As a preacher, Mr. McLaurin had few equals in the Church; and the breach caused by his removal will not easily be made up in the respectable body to which he belonged. His largeness of heart, and the generous catholicity of his spirit, commended him to the regard of all with whom he ever came in contact; while the native simplicity of his heart, his glowing domestic affections, and the ardour and steadfastness of his friendships, endeared him to all who had the happiness of being more intimately connected with him. The high esteem in which he was held in this section of the country could not be more clearly manifested than by the immense concourse of persons, of all classes and denominations, who assembled on Monday last to accompany his mortal remains to the grave.—*Cornwall Constitutional, March 29.*

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* N. B.—Correspondents will be pleased to address the Rev. Wm. Johnson at Mount Albion, his place of residence.

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